HERBERT CLARKE VAN HORN
1874 — 1949

Rev. Herbert Clarke Van Horn was born in Humboldt, Neb., March 23, 1874. He passed away at his home in Milton, Wis., February 2, 1949.

His early years were spent in Nebraska and Iowa. At the age of seven he, with his parents and two sisters, crossed the plains in a covered wagon to Salt Lake City, Utah, where the family resided for a time. Later they moved to North Loup, Neb., where he was graduated from high school in 1891. He was graduated from Milton College in 1898 and from the Alfred School of Theology in 1905. In 1932 he received the honorary degree of Doctor of Divinity from the Andrew School of Theology in 1905.

During his seminary training he was assistant pastor at Hornell and Wellsville, N. Y. He served as missionary pastor at Farnum, Neb., and at Berlin and Marquette, Wis.

He passed away at his home in Milton, Wis., February 2, 1949.

Before entering theological school he served as missionary pastor at Farnum, Neb., and at Berlin and Marquette, Wis. During his seminary training he was assistant pastor at Hornell and Wellsville, N. Y. The pastorates he served following graduation from the seminary were: Lost Creek and Roanoke, W. Va.; Ashaway, R. I.; Brookfield and Nile, N. Y.; Dodge Center, Minn.; and the Piscataway Church in New Market, N. J. Following many years of experience as a pastor Dr. Van Horn became secretary of the American Sabbath Tract Society, serving in that capacity for sixteen years. During the last fourteen years of his service to the Tract Society he was editor of the Sabbath Recorder. As Tract Society secretary and Sabbath Recorder editor Dr. Van Horn traveled widely in the United States and was known and loved throughout the Seventh Day Baptist denomination.

The interests of Herbert Van Horn throughout a lifetime of Christian service were wide and intense. In everything he did he exercised enthusiasm and sincerity, and was motivated by a spirit of Christian faith and love. During his pastorates in Ashaway, R. I., he organized the first Boy Scout Troop in that state. He pioneered in Daily Vacation Bible School work and served for a time as president of the West Virginia Christian Endeavor Union. At the time of the first world war he was a YMCA secretary, attached to the 143rd regiment, a part of the Sixth Combat Division. Dr. Van Horn was interested and active in cooperative Christian movements, serving as a representative of the denomination on the Executive Committee of the Federal Council of the Churches of Christ in America and working on various commissions of that body.

On September 3, 1903, Herbert Van Horn was married to Abbie Ila Babcock, at Albion, Wis. She, with two sons and a daughter, a granddaughter who grew up in his home, five other grandchildren and a great-grandchild survive him. Also, two half sisters and three half brothers, an intimate and lifelong friend, relatives by marriage, a stepmother, nephews and nieces, and a large number of other relatives and friends remain to mourn his going.

Farewell services were conducted on Sunday afternoon, February 6, at the Milton Seventh Day Baptist Church, where he had received the right hand of fellowship as a member two weeks before his death. Rev. Elmo Fitz Randolph was the officiating minister, assisted by Dr. Carroll L. Hill, president of Milton College, and Melvin Nida, copastor of the Chicago Seventh Day Baptist Church, who served as the official representative of the American Tract Society. Interment was in the Albion Cemetery, Albion, Wis.

E. F. R.
WORKMEN APPROVED OF GOD

In the Sabbath Recorder of February 28 was the report of the denominational treasurer for the first four months of this Conference year. There is an encouraging gain over the comparable period a year ago. If the same faithful support continues this year we should raise the budget in a usual manner. The first part of the year does not show so large a support as the later part shows. But with the start we now have we should be able to raise the entire budget, and more, if individuals and Churches will continue to underwrite a day, or several Special Issues, to which is denominated one year after date to which payment is made unless expressly renewed.

We leave to others more qualified the task of musical appraisal. Several published comments on last year’s concert tour indicate how well received the choir was. Some who witnessed the performance last year maintain that this year’s concert is very much improved, which indicates real progress.

The response of young people’s groups in several areas has been very gratifying, but there is still need for the understanding of about two days’ support if the entire cost of Youth Week is to be borne by our young people. It is not too late for some other youth group to participate in this project who has enjoyed a grand experience for some groups. Has your group the courage and consecration to undertake its share of such remaining load? If so, ’twill make the whole denomination rejoice.

Word has come that the Dodge Center Church has voted not only to pay its share to the budget, but also to add to its denominational support an additional tithe of all money spent locally. This surely shows real interest in, and devotion to, our united work by this Minnesota Church. May each Seventh Day Baptist Church from Rhode Island to California do likewise! Both in individuals and as Churches may we be “Workmen Approved of God”!

The Budget Committee.

TUNE IN ON ONE GREAT HOUR

MARCH 26
EST 10-11 p.m.
CST 9-10 p.m.
MST 8-9 p.m.
PST 7-8 p.m.
THE SABBATH RECORDER

Bertha Tilt, treasurer of the American Sabbath Tract Society, came in with the notation that the Denver, Colo., Seventh-Day Baptists' Aid sent a contribution of $12 "sponsoring one page of the Sabbath Recorder special issues."

This internal support gives us much encouragement. If George Stillman can sponsor one page, 99 other Seventh Day Baptist Churches can likewise. This would guarantee the 4 extra pages of the special issues for the duration of the 100 Sabbaths of Service Program. If the Irvington Church can sponsor more than six special issue pages, there are 24 other Seventh Day Baptist Churches which can contribute $75 for this purpose. This would extend the ministry of 4 extra pages of the special issues three years beyond the 100 Sabbaths of Service Program. If an individual in one of our Churches can sponsor 1/6 of a special issue page, there are 599 other persons who can do the same. This would underwrite the 4 extra pages for 1969. If the Denver Ladies Aid can sponsor one special issue page, there are at least 47 other societies throughout the denomination who can do so as well. This would add another year to the life of the 4 extra pages in the special issues.

Four extra pages for seven years! The plan is simple — not one wait for the other. Let us go!

(To be continued.)

WE VISIT SALEMVILLE

Barbara Anne Warren
Plainfield, N. J.

In the early part of last week word was received from the Salemville, Pa., folks that they had invited the editor of the Sabbath Recorder was near enough so that he might visit them sometime.

Wednesday evening Mr. Axthel Guyer, who often visits Salemville, called proposing that we go with him to Salemville for Friday night's prayer meeting and Sabbath day, provided it be acceptable with the Church there. Upon calling, Mr. Guyer found that the Ladies' Aid Society was to have charge of the service. However, when a member of the First Day Baptist minister becomes available, the one or ones in charge postpone their service until the following Sabbath. Thus, it occurred that my father (the editor), Joseph, and I did accompany Mr. Guyer and Wanda Jean, to be with the Salemville folks on Friday night and Sabbath, the 11th and 12th.

Upon arriving in Salemville I was welcomed into the home of Mr. and Mrs. Sherman Kagarise, where I was to stay. The following morning they took me to the Mr. and Mrs. Albert Blough home where I had been the night before and was ready and waiting.

The Friday night service was attended by 22, nearly half of which were young people and children! The opening song service, in which everyone took part was truly an extra page of the special issues. The closing prayer service in which many offered silent and audible prayers. This helped immensely in the preparation for the Sabbath and its fellowship.

At 10 o'clock on Sabbath morning, after a good night's sleep the Sabbath school began the day's worship. Under the direction of several young people, the lesson was outlined, being followed by a discussion of it in the individual class groups. The morning of discussion which immediately follows the Sabbath school was opened by the processional, "Holy, Holy, Holy" sung by the newly formed Junior-Intermediate choir as this is the season. The special number also sung by the choir was a spiritual uplift.

Dinner was served in the parsonage under the direction of several efficient Church women assisted by the men folks and children who all joined in the eating of several delicious, mouth-watering dishes. I truly think that everyone from the youngest to the oldest enjoyed this meal which also provided an excellent opportunity for editors and people to get acquainted and to renew experiences.

When the dinner was finished and the junior's talk and rollicking had partly subsided, they again returned to the Church for their own Junior Fellowship under the direction of Mrs. Mildred Robinette who has faithfully supervised these boys and girls since the building of the new Church.

Rev. and Mrs. Tovah R. Sutton, Choir practice followed which I was privileged to attend. Here the young people all joined in the practicing of the next week's special number.

The evening service was held on Sabbath evening. If our meeting with the folks of Salemville helped them as much as it helped us we feel grateful for that opportunity.

The Church is such that one gathering in Salemville truly an inspiration as was the closing service, in which people and audible prayers. This helped in the preparation for the Sabbath and its fellowship.

WE, TOO, VISIT SALEMVILLE

Barbara Anne Warren

When an editor's family criticizes (constructively, of course) his editorial on "We Visit Salemville," he has no problem writing it over for him, he asks, "What can that editor do?" He believes that it is one way to encourage young writers, of which the Sabbath Recorder needs more.

Anyhow, upon our return from Salemville the first of the week we consulted Dr. Cope's vivid editorial account of the Southeastern Association which was held the last weekend of September, 1923, following the General Conference at Ashaway and Newport, R. I., August 22-28.

Many changes have taken place among the group which assembled at Salemville nearly seven years ago. It is not only for this purpose, however, to remind us of the future is one of promise for fruitful work in the Salemville Church. We speak for the ministers among us who accept the call of the Church there, a joyous experience in the Lord's vineyard.

A friend is one who waits about passing judgment until he has heard what we have to say in our own defense... —Selected.

MY CHRISTIAN CITIZENSHIP

By Susan M. Patterson

"My Christian citizenship deserts me to champion right and challenge wrong wherever I find them; to be true to God, myself, and my fellow men; to follow Jesus' example in 'going about doing good'; and to do my full share in carrying out His last Great Commission of 'Going into all the world and preach the gospel to every creature.'"

My Christian citizenship compels me to be informed in mind, quickened in conscience, and zealous in action. An excellent example of an informed mind is seen in the good article written by Ethel Cope in the "Riverside Press" concerning the two amendments soon to be voted on. Not only was she well-informed on herself, but she was passing that information on to others.

There could be no better illustration of a quickened conscience and zealous action than the way in which Dr. Rosa Palmberg succeeded in getting the sign on a beer package removed. This is the week following the election of the mayor, who later wrote and thanked her for her interest. Such incidents thrill one with the many opportunities open to Christian citizens, "not only by candidature, but by use of the pen, but also by our everyday lives.

My Christian citizenship compels me to support the grocer who, even though he is closing his store to go to the polls, is giving away liquor with his groceries where children come and go. Neither will my conscience allow me to eat in public places where...
liquor, wines, and beer are served; nor enter to see the new television pictures, even though they are free.

Therefore, it is of vital importance that we live up to the full responsibility of Christian citizens. Jesus always practiced what He preached.

My Christian citizenship enables me to be faithful to God and to my vows, to be cheerful to those around me, and to help others.

Worry. John Wesley said:

"The worry in the world is based on facts..." No! Don't stop to think, to live; don't waste time, energy, health, money, and you will find that the worry in the world is not based on facts.

Suggested Charter Coach Movement

August
5—Leave New York, N. Y., in special chartered coach about 6 p.m. Overnight on route.
6—En route through Indiana and Illinois — arrive St. Louis, Mo., about 10 p.m. Rooms with twin beds and private bath provided.
7—Leave St. Louis about 9 a.m., for the drive to Carlsbad Caverns.
8—En route through Texas, arriving Carlsbad, N. M., in the late afternoon. Rooms with twin beds and private bath provided.
9—Morning spent in a visit to the Carlsbad Caverns including elevator trip and luncheon in the caverns. Leave caverns at 3 p.m. for social trip.
10—Arrive Chicago in the early afternoon. A sight-seeing tour of Chicago is planned for the afternoon.
11—All day in Los Angeles — sight-seeing program in the morning and afternoon provided. Overnight at same hotel.
12—Leave Los Angeles in the early morning by chartered coach and arrive Riverside before luncheon. Termination of going trip. No accommodations or entertainment provided during the Riverside stay.
21—Leave Riverside in the late evening by chartered bus for the return trip home.
22—Stopover at Las Vegas, Nev., for a visit to Boulder Dam and a tour of Las Vegas — continue to Salt Lake City arriving in the late evening. Rooms with twin beds and private bath provided.
23—Morning for sight-seeing tour of Salt Lake City and the great Salt Lake terminating at the Mormon Tabernacle for the organ recital at noon. Leave after lunch for the afternoon and evening drive to Glenwood Springs, Colo., in the heart of the Rocky Mountains. Rooms with twin beds and private bath provided.
24—All-day drive through the Rockies via Leadville, Royal Gorge, and Canon City to Manitou Springs with arrival in the early evening. Rooms with twin beds and private bath provided.
25—All-day tour of Garden of the Gods. Cave of the Winds, Cheyenne Canyon, and Manitou Springs with overnight at Manitou.
26—Leave Colorado Springs for Chicago — overnight on the bus.
27—Arrive Chicago in the early afternoon. Sight-seeing tour of the city. Rooms with twin beds and private bath provided.
29—Arrive New York about noon.
Your appreciation of our American resources will help you to understand our American opportunities in a needy world — needy for the persons and equipment to bring abundant life in Christ. Your understanding of home and foreign missions will increase. To merely see the variety of life gives one a new desire to see missions forwarded.

Can you afford not to be at Riverside Conference in August, 1949? Here is a grand way to make the most of this trip — a lifetime investment!

David S. Clarke.

Note: The Sabbath Recorder commends Secretary David S. Clarke for his alertness in the matter of investigating the possibilities of chartered bus travel to Riverside, Calif., for General Conference, August 16-21, 1949. As will be noted by the above itinerary, unusual opportunities for sight-seeing will be offered both to and from Riverside.

It will also be noted that August 6 of the trip to Riverside is Sabbath day as well as August 27 of the return trip. Secretary Clarke assures us that the bus system with which he is in correspondence will give consideration to a proposal that would provide the Conference delegates an opportunity to attend one of our Seventh Day Baptist Churches both going and coming, and eliminate extended travel and sight-seeing on the Sabbath. Announcement to this effect will be made as soon as possible.

Mr. Clarke also states that other changes in the itinerary, according to the wishes of the passengers, would be possible by prior arrangement with the bus system. However, those interested in having changes in the proposed itinerary should write Rev. David S. Clarke, 403 Washington Trust Bldg., Westerly, R. I., immediately.

The arrival at Riverside on Friday, August 12, will make it possible for all who plan to attend the Pre-Conference Camp to do so. Any others who travel by the same trip and who would include an additional expense item to cover the days between August 12 and 16.

DISPLACED PERSONS

In view of the fact that the WCTU is concerned about fairness to those coming to our shores under the DP bill, and especially that families be kept together, you will want the information about the present status of the bill.

S 311 is sponsored by Sen. J. Howard MacGrath of Rhode Island, and Sen. Matthew Neely of West Virginia.

Provisions of this amending bill which would be desirable and necessary from the point of view of meeting the need of the still unsettled displaced persons include:

1. Increase in the total number to be admitted from 205,000 to 400,000.

2. Changing the "cut off date" so that persons who entered camps until April 21, 1947, are eligible instead of only until December 22, 1943.

3. Liberalizing the provisions regarding guarantees of housing and "job" in the United States and requiring instead assurances that refugees will not become "a public charge."

4. Elimination of the requirement that half the number coming in should be charged against future immigration quotas.

5. Provision for nondiscrimination against groups, and eliminating the 40% preference assigned the Baltic countries.

6. Repeal of the provision that 30% of the immigrants should be agricultural workers and establishing a broader basis for eligibility.

The bill does not:

Include refugees other than in Allied Europe, such as those in Shanghai, Palestine, nor the civil war refugees in India and China.

2. Do anything more for millions of "expellees" living in Europe, who were forced out of Eastern Europe into Germany and who are not cared for by the provision in the present bill to admit 27,000 people of German ethnic origin.


The man, whether statesman or humble citizen, who would include an additional expense item to cover the days between August 12 and 16.

CHURCH WORLD SERVICE FEBRUARY RADIO PACKET, 1949

As the tide of time sweeps by, men often seek to annotate it by chronicling in diaries, not the passing of years, but the passing of events of meaning in their lives; events in diaries to see their dreams. Study them to read their hearts.

Peter M. of Lithuania kept a diary. A look at it reveals many entries to all who write of the pattern of life.

July 3, 1938—Received my degree in Engineering from the University of Lithuania.

August 10, 1939—This is a wonderful day.

Irene and I are to be married.

October 1, 1940—On this day of days, we had a special feast and we shall name him Augis.

April 9, 1943—Another child born — another boy. His name is Ramas.

April 21, 1944—Have heard that the Nazis are going to conscript labor from our town. I hope they will not.

The last entry was never finished. In April, 1944, time stopped for Peter and Irene, Augis and Ramas. Time, as we know it as a succession of events which give meaning to life, ceased to exist. After 1944, time was only a weary succession of days of forced labor, days that seemed to have no end. And when the war and the labor did end, they were replaced by days of dull waiting — waiting for nothing in Displaced Persons camps. The days and years crept by monotonously, and time told no story. Then, one day, hope returned to Peter M. and his family. And with the stirring of hope came a reborn desire to set down once more events of meaning.

October 11, 1947—Have heard that there is a possibility of us going to America, but I am afraid to believe it.

February of this year, it has been arranged! We can go to America, under the auspices of Church World Service.

March 9, 1948—Arrived in America this wonderful day. We are truly born again.

April 2, 1948—Secured a job as a draftsman with an engineering firm in Boston. Irene and the children are to join me here.

"OUR DELAYED PILGRIMS"

"As I would not be a slave, so I would not be a master." These are the words of Abraham Lincoln, a great American whose birthday we celebrated last month. And these same words echo in the hearts of the displaced persons who have come to this country. They wish to be neither slaves nor masters, but free men, with opportunities to build lives of peace and security. In the tradition of Lincoln, Americans are now helping these displaced persons to find homes and jobs in this land of their adoption. Working through the Displaced Persons Committee of Church World Service, many Americans are providing these assurances to the DP's — our delayed pilgrims.

For details on how you can help, contact your local Church Displaced Persons Committee, or Church World Service, 214 East 21st Street, New York 10, N. Y.

SUPPORT THE DENOMINATIONAL BUDGET

"Outlet as well as intake is imperative if we are not to become green, empty, stagnant pools. Fine impulses within the heart are worse than useless except they find prompt and wholesome expression in finer forms of effort. Retained they wither and die, poisoning the springs of action."

—From the Budget Committee.

$95 NEARER THE GOAL!

The Budget Committee is happy to announce that $95 is closer to the Denominational Budget for one day, presented by Charles A. Chipman of Boli-

var, N. Y.
WHAT IT MEANS TO BE A CHRISTIAN

By Dr. H. H. Kalas
Director of the National Christian Mission

The following are some of the ways in which the teacher may carry out her role as an evangelist:

1. The teacher must develop a growing awareness and appreciation of God as a personal and as a person whose love is of the same quality and completeness as is the love of the parent for the child, only vaster. This identification of God in His relationship to man, with the normal experiences of love which come to a child, can be begun very early in life.

2. The teacher must detect the times of special susceptibility or readiness for deeper experiences of religious inclination and new responses to the claims of religion upon human life.

3. At certain ages, particularly the junior and junior high school ages, the teacher ought to make direct approaches to the child to induce his special commitment to the Christian way of life, and to bring to consummation all of the things which have been poured into his life, prompting him to a volitional and complete emotional response to what the Church has taught about God, about his own conduct, and about his relationship to the Church itself.

4. At every age, it is the function of the teacher to create within a child the habits of life and attitudes of mind which will cause the Church as a constant influence to become more meaningful. The child ought frequently to be introduced to the symbols and activities of the Church. He ought to share frequently the high worship of the Church and thus be able to catch the meanings of its fullest life.

The teacher is an evangelist whenever she performs an exemplary role by the way in which she, herself, reveals loyalty to the Church and its ideals.

6. It is the function of the teacher to create anticipations for high moments in the life of the child when that child makes special commitments or receives special recognition for his faith and status in the Church. Such experiences as reception into Church membership, confirmation, etc., should be given the same high significance as are the commonly recognized high moments of life, such as marriage, graduation from school, etc.

Teachers of a Church should be represented on the evangelistic committee of the Church so that the total policy and program of the Church for evangelism takes into account sound educational procedures.

WEBSTER defines "Christian" as a follower or believer of Christ. We are told in Acts 11:26 that the disciples were first called Christians at Antioch about A.D. 43.

It is clear that the name "Christian" was one which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the one faith, and as distinguished by the same endeavors - for holiness and consecration of life. But the outer world could know nothing of the true force and meaning of these terms.

What does it mean to be a "Christian"? First of all I think we must believe in Christ. Do you believe in the Lord Jesus Christ and then accept Him as your personal Saviour. You will be a Christian as soon as you welcome Christ into your life.

Did you ever see a house that was dark and at, but they cannot resist a sermon that comes of one family, as disciples of the same Master, as believers of the same faith, and as distinguished by the same endeavors - for holiness and consecration of life. But the outer world could know nothing of the true force and meaning of these terms.

What does it mean to be a "Christian"? First of all I think we must believe in Christ. Do you believe in the Lord Jesus Christ and then accept Him as your personal Saviour. You will be a Christian as soon as you welcome Christ into your life.

Did you ever see a house that was dark and windows open at noon? Such a thing cannot be. But the house does not light itself. The sun lights it. It is only the house that is shut up that is dark at noon. So it is with our heart. God made it for the life that is from above, for Himself to dwell in. The only heart that He does not live in, is the one that shuts Him out. He comes into the heart that receives Him with gladness, as the light at midnight flows into a house that opens up to it.

Today many things in this world have changed, but Christian action still speaks louder than words. Christian everyday living and conduct are always a sermon within themselves. Right conduct is an essential part of one's religion. In fact by one's good conduct is the reality and worth of religion shown. Religion cannot be worth much if it fails to make men truthful, honest, helpful, and kind without being a Christian. He can do many of the things which Christians do and still not be a Christian. He may even set so good an example in honesty as to put to shame many who call themselves Christian. Our Lord once talked with such a man and pointed out his shortcomings; he takes the fewest steps. He is best who wins the most splendid victories by recovery from mistakes.

What a testimony our Christian living can be! People do not like to be preached at, but they cannot resist a sermon that is lived. He must live his life. Edgar Guest speaks for the average person when he says: I'd rather see a sermon than to hear one any day; I'd rather one would walk with me than merely tell the way.

The best of all the preachers are the men who live their creeds.

For to see good put in action is what everybody needs.

THE ROLE OF THE TEACHER IN EDUCATIONAL EVANGELISM

By Dr. H. H. Kalas
Director of the National Christian Mission

The following are some of the ways in which the teacher may carry out her role as an evangelist:

1. The teacher must develop a growing awareness and appreciation of God as a personal and as a person whose love is of the same quality and completeness as is the love of the parent for the child, only vaster. This identification of God in His relationship to man, with the normal experiences of love which come to a child, can be begun very early in life.

2. The teacher must detect the times of special susceptibility or readiness for deeper experiences of religious inclination and new responses to the claims of religion upon human life.

3. At certain ages, particularly the junior and junior high school ages, the teacher ought to make direct approaches to the child to induce his special commitment to the Christian way of life, and to bring to consummation all of the things which have been poured into his life, prompting him to a volitional and complete emotional response to what the Church has taught about God, about his own conduct, and about his relationship to the Church itself.

4. At every age, it is the function of the teacher to create within a child the habits of life and attitudes of mind which will cause the Church as a constant influence to become more meaningful. The child ought frequently to be introduced to the symbols and activities of the Church. He ought to share frequently the high worship of the Church and thus be able to catch the meanings of its fullest life.

The teacher is an evangelist whenever she performs an exemplary role by the way in which she, herself, reveals loyalty to the Church and its ideals.

6. It is the function of the teacher to create anticipations for high moments in the life of the child when that child makes special commitments or receives special recognition for his faith and status in the Church. Such experiences as reception into Church membership, confirmation, etc., should be given the same high significance as are the commonly recognized high moments of life, such as marriage, graduation from school, etc.

Teachers of a Church should be represented on the evangelistic committee of the Church so that the total policy and program of the Church for evangelism takes into account sound educational procedures.

THE SABBATH RECORDER

WHAT IT MEANS TO BE A CHRISTIAN

By Charles Cobb
Marlboro, N. J., Church

Webster defines "Christian" as a follower or believer of Christ. We are told in Acts 11:26 that the disciples were first called Christians at Antioch about A.D. 43.

It is clear that the name "Christian" was one which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers of the same faith, and as distinguished by the same endeavors - for holiness and consecration of life. But the outer world could know nothing of the true force and meaning of these terms.

What does it mean to be a "Christian"? First of all I think we must believe in Christ. Do you believe in the Lord Jesus Christ and then accept Him as your personal Saviour. You will be a Christian as soon as you welcome Christ into your life.

Did you ever see a house that was dark and windows open at noon? Such a thing cannot be. But the house does not light itself. The sun lights it. It is only the house that is shut up that is dark at noon. So it is with our heart. God made it for the life that is from above, for Himself to dwell in. The only heart that He does not live in, is the one that shuts Him out. He comes into the heart that receives Him with gladness, as the light at midnight flows into a house that opens up to it.

Today many things in this world have changed, but Christian action still speaks louder than words. Christian everyday living and conduct are always a sermon within themselves. Right conduct is an essential part of one's religion. In fact by one's good conduct is the reality and worth of religion shown. Religion cannot be worth much if it fails to make men truthful, honest, helpful, and kind without being a Christian. He can do many of the things which Christians do and still not be a Christian. He may even set so good an example in honesty as to put to shame many who call themselves Christian. Our Lord once talked with such a man and pointed out his shortcomings; he takes the fewest steps. He is best who wins the most splendid victories by recovery from mistakes.

What a testimony our Christian living can be! People do not like to be preached at, but they cannot resist a sermon that is lived. He must live his life. Edgar Guest speaks for the average person when he says: I'd rather see a sermon than to hear one any day; I'd rather one would walk with me than merely tell the way.

The best of all the preachers are the men who live their creeds.

For to see good put in action is what everybody needs.

THE ROLE OF THE TEACHER IN EDUCATIONAL EVANGELISM

By Dr. H. H. Kalas
Director of the National Christian Mission

The following are some of the ways in which the teacher may carry out her role as an evangelist:

1. The teacher must develop a growing awareness and appreciation of God as a personal and as a person whose love is of the same quality and completeness as is the love of the parent for the child, only vaster. This identification of God in His relationship to man, with the normal experiences of love which come to a child, can be begun very early in life.

2. The teacher must detect the times of special susceptibility or readiness for deeper experiences of religious inclination and new responses to the claims of religion upon human life.

3. At certain ages, particularly the junior and junior high school ages, the teacher ought to make direct approaches to the child to induce his special commitment to the Christian way of life, and to bring to consummation all of the things which have been poured into his life, prompting him to a volitional and complete emotional response to what the Church has taught about God, about his own conduct, and about his relationship to the Church itself.

4. At every age, it is the function of the teacher to create within a child the habits of life and attitudes of mind which will cause the Church as a constant influence to become more meaningful. The child ought frequently to be introduced to the symbols and activities of the Church. He ought to share frequently the high worship of the Church and thus be able to catch the meanings of its fullest life.

The teacher is an evangelist whenever she performs an exemplary role by the way in which she, herself, reveals loyalty to the Church and its ideals.

6. It is the function of the teacher to create anticipations for high moments in the life of the child when that child makes special commitments or receives special recognition for his faith and status in the Church. Such experiences as reception into Church membership, confirmation, etc., should be given the same high significance as are the commonly recognized high moments of life, such as marriage, graduation from school, etc.

 Teachers of a Church should be represented on the evangelistic committee of the Church so that the total policy and program of the Church for evangelism takes into account sound educational procedures.
I hope now that you have become a Recorder girl you will write often.

With love,
Mizpah S. Greene.

Dear Mrs. Greene and the Children:
This winter I have been wondering if any sparrows would hover around my sojourn in Alfred, N. Y., as they did last winter, and hide somewhere under the cap of the ridgepole of the next house. But none appeared, until lately, the 20th of January, a few of the birds came into the yard. We had some snow, then a mild thawing spell, in which there was no doubt food enough in the fields and woods for the birds. I am keeping a general eye open to see if there are any especially industrious sparrows in the flock that has lately appeared. If there are, I will be glad to report them. To compensate you for waiting, and in case we may not be so favored this year, I send a poetical bit of beauty I saw in Massachusetts last summer.

Tiny Red-tipped Moss
In walking through woods one day
I found a lovely thing,
That cheered me on my busy way
And made my heart sing.
It gave my thoughts an upward pull
And glorified my cross,
So gay it was and beautiful
That tiny red-tipped moss.

The' on a stump "brown-gray" with age,
The relic of a tree,
Twas as if on a written page,
A message choice to me.

It told me what God's love can do
To give us sweetsurprise
Where one would not expect it
Have joy for human eyes.
Can I, one of God's creatures, give
New joyous grace and cheer,
To corners where the needy live,
In waiting, far and near.

Lois F. Powell.

Alfred, N. Y.

Dear Mrs. Powell:
Many thanks for your letter and poem.
Sincerely,
Mizpah S. Greene.

No man ever gets along easily with an uneasy conscience. . . . — Selected.
nich cards and flowers or plants for those who are ill and for funerals.

We have been deeply moved by the death of our good friend and senior deacon, Ernest Irish, who passed away February 2. He and his good wife had celebrated their 50th wedding anniversary on December 31, 1948. Our sympathy and prayers go to his devoted wife, his only son, and a sister, in this, their hour of sorrow. It was said to this correspondent, "Mr. Irish was a true Christian gentleman." It seemed to me that this remark told all that he was. We miss him from his usual place in the Church and Sabbath school for he was always there when health permitted.

Early in January our Church took part in the all city survey of homes to find those who did not attend Church services. This was conducted by the pastors and leading Church workers of the city. Our city manager is a Christian man and headed the general committee.

Sabbath morning, February 12, Pastor Sutton spoke most feelingly of the sudden death of our good friend and senior deacon, Ernest Irish. Mr. Irish was the last of the men who had been long and past editor of our Sabbath Recorder. We mourn with our whole denomination and with his dear wife and loved ones. He was loved by all, for who is there among us whose life has not been made better by the touch with his? Truly it was a "good night" for him to pass away. It is the old saying in the Church for our friend and brother, Herbert C. Van Horn. May God comfort and sustain his loved ones in this sad hour of their sincere prayer.

Our Sabbath school secretary received the letter from Manager North stating the advanced prices on the Helping Hands work. We wanted to continue taking the usual number. — Alice Davis, Correspondent.

NORTH LOUP, NEB. — The Ladies' Missionary Circle met with Mrs. George Maxson. Miss Merle Davis led the lesson on "Little Tims." Members of the Dr. Grace Missionary Society held a farewell party in the Church basement Sabbath evening for Mr. and Mrs. Wayde and Mr. and Mrs. Russell Barber who have recently moved into another state to make their homes. Games were played and a lunch of cake, fruit salad, sandwiches, and coffee was served.

The February social was held Sunday evening in the Church parlor. The kitchen was in charge of Mr. and Mrs. Russell Barber, who had arranged valentines for their cases. The election for the executive of the Church, the vote of the Church, to the office of deacon and deaconess. Pastor Appel announced to the Church that one of our young men, Brother Charles E. Lewis, had for some years felt the call of God to preach the gospel of Jesus Christ, and is now ready to enter upon that high calling. The Church thereupon officially licensed Brother Lewis to preach. Several interesting and encouraging letters from nonresident members were read by the Church clerk, and Brother Charles Lewis spoke briefly upon the subject "What Is Holding You Back?"

Charles E. Lewis is the second son of Rev. and Mrs. Lewis E. Lewis, and the grandson of Elder Robert Lewis. Elder Lewis was one of the constituent members of the Stone Fort Church, and was a minister of our Church for over 20 years. Pastor Appel announced that Charles is 29 years of age, is married, and makes his home at Jonesboro, Ill. He drives a total distance of 88 miles to attend Sabbath School and Church. He, his wife "Jerry," and their three children, have attended Sabbath worship almost every Sabbath for the past year. He was baptized and joined the Church in March 1949, and has definite and clear convictions as to the needs and requirements of the Church and the ministry. We are proud to have Brother Lewis as a member and worker in our Church, and feel it an honor to have the privilege to license him to preach the gospel. He is a natural leader and one through whom the Lord's will and work will be manifested.

The outlook for the year is good, greater interest is being shown, and closer relationship is apparent with Christian workers and the ministry. The presence of the Lord is very evident among us in our Sabbath worship.

Addison Appel, Church Clerk and Pastor.

February 25, 1949.
Seventh Day Baptist General Conference
RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

DENOMINATIONAL BUDGET
Report of Treasurer, February 28, 1949

<table>
<thead>
<tr>
<th>Receipts</th>
<th>February 5 months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand Feb. 1</td>
<td>$53.46</td>
</tr>
<tr>
<td>Adana Center</td>
<td>77.00</td>
</tr>
<tr>
<td>Adiron</td>
<td>72.00</td>
</tr>
<tr>
<td>Alford, First</td>
<td>496.60</td>
</tr>
<tr>
<td>Alford, Second</td>
<td>126.98</td>
</tr>
<tr>
<td>Associations and groups</td>
<td>73.10</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>248.00</td>
</tr>
<tr>
<td>Berlin</td>
<td>21.00</td>
</tr>
<tr>
<td>Boulde</td>
<td>111.45</td>
</tr>
<tr>
<td>Brookfield, First</td>
<td>30.00</td>
</tr>
<tr>
<td>Brookfield, Second</td>
<td>56.03</td>
</tr>
<tr>
<td>Chicago</td>
<td>158.00</td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>51.50</td>
</tr>
<tr>
<td>Denver</td>
<td>248.16</td>
</tr>
<tr>
<td>De Ruyter</td>
<td>20.00</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>47.50</td>
</tr>
<tr>
<td>Edinburg</td>
<td>8.10</td>
</tr>
<tr>
<td>Farina</td>
<td>15.00</td>
</tr>
<tr>
<td>Feoke</td>
<td>6.30</td>
</tr>
<tr>
<td>Friendship</td>
<td>35.00</td>
</tr>
<tr>
<td>Genry</td>
<td>28.02</td>
</tr>
<tr>
<td>Hammond</td>
<td>53.00</td>
</tr>
<tr>
<td>Heidelberg-Ukiah</td>
<td>10.00</td>
</tr>
<tr>
<td>Hebron First</td>
<td>140.00</td>
</tr>
<tr>
<td>Hopkintown, First</td>
<td>140.00</td>
</tr>
<tr>
<td>Hopkintown, Second</td>
<td>7.00</td>
</tr>
<tr>
<td>Independence</td>
<td>45.00</td>
</tr>
<tr>
<td>Individuals</td>
<td>95.00</td>
</tr>
<tr>
<td>Little Greene</td>
<td>144.38</td>
</tr>
<tr>
<td>Little Prairie</td>
<td>20.00</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>38.50</td>
</tr>
<tr>
<td>Los Angeles, Christ's</td>
<td>15.00</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>126.95</td>
</tr>
<tr>
<td>Marlboro</td>
<td>144.00</td>
</tr>
<tr>
<td>Middle Island</td>
<td>7.75</td>
</tr>
<tr>
<td>Milton</td>
<td>1,893.74</td>
</tr>
<tr>
<td>Milton Junction</td>
<td>100.78</td>
</tr>
<tr>
<td>New Auburn</td>
<td>44.00</td>
</tr>
<tr>
<td>New York</td>
<td>64.84</td>
</tr>
<tr>
<td>North Loop</td>
<td>95.00</td>
</tr>
<tr>
<td>Nortonville</td>
<td>59.35</td>
</tr>
<tr>
<td>Pawcatuck</td>
<td>1,753.50</td>
</tr>
<tr>
<td>Piscatway</td>
<td>10.50</td>
</tr>
<tr>
<td>Plainfield</td>
<td>126.24</td>
</tr>
<tr>
<td>Richburg</td>
<td>884.22</td>
</tr>
<tr>
<td>Ritchie</td>
<td>129.50</td>
</tr>
<tr>
<td>Ritchie</td>
<td>50.00</td>
</tr>
<tr>
<td>Riverside</td>
<td>328.80</td>
</tr>
<tr>
<td>Roanoke</td>
<td>2.50</td>
</tr>
<tr>
<td>Rochester (N. Y.)</td>
<td>8.25</td>
</tr>
<tr>
<td>Rockville</td>
<td>8.04</td>
</tr>
<tr>
<td>Salem</td>
<td>80.10</td>
</tr>
<tr>
<td>Salemville</td>
<td>335.10</td>
</tr>
<tr>
<td>Shiloh</td>
<td>27.00</td>
</tr>
<tr>
<td>Stone Fort</td>
<td>797.57</td>
</tr>
<tr>
<td>Stone Fort</td>
<td>40.00</td>
</tr>
<tr>
<td>Syracuse</td>
<td>40.00</td>
</tr>
<tr>
<td>Vernon</td>
<td>48.75</td>
</tr>
<tr>
<td>Walworth</td>
<td>95.00</td>
</tr>
<tr>
<td>Washington, People's</td>
<td>10.00</td>
</tr>
<tr>
<td>Waterford</td>
<td>12.50</td>
</tr>
<tr>
<td>White Cloud</td>
<td>32.53</td>
</tr>
<tr>
<td>Totals</td>
<td>$2,629.57</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Budget</th>
<th>Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$699.89</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$419.98</td>
</tr>
<tr>
<td>Board of Christian Education</td>
<td>416.76</td>
</tr>
<tr>
<td>Woman's Society</td>
<td>13.34</td>
</tr>
<tr>
<td>Historical Society</td>
<td>154.28</td>
</tr>
<tr>
<td>Ministerial Retirement</td>
<td>200.10</td>
</tr>
<tr>
<td>Seventh Day Baptists Building</td>
<td>45.77</td>
</tr>
<tr>
<td>General Conference</td>
<td>253.22</td>
</tr>
<tr>
<td>World Fellowship and Service</td>
<td>16.56</td>
</tr>
<tr>
<td>Committee on Relief Appeals</td>
<td>5.00</td>
</tr>
<tr>
<td>Debt repayment:</td>
<td></td>
</tr>
<tr>
<td>Missionary Society</td>
<td>74.64</td>
</tr>
<tr>
<td>Tract Society</td>
<td>87.18</td>
</tr>
<tr>
<td>Board of Christian Education</td>
<td>23.27</td>
</tr>
<tr>
<td>Seventh Day Baptists Building</td>
<td>15.01</td>
</tr>
<tr>
<td>Bank of Milton</td>
<td>1.17</td>
</tr>
</tbody>
</table>

Balance on hand Feb. 28 | $2,383.07 |

Comparative Figures

<table>
<thead>
<tr>
<th>1949</th>
<th>1948</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget</td>
<td>$2,329.61</td>
</tr>
<tr>
<td>Specials</td>
<td>$1,528.95</td>
</tr>
<tr>
<td>Receipts in February</td>
<td>$246.50</td>
</tr>
<tr>
<td>Receipts in 5 months:</td>
<td>284.90</td>
</tr>
<tr>
<td>Budget</td>
<td>$10,985.77</td>
</tr>
<tr>
<td>Specials</td>
<td>8,032.31</td>
</tr>
<tr>
<td>Annual budget</td>
<td>1,853.50</td>
</tr>
<tr>
<td>Amount raised in 5 months</td>
<td>31,500.00</td>
</tr>
<tr>
<td>Per cent raised</td>
<td>31.84%</td>
</tr>
<tr>
<td>5 months</td>
<td>25.5%</td>
</tr>
<tr>
<td>L. M. Van Horn, Treasurer.</td>
<td></td>
</tr>
</tbody>
</table>

Milton, Wis.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of like nature, will be run in this column at ten cents per line for each insertion, minimum charge No. 1.00. Cash must accompany each advertisement.

POSITION WANTED — Man holding a Bachelor of Science degree and twenty-four credits toward a Master's Degree with 14 years teaching experience, desires position as Principal of School or as Social Studies Instructor in a Seventh Day Baptist community. — Lloyd E. Brownell, D. D., 1100 6th Ave., Hoover, Pa.

ROOMS WANTED — Two rooms in any Seventh Day Baptist town in New York State. Please address Mrs. Grace L. Lloyd, 1100 6th Ave., Watertown, N. Y. (Mrs. Lloyd is an older daughter of the late Rev. E. Adamson Witter.)

Leaders at Groningen, Holland. Conference.
August 28, 1948

Front row, left to right: Jonker, Holwerda, Taekema, Baars.

The Sabbath Recorder
MARCH 28, 1949