National Family Week will be featured in a public service radio network program by the National Broadcasting Company on Sabbath, May 12, from 2:15 to 2:30 p.m. (Central Daylight Saving Time).

"The Plus in Family Living" will be the subject of a panel discussion. Participants, all of Chicago, will be Dr. Harry H. Kalas, director of educational evangelism, National Council of Churches; Dr. Frank Nickless, professor at McCormick Theological Seminary; Mrs. Ralph Marcus, homemaker and director of nursery, Sinai Temple; and Mrs. Dennis Savage, homemaker.

National Family Week is an interfaith observance scheduled for May 6-13 in which not only Churches but also social agencies and other community organizations participate. Now in its ninth year, it is being celebrated more widely than ever, according to Rev. Richard E. Lentz, executive director, Joint Department of Family Life of the National Council of Churches.

News in the World of Religion

By W. W. Reid

Rev. Joseph R. Swain, pastor of First Methodist Church, Middletown, Conn., and well known as an ornithologist and nature counselor in Church youth camps of the New York area, contributes an article, "Nature Photography for My Sake," in the March issue of the Nature Magazine. Mr. Swain makes a plea for leisure time hobbies as "re-creation" rather than "wreck-creation," and especially for photography in nature, without any idea of money compensation, as a particularly good hobby for the clergy. "Because my work is with people, whose problems press constantly upon me, photography is an escape from people the better to help people," he says. He adds that the study of nature, plus the camera, have taught him "seven great words" about the universe, and these can be caught by the camera, separate or intermingled: Energy, Life, Order, Beauty, Purpose, Personality, Community. Here are pictures for the cameraman, sermons for the preacher.

Now, Every Church can have Fine Chimes

Here are the chimes you've been waiting for—an instrument that combines unusually high-quality tone with a price so low that any church can afford it. It's the new Schulmerich "ChimeAtron" (by the makers of the famous "Carillon Bells"). Full twenty-five notes, G to G. Plays melody and harmony.

- Plays with any organ
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- Plays from organ keyboard or its own as a top-class instrument of this type

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The New Schulmerich

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58401 Carillon Hill, Sellersville, Pa.

When writing our advertisers, please mention the Sabbath Recorder.
Denominational Problems Engage Attention of Alfred Churches

Preparation for the General Conference at Alfred next August involves more than the planning of physical details for the comfort of delegates and guests. The people of Alfred are determined that they shall be informed in advance of the denominational problems facing the Conference and prepared to take an intelligent part in the proceedings. To this end members of both the First and Second Churches, together with representatives from the Independence Church, met with the Second Church recently and heard Rev. Albert N. Rogers, Rev. Everett T. Harris, Eugene Van Horn, Don Pierce, and Dr. A. E. Whittford discuss the problems of denominational reorganization. A lively discussion followed the presentations of the panel speakers. Supper arrangements were made by the Young Adult group of the Alfred Station Church.

PUBLICITY COMMITTEE.

The Sabbath Recorder does not necessarily endorse signed articles. To secure eighteenth year Seventh Day Baptist reply and bulletin, write the American Sabbath Tract Society, Plainfield, New Jersey.

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IN THIS ISSUE

Editorial: "Wheat for India".............. 307
Features: Denominational Problems........ 306
Rural Church's Mailbox................ 309
Restore Your Pastor's Salary........ 309
The Seventh Day Baptist Church........ 310
The Training of Our Ministers........ 310
Back Cover........................ 313
South Sea Board Gift.................. 314
Women's Work/ Women's Board Meeting....... 315

Christian Education: Religious Education........ Feature ...................... 316
Note.......................... 317
Children's Page: Our Letter Exchange....... 318
Obituarists......................... 319

Gifts to the Historical Society

By Dr. Corliss F. Randolph, Librarian

The Historical Society acknowledges with thanks, the following recent gifts:

Minutes of the Seventh Day Baptist Missionsary Society of Dakota. Sent by Timon Swenson, Viborg, S. Dak. 313

History of early Seventh Day Baptist Churches in Dakota. By Dr. B. F. Johnson. 315

THE SABBATH RECORDER

"WHEAT FOR INDIA"

"What can be done by our Churches to take steps in getting the much-needed wheat to India?" asks one correspondent.

"How can the Christian people of America best urge the sending of surplus wheat to India before it is too late?" inquires another.

We wish that we knew the answer. The situation has become so mixed that it is extremely difficult to think straight about it.

This much is certain—the people of India are in dire need of wheat and we have sufficient and spare to supply their need at least temporarily. By the time India receives the wheat (if and when she does), many of her people will have starved, the United States Government (we, the people) will have paid out much of the original value of the wheat in storage and debate costs, and the expense of storing another crop will need to be met.

Then why do we not do it?

The matter of sending 2 million tons of wheat to India from our surplus is not as simple as it sounds. And some of us are willing at least to seek the counsel of Congress concerning the status of "Wheat for India" legislation. There seem to be ramifications and complications of wheat to India from our surplus wheat before it is too late.

The American people as such have never played with the lives of starving people. Certainly, the Christian Church of America would not do such an unworthy deed.

The following "News in the World of Religion" release by W. W. Reid is significant:

Iried by the delay of both houses of Congress in heaping up the church-sponsored proposals to give India 2,000,000 tons of surplus American wheat to help relieve the worst famine condition that land has known in over a century, farmers are now sending a "second round" of letters to senators, congressmen, urging immediate action. In general they point out that delay will cause the death of many thousands, is breaching anti-American sentiment, and is playing into the hands of Communists who point to America's greed, selfishness, and lack of humanitarian concern.

A typical letter points out that America's humanitarian acts would be a "trust from the God of all," should not be used "to make economic or political gain to America," but should be considered as a humanitarian measure. Then adds, "Our delay is forcing India to seek freedom, for the Communists are promoting some wheat from China and Russia and 'bally-hoing' it out of all proportion. Actually the American Churches, not the price of that will be India's subservience and debt. Only America has any surplus wheat today.

This prompts us to say with Miss Bates:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
...
RURAL CHURCH NOTES

When the recent federal price control order was issued, January 26, 1951, the cost of subsistence living for a family of four was $3,437. This is an increase of $445 since 1947.

Many pastors are raising home produce to cut down the present high cost of living. In a study made by the Rural Department, Drew Seminary, Madison, N. J., of 1,171 pastors, it was found that 932 of them had a vegetable garden, 403 raised small fruits and roots, 190 had a parsonage orchard, 157 raised poultry, 127 raised their own meat, and 41 had a milk cow.

The reason these men can do these things is because 561 of them (49.5%) were raised on a farm and 317 more grew up in a village or a small town.

Pastor's Salary

The reason these men can do these things is because 561 of them (49.5%) were raised on a farm and 317 more grew up in a village or a small town.

This report on "The Home of the Rural Pastor" is being distributed at just the cost of printing, 40 cents.

One farm-reared minister says, "I believe a rural parsonage should be on a plot of ground containing at least four acres."

It is our responsibility as Christians to give it.

FROM THE EDITOR'S MAILBOX

Dear Sirs:
Enter your name for a year's subscription to the Sabbath Recorder and find enclosed $3.

The Sabbath Recorder would in my estimation be much more interesting if it contained news items, reports of special projects, stories of outstanding Seventh Day Baptist people, from our Churches.

Yours truly,
(Miss) L. Gleneta Williams.
Box 143, Milton, Wis.
February 19, 1951.

Friends:

Enclosed is three dollars to renew my subscription to the Sabbath Recorder. Since I am a semi-shut-in and unable to attend General Conference and our Central Association, the Sabbath Recorder is the only means of contact I have with all the grand people of our denomination with whom I once enjoyed personal contact.

Your sister in Christ,
(Mrs. E. D.) Jennie Seamans.
Camillus, N. Y.
March 26, 1951.

Dear Seventh Day Baptists:

I am sending herewith one-dollar bills to help what it will. I think you all know I don't walk any more, as I lost my right leg over a year ago and now I am almost helpless, and must stay in my room alone most of the time except when some of my friends come to see me. Please remember me in prayer. Quite a number of Seventh Day Baptists have called on me since I left the hospital over a year ago. The Syracuse people write me quite often, and that helps a lot. . . . May God be with you till we meet again.

Very sincerely,
Riley G. Davis.
3918 SW 13th Street,
Des Moines, Iowa,
March, 1951.

THE SABBATH RECORDER

Dear Editor:

I just want to thank you for your good editorials and the good reading I most always find in the Recorder, and I read it all from cover to cover.

Yours sincerely,
D. E. Maxson.
Gentry, Ark.
April 2, 1951.

Dear Editor Warren:

Two items in the March 26th Recorder deserve special recognition and commendation. Miss Cole's article, "Genocide — Historical and Operative," was a competent treatment of an important subject. There is perhaps no more pressing question before the world today than the one of mass violence. Miss Cole builds a convincing case for our participation as a nation in the effort to end race killing.

Because of our preoccupation with the Sabbath, have we let other groups take the lead in the fight against the perpetuation of human betterment? The Society of Friends, notably, has distinguished itself for its consistent and resolute stand against every violation of man's dignity. We share the same fine tradition as the Quakers, and Miss Cole, for one, shows no intention of letting it die from lack of use.

The other contribution, an equally happy choice for publication, is David L. Beebe's poem, "The Sheep Boy." This fresh handwriting of an old familiar tale astonishes the reader with its impact. One is caught unaware by the easy flow of Mr. Beebe's pen and his economy of words so that the vigor and clarity which appear quite unexpected. I shall look forward to more from the same muse.

Yours sincerely,
Ford Lewis.
363 S. 14th Street,
Richmond, Calif.
April 7, 1951.

Front Cover Picture

Dr. Toyohiko Kagawa, Japanese Christian leader, met his first Bible teacher, whom he had not seen for nearly fifty years, during a Southern Presbyterian missions conference at Montreal, N. C., last summer. Dr. Charles A. Logan is the teacher who was a missionary in Japan. Dr. Kagawa has been titled, "Dr. Kagawa," in the Missions section of this issue.

RESTORE YOUR PASTOR'S SALARY OUT

Well, of course you say, "But we haven't cut our pastor's salary."

Wait just a minute. You didn't by any formal action on the part of your Church reduce his salary. But his salary has been cut by the hard, undeniable fact of the inflationary trend which has accelerated since the Korean crisis. Even if your Church was paying the pastor five percent more November 1 than it paid him July 1, your pastor is getting less because of the rise in prices he is having to meet in the course of living which has gone run, maybe, your intended boost in his salary.

There is no less vocal group among all the people than pastors, when it comes to asking for their own needs and those of their families.

This is not to be unmindful of the pressures.layers feel in the rising costs they know in their own business and living. From here on out taxes will be heavier. But business as usual places the burden on the consumer his increased costs.

The pastor must count upon his people being sensitive to his need for an increase in salary and their readiness to meet the facts of the economic situation by providing with him a raise that will offset rising costs. Baptist and Reflector, in the New Jersey Baptist Bulletin.

EASTERN ASSOCIATION

To the Churches of the Eastern Association:

The Rockville Church is looking forward with pleasure to entertaining the association on June 8-10, 1951. Will those who plan to attend and who wish entertainment, kindly notify the Entertainment Committee.

Transportation from trains at Westerly and busses at Hope Valley will be available.

Lyra B. Irish, Chairman, Stella B. Crandall, Lucie I. Armstrong, Entertainment Committee.

Rockville, R. I.,
May 5, 1951.
THE SEVENTH DAY BAPTIST CHURCH AND STONINGTON*

By Rev. Harold R. Crandall


One cannot study the history of Connecticut without considering the history of Rhode Island. And one cannot study the history of Rhode Island without thought of Westerly, for the history of the two, particularly the eastern part of Stonington, is interlaced and interwoven as one community.

These New England colonies were founded by those who sought religious freedom. Evidently they believed that this was a land whose divine right. Mary Agnes Best (or Molly Best as we knew her), in her book, "The Town That Saved a State," says, "Cotton Mather confidently asserted: 'The heathen people, whose land the Lord God has given us for a rightful possession, have been plotting mischiefous devices against the English Israel.'"

"We call it the first only Mather's word for this real estate transaction between the Lord and English Israel, but we have ample proof that toward the heathen England, we followed the policy of ancient Israel."

Those who sought religious freedom in New England desired it only for themselves. They founded the Colony of New England desired it only for themselves. They founded the Colony of New England, a State, '1', says, "in two and a half or three miles west of the Rhode Island line."

To again quote Rev. Mr. Denison: "In the New England colony and probably of all other forms of sin, and denominations, the sects had done before they could escape with their liberty.

This sect of which Mr. Denison speaks was the Seventh Day Baptist Church. The Seventh Day Baptists, incidentally is not more than a responsible Church. (f) No".

Crandall was the first Seventh Day Baptist minister to reside in this part of the colony after the Reformation to the social relations of life. The former, an end of kingship, spiritual dominion, titles, and vassalage. The party was trodden under foot, with foul reproaches and most arrogant scorn of all forms of sin, and denominations, the sects, and probably the first of any denomination. Mr. Denison says of the "seven Churc..."

In Backus' History of New England, we read: "A new sect came out among the Baptists about this time, who have caused not a little trouble to themselves and others." This sect of which he speaks, was the Seventh Day Baptists. Although the Church of this sect was founded in Newport in 1672, members of that Church resided in Westerly practically from the very beginning. They were of the number who purchased Misquamicut. Many of you can trace your ancestry back to Stonington, who being Baptists were driven from Massachusetts, going to Connecticut, but found no peace until they went to Newport in 1672. They were among the first to long while members of the First Baptist Church in Newport, began keeping the Sabbath with the "sacred light."

In all this there was nothing for which they could claim any special honor. But when they came to assert the right of all to this liberty, - the right of worshipping God in his own way, or of omitting to worship Him if they pleased, for all the interest the State had in the peace of the State, or of the Church, dictate to any in those things, but on the contrary declared the State was bound to secure those rights to all; we say, when the founders of Rhode Island proclaimed the doctrine to the world, they demonstrated that they had made a sublime discovery - that they had found a principle. In that act they poured a radiance on the gloomy pathway of humanity, which shall never be extinguished; but increase and shine more and more, till the surrounding darkness shall be made to comprehend it.

The Seventh Day Baptists in Rhode Island were one Church until 1708, when that part in Westerly became a separate Church, the first in Westerly. Elder John Crandall was the first Seventh Day Baptist minister to reside in this part of the colony and probably was the first of any denomination. Mr. Denison says of the Westerly Church: "It was a large and strong center of moral power. Direct and far it cast its sacred light. Its members held high and consistent ground against all forms of sin, and denominations of the 'sword of the spirit' for the overthrow of private and public wrongs. They were champions of liberty."

For many years the Westerly Church maintained two meetinghouses, one at Meeting House Bridge called the "Meeting House" and the other ten miles north, at Rockville, the "Upper Meeting"
The Greenmanville Church, the only Seventh Day Baptist Church ever organized in Stonington, never was a large one, but some of our ablest ministers were among its pastors. The bell which rang out its Sabbath witness and called the congregation to worship, now is in use at Salem College, Salem, Va.

Stonington (Pawcatuck) and Westerly are the only Seventh Day Baptist communities in the west side of the "little Pawcatuck River." Probably half, or even more, of the membership of Pawcatuck Church resides in the town of Stonington.

After hearing the address of Mr. Stillman (see Sabbath Recorder, April 10, 1930), you may well ask yourself what has been the history of Stonington, especially in the eastern part, without any Seventh Day Baptists, and what of these Seventh Day Baptists without Stonington?

In 1838, two years before the founding, Mr. Clarke, and the late Mr. Irish served for the First Alfred Church, he was called to the pastorate of the Seventh Day Baptist denomination Rev. James R. Irish, D.D., who rendered no small service in his time. Bethuel C. Church having founded, in 1836, the select school which was to become Alfred University, was succeeded the following year by Mr. Irish. After serving as principal of the school and teaching for the Seventh Day Baptist denomination, he was called to the pastorate of the Church and relinquished the principalship of the school. Later Mr. Irish served for thirteen years at the theory of the Church and then as pastor of that Church. He also served Churches in Pennsylvania, and at Rockville, R. I., his last charge.

From "Westerly and Its Witnesses" I quote: "The true life of a man is to be found in his motives and principles. The same is true of a community or a nation. The glory of an age is in the truths it holds and transmits to following times.

"Sterility and decay, both of the intellect and the heart, inevitably ensue to the people who abandon their relations to God and to each other."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12: 28.

When good men do nothing, evil waxeth fat: — The Union Signal.
peace in the Far East and at six o'clock every Friday morning we prayed for peace on earth. And now article 9 of the new constitution says as follows: "Japan shall be disarmed forever." And in the preamble it says: "Since we entered the atom age, it is senseless to own arms."

In 1943 the atom bomb was dropped on Hiroshima, 140,000 people were killed and 160,000 disappeared. The temperature at the explosion was 2,000,000 degrees. So one can understand that wood, iron, and even granite melted and dissolved. And so you can understand, too, the dissolution of the human body: skin, bones, hair, and muscles dissolved. Accordingly it was found that in the great flame, that it is senseless to own arms since the beginning of the Atom Age. To be armed with Jesus Christ is better than the ridiculous creation of big armies. Martin Luther was greater than Karl V. Gandhi had no arms and yet he made India independent. The power of the soul is greater than the power of matter. Christ is greater, Christ's Cross is greater, than the might of the Roman Empire. Germany produced Luther, Germany produced the great thinkers of knowledge, and if it stays in the Cross, it will bring peace. And so you can understand, too, the dissolution of the human body: skin, bones, hair, and muscles dissolved. Accordingly it was found that in the great flame.

The New Zealand Churches have forwarded this amount, which is equivalent to $750 to Rev. Ronald Barrar in Nyasaland. Because of sterling restrictions, the funds could not be forwarded as was desired through the U. S. chartered Missionary Society. Thank God for such significant gifts coming "out of a blue sky."—D. C.

NEWS IN THE WORLD OF RELIGION

By W. Y. Reid

A sentence dropped into an address made by Atomic Energy Commissioner Sumner T. Pike, at the University of Rochester, is finding its way into many sermons preached recently across the country. Said the commissioner: "The atom is a completely law-abiding creature: the use to which its energy is put depends entirely on the people who guide it."

JOHN H. MCKAY, JR., SUPPLYING LITTLE PRAIRIE CHURCH

Beginning with the month of April, John H. McKay, Jr., is serving as supply pastor of the Little Prairie Seventh Day Baptist Church at Nady, Ark., until a pastor can be found, according to information received recently from Rev. Clifford A. Beebe of Gentry, Ark.

Brother McKay is licensed to preach the gospel by the Church he now serves, which is his home Church.

WOMEN'S BOARD MEETING

(Excerpts from the minutes)

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. C. H. Bowles, Salem, W. Va., on April 8, 1951, with nine members present. The Salem College senior Seventh Day Baptist young ladies were present by invitation.

The work was directed by Miss Greta F. Randolph on the theme, "Think on These Things," Philippians 4: 4-8 and comments from Amos R. Wells were read.

Mrs. Swiger reported the following balances in the treasury: General Fund, $75.90; Evangelistic Fund, $978.01.

Lettered from Miss Edna Wheeler, Mrs. Ben R. Crandall, and Mrs. Clara D. Harris.

An explanation of the duties of the Christian Culture Committee was given by Miss Alta Van Horn as follows: (1) Christian education and training for leadership; (2) The What, the Why, and the How of study; (3) Projects promoting desirable public relations; (4) Bible study for children, youth, adults, and homes; (5) Ways of promoting interest in and understanding of denominational work and people.

One guest suggested the need of scholars, especially of our young people attending Church colleges. It was suggested that various Churches might sponsor such scholarships.

The Committee on Christian Citizenship gave a short verbal report.

The Ways and Means Committee reported recommended that $15 be sent to the Committee on Reference and Council $10 to Rural Missions Co-operating, and $10 to Literacy and Literature. It was also recommended that $5 expenses paid to Mr. L. H. North, co-ordinator for the United Council of Church Women for her attendance at a meeting of the UCCW.

The committee is beginning to plan for summer work in evangelism in Alabama when the people there are ready.

Four Seventh Day Baptist senior young ladies of Salem College, Mrs. Harry Lewis, Mrs. Glen Hemminger, Miss Marian Bur-
THE SABBATH RECORDER

REligious Education Feature
If your idea of a Sabbath school teacher is a sober-faced, piety-preaching individual who spends an hour every Sabbath drilling unwilling pupils on Bible memory verses, you're just in the horse and buggy age of religious education.

Maybe you had a Sabbath school teacher whose chief qualifications were that she was a good woman and she knew her Bible. She might give you paper and crayons and say, "Now, children, draw me a nice picture of Daniel in the lion's den."

If such an image of Sabbath morning pedagogy still rises to your mind, either you haven't been to Church school very much lately or else your Church isn't as up to date as it should be. For this fashion in Sabbath school teachers has changed. The one remaining similarity to the old days is that most of them are women, although the number of husbands and fathers getting up early on Sabbath morning to instruct the young is growing constantly.

Let's take a look at the modern Church school teacher as she was being talked about recently in Columbus, where some 1,200 workers in Protestant denominations in the United States and Canada, had gathered to discuss new methods of teaching children and youth. The plans they made there as members of Christian Education of the new National Council of the Churches of Christ in the U.S.A., will filter down to Churches big and small throughout the country.

Their picture of the ideal Church school teacher is something like this: She not only knows the great underlying truths of the Bible, but she has a happy face and personality. She looks as though she enjoyed and liked the pupils and her work.

Although she uses the Scriptures and the printed lesson materials as the basis for her teaching, she doesn't do all the talking. She encourages where they are and guides him to think and to ask questions. If one of them happens to bring up a point outside the lesson, she finds a way of drawing an application from it. That means that she must know more than just what is in the quarterly. She reads magazines and books written for Church school teachers and keeps abreast of local and world happenings.

This modern teacher thinks it's important for Johnnie to memorize selected passages of the Bible. She thinks it's even more important than he should know what the verses mean. She thinks it's most important that he should make the Bible background of his personal life, and his actions. She, therefore, gives Johnnie the opportunity to learn by doing. She guides him in making maps, constructing small Church models, drawing murals, compiling record books, building a worship center, dramatizing a Bible story, and writing a prayer.

Under teacher's influence Johnnie may take toys to a crippled children's home or give a special offering to help support an orphan in France.

The Church school teacher — 1951 model — tries to make Church school interesting. She has no cut and dried schedule that she has to follow. Johnnie never knows when there may be a surprise, such as a visiting speaker or a film or an exhibit.

Naturally one short hour isn't long enough to do all these things. Nowadays, therefore, a growing number of Churches provide a two-hour session. Johnnie's teacher may go even further. During the week she takes her class to a museum to see objects of Biblical history; or on a field trip to study laws of creation; or to the old people's home to put on a program.

All this may sound like a mighty big order, but if the Church school superintendent comes around offering you a teaching job, don't be worried. These Protestant leaders who met in Columbus have worked out ways whereby all prospective Church school teachers can get the proper training. And those who are already teaching but haven't quite arrived at the ideal can also catch up by studying under experienced teachers. — National Council of Churches release, adapted.

CHRISTIAN EDUCATION NOTES

By Rev. Ronald L. Hargis
Executive Secretary, Seventh Day Baptists

Redemption. He does not propose to discuss new methods of teaching children and youth. The plans they made therefore, as a member of the Division of Christian Education of the new National Council of the Churches of Christ in the U.S.A., will filter down to Churches big and small throughout the country.

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The Church school teacher — 1951 model — tries to make Church school interesting. She has no cut and dried schedule that she has to follow. A large number of British newspapers recently published a statement by Dr. Lidgett entitled, "It's a Great Life." He believes the present difficulties facing the world can and will be overcome.

THE SABBATH RECORDER

316

Our children's
Letter Exchange
Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

How are you? I am fine.

My brother and I had our tonsils out at the Edgerton Hospital.

I am eight years old. I am a Cub Scout. Den 4.

David Crouch.

Milan, Wis.

Dear David:

I was happy to receive your letter, especially since it came from Milton. I have been so often and where I know to many people. I once went to school in Milton Junction.

I am glad you are so well after having your tonsils out; sometimes they can make a lot of trouble. I am fine, too.

I know you must have many good times as a Boy Scout, and as a Cub Scout.

I know they have very happy times here in Andover. Many of them have pets of various kinds. Do you have pets? I had many of them when I was about your age. for I lived on a farm. I sometimes rode a horse which I called my pet. I also had a pet cow which I used to ride home when I went after the cows at night; and one day I tried to ride a big fat pig in our orchard. He first stood still and grunted, but after I had urged him a bit with my toe, he began to go faster than I wanted him to, while I held on for dear life. He bumped me against several trees until I was bruised and frightened. Then he shook me into a mud puddle. That was the last pig I ever tried to ride.

Your letter is the one which I have had in several weeks from my Recorder Children. Do write again and often.

Yours with love,

Mizpah S. Greene.

Dear Recorder Children:

Since I have only one children's letter this week, I will send a story which my daughter wrote when she was ten years old.

"IT'S A GREAT LIFE"

One of the current wonders of London, England, is Dr. J. Scott Lidgett, who as a child of 96 years is still preaching vigorously and attracting large congregations in South London. He astonished the people by reading the Scripture lessons without the aid of glasses. A large number of British newspapers recently published a statement by Dr. Lidgett entitled, "It's a Great Life." He believes the present difficulties facing the world can and will be overcome.

W. W. R.
The Girl That Disobeyed
Once upon a time there was a little girl named Elizabeth who lived near some deep woods. Her mother told her never to go far into the woods alone for fear she would get lost.

One day when her mother was working in the garden back of the house, Elizabeth slipped away from her mother and ran into the woods. In a few minutes her mother went into the house to see what time it was. It was just time for Elizabeth to go to bed, and her mother called and called, but there was no answer. Oh! how frightened her mother was for she loved her little girl very much.

And now I will tell you about Elizabeth. She was soon just as much frightened as her mother was, the woods were dark and still. After awhile she tried to run home, but she was lost. She ran this way and that way, often falling down and hurting herself. When it grew dark she threw herself down under a tree and cried herself to sleep. She was lost until the next day, when a man who was walking through the woods found her and asked, "What happened?" She asked, "What is going on?"

"Because I am lost," sobbed the little girl.

"Lost?" said the man. "What is your name?"

"My name is Elizabeth Sterrett."

"Well, I know where you live," laughed the man, and then he took her home, where her mother put her to bed.

I hope Elizabeth was never so naughty again.

Mizpah S. Greene.

Dear Recorder Children:

I wonder if there are not some of you who can write stories for our page. Please try it and see.

Yours for success,

Mizpah S. Greene.

PENTECOST

"And when the day of Pentecost was come, they were all together in one place." "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1, 4 (ASV).

EDWIN BEN SHAW
1863 - 1950

Rev. Edwin Ben Shaw was born in Freeborn, Minn., August 1, 1863, and passed away at his home in Milton, Wis., October 14, 1950. He was the eldest child of John Leland and Catherine Amanda Burdick Shaw.

He was graduated from Milton College in 1888. After teaching in Leonardsville, N. Y., for a time, he returned to Milton as a member of the college faculty in September, 1890, which position he held until July, 1908. He was granted the Master of Arts degree in 1891. In June, 1917, Milton College conferred upon him the honorary degree of Doctor of Divinity.

Rev. Mr. Shaw was pastor of the Seventh Day Baptist Church of Christ, Plainfield, N. J., from July 1, 1908, to December 31, 1916. From 1909 to 1916, he was also corresponding secretary of the American Sabbath Tract Society. He served the Tract Society and the Seventh Day Baptist Missionary Society as joint executive secretary from September, 1916, to September, 1918. After a short time in service, he returned to Milton College as a member of the faculty, continuing in such capacity until his retirement in 1944.

He was married to Nellie Ruth Campbell on July 24, 1895.

Dr. Shaw was a member of the Milton Seventh Day Baptist Church, of Du Lac Lodge, No. 322, I.O.O.F. of Io Rebekah Lodge No. 103, Milton Lodge, No. 3, at Campmeeting No. 3 of Janesville. He was the first to be honored by the Milton College Alumni Association as a "Pillar of Milton," and at the time of his death he was the only professor emeritus of Milton College.

Speaking to the congregation assembled for the purpose of commemorating Dr. Edwin Ben Shaw's triumphant entry into immortality," Rev. Elmo F. Randolph said: "Your presence here this afternoon, repre- senting so many avenues of life in which he walked and influenced all of us, is eloquent testimony to the magnitude of his personal influence and the outreach of his Church's brotherhood. Individually we honor his memory for unnumbered acts of kindness and friendship done in humble de- ed.The progress of this community we raise our united thanksgiving for the life of one whose generous spirit embraced us all and who endeavored to further the things in which he believed."

Pastor Randolph concluded: "The greatest note of triumph in this commemoration service is that theme running through our minds and spirit assuring us in abiding faith that such a life as the life of Edwin Ben Shaw is not bounded by two dates on a marker stone at the place where his earthly remains rest. We triumph with him today in the knowledge and love of a life that shall endless be."

He is survived by his wife; two sons, Professor Leland C. and Elston, and two daughters, Miss Adelin Bingham and Mrs. Elton Bingham, all of Milton; four grandchildren, Edwin E. Shaw, Mrs. Herbert Briggs, Charles, Bruce, Linda, Ruth, and Fred; one great-grandchild, Laura Briggs, and one brother, Dr. George B. Shaw, of Alfred, N. Y.

The service mentioned was held in the Milton Seventh Day Baptist Church on October 17, 1950, at 2 p.m., with Rev. Elmo F. Randolph officiating and the Odd Fellows assisting. — Contributed.

OBITUARIES

Davis. — Mrs. Eugenius May Davis passed away January 17, 1951, in a hospital in Clarkston, W. Va. She was born March 8, 1892, at Jane Lew, W. Va., to John and Elizabeth McDowell. She married Mr. Davis on July 16, 1911, in a Baptist Church in Jane Lew, W. Va. They moved to the track in Salem, W. Va., after her marriage. They had one daughter, Mrs. Mary Margaret Mohseni, of Mechanicsburg, Ohio, and three grandchildren.

She was the widow of the late Gifford Davis. Surviving are two sons, Hayward and Edward Davis, Columbus, Ohio; one daughter, Mrs. Jette Lou Rowsey, Columbus, Ohio; one stepdaughter, Mrs. Marie Gilbert, Washington, D. C.; one stepson, Dwight Davis, Clarkston, W. Va.; one sister, Mrs. Herbie Moseley, mechanicsburg, Ohio; four grandchildren and five stepchildren.

In the absence of the pastor, farewell services were conducted by Dr. Frank Stone and Dr. John Delany. The service was held in the Salem Seventh Day Baptist Church, Salem, W. Va.

Madox. — Harold Rogers, son of William E. and Margaret Ann (Nichol) Madox, was born at Westminster, R. I., December 1873, and died in Philadelphia, Pa., March 29, 1951, aged 78 years.

His home for many years has been in Philadelphia. He is survived by his wife, the former Gladys Altvirt; two daughters, Mrs. Howard Heed of Stanford, Conn., and Mrs. G. Roland Moore of Milton, Mass.; a sister, Mrs. Paul F. Altvirt of Philadelphia; and two stepdaughters, Mrs. Maxson was a member of the Piscataway Seventh Day Baptist Church, Nortonville, Va., and on his death, he was made a member of the Milton Lodge, No. 322, Milton, W. Va.

Funeral service was held at the Schleike Funeral Home, Milton, R. I., Monday, April 2, in the presence of many friends.

In the absence of Rev. Charles H. Bond, pastor, Rev. Harold R. Gilchrist, pastor emeritus, officiated.

Lindahl. — Lydia Ann Furrow, daughter of Jacob B. and Patty (Orr) Furrow, was born January 16, 1867, at Garnaway, Iowa, and passed away April 20, 1951, at the home of her daughter, Mrs. Earl Cutler, Toledo, Iowa.

Her childhood was spent at Garnaway, Iowa, where she was baptized and joined the Garnaway Seventh Day Baptist Church at ten years of age.

In May, 1902, she was united in marriage with Nels M. Lindahl. To this union were born six children, Mrs. Marvin Hansen, and Mrs. Monte Adeline who preceded her parents in death. Except for a few years spent in Arkansas, the family has made its home in Garnaway, Iowa, then going to Minnesota in 1924.

Both Mr. and Mrs. Lindahl joined the Dodge Center Seventh Day Baptist Church and were faithful members. In October, 1952, Mr. Lindahl passed away, and since that time Mrs. Lindahl has made her home with her son, Marvin, and with Mr. and Mrs. Art Christopherson.

She was an able and willing helper in her family and a loyal Christian, and attended Church regularly to keep her health permitted.

Beside a host of nieces, nephews, friends, and her old and dear, the dear left to mourn her loss is her one sister, Mrs. M. E. Ford of Raymond, Okla., one brother, A. M. Furrow, Bluford, Illinois, four grandchildren, and one great-grandchild.

Funeral service was held in the Fairview Baptist Church Monday afternoon, April 23, at 3 p.m., with Rev. Pastor Charles W. Theobald officiating, and interment was in the Riverside Cemetery.

M. W. T.


Did you get a copy of TWENTY LITTLE STORIES by Kenneth Smith?

Send checks to Rev. Edith Randolph
Milton Junction, Wis.
THE TRAINING
OF OUR MINISTERS

The world in which we live today needs Christ. It needs His love, His redemption of persons, His redemption of the world, and it needs His spirit of consideration for humanity. The Christian Church is the fellowship of believers, and the organization we call the Church is the instrument through which Christ leads His followers in worship, witnessing, and in service. Various types of leadership are needed.

It is the ministerial leadership of which we are speaking here, whether pastors, evangelists, editors, or secretaries. Each must be devoted to God in consecrated service. They all need a deep understanding of the Bible, its backgrounds, Church and general history, and a general background of knowledge, as well as specialized training in their duties of leadership. Today's world must have a trained ministry - even the evangelist (who is best qualified after a pastorate so that he may better understand the need, problems, and viewpoint of a parish). These leaders need open-minded spirit-led training.

Seventh Day Baptists, being a small body, cannot have schools of various theological philosophies as some do, as one must serve all classes of students. It must be open-minded and grant freedom of thought. It needs to assist students to understand and develop their convictions as they are thoroughly trained for their tasks in worship, evangelism, and spiritual leadership. Such a school is the School of Theology at Alfred, N. Y.

Our Church has been benefited by our School of Theology. Past as well as present pastors have had training there, and men have gone from our Church into the ministry via Alfred. A young lady from our group is the wife of a present student. Even though each may differ in views of theology, there is something about the fellowship and training at Alfred which unites its students in a bond of love, interest, and co-operation. Without reducing our gifts to our Church and denomination, let us support the Seventh Day Baptist School of Theology at Alfred, N. Y. - Rev. Tovah R. Sutton, in the Jackson Center, Ohio, Church Bulletin.

WE THANK GOD!

Sabbath Recorder readers will be glad to know that we are slowly recovering from our recent encounter with a locomotive. Neither of us suffered any broken bones, only bruises and contusions. Mrs. Hurley was more seriously injured since we were struck on her side of the auto. We brought her home from the hospital yesterday afternoon and she is apparently doing nicely, although still very sore in a few spots.

We are deeply grateful for God's providential care in sparing our lives, and for the spontaneous outflow of kindness from so many friends in Salem. Words of sympathy have come from many, near and far, assuring us of their interest and love. Our hearts have been stirred by so many evidences of friendship. Thank you all.

Loyal and Flora Hurley.

171 East Main Street,
Salem, W. Va.,
May 6, 1951.

Denominational Reorganization
Discussed at Alfred Station

At a recent meeting held with the Second Seventh Day Baptist Church of Alfred, Alfred Station, N. Y., attended by members from the First Alfred and Independence Churches, Dr. Alfred E. Whitford suggested "that the representatives of the (denominational) boards, presumably their secretaries, should be restored to the Commission as they were originally." It was felt that this plan would make for further "unity and co-ordination." In order to retain full representation and responsibility on the part of Commission members elected by the General Conference, a provision could be made whereby such Commission members would have "the deciding vote."

Further, Dr. Whitford proposed that in the event the separate associations should nominate representatives to the Commission "that two nominees should be named for each position so that Conference would ... make a choice instead of being under moral pressure — or perhaps social pressure — to 'rubber stamp' the nomination."

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

S. ORESTES BOND

Dr. Bond will become president emeritus of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.

K. DUANE HURLEY

Mr. Hurley will become the seventh president of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.