THE SABBATH RECORDER

Obituary

Coon.—Margaret Fanny Davis, daughter of S. Albino and Ethel Davis, was born in Albion, Wis., September 29, 1909, and died at Riverside, Calif., January 8, 1945. With her parents she moved to Rhinelander, Wis., in 1914, where she received her schooling. In 1929 the family moved to Riverside where she has since resided. She was baptized and united with the Seventh Day Baptist Church of Riverside in 1930, being a joyful and active worker, especially with younger people. November 18, 1935, she was married to Floyd T. Coon whose interest in nature she shared to the full. They collected many rare specimens of rocks and flowers in their trips to the mountains and deserts. Surviving are the husband; her parents; a brother, Ben W. Davis, and an aged grandmother, Mrs. Lida Jeffrey. All reside at Riverside. Rev. E. S. Ballenger assisted in the memorial service with her pastor, Loyal F. Hurley. Burial was in Olivewood. L. F. H. Patterson.—Daniel E., son of Miles and Mary Hincs Patterson, was born in Hopkins, R. I., July 23, 1862, and died in Mystic, Conn., January 4, 1945. Mr. Patterson was baptized by Rev. John L. Huffman and united with the Second Hopkins Seventh Day Baptist Church, May 14, 1881. Funeral and burial were in Hope Valley, R. I., January 7, conducted by Rev. Burton Connelly of Hope Valley. T. R. S. Sanders.—Ada V. Shaw, daughter of Elder and Mrs. J. F. Shaw, was born at Gravelly Springs, Ala., September 26, 1872, and died at Texarkana, Ark., November 17, 1944. She was the widow of the late J. Y. Sanders, former governor of Louisiana. Her father was the pioneer leader in the Seventh Day Baptist movement in Arkansas and founder of the town of Fouke. In early life she united with the Seventh Day Baptist church (then at Texarkana) and remained a loyal member throughout life. She is survived by one son, Hon. J. Y. Sanders, Jr.; one brother, Edward G. Shaw; one granddaughter; three nieces; and two nephews. In the absence of her pastor, the funeral was conducted at the Fouke Seventh Day Baptist church by the pastors of the local Baptist and Methodist churches. C. A. B. Skaggs.—Carol Susan, infant daughter of L. Leland and Mary Bond Skaggs, was born on January 10, 1945, and died January 11, 1945. Services were held at Ashbury Park, N. J., conducted by Rev. Victor W. Skaggs. Burial was in Monmouth Memorial Park. V. W. S.

RECORer WANN ADVERTISEMENTS

A CAGED SQUIRREL

reminds one of many modern machines, grinding year after year. They keep up the organization; they carry out "The program of the Church," often speaking of it with great enthusiasm; they take care of the budget, announcing, at the end of the year that all claims have been paid in full. Yet, no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved.—The Christian Advocate.
In the book, "The Little Minister," by J. M. Barrie, are many good things which we don't easily forget. It was in the opening months of the twentieth century, when teaching Charles Dickens, that I read the book and saw that outstanding actress and Christian, Miss Maude Adams, play the part of the little minister's father. The gripping words at the close of the book, the soul's tender emotions, could have felt thus:

"She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." The words ring like a bell in the mind. They knock with sledge-hammer blows on the heart of the reader in the story, flames into the soul, and illuminate its dark interior depths. Judgment is pronounced, not upon the individual soul, but upon the whole wicked city. Judgment is pronounced because of the things left undone.

The voice of God had spoken so many times, but they had not responded; hands of divine mercy and pardon were outstretched for her healing and comfort, but she drew not near, until at the close of her visitation; she missed her great opportunity. In short she made the great refusal.

It is time for us to thoroughly understand that our religion is a religion of negations. It is not the evil we have done, but the good we have not done that will condemn us. Not the vices we have avoided; the virtues we have embraced that will save us.

It is said that Spurgeon was visiting with a friend who made his own virtues his chief subject of conversation, unhappily they were a catalog of negatives. He didn't do this; he avoided that. Spurgeon became exasperated and exclaimed: "Man, you are simply a bundle of negatives: you don't smoke, you don't drink, you don't swear, you don't gamble. But what in the name of goodness do you do?"

Only once did Jesus lift the veil on the other life. Those who inherited the kingdom were engaged in active virtues; those who had fed the hungry; clothed the destitute; visited the sick; etc. Doubtless they had sinned, but those who now do not do. Those who were left on the outside were not there simply because they had done evil, but had failed to do good, so that our Saviour testify for us that our homes are failing in training their children, and that many of them have committed these neglects, these failures in the sacred duties of the Christian life.

Let us apply this teaching to our daily conduct and see how we fare. Hungry hearts desire food, and lost souls, sinners, are all about us. These are Christ's own, needing help and inspiration. It is the neglected duties, lost opportunities, slighted tasks that time and eternity charge to the soul. "Inasmuch as ye did not it to one of the least of these, ye did it not to me." It is in very significant in this parable of the last judgment, Christ put the emphasis upon conduct in human life, just where it belongs: upon our conduct touching our fellow beings upon the street, in the market place, in business, in the home. How now, what influence do your religion influence the man with whom you work? To what place of service and sacrifice does your religion exalt and hold you? To test our lives by the things left undone is to apply the simplest, yet the severest test to our religion. The time will come to all of us when we would give the right arm if we could recall the harsh word, the cruel neglect, the cutting manner, the unkind deed.

There comes an hour of sadness With time, then, For not the sins committed But the things I have not done. "I ought to have been stronger, But the crowd, I think, was beaten; I should have been a man; And the work I did not speak. I see an arm outstretched In the sea of your love, And I must still remember The things I did not do. "A great cause lacking helpers Was weak because unheard. I lost my champion, But did not say a word. "Attacked by stupid malice, Your heart I thought I read. I stood in cowardly silence And suffered a maltreatment. "And so as night is falling How bitterly I rue The words which were not spoken, The things I did not do."

CHRISTIAN EDUCATION

It is probably a fair estimate to say that $50 per cent, or more, of the freshmen enrolling college are ignorant of the Bible, ignorant of its history, and know little or nothing of its teachings. How then, can these young people come from non-Christian homes; but many of these are from Christian homes? It is a great oncoming army of youth, ignorant of the Bible, that the Church is not meeting the needs of youth in these critical days.

This is a fair picture of the program of the average church as it is related to childhood and youth training:

About thirty minutes, once per week in the Bible school; possibly another thirty minutes in the Junior Christian Endeavor. Then a Vacation Bible School from one to three weeks in the summer for other groups, such as Intermediate and Senior Endeavor societies, youth councils, etc. For the most part these groups were planned for worship and social fellowship. The fact remains that both the home and the Protestant Church are failing in our teaching ministry.

We might well profit by a careful study of Jewish and Catholic methods of childhood and youth training.

From times immemorial, the Jewish housewife taught her children. As the household duties were concluded on the sixth day she prepared and sent them to the window at the approach of the Sabbath. But light was not to be enjoyed before the blessing over which, with her eyes she recites the blessing: "Blessed art thou, O Lord our God, King of the universe, who has granted us life, joy, and love."

The naming of the children has a deep meaning, it marked the beginning of the time of his circumcision; the girl at the service in the synagogue on the Sabbath (or any other day) when the Torah is read after her birth. As soon as a child can speak he is taught to recite simple evening and morning prayers and to sing the great songs (Psalms) concerning God's gracious dealings with them as a people.

When a child reaches the school age he is taught the Hebrew language, the Bible, and as he grows older, advanced Jewish studies. Instruction is given by his parents, by those more advanced in knowledge, as Talmud Torah (place to study
The boy participates in the regular secular school hours on week days, and on Sunday morning.

On Sabbath, following his thirteenth birthday, the boy participates in the formal reading of the Torah at the synagogue service. The reading becomes the daughter of the law at the age of twelve. This is a great event in the life of a Jewish youth.

Catholic

The moulding of a Catholic begins practically at birth. As soon as his eyes can distinguish objects he is looking on religious emblems: a cross or medal on a chain is hung on the wall. The walls of the room will be placed the crucifix, pictures of the saints, statues of Christ, the Virgin Mary.

The first words he learns will be Jesus, Mary, Joseph; then the Lord's Prayer and "Hail Mary" will be taught him. These he will recite morning and evening. When he is seven years old he becomes subject to the law of Friday abstinence. As soon as he can distinguish between right and wrong he makes his first confession. Usually at the time of his first confession he partsake of the Communion in the presence of "that little Infant" he has seen represented in the crib.

This is not written in defense of either Judaism or Catholicism; but it is written to reveal the admirable educational methods by which they train their youth for membership in a religious body. It works. It is hoped, their methods may reveal some wrongs we have over wrought.

In most of our churches, minutes is about the time allotted for the Sabbath school, while from sixty to ninety minutes are given over to the service. To attempt to lengthen materially the time given to the Sabbath school—the study period—usually results in the conclusion: We have dinner at such and such a time, or we have company, or social engagements, etc. The average home has turned the task over to the secular school, and the school ignores the claim of religion, and the Church. If we are to win our youth to loyalty to Christ, the Church, and the Sabbath, we cannot play at the task.

Dr. Albert W. Beaven says: "When the day school is given a day for instruction, it claims from six to eight hours of the pupil's time; why should the church, when it has a cause for instruction, cut down its contact to the lowest limit? We need more and better instruction, not less."—The Local Church.

FIRST THINGS FIRST

The First White Christmas in Years

Before I left home, 20, 1944, nearly every radio program gave us that song at sometime. This month has been a continuous white Christmas for me. I am now crossing Kansas on my way home—in a near blizzard. The ground is white; trees and posts are decorated with the most cotton ball snow imaginable. Smoke hangs from the telephone wires. This trip of more than a month has been always in the beautiful.

How I have enjoyed it from the car windows and through the windows of your furnace heated homes. Yes, I enjoyed the cutter ride with the sleigh bells and every thing—including zero weather. A view of the ice skaters in a city park last night made me wish I might have had that one more winter experience.

The reason for this trip was to attend our own Commission meeting and then the Conference on a Just and Durable Peace. Both sessions were filled with much hard work, and I enjoyed every minute. On the five Sabbaths included in time away from home I have had the privilege of attending services in several schools, my own Sabbath school, prayer meeting, Christian Endeavor, one week of prayer session, business meetings, and annual dinner. The revelation of these meetings is that we are much the same kind of people whether east or west, north or south.

My first request is now as it was at the beginning of the Conference year, make more room for the study of the Bible and the playing of the piano. At the beginning of the year we set this in at ministers' meetings at Hornell, N. Y. The chairman of that group questioned us as to whether we are not "diluting" the Prayer, if we did not talk too much about prayer while we did too little praying. I question too if we do not study too much about the Bible and study the Bible too little. We should be more diligent in first things.

P. B. Hurley
Conference President.

First White Christmas in Years

Boulder, Colo.

We had a church rally on December 10, beginning with a fellowship supper and followed by the slide of the Passion play of Oberammergau. Following this there was a service of thanksgiving. After the meeting of the church President, we set the calendar for the coming year. A good attendance was had at this meeting, a discussion at a subsequent meeting of the church President. We hope to see a new surge of spiritual life in the church.

Weeks of work, 13; prayer meetings, 13; average congregation, 53; sermons and addresses, 14; calls, 50; pages of literature distributed, 430; 50 tracts.

John Pitt Randolph
New Auburn, Wis.

Personal work has been emphasized, and five people have signed the cards provided by L. O. Greene. Several have signed the Tract-bible cards. Eleven canvassers have been having their canvasses conducted over WMJC, Rice Lake, five times.

8: Daily Bible, 13; Christian Endeavor prayer meetings, 4; conversations, 3; average congregation, 53; sermons and addresses, 27; calls, 45; baptisms, 5; added to churches, 5; pages of literature distributed—Secret Place, 25; and other tracts, 20.

Deitl D. Mills

Riverside, Calif.

The Sabbath school has continued regular contributions to the denomination in somewhat more than for the corresponding period last year. Partly as a result of our increased effort in September, our prayer meetings have kept up fairly regularly; and four members have been added to the Pouke Church. We have three by baptism and one by recommendation.

At Little Prairie prayer meetings and singing have been kept up at the church in charge of the Searcy family, and occasional meetings.
THE SABBATH RECORDER

have been held at the home of Mr. George Reynolds (east of town), and I have spent one week at Little Prairie. I also spent a Sabbath at Gentry and will try to go again occasionally, at least until Brother Bingham is on the field. I will be at Loueke, Gentry, and Little Prairie for the Lord's Supper at Passover time.

O. Greene says meetings are here at present, on the way to Edinburgh, and will have some special meetings this weekend.

Due to the fact that I have had no car present most of the time, it has been impossible to keep up the Texarkana meetings this summer and fall. As I have a car again now, perhaps we can start up again.

One of the outstanding special events has been that of the Dean W. T. Fitz Randolph to the ministry.

Today was opening of the International series. Conversions, at least 3, average congregation, 20; Little Prairie, 13, Gentry, 8; sermons and addresses, 13; calls, 42; baptisms, 3; added to churches, 4; no record has been kept of literature distributed.

Clifford A. Beebe.

Jackson Center, Ohio

We were glad to accept Harley Sutton's offer to come here. The International series courses he taught did not reach all the needy ones, but were very helpful to those who took them. We hope the others were stimulated. Methodists and Lutherans co-operated in the institute. The National-wide Bible Reading Crusade was observed here. A meeting was held for home comment on passages suggested, and prayer meetings were centered about the readings.

The church voted to endeavor to increase my salary next year by $100. They also voted to pay the my salary next year by $100. Also voted to pay the $700 for the pulpit and $700 for the organ.

We are now negotiating for the holding of Sabbath School services in Sidney, and pray that our denominational agencies may, with all their details of reports and business, see through it all the joy of the Christian missions.

We need your prayers, and have known on many occasions recently the fullness of their power. We pray that as we present the truths of the Word, we may be the instruments of our Lord in the salvation of souls.

WEEKS OF WORK ON CONVERSIONS

1. Search the literature of the age, and you will find that Jesus' teachings are the key to the solution of all world's problems--the solution for a nation, for a world, than in this great passage. It fits the need of our age.

2. What of the doctrines of Christ, of Oppression and terror. Despotism and anarchy; the rule of a tyrant, or the terror of a mob.

3. How can we be secure in these times? Only by finding a peace based on righteousness. "In righteousness shalt thou be established," and "great shall be the peace of thy children." How can this be? By teaching our children the truths as Jesus taught them, the great principles and ideals of the prophets and Jesus and the heroes of the Christian faith. For only as all our children are thus taught of the Lord can the peace of our children be great, and our nation be established in righteousness. We must teach them this alone, shall they be far from the things we dread—far from oppression and terror, secure in the family and kingdom of God.

A LENTEN JOURNEY

SABBATH SCHOOL LESSON

FOR MARCH 5, 1945

Jesus Teaches Forgiveness

Scripture—Psalm 15; Matthew 18: 20; 22: 1-33

Memory Selection—Matthew 6: 14, 15

EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

V

The Place of Education

I believe in education, but not that you can convert souls into salvaged vessels. That's the work of Christ's redeeming love under the ministration of the Holy Spirit. Even though the new birth is mystical and unexplainable, we have Christ's own word for "Ye must be born again." Nothing less can take its place. It requires no special time or place; nor may one always be conscious of when it occurs. However, like Dan Poling's reply to his son's inquiry about God's doctrine on sin and repentance, what I do know has changed all my life,—

my lives are changed. The new birth changes one's life. One is a new creature. The rest is a process of growth, of development: "first the blade, then the ear, then the full corn on the ear." Home influences, prayer, Bible reading and study, church, Sabbath school, Christian Endeavor, Vacation Bible School, and Religious Day school, will have their part. This is Christian nurture, Christian education.

Home and Visitation Evangelism

Because of its many merits, much is being urged for the method of evangelism. How long one time at least, sent out his disciples two by two; at least on another occasion he sent them out more than two. This differs little, however, from personal work such as we have already discussed, and when used in the form of somatic meetings a powerful force under the Holy Spirit. Like other methods it will not work itself. It demands careful leadership and not a little careful training. I believe our seminaries should give a thorough course in evangelism, devoting as serious study and devotion to it as they do to the studies in the field of church history, Old Testament theology, or hermeneutics. Our pastors should be given such training as will qualify them to train in their own church classes people to do effective personal work. For that we need as good workmen "rightfully dividing the word of truth," to show an inquirer effectively the way to a

d personal experience with God? The Word is our guide, but we do not know how skillfully to use it, nor do we know how to personalize it, but sadly lost the battle. I am glad to see that I notice some evidences of improvement in the lines of Biblical, Christian education.

Whatever methods we use, we must not forget that they are only means to an end. We must not deteriorate here, nor let down and be satisfied with thinking or feeling that we have had our Vacation Bible School, our weekend mission, or our revival. The work must be constantly carried on. New born babes need the milk of the Word; others need more meat. Often enough the new born creatures in Christ are left to be born on the new steps. The man, untutored, but alive with a new and glorious experience in sins forgiven and conscious relationship with the Divine, sometimes finds his enthusiasm waning as his prayers are looked frugidly upon by conservaties, because they do not follow the usual formula. No church or pastor has done its full duty to the church or to Christ who is not making a serious study and effort to increase the efficiency of these recent converts. No, our methods are not ends in themselves; our methods are for results for Christ and the Church.

Conclusion

Whatever our methods, we must have the evangelistic heart if we are to win men for God. Winning men and women to the Lord Jesus is the one and biggest and best business in the world. In my dormitory one roommate asked me, "Why don't you write a church fellow a note? Do you not invite him in your evening worship?" He had noticed my habit of Bible reading and bowing in prayer at peak hour, and continued, "I am not a Christian, but I want to be." He soon gave his heart to the Lord in a private way, and I think I am proud what a shame to me, that he had to make the approach. The opening of the churches served in my ministry I have practiced holding a series of evangelistic meetings early in the pastorate and later in the preaching each night myself, and seeking to enlist others to do personal work. Gratifying results usually followed, and the people returned with warmed hearts, and encouragement for continued service in the field of personal evangelism.
Some years ago, in cooperating with my brethren in several different fields, we practiced the two-by-two method of entering every home in the communities with the positively announced purpose of spiritual conversation, Bible reading, and prayer. One door only, so far as I know, was closed to us (with an apology afterward), and in each of the series satisfactory results followed.

In other meetings where evangelistic services resulted in revivals, the personal work of faithful pastors with well-directed personal efforts of others and prayers of many combined to bring souls into the kingdom of God and to the building up of the church.

Outstanding encouragement in revivals has been experienced by those of us who have been in touch with some of the preaching missions sponsored in recent years by the Federal Council. New vision, courage, and consecration came to many at Madison Square Garden, New York City. More than fifteen thousand, it was reported, were in attendance.

At the close of Dr. E. Stanley Jones’ clear-cut message the audience was formally dismissed—but more than eight thousand remained for the “after meeting,” because of a desire to know Christ, or more about him and the way of life eternal. In that meeting, closing an eight-day mission, were evidenced results of many methods of evangelism: individual work with individuals; two-by-two home visits; home-training; Bible-school association; radio messages; in business places; in special meetings where evangelistic services resulted in revivals, the personal work of faithful pastors with well-directed personal efforts of others and prayers of many combined to bring souls into the kingdom of God and to the building up of the church.

Christian Endeavor Day Talks, Salem Church

Faith in Your Fellow Man

By Margaret Bond

Salem College, Class of ’48

Faith is the vision of reality.

Reality alone is of no account.

I must seek to understand it, to approach it humbly, reverence it, and, always with readiness, to be transformed and renewed by it.

My faith concerns not only myself but the world which I am a part. I know of no protection from corruption excepting religious faith.

Churches are devoting much time and thought to the veteran who will be returning from war soon. Commisions have been set up to discover how religious bodies may do necessary things for and with the discharged soldier.

The General Council of the Churches of Christ in America has been holding conferences trying to offer some solution to this problem and to lend a helping hand. There are some, mostly those given to critical observation, who are inclined to think the churches, as a whole, show too little understanding of what the serviceman’s attitude is toward Christianity in war. It seems an indisputable fact that, with the exception of a small minority, those in the armed forces—officers and men alike—have no real faith and the unseen which is eternal. The Christian message of wartime as for peacetime is still: “The kingdom of God is near you, and believe the gospel.”

Salem W. Va.

Faith in God.

By Ruth Bird

Salem College, Class of ’48

“Faith is the substance of things hoped for, the evidence of things not seen.” Old Testament faith is the faith of those who hold fast and, in less ways each day, exercise faith in work, in play, in fact, in all life’s relations.

But Out of the growth of God’s grace, bring the churches and homes to a realization of the inadequate job they have done in training these men and women when they were younger; Churches and homes may well ask themselves these questions: “Did they have the training and the religious precepts that hold them firm while they were away?” “Could the loyalty to their teaching survive the strain of life in an utterly new environment?” “When they are home again, will they be interested in church activities as in prewar times?”

A little desire to know it went into the armed service from that large section of the American people which never had any connection with a religious body, either in school or in traveling toward faith, home, or church. They are good, valiant soldiers on the battlefield, but they never think of a higher personal message in a meeting of a heart and of a head; the Father until they are aroused by the danger of death which threatens them; then is there a longing for supernatural protection. It is far from easy for the churches to persuade such folk—Christianity is essential to the best in life. Many have been educated to believe that material satisfactions of this world are pursued and attained without any thought of the need for the Church. It would seem that the only possible chance the churches have to win and hold the respect of the American veterans is to make a determined attack upon the philosophy of life now current in America. These men and women need churches which make it clear that they care about them, are grateful to them, and admire their courage and selflessness.

Religion must of necessity proclaim the truth that things seen are temporal, secondary, and the unseen which is eternal. The Christian message for wartime as for peacetime is still: “The kingdom of God is near you, and believe the gospel.”

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Religion must of necessity proclaim the truth that things seen are temporal, secondary, and the unseen which is eternal. The Christian message for wartime as for peacetime is still: “The kingdom of God is near you, and believe the gospel.”
It was also stressed that parents should visit the Sabbath school and know what is being taught. Afternoon classes, for the children under twelve, are included in these lessons to everyday life. It was suggested that before a new quarter of lessons is to start that the parents and teacher of a class meet in the home. It is suggested these lessons and plan what can be done in the home; what will be done in Sabbath school, and so on. As a result parents interested in bringing the lessons into real living experiences.

South Jersey

It was my first visit to the Marlboro church. It is impossible to know the people of a church without living with them at least for a few days, and worshiping with them. Sabbath morning, and praying with them at Friday night meeting, and discussing with them their problems, hopes, and aims. I was impressed by the power of prayer which has brought relief to them in time of sickness. All the members have been lifted by these experiences. This visit to Marlboro school led me to the number of families who come as families and sit together at church. This means that there are always at least two or three who go to church. Mrs. Davis and Mrs. Osborne entertained the meeting of Sabbath school teachers, workers, and parents at the parsonage. A number of local problems were discussed especially the importance of a regular worker's conference and of organizing a parent teacher group.

Sabbath day at Shiloh is a busy day, as I can testify after being given the opportunity of filling the appointments following the afternoon service. We set aside the day: giving the sermon Sabbath morning, observing Sabbath school classes, speaking to the Senior and Intermediate Christian Endeavor in joint session, speaking briefly to the group of 6th and 7th grade students during their one-half hour over the Bridgeport broadcasting system, and attending the all-church social that evening. It was truly an inspiration to visit the Sabbath school this year and to fill the appointments the first four weeks of school.

The church auditorium was almost filled for church Sabbath morning. There were about thirty-five children in the Junior group and about twenty at the Junior group.

At the Sabbath school hour there were fourteen classes in session, each class was attended by the same teacher in the same room and in its own work. Emphasis was placed on every member of the church bringing his own Bible. These are used for the responsive reading in church, and by each individual in class work. I read a number of one who had had years of experience in helping children to learn that the Bible was the best book and the second grade should be using their own Bibles to look up references. This was practicing at Shiloh.

The Shiloh church pays six dollars and fifty cents for fifteen minutes of radio time each Sabbath. Pastor Osborn calls the program, "The Gold Mine" hour the time in addition to the administrative staff of music by lay workers and a message by Pastor Osborn. It was generous of him to give me this time for this Sabbath program.

I enjoyed the opportunity to visit the homes of Pastor Saunders and Osborne. The wholesome fun and fellowship plus the discussions of these homes were of great value to me. Co-operation between pastors and laymen made the meetings of music and message most effective. There would say that ideas that I presented were of help to them as they took time to check over their local programs.

Further evidence of outstanding leadership of our Seventh Day Baptist churches of South Jersey are very evident in the work of the West District Council of Churches. It was my privilege to attend an executive committee meeting over which he presided; his ability to lead was indicated in the fact that he will return for a Leadership Training School next year.

H. S.

THE SABBATH RECORDER

It was also stressed that parents should visit the Sabbath school and know what is being taught. Afternoon classes, for the children under twelve, are included in these lessons to everyday life. It was suggested that before a new quarter of lessons is to start that the parents and teacher of a class meet in the home. It is suggested these lessons and plan what can be done in the home; what will be done in Sabbath school, and so on. As a result parents interested in bringing the lessons into real living experiences.

South Jersey

It was my first visit to the Marlboro church. It is impossible to know the people of a church without living with them at least for a few days, and worshiping with them. Sabbath morning, and praying with them at Friday night meeting, and discussing with them their problems, hopes, and aims. I was impressed by the power of prayer which has brought relief to them in time of sickness. All the members have been lifted by these experiences. This visit to Marlboro school led me to the number of families who come as families and sit together at church. This means that there are always at least two or three who go to church. Mrs. Davis and Mrs. Osborne entertained the meeting of Sabbath school teachers, workers, and parents at the parsonage. A number of local problems were discussed especially the importance of a regular worker's conference and of organizing a parent teacher group.

Sabbath day at Shiloh is a busy day, as I can testify after being given the opportunity of filling the appointments following the afternoon service. We set aside the day: giving the sermon Sabbath morning, observing Sabbath school classes, speaking to the Senior and Intermediate Christian Endeavor in joint session, speaking briefly to the group of 6th and 7th grade students during their one-half hour over the Bridgeport broadcasting system, and attending the all-church social that evening. It was truly an inspiration to visit the Sabbath school this year and to fill the appointments the first four weeks of school.

The church auditorium was almost filled for church Sabbath morning. There were about thirty-five children in the Junior group and about twenty at the Junior group.

At the Sabbath school hour there were fourteen classes in session, each class was attended by the same teacher in the same room and in its own work. Emphasis was placed on every member of the church bringing his own Bible. These are used for the responsive reading in church, and by each individual in class work. I read a number of one who had had years of experience in helping children to learn that the Bible was the best book and the second grade should be using their own Bibles to look up references. This was practicing at Shiloh.

The Shiloh church pays six dollars and fifty cents for fifteen minutes of radio time each Sabbath. Pastor Osborn calls the program, "The Gold Mine" hour the time in addition to the administrative staff of music by lay workers and a message by Pastor Osborn. It was generous of him to give me this time for this Sabbath program.

I enjoyed the opportunity to visit the homes of Pastor Saunders and Osborne. The wholesome fun and fellowship plus the discussions of these homes were of great value to me. Co-operation between pastors and laymen made the meetings of music and message most effective. There would say that ideas that I presented were of help to them as they took time to check over their local programs.

Further evidence of outstanding leadership of our Seventh Day Baptist churches of South Jersey are very evident in the work of the West District Council of Churches. It was my privilege to attend an executive committee meeting over which he presided; his ability to lead was indicated in the fact that he will return for a Leadership Training School next year.

H. S.
Italian by birth, christened a Roman Catholic, I began my adventure into life. I remember distinctly the visits we made to shrines where old religious relics are cared for, and that interest filled me with wonder.

With my mother I used to go to Sunday school and to the morning mass in the cathedral. We would always carry rosary beads.

For the first years of my schooling I attended the Sisters Parochial School, but disliked it greatly.

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Our Letter Exchange

Dear Mrs. Greene:

My mother reads the Children's Page to me and I enjoy it very much.

We feed the birds, too. We have pheasants that come right down to our back door. They are real big and so pretty.

My daddy surprised me last week. He brought me a little black puppy. We named him Pepper. We have a black kitty, too. His name is Impie. They do not get along so well.

I am six years old and in first grade. I go to Amherst School, 14...

My sister Patricia is going to write to you some day soon.

Sincerely,
Paul Vincent

113 Buckeye Road
Eggertsville 21, N. Y.

Dear Paul:

I am sure you will enjoy your little black puppy as much as Joyce and Gretchen do in Eggertsville. They call him Rueckie; one day he is no longer a puppy but a fullgrown dog. He is still not very big. He is a rat terrier.

What is yours?

You surprised me, too, by writing me this nice letter. A very pleasant surprise it was, too. I hope you'll surprise me the same way often, and I'll be looking forward to hearing from Patricia.

Our table is beside the front dining room window, and as I write I also watch the birds enjoying their meal of crumbs and suet. Sometimes I witness regular bird battles between the snowbirds and the starlings. Two or three starlings will often drive away a flock of snowbirds. They are certainly greedy little fellows, and I don't like that greedy spirit, do you? We do not often see pheasants except in summer. One day in July Claire was taking me to Home Bure Camp when the car in front of us stopped suddenly. Our car was so close that Claire had to drive almost into a ditch before she could stop the car. What do you suppose stopped the other car? Why, a whole family of pheasants had decided to cross the road and were certainly taking their time about it.

Remember I am expecting to have many more letters from you.

Sincerely your friend,
Mizpah S. Greene

Dear Mrs. Greene and the Children:

Today I will tell you about Primus, Secundus, and Tertius, who are three greedy gray squirrels that sometimes visit us as we sit on the porch in Daytona Beach, Fla. I say sometimes they visit us, for that is usually when Mrs. Gardner comes by. Mr. Gardner Randolph is there and whistles in a certain way, which none of the rest of us can do. If the squirrels do come when we make our imperfect tries at whistling, we think we are favored.

Do you guess why these squirrels have these names? My brother has big ears, and so our sister in high school, you ask them what Primus, Secundus, and Tertius mean.

---

The Blessed Hope

By Rev. Everett T. Harris

Text: Titus 2: 13. "Looking for that blessed hope, the glory which shall appear in the great God and our Saviour Jesus Christ."

Who spoke of the second coming of Christ have been looked upon by some as being a bit quack.

But any reader of the Bible will certainly find a great deal said about this subject. Scripture, it is true, has sometimes been interpreted as an indication that we either have no convictions on it or that we are afraid to discuss it openly. Since neither of these conclusions is true, why not think of this matter for a while? We may profit thereby.

Ephesians 6: 10-18; Hebrews 12: "The Robe" will remember the clear way in which he expressed the belief of the early followers of Christ.

They expected Christ to establish an earthly kingdom in their generation. Only gradually did they realize that they were mistaken in this, and that Christ's kingdom was a kingdom of the mind, and had "gone to sleep," as they said, and those who remained began to adjust their ideas. Perhaps Christ's kingdom was a spiritual kingdom; perhaps the "generation" was a "dispensation"; perhaps Christ meant the consummation of the ages.

Through all the ages since then, there have been those who have read Jesus' words and tried to understand them, but have wondered if they should be taken literally; and if they were to be taken literally, still, what did they mean? Of the last things Jesus said to his disciples was, "And if I go and prepare a place for you, I will come again and receive you unto myself...."

How did he mean that?

During the days of loneliness and hardship, the working of the separation of the disciples, and the Master, these disciples found courage and strength in this promise. It was the
star of hope shining over the early church during the persecutions of Roman Caesars. Christ was taken, and would receive his own unto himself.

The angels at his ascension had said: "This same Jesus, which is taken from you into heaven shall so come in like manner, as ye have seen him go into heaven."

And so our minds in fact were to be silent were to be of the beginning of his glorious appearing. It was not meant as hope, but rather for us that are present; for there is a right to look for that is heaven is here and there.

Many of us doubt it. We do not think heaven is situated on a distant planet. We think heaven is here and around us, something like a fifth dimension. Just as God is omnipresent, so heaven may be both here and there.

All this is speculation, but we have just thought to think of it as some other groups who, though they may sound "cocksure" about it all, actually do not know any more about it than we do.

Just preceding the words of this text Paul encouraged Titus and the church that he served to live a godly, sober life in this world, as a preparation for the wonders and glory in store for those who are faithful until the coming of Jesus. Then he encouraged them to look for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The word "hope" denotes the thing hoped for—that is, the coming of Jesus and the beginning of his glorious reign. It is a "blessed hope" for those who are Christ's followers, and as such it is a preparation for the joys of being with Jesus, and a lure to a right life to those who are to be the followers of his kingdom. Those who have followed him by faith will be justified, and the disbelieving will be put to shame. What a day of triumph and joy this will be for all who truly love Jesus Christ!

We may also observe as part of the significance of this text that it is a common and heart-warming phrase of the Bible: "What a joy that is heaven is here and there." This is a preparation for the wonders and glory of the end of this life, when Paul, Peter, and John speak of the "glorious appearing of the great God and our Saviour Jesus Christ!"

There is a little less—"but there it is for all who are Christ's followers who have longed for the triumph of his kingdom!" Those who have followed him by faith will be justified, and the disbelieving will be put to shame. What a day of triumph and joy this will be for all who truly love Jesus Christ!

Without being dogmatic in this matter, the scholar would fill in some of the details as he understands them.

Christ will come at the consummation of the ages. There is something about this a little less—"but there it is for all who are Christ's followers who have longed for the triumph of his kingdom!" Those who have followed him by faith will be justified, and the disbelieving will be put to shame. What a day of triumph and joy this will be for all who truly love Jesus Christ!

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But what is heaven? "The average age of death in the world will be fifty years. Is it any wonder that through the years, when unscrupulous men claimed they had a heaven, and a God, and that the average age of death in the world will be fifty years, people were taught to expect the same, Jesus' coming, people have been taught by the thrill and joy of it and have sold their homes and have been on high hilltops to meet the Lord at his coming?"

There is nothing in my heart but pity for the violence and ignorance of human understanding. I know how they feel; as I dwell on it I can feel that way, too.

There is a deep distrust, suspicion—yes, contempt—in my heart for those leaders who dared to set the time; even when Jesus himself has said: "But of that day and that hour knows no man, neither the angels which are in heaven, neither the Son, but the Father."

The leaders have deliberately dared to oppose the Scripture and have led people astray. They have made their people a laughing stock and have cast infamy upon that blessed hope. An acquaintance once said to me: "If you want to fill your church with good people, just keep that on high hilltops to meet the Lord at his coming?"

Well, that is just one reason why Seventh Day Baptists as a rule have not preached of that blessed hope. They have been the first to take the position that the world is going to be both here and there. They have been the first to take the position that the world is going to be both here and there. They have been the first to take the position that the world is going to be both here and there. They have been the first to take the position that the world is going to be both here and there. They have been the first to take the position that the world is going to be both here and there. They have been the first to take the position that the world is going to be both here and there.
THE SABBATH RECORDER

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THIS TYPE OF REASONING HAS TENDED TOWARD DIVORCING RELIGIOUS FAITH FROM SOCIAL SERVICE DONE IN CHRIST'S NAME. THERE SHOULD BE NO SUCH DIVISION, BUT FAITH AND WORKS GO HAND IN HAND, MUTUALLY ENRICHING EACH OTHER.

Which would you rather have working for you—the man who is forever watching the clock, the man who so labors that he forgets what time it is?

I remember one time as a boy, my father set certain work for my brothers and me to do; then he went away to the grist mill. We had several hours in which to do our work, so we played. Presently one boy said: "We had better do that work. Dad will be coming home." "A plenty of time," said another boy. So we played some more. Presently, in a while we would watch the clock, to see if he was coming. Apprehension grew, but we played on. Presently there he was in the yard; we hadn't seen him coming and the work wasn't done! Needless to say, we were justly punished.

I can remember other times when I have been left to do certain work, and my Dad has come unexpectedly and has said, "Nice work, son. But don't you know what time it is? Time to quit and come to the house for supper!" What a different feeling about those words exisit!

Now that is what Jesus wants us to do: love his work and the fellowship of his people; get so absorbed in it, that when he comes he will find us faithful in his work—not clock watchers, rather as "co-workers," workers together with Christ; so that we look forward with joy to meeting him some day face to face. "Even so come, Lord Jesus."—Alfred, N. Y.

THE LESSON FOR TOMORROW

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Christ has no hands but our hands
To do his will today.
He has no feet but our feet
To lead men in his way.
He has no tongue but our tongues
To tell man how he died.
He has no help but our help
To bring him to his side.

We are the only Bible
The careless world will read.
We are the sinner's gospel.
We are the scold's creed.
We are the lost lost message
Given in deed and word.
What if the line is crooked?
What if the type is blurred?
What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements are?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?

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