WHAT SEVENTH DAY BAPTISTS ARE DOING
(DEMONSTRATIONAL "HOOK-UP")

BATTLE CREEK, MICH. — Four persons received baptism recently, three of whom were from the Bellevue area where a Sabbath school is held every other week.

A "Back to the Home" emphasis was stressed during Family Week. Members were urged to entertain other families or groups in their homes.

Consecration of babies was inaugurated as an annual feature on Mother's Day. Six babies were presented and a charge was given to the congregation as well as the parents to bring them up to know and love the Lord. This was a very impressive service.

The Mothers' Council has "adopted" a twelve-year-old Finnish boy by giving eight dollars a month for his support. The council plans to carry on personal correspondence with the family in which there are six children all living in one room, and will send other aid.

Our Personal Evangelism Campaign is being continued and the pastor reports that a number are co-operating fully. — Correspondent.

WESTERLY, R. I. — It was an especially enjoyable afternoon that the Westerly W.C.T.U. members spent on May 14, as guests of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church. The occasion was the "Light Line" meeting of the union which tells of the year's work in spreading temperance and missions throughout the world.

Mrs. Etta Whitford, president of the Union opened the meeting, and Rev. Harold R. Crandall led the devotional. Mrs. Thomas Nichols, state President of the W.C.T.U. brought a very vivid picture of how the "Light Line" started; how Mrs. Mary Latitte in 1873 had the urge to see the "Message of Light" of temperance and missions encircle the globe. She first visited Hawaii, then Australia, then on and on until after seven years she had completed the circle.

Now there are fifty-one nations linked together, and the first International W.C.T.U. Convention was held in Boston in 1891. This year, a second World Convention is being held at Asbury Park, N. J., in June. A delegate from each foreign nation to be represented at this Convention was dramatized by a member of the Union in a pageant called "Wind the Ribbons 'Round the Nation." Bright costumes of Ireland, Sweden, Central America, Cuba, Hawaii, China, Ceylon, and others, together with their enthusiastic messages made the interest of other nations very real.

Then our society added to the program by bringing to the guests the story of our beloved Susie Burdick and her mission work in China, as told by Helen Shaw Thorngate in "Susie Burdick Sets Her Face Toward China." The setting for the story was a living room replete with choice pieces of old-fashioned furniture. The narrator was Mrs. Nathan Saunders, and the characters were: Rev. Eli Loofboro, as Susie's father; Mrs. Hobart Ayers, as Amandia, his wife; Mrs. Morris Young, as Susie; and Kenneth Smith, as Sherman Burdick. Costumes in the period, and perfect personalities for the parts left no doubt as to the earnestness of Susie to go to China to teach, and the attitude of the family at first to dissuade her. Her devotion as she carried the "Light" is still a living testimony of the worth of missions.

A social hour followed, with tea served by Mrs. Mary Chainam, Mrs. Mary Starr Masson, and Mrs. Sarah Crandall. — Correspondent.

SOUTHEASTERN ASSOCIATION

The meetings of the Southeastern Association will be held at the Lost Creek Seventh Day Baptist Church at Lost Creek, W. Va., June 27, 28, and 29. Those planning to attend the association, please correspond for further information with Roy F. Randolph, New Milton, W. Va., or with Rev. Marion C. Van Horn, Lost Creek, W. Va.

MILTON, WIS. — Kenneth A. Babcock, director of music at Milton Union high school and of the state graded schools of Milton and Milton Junction has resigned to accept a professorship at Milton College beginning with the Summer School session.

Mr. Babcock will serve as manager for the college a cappella choir and will act as alumni representative for the college.

(Continued inside on page 390)

Seventh Day Baptist Church of North Loup, Neb.

"In the Historical Room in the tower of the Church we have many valuable and interesting relics, pictures, and records." (See Page 397.)
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

E. DUANE HURLEY, Editor
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THE SABBATH RECORDER

Horizons
GUEST EDITORIAL
By Rev. Neal D. Mills
New Auburn, Wis.
"I will lift up mine eyes unto the mountains: from whence shall my help come? Ps. 121: 1

The 121st Psalm, like the others in its group including the 120th to the 134th, is called "A Song of Ascents." That probably indicates that these psalms were sung on pilgrimages to Jerusalem for religious feasts. These beautiful songs are suitable for the pilgrim Jew on his way to Jerusalem or for the Christian on the road to the Heavenly City.

This 121st Psalm is the song of a traveler whose guide is the Lord. He lifts his weary eyes from the dusty road to the mountains, perhaps those around Jerusalem, and the question comes into his mind, "From whence shall my help come?" Will the gods who dwell on the mountain peaks come down to his aid as the pagans believe? No, indeed! The answer is quick and confidently:

"My help comes from Jehovah who made heaven and earth"—not from the mountains, but from the Creator of mountains!

Then why, we may ask, does the psalmist lift his eyes to the mountains? Because mountain peaks point symbolically to God and suggest his grandeur and greatness. There is something entrancing and inspiring about a horizon of mountain peaks. I have stood both in the Appalachians and in the Rockies where I could look through a gap in the nearest range and see three or four ranges beyond, the last one shrouded in blue haze, seeming to melt away into the sky.

Other horizons have their inspiration, too.

In contrast to the mountains is the ocean with its endless shore lines of glistening sand or rocky cliffs and its ever changing pattern of lacework in bluish-green and white. The boundless ocean with its countless mighty waves beating upon the shore turns one's mind to the vastness and power of God.

Another beautiful sight is that of a great city at night. I recall New York as seen from the Jersey side of the Hudson River. There thousands of lights extend for miles, some arranged like strings of pearls, others in orderless profusion as though a great section of the starry sky had fallen to earth. I remember the thrill of approaching Birmingham, Ala., from the south just after dark when, from the road high on the mountain side, the lights of the city suddenly burst into view.

I suppose Jesus had a similar view of Jeru-
salem many times. Once he looked down on the city and thought of all its selfishness, luxury, and corruption. Perhaps he wept. I wonder if he looks down on our cities and villages and open country today, and weeps. Oh, we have changed a great deal in two thousand years! We have better houses and roads and machines, and electricity to do our work. But what about our lives, our hearts? They have improved, too, no doubt. Yet I can see the Master's eyes fill with tears as he sighs, "How often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" Matthew 23: 37.

In the end of the first century John, the author of Revelation, "exile on the island of Patmos, lifted up his eyes and saw beyond the horizon of the crude and cruel world of his day "a new heaven and a new earth"? He saw men and women dwelling in the pres-

ence of God in the city of eternal light

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where all sorrow and crying and pain and even death itself shall be removed.

My friends, do you see the face to look beyond our present world of war and crime and wretchedness, and see a saloonless and crimeless America and a warless world free from hate and racial and class injustice? Do you believe in the possibility of such a world? That new world is just waiting to be born; wait for it and me to catch a vision of it on the horizon, and then with the faith of the poet who wrote the 121st Psalm to put ourselves into the keeping and guidance of God.

All the generals, admirals, diplomats, and politicians can never give us the longed-for new world. But if you and I, and all the godly people of the world will put ourselves into the hands of God and work together following the teachings of Jesus, we can lead mankind through the long pilgrimage to that happy world which we Christians love to call the kingdom of God. The only way beyond our present world of crimeless America and a warless world free from hate and racial and class injustice? Do you believe in the possibility of such a world? That new world is just waiting to be born; wait for it and me to catch a vision of it on the horizon, and then with the faith of the poet who wrote the 121st Psalm to put ourselves into the keeping and guidance of God.

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This is a story of courage of an especially feminine type—a story of the invisible bond of sisterhood which extend around the world.

A woman came to this country recently from Europe. She is a Hungarian woman, with no knowledge of the English language, but with a burning desire to tell the women here about the plight of her homeland. It is a land with two hundred thousand orphans, where forty thousand abandoned children roam the country, scavenging for a crust of bread, committing acts of crime and violence in order to keep alive.

This woman is Madame Zoltan Tildy, the wife of the president of Hungary. But it was as a wife that she spoke to the groups of women in this country, for her husband is also a Protestant pastor.

Although her words were spoken in Hungarian, translated into English by an interpreter, her message of faith in humanity and hope for the future of the world were felt deeply by all who listened. In her audience were American women who have been working hard to help mothers and children in the war-devastated countries. Through the United Council of Church Women, they have sent more than a million diapers for infants and small children. These supplies are sent and distributed through Church World Service, the agency which channels the cooperative efforts of the churches in the field of overseas relief and reconstruction.

For Supplies

That these supplies might keep coming during the next year, the first lady of Hungary, herself a churchwoman, came to America to speak to churchwomen. Her story is an especially apt one to those scenes.

She was a student teacher and her husband a theological student when they met and married. From humble middle-class homes, both were extremely interested in the cause of democracy. After he became a minister, her husband helped to found the Smallholders' Party, which was a group of democra
tically-minded small landowners. During the war he was forced to go underground to continue his activities on behalf of justice.

Her son was tortured by the Gestapo, and Mrs. Tildy herself suffered persecution when the Nazis attempted to find out the hiding place of her husband. Not only was she tortured, but instead, made use of her freedom by acting as chief liaison between the different underground organizations in Hungary.

After the defeat of the Nazis, Tildy became president through a vote of the majority of the people. Mrs. Tildy continued her work for democracy and Christian organizations.

Fate of Homeless Children

She is especially concerned with the fate of homeless children in her own words, "The most important part which women can play is to build homes, and less to care for the souls of our children. The fate of the many thousand homeless orphans in Hungary and in all the war-devastated countries is indeed heartbreaking. These children must not be left to continue to go astray, for the building of a lasting and real peace will be a task which has yet to be done. But it is up to us to bring up such a youth."

Providing orphanages for the care of these homeless children is part of the work now being carried on through Church World Service. Christian institutions of all kinds are being rebuilt and equipped, so that spiritual assistance and material aid for food, clothing, and medicines—can be supplied. For it is indeed true that the hope of the future lies with the children of today.

"It is with the conviction that a church can do more in the future than it has done in the past that I have addressed myself to you, Mrs. Zwiebel, as soon as you decide you can go, and be sure of a "bunk." More details will be given later.

H. S.

CHRISTIAN FAMILY WEEK

How many churchwomen planned special meetings of parents and Sunday school teachers during "Family Week"?" "Family Week?"

Families who conducted a special visitation campaign in homes where the children are not attending Sabbath school, or where children attend and parents do not?

How many Sabbath schools had a special visiting day for parents and children?

These questions arise out of the lack of information as to what the churches did this year to make the most of the national emphasis on "Family Week."

It is not too late to send reports about activities your church or Sabbath school promoted during "Family Week."

In the Ashaway, R. I., Church bulletin was printed this statement:

The aim (of Christian Family Week) is to put Christ into the home. The family is the first unit of the church. Of Family Week seeks for happier relationships between husband and wife, between parents and children; to impress parents with the solemn responsibility which is theirs to provide children with a wholesome Christian environment where love, loyalty, and obedience to Jesus' Christ are taught; to help children feel that they are wanted in the home and that the home is a place inter
ested in helping them to find the greatest blessings which life has to offer.

Dr. Earl F. Zeigler, who is a pastor of the Board of Christian Education of the Presbyterian Church, U. S. A., had this to say:

A Christian shock treatment is needed to make parents feel that they are responsible for the spiritual condition of their children. Parents should give straight facts to parents in sick for help. They may recognize their children's spiritual condition, and find out how to get well and how to keep well, if they are comforted that it is re
eren. The daily juvenile delinquents will be reduced, the spirit of insobriety to our society. The church must turn its attention to the delinquents of the Christian family, able to withstand the shocks of the day. This program should not only serve those who are on the verge of society, will have to serve all who are looking for a real cause for the spiritual ille
treatment is that which is back of juvenile and parental delinquency.

President Harry S. Truman backed "Family Week" in these words: "The American home should be a place of safety, peace, and our first line of defense, in peace as well as in war. He has in mind the co-operation of Jews, Catholics, and Protestants in observance of the special week.

The tentative price for the retreat has been set at $8, which includes sickness and accident insurance, and transportation to and from the campground. The tentative price for the retreat has been set at $8, which includes sickness and accident insurance, and transportation to and from the campground.

Leadership Training to be Featured at Retreat

From Thursday evening August 14 until Monday evening August 18 young people from all over the denomination will work, worship, and play together at Lewis Camp near the Ashaway Church in Rhode Island. For details, please write to the Ashaway Church, Rhode Island.

Those who are in the ninth grade in public school (up to eighteen years old or older) will be urged to attend, if they are ready to spend these few days in real work. The retreat is not to be a camp experience as much as a leadership training period. There will be study of the deep convictions of the Christian life and consideration of how young people can better take their part in the work of the local church and denomination.

There will be leaders who are older; there will be youth leaders. There will be prepa

SISTERHOOD OF LOVE EXTENDS AROUND WORLD

Leadership training to be featured at retreat...
THE MEANING OF CHRISTIAN FAITH

"God loved us so much that he sent his Son Jesus Christ to save mankind!"

By Miss Jean Davis
Plainfield, N. J.

What is this "Christian faith?" What is it that can change the lives of men so completely, that by it the depths of misery and despair and make their personalities shine with joyous peacefulness? What is it that can keep men calm in times of sore distress and hardship? That hundreds have given their lives for and thousands claim as their own?

It is faith, faith in Jesus Christ, the Saviour of the world. It is belief in him who came to teach God's love for us. His love is such that he went to the cross of a torture and a degradation so great that it is impossible to imagine it. It has no equal. God loved us so much that he sent his Son Jesus Christ to save mankind.

The love of Jesus Christ should be the most precious thing on earth to every one of us. To hundreds of consecrated souls it is. But how many, who have not truly accepted him into their hearts see and accept into themselves the true spirit of consecration? That can help them to attempt the work looking after the physical side of as many as they can. But, while this is being accomplished, who is opening the way in the most efficient way to promote anything on a large scale, and the Church is the organised effort of all who call themselves Christian to improve the physical and spiritual lot of their fellow men.

Differing Opinions

It is natural, of course, that there would be differing opinions among the members of any organization. The Church is no exception. However, these differences should fade into nonexistence when important is the work of the Church, the importance of the Church is the most important thing in the world, the Church is not whether you believe in the power of the Church is not something that you should do anything about it.

And it is this question that brings us down to our own city, or our own church, or our own selves. The church may sponsor and urge great projects, but it can do nothing without the help of the individual. It is the individual that is the power of the Church.

The Church as a whole has a vision—a vision unparalleled in history. But many of the organizations, I believe, are blind to it. People are beginning to hunger for something more than mere physical things. They are beginning to realize that life is empty. It needs a purpose. It is true that the churches are not as full as they might be. The cause of this is that

people feel that the Church cannot give what they seek. And they miss it. There is a yearning for something that can uphold and sustain them. "Within each life there is a spark of the eternal. This power to know, love, and serve God lies submerged until aroused by the quickening spirit of God. It is up to us, with the help of God, to do this awakening." We must go forth and tell others of the love of God for each and every one. We must tell them how God welcomes the wide open arms, whoever they are, wherever they may be. "He who comes one step to God in doubtings dim, God will advance a mile in shining light to him." To him who fully trusts in Christ belongs the secret of the untroubled heart. To him will come comfort in time of sorrow, uplift in time of need, guidance in the paths of truth when sorely perplexed. Christ casts out doubt and fear. At last they are one in him. "Ye believe in God, believe also in me."

This is the power of the Christian faith—it is essential. When Christianity has so much to offer, why is it then that, as a rule, more church pews are empty by far than full? It is not the fault of the ministers. It is not the fault of the church in general. It is the message people will not listen to and happiness to share with those who are thirsty for it. It is because we, the members of the congregation, are so asleep on our feet that we cannot see the stark need of our spiritually starved community. Opportunity is knocking at our door. It is time it is time is ripe for much harvest. Let's do something about it!

This essay was written for the Youth Week contest. It would be excellent for use in one of your youth meetings. — H. S.

SOUTHWESTERN MISSION FIELD ACTIVITIES

Fouke, Ark. — Rev. Ralph M. Soper, pastor, makes the following report:

The work of the church, like all the things of life, has its "side track" where we can "pull up and "stop awhile." There is no such thing as a "standstill." We either press forward toward the mark, or else we slide backward. We become disinterested, indifferent, and cold just as soon as we become inactive. We may become still as the water before the cease to move, and soon it becomes stale. So it is with us in our Christian experience. We must

THE TEST OF AN EFFICIENT CHURCH

Those who bear the burden of carrying on the work of the church often wonder whether they are accomplishing anything by their endeavors. There are several things that are tests of the efficiency of a church. The church that is doing its work with efficiency; neither is the pomp with which its services are conducted, the elegance of its house of worship, nor the wealth of its members.

Among the things which indicate the service a church is rendering is the grace which adorns the lives of its members. If the members are showing forth the spirit of Christ in business and social relations, the church is fulfilling its mission and transforming power in the community. Another test of the usefulness of a church is the Christian encouragement and nurture it is giving to its own members; but this is hard to measure because it is often more or less invisible. Multitudes of little and discouraged churches in our country today are teaching and nurturing the men and women who are to be the future leaders of the kingdom of Christ, and these churches should trust God and take heart, remembering that God has promised, "So shall my word be that goeth out of my mouth; it shall not return unto me void." But perhaps the best test of the work of a church is its missionary evangelistic activity. A church is its appointed place if these are not prominent, and no church should be satisfied till they are, for they are the great burden on the heart of Christ.

— W. L. B.
Sabbath at Salem

On this Sabbath morning we have held services every Sunday morning and also every evening after the Sabbath at 7:30 with only one exception, when a storm prevented. We have also been able to secure the attendance of a large number of people for prayer meetings and feel that it has helped us all to live better for the Lord. Because of the cold and sickness during the past winter months, attendance has been from 20 to 40. We hope that this summer weather, trusting that much may be gained for Christ, and without securing the consent of the Little Prairie members and without the help of Soper has promised to help.

Sabbath at Salem

On March 17 and 24 there were gorgeous bouquets of tulips in the church from the bulbs our friends in Holland sent us last fall. The rows of these lovely flowers in front of the church add much to the beautification of the church lawn.

In May the Ladies' Aid Society and the Women's Christian Temperance Union had a joint rummage sale from which $120 was realized. In addition, clothing was sent to Beebe to help restore the burned Seventh Day Baptist church which had recently suffered loss because of tornado sufferers there.

The day before the sale an Alfred family which had recently suffered loss because of fire was asked to come and take any of the items which had been donated. They have been giving us interesting and instructive lectures about the Jamaica mission, illustrated with pictures, and all with much good results.

At the Salem College commencement this spring, our pastor, Rev. Everett Harris, received the degree of Doctor of Divinity.

During the regular morning worship on June 7 there was a Children's Day service followed by the dedication of little ones. During the afternoon service the First Alfred Church as host the last weekend of June. The time set for Daily Vacation Bible School is June 30 to July 11. Carl Maxson will be the supervisor, assisted by a staff of efficient teachers. — Correspondent.

SALEM, W. Va. — The fund to help restore the burned Seventh Day Baptist church was more than $1,000. The Salem Girl Scouts initiated the first benefit activity (a bake sale) for the benefit of the church. — Salem Herald.

about to be realized. The location has been secured, leadership arranged for, and dates set.

THE SABBATH RECORDE

"WHOSEVER WILL come after me,

LET HIM deny himself . . . and FOLLOW ME

By ALBERT N. ROGERS

Jesus was never closer to the mind and heart of the Father God than when he gave the gracious invitation, "Whoever will come after me, let him deny himself, and take up his cross, and follow me." It is obviously an invitation with demands and conditions, but it is open to everyone—as broad as the love and mercy of the heavenly Father.

Jesus called men and women to be his followers through the charm of his life and the truth of his teachings. God draws all men unto him; he takes the initiative in the redemption of men. In all our efforts at mental health and social reform we should not forget that!

I.

God was at work in Jesus Christ freeing men from the hard and fast channels into which religious thought had been compressed. The words of Jesus were like seeds planted here and there and scattered to the four winds; they were like the yeast of which he spoke, quietly leavening the whole lump.

The concepts of political, economic, and intellectual freedom, revealed to men by God through the centuries, are implicit in the teachings of Jesus. The death knell of holding fast to things as they were was sounded; the trumpets of heralding true democracy was blown; the foundations for the cathedral of the soul were laid when Jesus came to earth, though God's servants that we have been so long in exercising the liberty wherewith Christ has made us free.

As Alvernia University has for some time been conducting a New Testament once the property of John Rogers of Smithfield, Eng- land, who was drawn and quartered on the public scaffold for four hundred years for the cause of religious freedom. The Milton General Conference called attention to this sacred volume by asking that it be placed in the care of our Historical Society in Plainfield, N. J. Seventh Day Baptists can be proud of their contribution to the cause of religious freedom in England and in the United States; but it is not our cause, it is God's cause and we are but thinking his thoughts after him.

The government with the civil rights of our citizens we understand that religious freedom carries with it definite responsibilities just as the right to vote implies the duty to vote and to vote as wisely as one can. It is a Christian principle that the light of God's truth "lighteth every man that cometh into the world." A man may love darkness, but the light is still shining. This is the religious basis for democracy and for all human rights.

One goes to a town meeting, or to an association or General Conference of Seventh Day Baptists, and one sees good questions being offered and wise decisions made; one sees consecrated and efficient stewards at work in the effectiveness of self-restraint and loyalty—then one realizes how greatly God trusts the individual. "Whoever will, let him come." This is God's will, his call, his claim upon the mind and idealism of each one of us in his far-flung family.

II.

God has been drawing men unto him by the development of the scientific approach to life. There are, of course, cold materialists who would dismiss the whole conclusion would result in nothing more hopeful than the reproduction of humans by artificial insemination and their eventual euthanasia. But the scientists I have known (at Alfred, Milton, Salem, Yale, Columbia, and elsewhere) have been reverent, willing to admit the limits of their knowledge, glad for the immeasurable work of the Church. Science is but the organization of knowledge gained by experiment. Science has nothing to say about the Source of all wisdom. Johann Kepler, who in the seventeenth century established the laws of planetary motion, used to pray, "O God, I am thinking Thy thoughts after Thee." Galileo who invented the astronomical telescope, although he was persecuted grievously by the ecclesi-
astical authorities, wrote, "I am filled with infinite astonishment and also infinite gratitude to God that it has pleased Him to make me alone the first to witness this wonderful thing, which has been hidden in all past centuries." It is significant, I think, that Copernicus, who is generally regarded as the father of modern science, lived in the same period with Martin Luther, the one man who did most to foster the Protestant Reformation.

We are surrounded by science that we take for granted. The chemistry of foods, the physics of the automobile, or of the refrigerator, and the psychology of advertising and of social control by which so much of our daily life is determined. We sigh somewhat for the "good old days" when we used to go back to the times of kerosene lamps, meat hanging in front of the stores, ankle-length dresses, and one-room schools. We can see that our forefathers used a little more science in their farming than we have today. They would not have robbed the soil as they did. Many a life could be spared today if the sciences of sanitation and medicine were as available as the father of modern science, lived in the good old days,

We have confidence in God as we understand him through the physical sciences, and we expect our religious life to be as scientific as our worldly life is.

Religious thought in our minds has swung like a pendulum toward a very liberal position and back again in the reactions of Bartholomew Rebekah. Most of us are in between the extremes seeking more truth. In the last year a great number of scientific and religious truths have been stated which show that the Church is not as far behind as many think.

Religious truth is not necessarily in error. There are others within our community. We believe that there are religious truths which should go and be reconciled before coming to worship.

Conclusion

May I be quite specific? There are those who are looking toward the Seventh Day Baptist denomination, undecided whether through the grace of God or by the possibility of race suicide by atomic bomb into evangelistic labor for world government and an appreciation of what God has been doing through His Church during the centuries. There is widespread conviction that science alone is not enough. But surely God works through the processes of life, and even those who are most independent in their study of scientific facts will acknowledge that God is the great unifying force in the universe.

We all feel that we have no binding statement of belief but tolerate wide latitudes of conviction on many subjects. It is, I think, because we have renounced the practice of close communion and co-operate in interdenominational or ecumenical work, we are a people of a liberal spirit, they think we are in error. There are others within our churches who are very critical. They suggest that unless a person can state his belief in the Scriptural inspiration of the words, the Virgin Birth of Jesus, and the bodily resurrection of our Lord and his Second Coming, then he is unworthy of the name of Christian.

It is my earnest prayer that none of us will be too quick to judge and lend fuel to the flames of division. I have no stomach for theological argument; I try rather to have a heart of love for all and a will to believe that those who differ from me are sincere and therefore not to be discounted before God.

John Howe wrote a tract in 1680 in which he said, "Thou unchristian to censure and say, such a one has not my conscience, therefore he has no conscience at all .. . We did not give up prayer for the degraded or taunted in certain modes of expression." The man who had opposed Howe observed that he wrote "more like a gentleman than like a divine." To behave like Christian gentlemen is surely more important than to see alike on the fine points of doctrine.

Edwin Markham also pointed the way to the basic truth for fellowship in faith when he wrote:

He drew a circle that shut me out—
Rebel, heretic, a thing to flout!
But Love and I had the wit to win;
We drew a circle that took him in.

In the quiet workings of the heart, be it naive or sophisticated, as in the upward surge of the masses for freedom and in the long struggle for the individual that makes history, is there a standard to which men may repair. The name on that standard is Jesus Christ, and his way is the way of a lifetime and of an era, but there is room beneath the banner for all who accept him as Lord.

Woe whosoever will, let him come. We are called to follow, not to be held. No thinking man can deny the claim.

Alfred Station, N. Y.
achieved his divinity," made by the professor in a lecture on the Doctrine of Angels. Smmars and wondered that so many people are turning away from the Sabbath and the gospel if this is what they are being taught.

We have had many who have been told repeatedly that we should support our own school through loyalty. The question, loyalty to whom, must here be asked. My loyalty is to my Lord and Saviour, Jesus Christ. I cannot be loyal to him and support an institution which does not honor his Word. My second loyalty is to Seventh Day Baptists, and I believe I can best serve my denomination by taking a clear stand against the false teachings of the Word of God as taught in our own seminary. My loyalty to a denominational seminary will manifest itself when the teachings will manifest themselves and glorify the Word of God and give it a place of pre-eminence in the classroom.

Rex Burdick

Wilmingtom, Del.

Dear Editor:

This letter is not personal, but is a presentation, to our denomination and the readers of the Recorder, of the "other side of the picture" at Alfred. As you know, I am from the West Coast, and the feelings of many of the people in that area are either indifferent or antagonistic to some of the theological aspects of the Seminary, especially in the last few years, when the idea has been spread that the seminary was teaching a Christianity destructive of all basic faith.

It was thus with many misgivings that I first entered Alfred last fall and registered in the seminary. However, since that time my misgivings have turned to a deep sense of thankfulness for my decision to come to Alfred. I had heard from friends and sources, even as it seems many have, that destructive ideas were being instilled in the minds of students who are strengthening their basic faith.

Since I have been in attendance for almost an entire year now, I feel the urge and also the right to ask, one who ought to know, for I have found no basis for criticism, to ask anyone here at the Alfred School of Theology. Always the Bible has been taught and studied with open minds, the students seeking truth and enlightenment through prayer and discussion. There are six students and often there are six different opinions on some subject, and yet we feel that only in study of this kind, will we grow deeper in spiritual living and belief.

The question of the teacher's belief on fundamental doctrinal subjects has been directed many times to me, by the students, at the teachers of the seminary. The queer part is that no matter who the teacher, or his record before his arrival at Alfred, he is placed on "probation" or under suspicion the minute he walks into the classroom. This infers that the problem is far deeper than the beliefs of the teachers and rather deals with the seminary itself, and yet what is the seminary but the teachers and the students?

The teachers are not only men of deep spiritual conviction, Christian beliefs, and strong, character but everyone of them is broad, but in their daily living are enviable examples for the students who serve under them. They are kind, considerate of even their limitations, and Christian gentlemen. Not only are they more than adequately prepared for their positions, but they give out of the way to give extra time in special help to the students in speech and other technical points that a minister must know. In teaching they do not force their views upon the students, but rather would favor of the student subject, and leave it up to the individual student to decide what his beliefs will be. This prevents a stereotyped religion, and develops the thinking of the individual, and strengthens his beliefs.

Only when the people of the denomination take an active interest in the seminary and learn the facts of the situation do they have a right to criticize the school here. It is one thing to hear, and another thing to know. I ask the prayers of all of you as we move forward in the preparation of ministers for the furthering of His kingdom.

Ronald Hargis

Alfred, N. Y.

How Big Are You?

Are you big enough to apologize?

To take the small place in life, whether it be in the church school, or in the home.

It takes a big soul to forgive and forget.

You can must be big enough to accept some of the ideas, his other students, and the little crowd to which he belongs.

You must be big enough to be charitable in his views and opinions and believe in others.


THE SATURDAY RECORDER

Our Children's Letter

Address: Mitzph S. Greene Andover, N. Y.

Dear Mrs. Greene:

I wonder if the children would like to hear from me. I am too old for skating and coasting, but I have good times walking in the woods and swamp looking for birds. I live near a swamp, and the birds come quite close to my house. You see, I have a feed box and a stick known as a chickadee dinner.

On February 24 we had the deepest snow of the season, and the birds were so thankful for their food. Among the birds I saw a pair of bluebirds and a robin (they were spending the winter in the swamp in a clump of cedar trees where the berries were thick) a mocking bird, woodpeckers, a nuthatch, field sparrows, swamp sparrows, song sparrows, cowbirds, an evening grosbeak, brown creepers, bluejays, starlings, blue-gray gnatchatchers, crows, and—

One I do not love—a sharp-skinned hawk.

The chickadee and nuthatch were so tame that I put the window sill for bits of suet, peanut, butter, and seeds.

These little birds soon learn to know and trust the one that feeds them. I wonder if all truth givs of his bounty so implicitly as do the little birds trust those who give them even scanty rations.

We have a Neville Longfellow.

(A Member of the Rockville Church.)

Hope Valley, R. I.

Dear Miss Longfellow:

I am sorry to have been so late in getting your letter in the Recorder, but other letters reached me earlier—and of course the children's letters must always find a place when I receive them. I have enjoyed reading your list of birds, and I am sure the children will, too. Thank you for your letter.

Sincerely yours,

Mitzph S. Greene.

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THE SABBATH RECORDER
WHAT SEVENTH DAY BAPTISTS ARE DOING
(DENOMINATIONAL “HOO-KUP”)

WHITE CLOUD, MICH. — For two weeks the White Cloud Seventh Day Baptist Church enjoyed services conducted by Rev. Earl Cruzan of Dodge Center, Minn. During the second week a series of meetings were conducted by him to familiarize us with the extensive missionary work done in other lands. Mr. Cruzan is a leader in missionary study and is sent out to the different churches by the Missionary Board. Those attending from White Cloud were Rev. Robert Wing, Mrs. Nettie Fowler, Mr. and Mrs. Cornell Seims and son Earl, and Mrs. Bert Reefman and daughter Minnie. Mrs. Bert Reefman is a leader in missionary work in other lands. Mr. Cruzan is a theological student at Milton College; Rev. John Felibe of the Edgerton Congregational Church; Rev. W. F. Tomlinson of the Fulton Congregational Church; Don Sanford, a prospective theological student at Milton College; Rev. George Barber, retired Methodist minister of Buseyville, Wis.; and Mr. J. F. Whitford of Milton. Each week we have enjoyed the fine messages of these men.

It has been good for us all to share in this enterprise. The church members have shown a fine spirit of cooperation and have demonstrated their ability to carry on in their pastor’s absence. The Sabbath morning services have been conducted by Rev. John Felibe of the Edgerton Congregational Church; Rev. W. F. Tomlinson of the Fulton Congregational Church; Don Sanford, a prospective theological student at Milton College; Rev. George Barber, retired Methodist minister of Buseyville, Wis.; and Mr. J. F. Whitford of Milton. Each week we have enjoyed the fine messages of these men.

May 10 was the highlight Sabbath, with the children of the primary department offering a special song in honor of Mother’s Day. A fellowship dinner followed.

The first Sabbath of our pastor’s absence was the date for the quarterly meeting at Milton Junction. Since three of the four pastors of this group were absent at that time, the laymen again demonstrated their capability by carrying on in an active, spirited manner.

Vacation Bible School is to be held June 30 to July 18, and J. F. Whitford has consented to act as supervisor. We have already secured five teachers. (Continued inside on page 403).