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# The Sabbath Recorder

VOL. 118

JUNE 10, 1935

No. 12

## THE CHURCH IS YOU

By W. C. THURSTON

Finely wrought of brick and stone—  
Men toil the long day through  
To build a temple—flawless, majestic—  
But the Church, the Church is you!

Rich tapestries and cloth of gold  
May be of it a part;  
But the Church is the spirit—  
The living faith—  
Of each contrite, throbbing heart.

The artist may draw, and mankind build  
From some high hill to view,  
A gilded temple; but the Church of God—  
Christ Jesus says the Church is you.

—*Methodist Protestant Recorder.*

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# The Sabbath Recorder

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year after date to which payment is made un-  
less expressly renewed.

**Conference President To Pastors** An interesting and significant letter to pastors from Conference President Rev. James L. Skaggs recently came to the editor's desk. Doctor Skaggs addresses to the pastors some "findings" or results of conferences held with seven different groups of ministers and other leaders. Judging from the "findings" and from the spirit found in the three groups attended, the meetings were well worth while. It must be disappointing to a president not to find it expedient for any reason to hold such important sessions as the Commission mid-year meeting. Such a meeting appearing to be financially inexpedient, President Skaggs found real help and encouragement for his task in the group conferences, held at a very small expense to the General Conference. Some believe he would have been justified in spending more in other group gatherings. But with a knowledge of men and missionaries with salaries far in arrears, the president could not get the consent of his mind to do so.

The "findings" incorporated in the letter deal with Finances, Religious Life and Evan-

gelism, The Sabbath, The SABBATH RECORDER, Young People, Church Programs. Many lines of work already operating were commended and encouraged. Some suggestions made are already being carried out.

"The place and importance of the Church must be exalted." "Our depressed economic conditions may be turned into new opportunities for the Church."

"The Church must declare itself as superior to government and stand and suffer, if need be, for the principles of Christ in all human relationships."

Personal visitation, springing spontaneously from interest in people and Christian work, should be encouraged.

Spiritual, practical church programs should be encouraged.

Among objectives of evangelism are: "To awaken dormant life; to educate in regard to the value of our program and the great need it is designed to meet; to instill more active appreciation of our opportunities in this season of adjustment; to win men to Christ and to promote Sabbath truth." Evangelism should be studied and adapted to meet the need of the day; "high pressure methods" should be avoided.

In the promotion of an active and comprehensive Sabbath promotion and evangelistic program, "much could be done by personal contacts and a judicious use of literature in reclaiming indifferent Christians with a Seventh Day Baptist background, and in winning others who need the comforting and blessed assurance of the reality of God, the Creator, which the Sabbath furnishes." Also, "we believe the spirit of censoriousness toward those who do not meet individual ideas of proper observance of the day should give place to a spirit of brotherly love that seeks to understand the problems and aid in making necessary adjustments to meet the demands of truth."

That a great loss is being suffered in the reduced size and biweekly issues of the RECORDER was recognized. The loyalty of subscribers, even when receiving a limited service, was appreciated and honored. The remedy for our trouble was seen in an enlarged subscription list.

The president's heart, doubtless, was cheered by finding many valuable and effective plans and programs being carried out by different pastors and churches.

The president in concluding his message urges that while we find many of our material resources reduced, "we all still have access to God's storehouse of true riches." Organization and money, important as they are, are not the most significant things. Our greatest gifts will be found "in the form of prayers and willing, personal Christian living and service."

It is regrettable that President Skaggs has not had the advantage, encouragement, and support of a three day mid-year meeting of his Commission. But it is possible that in the conferences held he has discovered a larger and more important cross section of the denominational mind and attitude, even more suggestive and helpful than the other meetings would have furnished.

**Dean Bond Honored** A few days ago representatives of several groups of Plainfield people met at an honorary dinner given to Dr. Ahva J. C. Bond and his wife. Too much was not said on the occasion in honor of this minister who is soon leaving a long and important pastorate with a church in a strategic position for the deanship of the Department of Theology of Alfred University, also a work of grave importance and responsibility. This manner of introducing this article comes of the high regard which speakers at the dinner seemed to hold for the new task to which Doctor Bond has been called.

Only the superficial would conceive of the work of training ministers as of no very great importance. As the writer recently heard Dr. Lynn Harold Hough, dean of Drew Seminary, pour out his heart to a class of young ministers, he had borne in on him again the vital worth and opportunity of the Christian ministry. As our young men shall catch the vision from Bond and Van Horn and Greene in days to come, we shall all rejoice in the circumstances and trends which placed them in the seminary.

Long strides have been taken in the training of leaders among us during the past three quarters of a century. Training of ministers was not considered highly important a hundred years ago. Everything is different today. Then in many places the man or woman with the barest rudiments was considered fit to teach school, and the man with a gift of speech, regardless of his lack of learning, was fit to preach. Today we do not send our children to school unless highly trained teach-

ers are there to instruct them, and our congregations are largely made up of educated and well trained people. High school and college men and women face our preachers today, and demand a well trained ministry in their pastorates. Unless a man has unusual ability and endowment, the handicap of a lack of training will be too much for him to overcome or the people to abide. It is almost a truism that an educated people demand an educated ministry. We have, and have had, exceptional men in the ministry who have been without the training of college or seminary. They are exceptions to the rule and prove the principle for which this stands. They have been readers and thinkers and mixers. They have educated themselves. One often wonders, in the light of their achievements, what they might have become had theirs been the privilege of school training.

Much depends upon leadership, and leadership must be trained. Doctor Bond has the confidence and support of a large number of friends who believe he possesses the scholarship, the spirit, and the vision that will make him a good and successful dean of the Department of Theology of Alfred University.

**Jane Addams** "And preach release to the captive" was no theoretical platitude in the life of Jane Addams, who for forty-six years has been preaching and living the social teachings of Jesus at Hull House, at the corner of South Halstead and Polk Streets, Chicago, Ill. She transformed this shabby old building into a social center a block square, and in this community breathed a most beneficent influence over Chicago's worst slums. Here through the years her love centered and her life work was wrought. She pinned her faith to the conviction that practical social service in one neighborhood was more valuable than all the theoretical altruism of mankind. Thousands upon thousands of people who have been helped by her influence mourn her death at seventy-four, which occurred May 21.

Her active interests touched life at many points, and everywhere her unselfishness was marked. The center of her life was at Hull House, but its circumference was far-reaching. She led the fight for woman's suffrage, founded the Woman's International League for Peace and Freedom, and called an international congress at The Hague in 1915, with the hope of ending the World War. Her interest and stand for world peace were recog-

nized in the honor conferred upon her in sharing the Nobel Peace Prize in 1931, with President Butler of Columbia. Various institutions and individuals in more recent years have vied in doing her honor. When Bryn Mawr College gave her the M. Carey Thomson medal awarded to "an American woman in recognition of eminent service" (1931), President Hoover wrote, "I am glad the prize is to be awarded to Miss Addams, for Miss Addams' distinguished achievements and her eminence in American life deserve every possible recognition in addition to that which she already possesses in nation-wide admiration and affection." Ramsay MacDonald, many years her friend, declared that "Miss Addams is one of the best beloved women of the world, and her name and her work will be known for many generations after she is gone."

(Facts from New York Herald Tribune.)

Hull House is one of Chicago's great institutions, a venture of a life dedicated to service of needy humanity; Miss Addams is one of America's great characters—a character that made Hull House possible.

**"I Am a Christian"** There is assurance in a statement like that. Too often when asked if he is a Christian, one replies, "Well, I don't know; I try to be," or "I hope I am." There are sufficient tests and assurances given in the New Testament to help one to know if he is a Christian or not. There is something gripping, challenging in the statement of the above heading.

Among the stories of the early Christian martyrs is one of a woman brought before a magistrate, accused of being a Christian. She had the choice of recantation or death. When asked if she had anything to say, she replied, "Christiana sum"—"I am a Christian." She died praising God.

Jesse R. Wilson, writing a booklet on this statement, gives this story and also says the question was recently put to a social group whether we today as Christians, on threat of death, would recant our faith. He who replied first said, "Don't be silly. Of course I would, and so would you." Would we— you and I?

"I am a Christian." Note the personality in that brief statement, "I am." Not "I have something," or "I do," or "I believe"—but I am. In that little auxiliary word, "am," is involved the whole matter of experience, philos-

ophy, and attitudes one holds toward things, fellows, and God.

When the rich young ruler came to Jesus asking what good thing he must do, Jesus told him how to become a follower of him. He went away sorrowful for he was not willing to sacrifice his *havings* that he might be a follower of Christ.

Being a Christian leads one out into many soul adventures of life, many a conflict with self, many a service for others. Here is my church membership; how much it means to me and others depends on whether "I am a Christian." What about this service I am asked to render? "I am a Christian." Will we completely raise our Denominational Budget, so carrying out Christ's will and purpose? "I am a Christian." What about race relationships? "I am a Christian." International good will and fellowship? World peace? Social justice? "I am a Christian."

It's more than religious beliefs, creeds, attitudes. Being merely religious, a man is like one living in a desert, forever engaged in a search for springs and oases. A Christian lives beside the deep, bubbling well of living water, a free flowing water course where, "if he will but open the floodgates of faith and humble acceptance, the dry, parched land will become fruitful and beautiful exceeding abundantly above all he can ask or think." Hear Jesus at the well in Samaria saying, "everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

**Commencements Again** Faster and faster, to some of us, the year rolls around and "marker" days recur with seeming frequency.

For four years thousands upon thousands of American youth have been looking forward to the time now just upon them. Commencement time has come again, and that day that seemed so distant is now here. The old "last day of school" has now passed over for these folks who are graduating into "commencement." And that is just what it is. The commencement of life has a reality now beginning, never felt before. If college has been what it ought, one's real education has now really begun. "What am I to do now?" "Can I find a job?" "Will I be successful, or just a 'dud'?" Many, perhaps, will have their first experience in "finding themselves." Much

of the future will depend upon what one discovers in that experience. It is a great and a wide world, and the college graduate should find a place in which to serve. For a trained mind and heart and unselfish desire to work for the good of others, a place must somewhere exist and somehow be found.

Commencement is a thrilling word. It thrills the one graduating, and it thrills the hearts of parents who have perhaps struggled and practiced self denials that Mary or John might honorably and successfully come to this day.

This editor has at least two particular reasons for appreciating this. Thirty-seven years ago he had the thrill of being graduated from Milton College and of struggling to find a place to work. Today, as this is written, he is excited over the fact that his two sons, next week, will be graduated from Salem College. Tomorrow, with his wife and daughter, he will start on a ten day vacation to be with these two boys when they receive their diplomas. That ought to be a happy "commencement" for the family. The lovely and generous gift of a good friend is making this special vacation a comfortable, as well as a memorable, occasion.

### A SPIRITUAL CLINIC

REV. LOYAL P. HURLEY

What proved to be a very worth while series of meetings was held in the Riverside Seventh Day Baptist church May 3-12. It was called "A Soul Clinic," and grew out of a study of the actual problems of the church members.

Earlier in the spring a classification of major life problems, prepared by the Newton Theological Seminary of Massachusetts, was submitted to the people. This syllabus lists the problems under four heads: I. The Individual and His Inner Life; II. The Individual in His Relationship to the Family; III. The Individual in His Relationship to Larger Social Groups (the Community, Society, and the Church); IV. The Individual in His Relationship to God and the Universe. All were asked to check their problems and return to the pastor, but not to sign their names.

The response was more gratifying than one might expect. And when the problems were tabulated they were found to run as follows in the order of frequency: Prayer, Its Meaning

and Technique; the Sense of Futility, Personal Inadequacy, Inferiority, Insecurity; Lack of Social Vision; Fear and Anxiety; Jealousy; the Sense of Sin and Guilt; the Problem of Science and Religion; Unemployment; the Problem of Recreation; Christianity and the Profit Motive; Problems of Christian Citizenship; Inner Church Strifes; Use of Leisure Time; Unforgiveness; the Critical Spirit; War and Peace; Inadequate Ideas of Religion; Child Training; Death in the Family; Suspicion; Anger; etc., etc., all of which would be too long to list.

There were too many subjects to be considered in ten days. Some of them could be combined under one head. Several are the outgrowth of the sag of middle life. Suspicion and unforgiveness are the beginnings of the unpardonable sin, particularly suspicion. But there were more than ten or twelve subjects, so elimination became necessary. A list of subjects which seemed to cover all the major problems was submitted to the young people at the Endeavor meeting. And, with one exception, all the subjects considered were chosen by these endeavorers.

The final list in the order given was as follows: What and Where Is God; How to Pray; Overcoming Inferiority; Recreation and Amusement; Use of Leisure; Dangers of Middle Life; Criticism and Its Cure; Fear and Anxiety; The Unpardonable Sin; Jealousy; The Life of Victory.

First we had just a hymn or two; then the pastor's message for the evening; then a period of questions and answers, and testimonies; then special music, pictures, and devotions. Always the meeting closed with the devotional elements rather than with the pastor's sermon or the questions. It proved to be more helpful and strengthening than to close with mere human opinion or question. The pastor quoted freely from psychologists, and also from the poets, who are some of the greatest students of the human soul, and the gospel is the perfect psychology of the Lord of Life. Solos and duets and quartets added much to the power of the meetings. The chorister spent much time planning for this part of the services, and many others gave freely of their time and ability to make the meetings a success. Most of all, the Lord blessed us with his presence, and many of us faced life anew in the sense of his nearness, and power, and grace.

The attendance was good, in fact better than the pastor dared to hope for. And many testified to the help received. Let some other pastor try a similar series and many will be blessed.

Riverside, Calif.

### CHARLES H. STANTON

Charles H. Stanton, the youngest of three sons of Schuyler and Huldah (Martin) Stanton, was born at New Woodstock, N. Y., December 3, 1853, and died May 29, 1935, at his home, 28 Elm Street, Westerly, R. I.

On April 12, 1881, he was united in marriage with Clara Elizabeth Crandall of De Ruyter, N. Y. The young couple came immediately to Westerly where he entered into business, conducting "Stanton's Bazaar" for thirty-nine years, retiring from this business about fifteen years ago.

Mr. Stanton's business and his home were first in his interests. His business acquaintances, as well as those who met him daily, were his friends, for he was a friend and was happy in his friendships.

#### ACTIVE IN CHURCH

In his young manhood he was baptized and united with the Baptist Church at New Woodstock. Upon locating in Westerly, he and Mrs. Stanton united with the Pawcatuck Seventh Day Baptist Church and were active workers as long as health and strength would allow. Since their failing health has prevented participation in the activities of their church, their interest never has lagged.

For many years Mr. Stanton has been a valued member of the Board of Managers of the Seventh Day Baptist Missionary Society. He was a member of the Investment Committee for many years and at the time of his death a member of the China Committee.

Besides Mrs. Stanton he is survived by three nephews and two nieces of New York City and New York State.

Funeral services were held at his late home Friday afternoon, May 31, followed by burial in River Bend Cemetery.

H. R. C.

### SOUTHEASTERN ASSOCIATION

The Southeastern Association will hold its session with the church at Salemville, Pa., July 18-21, 1935. Roy F. Randolph, moderator, New Milton, W. Va., Miss Lotta Bond, corresponding secretary, Lost Creek, W. Va.

## MISSIONS

### A NOBLE UTTERANCE

In missions, as well as in church work, much harm to the cause of our Redeemer is wrought by a divisive spirit and conduct. Excuses for this are often given, and sometimes in sincerity; but these excuses are weak and divisive conduct is destructive. It is harmful to those attacked, to the attackers, and to the cause of Christ in general. Many churches and souls have been destroyed in this way.

The spirit and conduct which should prevail are beautifully set forth in a letter sent to the General Conference by the First Seventh Day Baptist Church of Hopkinton, in 1804 (the General Conference then assembled in its third session). A part of the letter is as follows:

We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly and do nothing to wound the weak and feeble lambs of Christ, who cannot endure much; and be not offended with those who cannot see as far and walk as fast as you; for better is it for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with hasty strides and leave the feeble lambs to mourn in the wilderness. Therefore, dear brethren, let the strong bear the infirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be established among ourselves, and we better prepared to spread the truth abroad.

### A SELF-DENIAL CRUSADE

There are many ways of promoting Christ's kingdom, some of them good and some not so desirable. Perhaps none is more appealing than one recently adopted by one of our larger churches. It is described in a communication which came to hand a day or two past and reads as follows:

DEAR SECRETARY BURDICK:

This is rather late to thank you for the material on the Missionary Society's interests, which was used in connection with Missionary Sabbath, April 27. I appreciated it very much.

The North Loup Church has entered upon a Self-Denial Crusade in order that our giving to the Denominational Budget may be increased.

May God continuously bless you and give you strength for your highly important task.

Yours sincerely,

HURLEY S. WARREN.

North Loup, Neb.,  
May 23, 1935.

When a church in a farming community which has suffered from sand storms and experienced several years of drought, starts out on a "Self-Denial Crusade," it indicates a love for the Master and his work which is inspiring. Such a course is sure to bring far-reaching results. We have our Savior's example for such a course. So far as we know, he asked for only one thing, a cup of water, and that was denied him. There is always a temptation to be like Christ's disciples before his crucifixion. Their attitude seemed to be, "What can we get out of it? Our Master's life, from the time he left the throne of his Father till his ascension, was one of self-denial for others, and his followers must be like him in this respect." "If any man would come after me, let him deny himself and take up his cross and follow me."

This does not mean that our religion should be a morbid affair. The Father wants us to enjoy the good things of earth, but there come times when self-denial is needed, and that time is now, when church, denominational, and all Christian work is in a critical condition. It is intended that we should enjoy the bounties of earth, but the way to enjoy them most is by self-denial, by sharing them with others. Of Christ it is said, "Who for the joy that was set before him endured the cross." By self-denial we as a people can turn the tide and begin again to extend the work, notwithstanding the depression, and by so doing we will find true blessedness.

### TITHERS' ASSOCIATION

After receiving the communication regarding the "Self-Denial Crusade," referred to in the foregoing item, the contributing editor of the Missions Department learned of another movement pertaining to Christian stewardship which is worthy both of mention and imitation. A number of Christians in our church at Little Genesee, with their pastor, have formed a "Tithers' Association," and are enthusiastically entering upon a systematic plan of carrying out the Scriptural idea of tithes and offerings.

A plan for promoting Christian benevolence in this way is already under consideration, and the reader of the SABBATH RECORDER will doubtless hear more regarding the matter from those who know all the details. It is significant that the tithers are finding satisfaction in the plan and that the contributions are largely increased.

While Seventh Day Baptists do not make tithing a requirement for membership, many both advocate and practice it. Furthermore, it is interesting to know that a "Tithers' Association" has been organized, and it brightens the outlook for the future when churches take these matters up in such serious, thoughtful, and efficient ways.

### CLIPPINGS FROM A LAYMEN'S MISSIONARY MOVEMENT LEAFLET

#### CHRIST AND OUR GENERATION

Christ sent his followers to carry the gospel to the world of their own generation. We present-day Christian men are commanded by him to proclaim that same gospel to the men of our generation. It is easier for us than it was for the disciples. We have the same spiritual power as was promised them; we are far more in number; we have greater material resources; we can move easily about the world; but while one-third of the world's population is nominally Christian, yet there are numerically more non-Christians in the world today than there were fifty years ago.

When are we Christians to get abreast of our task? \* \* \* We of this generation are called to take the gospel to those who know it not and we can do it if we are prepared to fulfill the conditions which Christ long ago made clear.—Rev. Alexander McLeish.

#### CHRIST AND THE NEW ORDER

Christ or Lenin—Christianity or atheistic communism—thus Generalissimo Chiang-Kai-Chek views the critical situation in China. He is not alone. It is the crisis in every nation; either a Christian order of society based upon the infinite worth to God of every individual, and a brotherhood of man realized because the incarnate God Jesus Christ is Son of man and brother to all; or class warfare based upon a mechanistic conception of life, a deterministic theory of history, an utter degradation of man and a complete denial of God.—Bishop George Craig Stewart.

#### "WHY MISSIONS ANYWAY?"

The missionary enterprise was born in the heart of a loving God and became regnant in the life and teachings of Jesus Christ. The Bible is a missionary book. The Old Testament reveals the missionary motive and the New Testament is essentially a missionary document. The birth of Christian missions is coincident with the birth of Christianity. The

emphasis on missions is not a corollary of religious education; it is fundamentally at the heart of religious education. It is not a later acquisition to the New Testament, but an elemental part of it.

Is it possible to delete missions from the program of the Christian Church as something irrelevant or secondary? No, not without deleting the choicest parts of the New Testament itself. Suppose we delete missions from the New Testament. We would take out the Sermon on the Mount; the prayer in Gethsemane; the so-called Lord's Prayer; the Great Commission; such parables as the Prodigal Son, the Good Samaritan, and others. We would take out the Book of Acts, because it is the record of the missionary outreach. We would have to remove the Epistles because they are letters of missionaries to the churches back home. Other choice sections of the New Testament would have to be removed and we would have left not only a warped, but an untrue picture of Jesus' life, his message, and his comprehensive love for men, women, and children everywhere.—*Dr. William A. Hill.*

#### THE REDEMPITIVE WORK OF HOME MISSIONS

Home missions is not just another human welfare agency laboring for the general betterment of our country. It has a distinctive spiritual mission that is not and cannot be rendered by any other institution, no matter how exalted its purpose or efficient its leadership. Its object is the redemption of men, women, and little children from the power of sin, and the creation of a community of law-abiding and God-fearing citizens who acknowledge Jesus Christ as Master and worship him as Lord.

Home missions does many things in many places, and does them in many ways, but does them all to make Christ known to men in his saving and up-lifting power. Other forms of Christian service may follow, but they cannot lead or be made the substitute for that which is primary and fundamental to the life of the Church and the security of the nation.

Never in the history of the American republic was there greater need for the redemptive work of home missions. A nation is a plural of man, and only Christian men can make a Christian nation. When more than two-thirds of our people are not even nominal members of the Christian Church—Protestant or Catholic; when more than 27,000,000 Protestant young people are not enrolled

in any Sunday school or institution for their training in spiritual matters; when 10,000 rural communities have no church or religious organization of any description, and 30,000 other communities have vacant or abandoned churches because there is no resident minister or religious teacher to lead them, must we not conclude that though the physical conquest of the continent may be complete the spiritual conquest has only begun? — *Dr. Homer McMillan.*

#### MAKING AMERICA CHRISTIAN

The home missions forces in North America have very recently completed a careful survey of existing conditions in the home field, which may be found in the volume entitled *Home Missions Today and Tomorrow.*

This volume presents the types of work which are being carried on, the agencies at work, the unfinished task, the available material and spiritual resources, as well as the energizing motive and spirit that must sustain this great enterprise. The situation in North America calls for an aggressive crusade by the men of the Church, that home mission effort may be greatly intensified and extended. Such a struggle for the Christianization of America depends more than ever for its success upon greater co-operation among all forces, both clerical and lay. "Making America Christian" has always been the main objective of the home missionary enterprise, and it should be the objective of every Christian layman. But this slogan today takes on a far larger meaning and a wider application than ever before. It involves not only making Americans, but America Christian. This objective reaches into the whole social, economic, cultural, and political life of the nation. It is a heroic, venturesome task and challenges the faith and fidelity of all right thinking people. The Christianization of the world and the Christianization of America are interdependent; each waits for the other. We may face the task of making America Christian with fresh hope and courage.—*Dr. Charles E. Schaeffer.*

#### RECORDERS WANTED

Clean copies of the SABBATH RECORDER are wanted for house to house distribution. Send postpaid to Frank Jeffers, 1026 Franklin St., Racine, Wis.

"Give not from the top of your purse, but from the bottom of your heart."

#### DR. GEORGE W. POST

Memorial services for Dr. George W. Post, who died at his home in Milton on May 10, were conducted in the Seventh Day Baptist church of Milton on Sunday, May 12. The multitude of floral offerings and friends bore testimony to the large place Doctor Post has had in every sphere in which he moved.

C. L. H.

Following are excerpts taken from the tribute paid Doctor Post by Dr. Edwin Shaw:

If we have any regard for the feeling of Doctor Post, if we give any consideration to his likes and dislikes, if we are to respect his wishes—this is no time for eulogies; this is no time for words of praise, however sincere and genuine might be our expressions of approbation. But it is not often that any community, however large, has an occasion so rich, so freighted with material, for a eulogy as is this occasion here today.

For example, one might speak at considerable length of the inborn talent and ability, and the trained skill and art of Doctor Post in the realm of music. . . . I am told by one of his daughters that at one time he was on the point of deciding to change his vocation, and devote his time and efforts to a life in music.

After finishing his medical course in Northwestern University, Chicago, in 1883, he practiced medicine for two or three years in Milton. If one were even to begin to speak of Doctor Post as a successful and prominent physician and surgeon for more than a quarter of a century in Chicago, time would fail. For several years he was a member of the faculty of the Medical Department of the University of Illinois, known as the College of Physicians and Surgeons, giving lectures to classes as Professor of Internal Medicine. He was for years a member of the American Medical Association, attending its meetings and keeping in touch with the most progressive elements in his profession. . . .

About twenty years ago he built a residence here in Milton, but continued his practice in Chicago . . . until about ten years ago, when he retired from his work in Chicago and became associated with the Bank of Milton, being the president of the board of directors, where his integrity of character at once won the confidence of the patrons of the bank, and his conservative business acumen helped to safeguard and promote the interests of the institution.

Doctor Post was born and brought up and always remained a loyal, consistent Seventh Day Baptist. His mother was Mary Elizabeth Crandall, daughter of Clarke Crandall, one of the pioneer settlers of Alfred, N. Y. Clarke Crandall took into his family as a sort of apprentice, a young boy born in Syracuse, N. Y., by name, George Washington Post, and as so often happens in such cases, George and Mary Elizabeth, the daughter, when grown up, married. George attended school at Alfred, went to New York

City to a medical school, then with his young wife came West and settled for practice in Appleton, Wis., where our Doctor Post was born, November 8, 1859.

Two more boys came to this family: Charles, four years younger than George; and Clarke, seven years younger than Charles. When Clarke was a mere child, the father died, and the widowed mother came to Milton and established her home here, where the three sons grew to manhood.

After graduating from the medical college, Doctor Post was married, August 22, 1883, to Mary Elizabeth Goodrich, who survives him. She is the daughter of Ezra Goodrich and granddaughter of the Hon. Joseph Goodrich, the leading pioneer settler of Milton, and the chief promoter and supporter in the establishment of Milton Academy and Milton College. Two years ago this coming August, they celebrated with a golden wedding, the fiftieth anniversary of their marriage.

Two sons and five daughters came to this home: Dr. George W. Post, the 3rd, and Charles Ezra Post, of Chicago; Josephine, Mrs. L. H. North, now deceased; Margaret, Mrs. W. D. Bliss, of Wauwatosa; Miriam, Mrs. Wilbur F. Stewart, of Columbus, Ohio; Miss Ann Post of Chicago; and Jessie, Mrs. Milton D. Davis, of Milton. There are thirteen living grandchildren.

He was a graduate of Milton College. One of the sons, four of the daughters, and one granddaughter are also graduates, and four other grandchildren are now students of the college; and for many years the doctor has been an able member of the board of trustees, giving wise counsel and earnest service on various committees. Doctor Post's brother Charles died when a young man. . . . Dr. Clarke Crandall Post, of Barron, Wis., has been here in Milton with his brother most of the time during these five weeks of his fatal illness.

When Dr. and Mrs. Post went to Chicago and settled there, about fifty years ago, they took church letters with them and became members of the Chicago Seventh Day Baptist Church. Their service and loyalty to that church have so endeared them to it, that they have kept their membership and support there, and at the same time have given their sincere, untiring service and generous financial assistance to the Milton Church, the doctor acting as the efficient chairman of the building committee for this new edifice, where we are gathered in his honor and memory here today; and many of the conveniences and beauties of this church building are due to his hours of patient, careful planning and consulting with the architect and the contractors. It is significant of the Christian character, nature, beliefs, and life philosophy of our brother that he considered the illuminated, the lighted cross, as the very center of our devotions, the heart and purpose of our worship.

Doctor Post was president of the Seventh Day Baptist General Conference, and held that important office for a longer consecutive term of

years than any other person in the history of that religious denomination. But however much I might say, there would be far more unsaid. However well I might say it, it would be poorly said for this occasion. And on the other hand, however little is said, and however poorly I may say it for him, he would be fully satisfied; such was his nature.

In a little book called the "Daily Altar," are words which I think are characteristic of Doctor Post, words which well apply to him and his belief: "Our conception of the Christian life should have two sides—service and character. It is not all doing; it is also being. The best benefit we can confer upon our friends and our community is our strength and gentleness and calmness of soul. We know how natures of this sort inspire us and rebuke our pettiness and shame us in any unfaithfulness. We should have no less an ideal than to make our own personality a shelter and a strength to our fellows." Such was the personality of Doctor Post, a shelter to his fellows, because of the gentleness and calmness of his soul, not only to the thousands of his professional patients, not only in the church and denomination of which he was a member, not only to his intimate friends and kinfolks, but to the community as a whole where he resided.

He was a reverent student of the Scriptures. . . . And I close this very inadequate obituary tribute with a quotation from the prophet Isaiah: "And a man" (and let me substitute for the word "man," "Doctor Post"), "shall be a hiding place from the wind, a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." Such may his influence be for the generations to come.

—Taken from the Milton News.

## YOUNG PEOPLE'S WORK FROM THE PRESIDENT OF THE YOUNG PEOPLE'S BOARD

EXCERPTS FROM A LETTER

You understand very well, I am sure, that when plans for Conference are being discussed and made there are many things which have to be changed and altered, thus making it very difficult for the minutes to be published as taken down in the meeting. The Conference committee of the board which is made up of the president; the corresponding secretary, Miss Roberta Clarke; and Mr. Harold Babcock meets every week to talk over plans for Conference, and we think we have accomplished a great deal although there is much yet to be done. Rev. James L. Skaggs will be at the meetings of the Western Association and at that time we are hoping to make our plans more definite in many ways.

We are looking forward to the pre-conference meeting, which will be held Tuesday

afternoon, beginning with a luncheon at noon; the group of discussions Wednesday and Thursday afternoons with Rev. Carroll L. Hill as our leader; the fellowship breakfast Friday morning; and the presentation of a religious drama the evening after the Sabbath. I hope to be able to write you much more in detail within a few weeks concerning each meeting, the parents' reception, the organized recreation, and other features which we are working on now.

MISS ELIZABETH ORMSBY.

## MONTHLY REPORT OF THE TREASURER

Kenneth T. Greene, Treasurer,  
In account with the  
Seventh Day Baptist Young People's Board  
March 24, 1935, to April 28, 1935

Dr.	
Balance on hand March 24, 1935 .....	\$28.68
Denominational Budget for March .....	38.70
Second Brookfield, C. E. ....	2.00
	\$69.38
Cr.	
Miss Elizabeth Ormsby, envelopes, printing, postage, etc. ....	\$10.97
Service charge at bank, two months .....	1.00
Balance on hand April 28, 1935 .....	57.41
	\$69.38

## A YOUNG PEOPLE'S SERVICE, ALFRED STATION, N. Y.

For the last quarter, the Christian Comrade class has been studying the life of Jesus. We began the study with how the people prepared for his birth, then his birth, childhood, and manhood. We had just studied about Jesus and his friends in class, when it came our turn to have charge of the young people's meeting. We decided that we could work up a nice program by using "Jesus and His Friends" as the title:

We opened the meeting with the song, "Tell Me the Stories of Jesus."

Bible reading—Matthew 10: 1-7 (showing how Jesus chose his closest friends)—Elizabeth Van Horn.

Solo—"Memories of Galilee" — Eugene Van Horn.

Further Bible reading—John 15: 14, 15 (showing who Jesus' friends are); Matthew 15: 35-38 (Jesus cares for his hungry friends);

Matthew 12: 50 (which also tells of Jesus' friends)—Elizabeth Ormsby.

Song—"We Would See Jesus" (sung as a prayer).

For the educational part of our service, some members of the class chose different friends of Jesus of whom they wanted to tell some interesting stories and facts:

Mary and Martha—Doris and Martha Langworthy.

John the Baptist—Donald Pierce.

The four closest friends of Jesus—

Peter—Everett Palmiter.

Andrew—Edward Palmiter.

James—Lillian Pierce.

John—Jean Lewis.

Open discussion on the subject—How We, Today May Show Our Friendship for Jesus.

The service ended with the Lord's Prayer, which Jesus taught his friends to say.

MISS DORIS LANGWORTHY.

## TWO BOOK REVIEWS

BY REV. AHVA J. C. BOND

"FROM SABBATH TO SUNDAY"

The publication of any sort of book on the Sabbath is an event worth noting. When one comes from the press bearing the stamp of the evident scholarship that marks the volume by Paul Cotton, Ph. D., with the caption of this article as its title, it demands more than passing consideration. While the book was published in 1933, it was but recently that I found opportunity to read it. I have done so with a great deal of pleasure and interest.

The author is a Presbyterian minister, who lives in Bethlehem, Pa. In a personal conversation with a mutual acquaintance who lives in that city, I learned something about the author, of whom I had not heard until I read his book. He seems to hold somewhat radical views concerning present day social problems, is a liberal theologically, and is tremendously concerned that the principles of Jesus shall function in the life of our modern world. Some of these facts at least are revealed in his book, and the one who reads this volume with an open mind and an undeciding heart will find it stimulating and peculiarly rewarding.

Perhaps the greatest weakness of Doctor Cotton's thesis is the too sharp distinction which he draws between the Christianity of Jesus, and the Christianity of Paul. One may

follow with profit the history of the gradual displacement of the Sabbath by the Sunday as set forth in this well-documented treatise without accepting at all the premise on which the author builds his theory that the change came about as a natural result of religious evolution. Instead of accepting the assumption of the author with respect to the legitimacy of this later development, by which the Christian Church gradually accepted Sunday, one may approach it from the standpoint of the supremacy of Jesus in all matters of Christian belief and practice. Reading the book with this conviction of the final authority of Jesus, one finds strong support for the Sabbath, as against the Sunday, and as an enduring element of the Old Testament religion, which was taken up into the vital and final religion of the Son of God.

Like many other writers on this subject, Doctor Cotton fails to appreciate the fundamental religious character of the Sabbath as taught by the prophets. He fails to differentiate, in his treatment of the subject, between the burdensome rabbinical restrictions practiced by the Pharisees in observing the Sabbath, and the wholesome and helpful conception of the prophets concerning this same Sabbath day. It was this latter conception which, through the teaching and practice of Jesus, became a part of the life and practice of the Christian Church. Perhaps it would be truer to say that Doctor Cotton does appreciate the Sabbath of the prophets and of Jesus, but he seems to think that the only way to avoid the legalism of the Pharisees is to discard the Sabbath of the Bible, and introduce another day. For instance, he says: "It was quite necessary to find some means to humanize harsh Sabbath laws, without abrogating the law itself."

The question naturally arises at this point as to whether Jesus was not as keenly alive to the importance of the Sabbath, stripped of its formalism, as anyone else could possibly be. In fact he seems to have found a better way to preserve the Sabbath; not by changing the day, and thus destroying its holy character, due to the past sanctions and associations of the seventh day, but by redeeming the day from burdensome traditions.

Doctor Cotton does not fail to mention the pagan influences which aided in establishing the Sunday, but to my mind he makes a grievous error when he credits this pagan influence with being a wholesome factor in the life of the early Church. The fact is, the

contrary is true. The influence of paganism was a detriment to the Church. It early had a baneful influence upon our holy religion from which the Church has not freed itself even to this present year of our Lord.

As I have already indicated that while I do not follow the logic of Doctor Cotton, simply because I cannot accept his premise, I have found his book most enlightening and stimulating. Coming to my desk as it did, at a time when I was contemplating the preparation of a course of study in "The History and Philosophy of the Sabbath," it is destined to meet in my own plans an important need for a new and reliable book on the origin of Sunday, and on the prominent place in the Church taken by the Sabbath during the early centuries of Christian history. In spite of the author's natural bias as he goes back to these early centuries to find reasons for observing Sunday, the book has distinct merit as a scholarly treatment of a subject whose importance to the life of our day is receiving renewed recognition.

#### "CONVICTIONS"

"Convictions" is a volume of 256 pages, published by the Macmillan Company, and is pretty well described by its sub-title, "A Selection From the Responses of the Churches to the Report of the World Conference on Faith and Order, Held at Lausanne in 1927."

Immediately following the Lausanne Conference a volume of more than five hundred pages was published by Doran, which contains the addresses, informal discussions, and findings of the conference. The findings were published in more convenient form for distribution, and were sent to all participating denominations throughout the Christian world. The denominations were asked to study these reports, and to make some statement as to their views respectively concerning these findings of the World Conference.

In harmony with this request a statement was presented to the General Conference at Adams Center, N. Y., in 1932, by the Seventh Day Baptist delegate to Lausanne. That report was referred to a committee of the Conference which studied it and brought it back for adoption by the Conference. The statement was adopted and was sent to Rev. Leonard Hodgson, Canon of Winchester Cathedral, General Secretary of the Continuation Committee. Through Canon Hodgson, who collected and published in this single volume the answers of all denominations to the Lau-

sanne findings, the Seventh Day Baptist statement, together with many others, finds a place in this interesting book called "Convictions," and published last year.

For the convenience of the reader the reports of the conference at Lausanne, to which these several communications from the denominations are answers, occupy the last several pages of the volume under discussion. The book is, therefore, a handy compendium of the faith and practice of the many denominations participating in this World Conference, especially with respect to the specific topics which were included in the agenda of that great meeting.

In order to facilitate its use, an "Analytical Index" has been prepared, consisting of certain major topics arranged alphabetically, with many subheads under each topic. Following the latter are given the numerous page references which send the reader to the pages on which various expressions of judgment of the denominations respectively, on the various items will be found.

The pages covered by the answer of the Seventh Day Baptists are referred to under the following major headings: "Bible, The," "Creeds," "Ministry of the Church, The," "Sacraments," and "Unity." These references in the index show that the report was studied with care by the one who was responsible for its preparation.

Under the "Bible," and the sub-head, "More authoritative than the creeds," the pages referred to include a page of the Seventh Day Baptist report. There are three references to this report under "Creeds," as follows: "Not used," "Less authoritative than the Bible," "Not necessary but useful." Under "Ministry" the statement is supposed to reveal the fact that Seventh Day Baptists believe a "special ministry is not important." The major topic of the index designated "The Sabbath," carries but one reference, and no sub-headings. Only the presence of Seventh Day Baptists at Lausanne secured a place in the index to "Convictions" for "The Sabbath."

Under the heading, "The Sacraments," we find Seventh Day Baptists given two of the five references under the sub-heading, "Baptism should be of adults only." Among the many topics under "Unity" Seventh Day Baptists are given credit for believing that Unity is "Promoted by Churches loyal to their own convictions."

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am six years old and in the first grade. I like to go to school.

I take music lessons. We are going to have a recital in June.

I have a brother; his name is Paul. He is four years old.

We have a kitten and her name is Fluffy.

I like to go to church and Sabbath school. We go to the Verona church.

Your friend,

MARILYN RUTH SHOLTZ.

Sherrill, N. Y.,

May 17, 1935.

DEAR MARILYN:

I think this is a very nice letter for a six-year-old to compose. Your printing is very pretty. Wish it could have been copied directly into the RECORDER for it's nicer than machine printing, in my opinion. You'll be making attractive posters some day, I'm thinking.

I am glad you can take music lessons. Are you taking them on the piano? Music is a wonderful way to give pleasure to our friends, isn't it? And that is one of the best uses for our talents. One of my little pupils in Chicago once said, "God put us into the world to make other people happy." Don't you think she was right?

We had a kitty named Fluffy a year before Skeezi was given to us. He was all yellow with only a few white hairs on his stomach. He ate a big poisoned rat and so we had to lose him. We brought him from Independence when he was just a tiny kitten. What color is your Fluffy?

It is nice to get so many letters from Verona children and I hope they'll keep on coming.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I was asked to write an essay for some time soon, on "What I think of the SABBATH RECORDER, as a Child." When our Sabbath school superintendent called for it I did not have it written, so I had to tell what I thought, but I guess it wasn't much different from what I have written down. I thought

It would appear that Seventh Day Baptists have no reason to feel that their statement has not been given due consideration. It is evident also that anyone who looks into this volume to find out what Seventh Day Baptists believe with regard to the issues discussed at Lausanne will be able to find a fair, if not a full, answer to their inquiry.

### TITHING

BY JOHN AND THORA BLAKE

We are so glad to know that our Seventh Day Baptist people are striving to get back to God's way of financing the church, that of tithing.

After all our experimenting and trying our own methods, we have to admit in this, as in all other instances, that God's way is the right way and that it were better had we abided by his will continuously rather than choosing our own way, and wandering away from the straight and narrow path for a time.

We ourselves have been tithe payers for twenty some years, and can say frankly that it is our delight and not a burden. God has made good his word in Malachi 3, in our case. We have been blessed indeed and have never found ourselves in need, but find that God gives us the very desires of our hearts.

We would be glad, too, if our denomination could get back to God's own way of paying his ministers, as well. That of paying them (not with a stated salary) but with the tithe from the members of their church; our General Conference officers also to be supported by the tithe from each of the churches in the denomination.

We believe in this as in all other things, that God's way is best.

In the first place, as we see it, it would keep out all ministers who were preaching for filthy lucre. In the second place, it would cause our ministers to learn to trust God, and it surely would raise the spiritual standard of our church members to obey God in giving him that which rightfully belongs to him, to lay up treasure in heaven systematically, and to have God open up the windows of heaven to them in blessing, and to see their church prosper both spiritually and financially.

Shall we try it? Shall we take God's way at once, or wait until we learn by experience that our own way is not best?

We would like to know what others think about this plan.

perhaps you might like it to put in the Children's Page. It is the first essay I ever wrote, so you'll have to excuse it.

I am twelve years old now and in the eighth grade. We just have examinations left for this week. It seems too early to have school out, but I guess it's just about June, though.

Your friend,  
LORNA PAYNE.

Dodge Center, Minn.,  
May 26, 1935.

WHAT I THINK OF THE RECORDER, AS A CHILD

I like the Children's Page best in the SABBATH RECORDER. It helps us get acquainted with other children of the denomination. Although I have never seen Mrs. Greene, it seems as if I knew her as a close friend.

There are good, helpful stories in just about every edition, which are very interesting to read.

After I have read the Children's Page I usually turn to Missions. Through this, I sometimes learn of some of the people our folks talk about, and those that we talk about in Sabbath school, such as, Doctor Palmberg or a letter from the Hargis family.

I think the SABBATH RECORDER has a good purpose and that it serves its purpose.

LORNA A. PAYNE.

DEAR LORNA;

I was very, very much pleased to have your essay for the Children's Page. It certainly doesn't require any excuses, for I consider it a fine essay. I hope some of the other children will tell what they think of the RECORDER, don't you?

Did you ever try to write a poem? If you haven't, you don't know how much fun it is. Will you not write a poem about the evils of strong drink? Who knows, you might win one of the prizes Miss Lois Fay is offering. Even if you didn't you would have the fun of trying. Here is another little sample poem which was written by a young girl who lives near Miss Fay. Perhaps it will give you a hint for your poem.

WHAT TO DRINK

BY BARBARA W. PALMER

I think that every mother's son  
And every father's daughter  
Should drink, at least till twenty-one,  
Just nothing but cold water.

And after that they might drink tea,  
But nothing any stronger.  
If all folks would agree with me—  
They'd live a great deal longer.

Don't you think you could write as good a poem as that? You cannot tell what you can do unless you try. Please try.

Does your school close this week? The schools here do not close until June 26. Even that will come all too soon, for time flies. I am busy planning my daughter's wardrobe for high school graduation. She was eighteen in March, but it seems only yesterday that she was just your age.

Hoping to have another letter from you soon, with a prize poem enclosed, I remain

Your sincere friend,  
MIZPAH S. GREENE.

DENOMINATIONAL BUDGET

Statement of Treasurer, May 19, 1935

	Receipts	May	Total
Adams Center	\$ 35.00	\$ 35.00	\$ 343.35
Albion	25.00	25.00	110.00
Alfred, First	\$109.80	\$109.80	
Special	14.00	14.00	
Ladies' Aid society	100.00	100.00	
	\$223.80	\$223.80	1,037.38
Alfred, Second			198.43
Andover			5.00
Battle Creek	\$ 7.30	\$ 7.30	
Special	7.00	7.00	
	\$ 14.30	\$ 14.30	131.50
Berlin			157.36
Boulder	\$ 2.50	\$ 2.50	
Special	1.70	1.70	
	\$ 4.20	\$ 4.20	50.05
Brookfield, First			106.17
Brookfield, Second	\$ 10.75	\$ 10.75	
Special	3.50	3.50	
	\$ 14.25	\$ 14.25	115.40
Carlton			7.69
Chicago			187.50
Daytona Beach Church Aid	10.00	10.00	86.00
Denver	\$ 10.50	\$ 10.50	
Ladies' Aid society	8.30	8.30	
	\$ 18.80	\$ 18.80	76.75
De Ruyter	30.00	30.00	241.00
Dodge Center			110.49
Edinburg	5.25	5.25	51.65
Exeland			5.10
Farina			100.00
Fouke	25.00	25.00	25.00
Friendship			20.00
Genesee, First	24.26	24.26	349.22
Gentry			5.00

Hammond	10.00	15.00	Syracuse	1.00
Hartsville		60.00	Verona	170.00
Hebron, First	\$ 25.22		Washington	15.00
Special	32.00		Waterford	\$ 27.00
	\$ 57.22	107.80	Special	22.45
Hebron, Second	\$ 3.75		Sabbath school, special	.83
Mr. and Mrs. Walter B. Hemphill	100.00			\$ 50.28
	\$103.75	108.75	Welton	20.00
Hopkinton, First, C. E. society, special	\$ 3.00		West Edmeston	22.00
Intermediate C. E. society, special	1.00		White Cloud	\$ 60.05
	\$ 4.00	367.50	Special	50.79
Hopkinton, Second	\$ 3.20			\$110.84
Special	2.20		Individuals:	207.32
	\$ 5.40	33.60	Frances L. Young	\$ 10.00
Independence	26.00	310.00	L. S. K.	5.00
Irvington		50.00	Reta I. Crouch	10.00
Jackson Center		5.00	Mrs. Sarah D. West, special	5.00
Little Prairie	5.50	20.00		\$ 30.00
Los Angeles	\$100.00		Eastern Association	44.30
Special	5.00		Central Association	21.50
	\$105.00	187.00	Western Association	18.30
Los Angeles, Christ's		2.50	Southwestern Association	11.38
Lost Creek	31.64	46.64	Pacific Coast Association, special	25.00
Marlboro	22.25	136.79	Nile and Richburg C. E. societies	5.00
Middle Island		27.00	Conference collection	151.38
Milton	177.92	1,279.23	Young People's Board in Holland	10.00
Milton Junction		269.81	Junior C. E. societies	5.00
New Auburn	8.00	15.00	Yearly Meeting of New Jersey, New York City, and Berlin, N. Y. Churches	25.00
New York City	\$ 59.39		May B. Fisk estate	419.54
Special	1.10		Seventh Day Baptist Christian Endeavor Union of New England	.17
	\$ 60.49	572.49	Yearly Meeting of Southern Wisconsin and Chicago Churches	26.75
North Loup	9.00	54.84		\$15,592.98
Nortonville		15.00		
Pawcatuck	\$250.00		Disbursements	
C. E. society, special	3.00		Missionary Society	\$920.16
	\$253.00	2,799.00	Special	368.09
Piscataway	55.60	205.40		\$ 1,288.25
Plainfield	\$ 98.80		Tract Society	\$205.56
Special	2.00		Special	5.65
Women's society, special	50.00			211.21
	\$150.80	1,288.60	Sabbath School Board	161.46
Richburg		66.00	Young People's Board	38.70
Ritchie		5.00	Woman's Board	9.72
Riverside	\$ 70.00		Ministerial Relief	58.14
Special	180.00		Education Society	\$138.24
	\$250.00	698.59	Special	50.00
Roanoke	5.00	10.00		188.24
Rockville	\$ 1.20		Historical Society	16.20
Special	4.55		General Conference	251.82
	\$ 5.75	84.90		\$ 2,223.74
Salem	41.10	890.01		
Salemville, special	9.45	9.45		
Shiloh	102.53	587.72		

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
June 1, 1935.

## THE CUMBERLAND SEVENTH DAY BAPTIST CHURCH

BY EMILY P. NEWTON

(A brief sketch of the Cumberland Church, which was constituted November 14, 1887—and how we came to the Sabbath. The writer is the only constituent member living.)

When the *Outlook and Sabbath Quarterly* was sent free to ministers of the gospel, it met with a warm reception from my brother, Rev. David N. Newton, a ministerial licentiate of a Missionary Baptist Church. He said it was "just what he had been wanting" to help him investigate the origin and authority of Sunday keeping.

He studied it quietly to himself, comparing the arguments for the seventh day with the Scriptures. At last he said to me one day, "I don't know but they are right," and he showed me a quotation from some historical records of a Roman Catholic Council: "The Church of God, in her wisdom, has ordained that the celebration of the Sabbath be transferred from the seventh to the first day of the week." This was in 1885 that I read the quotation. I noticed from the date of the action of the council that it had been only about three hundred years since the ordinance was passed. I, too, had not been satisfied with the Scriptures usually referred to for the keeping of the first day. I wanted to read in the Bible a plain command for it, so clear that even a child could understand it. That same afternoon I "searched the Scriptures" diligently until I was thoroughly satisfied that the seventh day is, for all time, the weekly Sabbath of the Lord our God, his holy day, which he commands us to keep holy.

Soon my brother and I began talking it in the family, which consisted of our parents, George and Anna Newton; a widowed sister who lived part of the time with us; another sister; our youngest brother, who had a law office in Fayetteville; and a married brother living a mile from us, and his family. Soon the father and mother, the widowed sister, and the married brother and his oldest son decided they would obey God instead of following the traditions of men, and would keep his hallowed day.

The married brother had been a close Bible student from early youth. He professed faith in Christ at an early age and when yet in his teens began to preach the gospel. He had once made some investigation about the first day, but the words of a good man caused him

to call it the Lord's Day. He, too, had been receiving the *Outlook*, but had not been particularly impressed by the arguments until his younger brother mentioned some of them to him. Laying aside the traditions of men, he took the Bible and said: "Whichever day is called the Sabbath after the resurrection, is the true Sabbath." About two weeks later he began to keep the Sabbath. He was the first one to begin and was ever afterward faithful and careful in its observance. He had then been in the Baptist ministry more than thirty-five years. It was several weeks later when others of us began to keep the Sabbath—seven in all. Of course there were some who made light remarks about us, but they did not know the joy and peace we were having because the Lord had made known to us his holy Sabbath.

After some correspondence between David N. Newton and Rev. A. E. Main, who was at that time corresponding secretary of the Missionary Society, it was arranged that he would visit us and organize a Seventh Day Baptist Church, which event took place in the home of Deacon George Newton, November 14, 1887. The constituent members of the Cumberland Church were: George Newton and wife, Anna Newton; two sons, Reuben and David N. Newton; two daughters, Eliza (Newton) Wright, Emily P. Newton.

After seven years the other daughter decided that the Scriptures nowhere teach the keeping of the first day, but all the Scripture proof is for the seventh day; and she too united with the church. In the meantime the membership had increased to twenty. The other son (of George Newton) was a conscientious Christian and was kind and liberal, but he did not see the Sabbath. We were sorry, but there were no sharp words. He was so kind to everyone, he was much beloved. He gave part of the lumber for the church building. Deacon Newton suggested the name "Cumberland." His son, Rev. Reuben Newton, was pastor until September, 1892, when he asked the church to call his brother David and invite a council to ordain him. Accordingly Secretary Main and Rev. L. E. Livermore came and the ordination took place November 26, 1892, Elder Newton assisting. D. N. Newton served as pastor until January, 1908, when Rev. J. H. Biggs, who had been previously ordained by R. Newton, D. N. Newton, and Rev. O. U. Whitford, became pastor. Elder Biggs served two years, then went to Gentry, Ark. D. N. Newton then

continued in the pastorate as long as his strength permitted—until 1925. He died in 1927. He was the leader of the Sabbath movement in a thinly settled country section. The adherents of the Sabbath who remained faithful unto death and those who are still living, as far as I am able to ascertain, numbered thirty-one; those who left the Sabbath after keeping it awhile, numbered sixteen. Walter J. Fillyaw, a licentiate, has been pastor since December, 1930, until the present time, April, 1935. There are only four resident members at this time.

In 1889, a small house of worship was built with the assistance of \$100 from the Memorial—or Church Building—Fund, and contributions from northern friends. It was valued at \$200. In 1918, a government reservation was established in that portion of Cumberland County, which included all of the homes of the Sabbath keepers except one, and they had to seek homes elsewhere. A small number found homes close enough together to have meetings in the home of Pastor D. N. Newton and his two sisters, at Hope Mills, until death removed three of the members and the lone sister sought another home.

The sum of \$36 had been collected for repairing the house of worship; \$16 of this, together with \$528 received for the house and lot and furnishings, was turned over to the Missionary Society to use until such time as the Cumberland Church might think best to build another house of worship. (That prospect seems far off; but God can do great things for us yet. Nothing is impossible with him.) The other \$20 of the \$36 was donated to the Tract Society and to needy Jews in Palestine.

The visiting ministers who held refreshing meetings with the church at different times were: Elders A. E. Main, twice; S. D. Davis, twice; J. L. Huffman, Joshua Clark, S. H. Babcock, once each; George W. Hills, three times (He also held tent meetings at two other points); L. E. Livermore, once; O. U. Whitford, twice; Walter L. Greene, twice; Edgar D. Van Horn, once. Elder J. Franklin Browne served as pastor from May, 1916, to October, 1917.

Some of the pastors were assisted part of the time by an apportionment from the Missionary Fund. Elder J. T. Davis visited us once at Hope Mills and held a few meetings.

The church was unable to contribute much money to the work of the denomination, and

most of the regular quarterly collections were divided between the Missionary and the Tract societies.

When the church was organized the two oldest members were aged seventy-seven, and the two youngest thirty-nine and thirty-seven respectively. Later there were several young people with their bright faces and eager interest.

### SPLIT THAT LOG

A little, timid boy stood by the woodpile with a mallet and wedge attempting to split a very burly, twisted, knotted maple log. One wedge had already stuck without having made the log give way even for an inch. Another wedge was also bidding fair to have a like effect as it was being driven into the side of the burly maple.

The boy, perspiring and complaining, laid aside his mallet and going to his father, said, "Father, I can't split that log." That wise man looked at his son and replied, "Lad, that is your job for today, to split that log, and when it is done, you can play."

The boy knew that the man, with the deep wrinkles in his face was like the judge on the bench that would not reverse his decision.

He turned to his task once more; the perspiration ran in clear beads from his forehead; the wedge stuck over and over again. He kept on battering and after much strenuous effort, there was a small crease from one end of the log to the other. This added enthusiasm to the blows and hope to the heart of the boy. He struck blow upon blow, his strength almost waning, when, with a creaking and complaining, the great log gave way on one end and this told the boy that added effort would bring to an end his labors. Victory was imminent, another and another blow and crash! the stubborn knotted maple log gave way from end to end.

All through that boy's life, until he came and stood at the summit of success, he could hear the words of his father ring out clear and free, "Split that log." There were many problems and great difficulties to be encountered, but back to the old philosophy of other days he went over and over again and felt that the job must be finished, then play could come, as a reward, for labor well done. Problems were solved, difficulties were surmounted, only because early in life the boy had learned that a task begun must be finished.—*Florida Baptist Witness.*

## OUR PULPIT

## WHERE RECOVERY IS NEEDED MOST

BY REV. EDGAR D. VAN HORN

"O Lord, revive thy work in the midst of the years."—Habakkuk 3: 2a.

The prophet Habakkuk stood in a very trying time. He witnessed national decay, political corruption, economic oppression, and spiritual slavery. He raised his voice in protest. And he called for what he fully believed to be the real deliverance, "O Lord, revive thy work in the midst of the years."

In any period of crisis the greatest danger confronting any people is not in the realm of its politics, or its industry, but in its spiritual life. This is not to underestimate the dangers of change, revolution, peaceful or otherwise, of stock crashes, bank failures, stagnation, unemployment; but we have come of late to recognize that to lose our faith in God, in each other, to lose our grip on the spiritual values of life, is to lose something far greater than stocks and bonds or even our job.

So great have been the perils through which we have been passing, not only in this country but throughout the world, that most frantic efforts have been made by the nations to keep the Ship of State from going on the rocks. Even now we are trying out every experiment to rebuild our economic and political life. The President has marshaled every possible resource to combat the depression. We have launched great industrial and financial reforms. We have borrowed and are investing vast sums of money in the hope we may induce the return of prosperity. Thirty billions of money, more than we spent in the World War, have been drafted into this reconstruction program. Our national debt has now reached \$272 for every man, woman, and child in the United States. Multiply this sum by the number in your family and you will get some conception of the amount of your share of our national indebtedness.

Yet there are many who feel that with all the enthusiastic support of the President's program there is something sadly lacking in our national plan of recovery. We note with regret the absence of any high moral or spiritual purpose in the recovery program. Prohibition has been repealed, opening the gates to a flood of moral and social, if not political, corruption, and now Congress has voted eight hundred

millions of dollars and the President has approved, for the launching of a naval building program. Disarmament has failed, and the soil has been prepared out of which will spring a new crop of fear, suspicion, hate, and a new race in naval armaments. The hope of world peace and brotherhood has been dimmed, if not pushed into the dim future, and the intolerable burden of taxation indefinitely fixed upon the backs of the human race.

A. W. Beavens, president of the Colgate-Rochester Divinity School, as president of the Federal Council of Churches of Christ in America, representing the larger part of Protestantism in the United States, recently sent a protest to President Roosevelt calling attention to the unchristian policy upon which the nation has launched its naval program.

Students of history tell us that the Wesleyan revival in England saved that country from the same fate which crushed France in her red revolution. And I am very certain I voice the sentiments of America this morning when I say that the same gospel of the universal Fatherhood of God and the universal brotherhood of man, the gospel of love and forgiveness on the part of God and man will save this nation and all nations from the deadly sins and follies committed in the past.

We must not walk carelessly now. No national reform, no matter how sincerely attempted, will succeed unless it is shot through with the spirit and ideals of Jesus. We are face to face with a great issue—the application of spiritual religion to the ways of men.

"Revive thy work, O Lord, in the midst of the years." This is a time of enlistment. There should be no neutrality, no shirking, no half-heartedness. If the recovery program calls for enthusiasm, the establishing of the kingdom of God among men also calls for enthusiasm, wholehearted, loyal support.

I am not talking about something vague, visionary, chimerical, unreal. I am talking about something for which the prophets looked, dreamed, foretold, something which Jesus said is at hand, even within our hearts. It waits to be set in motion, to be established among men in the fullness of life, now in this present decade. Men have known its power and efficacy in other days—why not now? We have been too absorbed in a scientific age. We have been too busy searching for facts, and too little concerned about their meaning. We have become cold, analytical, critical. We

## STOP! LOOK! LISTEN!

NOVEL ADVERTISING ATTACK UPON BEVERAGE  
ALCOHOL ATTRACTS WIDE ATTENTION

CHICAGO, Special—"Drink, Drive and Die!" is the arresting headline on a not-for-profit advertisement which, appearing on May 4 in Rochester, N. Y., daily newspapers, concluded a novel sixty-days' anti-alcohol publicity campaign in that city," reports the American Business Men's Research Foundation, 7 South Dearborn Street, Chicago.

The series of "ads" which have attracted nationwide attention, has, from first to last, consisted of proved scientific statements or sentence quotations from famous leaders, especially industrial, athletic, and social welfare, effectively presented in uniform single column style, each one approximately seven inches in depth, so as to permit the complete reading of the statement in from two to three minutes time at least.

The first "ad" appeared Saturday, March 9, 1935, and carried the headline, "35,500 DEAD—46 IN ROCHESTER!" which, the advertisement immediately explains, represents the 1934 record of motor deaths respectively in the United States and in the local area, and continues:

That alcohol was a contributing factor is indicated by the widespread increase in arrests for drunken driving. We are compelled to ask this question:

## WHAT IS ALCOHOL?

Alcohol  $C_2H_5OH$  is a habit-forming narcotic drug. It (1) checks, or entirely paralyzes brain activity, according to the amount taken; (2) weakens nerve centers; (3) slows up reactions.

Alcohol is always a depressant, never a stimulant.

The total effect of alcohol is that of a depressing narcotic drug.—Dr. Walter R. Miles, Carnegie Institute of Washington, D. C.

Ad No. 2 quotes a challenging statement by David C. Adie, New York State Commissioner of Social Welfare, made before the Rochester City Club, a few days before: "No one can be in social work and not see the destructive influence of liquor." "Much of the present day suffering," continues the advertisement, "can be traced directly to intoxicating liquors. Right here in Rochester we find too often that the wage earner's money, intended for family needs, is spent over the bar of the nearby saloon. Can we close our eyes to this situation?"

have let our religion evaporate in our intellectual atmosphere. We need to pray the prayer of our text more often, "O Lord, revive thy work in the midst of the years."

This does not mean that we need to go back to the "old time religion" of yesterday. We don't do that in other respects; why expect religion alone to wear the garments of the outworn yesterday? But it does mean that we need a new baptism of the spirit of Jesus, a new passion for the good life he taught, a new sense of the sacredness of life, and a zeal to share it with others.

In the midst of our financial readjustments and problems, let us not forget our great commission to declare the "Good News" that will bring "the broken hearted and the sinful to a sufficient deliverance." I agree with Alva Davis, chairman of our denominational Committee on Religious Life, "These are days for the declaration of the fundamentals of our belief. . . . Nations are in upheaval. Whole systems are in revolutionary change. Governments and law and order are in perilous criticism and protest. Revolution is no word to be carelessly bandied about this world now. What we need is a gracious and genuine revival of the religion of Jesus Christ, a religion that will plant the life of God in the hearts of men."

"Awake! Awake! Put on thy strength, O Zion." Every great reconstructive period has been characterized by enthusiasm for the kingdom of God and passionate devotion to its work. This is no time for nerveless, half-hearted service. Ease, indifference, skepticism, materialism, and sin must be put away and our faith must become vital, active, aggressive. Jesus, Paul, St. Francis, Luther, Knox, Wesley, and others were leaders in great reforms, but they were doers of the word and not hearers only.

Let us begin at home, in our own hearts—"O Lord, revive thy work in the midst of the years," in my heart, in my church, in my community, in my nation—that with all our reforms we may build into our national structure the very principles of truth, justice, liberty, and peace.

Professor Boreleigh—If I have talked too long, it's because I haven't my watch with me, and there's no clock in this hall.

Raspberry—There's a calendar behind you.  
—Selected.

Ad No. 3 carried a double line, neat display head, "WARNING TO ATHLETES," with a sub-line, "Read what these famous coaches and athletes say about liquor. Then came statements of Knute Rockne, Alonzo Stagg, Connie Mack, etc., with the conclusion: "If the use of alcoholic drinks is bad for athletes, is it wise for anyone to risk the handicaps of liquor?"

Ad No. 4 tells the story of a recent liquor tragedy in which a young drink-crazed husband shot and killed himself after fatally wounding his wife as she nursed a child. The ad concludes: "No sober man would commit crimes like these. It is the narcotic effect of alcohol that leads to such acts foreign to man's better nature."

Ad No. 5 gives figures showing that drunken driver arrests in Rochester have more than doubled for the first three months of 1935 as compared with 1934.

Ad No. 7 quotes Dr. Charles Mayo, warning boys against the use of alcohol, saying "It's the brain that counts."

Ad No. 9 quotes the above noted warning from the Massachusetts State Police Department, "Drink, Drive and Die!" and concludes the series.

The campaign has been carried on by civic groups in Rochester, and cordially sponsored and supported by Frank E. Gannett, prominent daily newspaper publisher in the East.

### TEN WEEKS OF TITHE EDUCATION

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, is now sending out an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only *three and a half cents per family*.

A complete set of samples and full particulars will be sent for thirty cents; this includes two playlets, a Tithing Account Book, The Scriptural Basis for the Tithe, and Winning Financial Freedom.

Please give your denomination; also mention the SABBATH RECORDER.—*The Layman Company, 730 Rush St., Chicago, Ill.*

### DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

Sabbath, May 4, the Junior Choir of the Watertown Baptist Church came down and furnished the music for our church in the morning service. It was a fine thing to show such a spirit of friendly interest and pleasant intercourse.

The High School Chorus of Adams Center furnished the music for our church Sabbath morning, May 11. Under the leadership of Miss Brown, they gave real satisfaction, and this also showed a very fine spirit between the school and the church.

On the evening of May 15, the church people gave the pastor a shower in the church. No he is not married, nor planning to get married, as far as known, but he decided to take rooms and keep himself, so it was thought best to help him out a little and give him good cheer. There were about ninety in attendance and a royal good time was had. He seemed to enjoy the things that were given him to help in the house keeping. After singing, "Blest be the tie that binds," and a thoughtful prayer, the company disbanded.

SCRIBE.

ASHAWAY, R. I.

Last Sabbath, during the regular morning worship service, three new members were admitted into membership, and received the right hand of fellowship from the pastor.

—*Westerly Sun, May 31.*

Rev. Everett T. Harris was assisted by Miss Elaine Robinson, Miss Edna Coon, Miss Esther Crandall, and Miss Ruth Herrick, in the program of the morning worship Sabbath morning, when interesting papers were read concerning the work of the Sabbath Tract Society.—*Westerly Sun, June 3.*

HAMMOND, LA.

Mrs. S. S. Powell, wife of our pastor, died Monday, May 27, in a hospital in New Orleans, following a siege with an incurable illness. Funeral services were held Thursday, May 30, with interment in the Hammond cemetery.—*From Correspondence.*

PLAINFIELD, N. J.

The women's society voted to raise some money for Lewis Camp; so the proposition was put up to the girls and young women

who had attended camp. With the help of Mr. and Mrs. Wm. Martland, they worked out a very entertaining and fun provoking program in the form of an amateur radio broadcast, which was held the evening of May 23. They cleared \$27.50 for the camp.

One of the activities of the Sabbath committee of the church was a panel discussion on the Sabbath question by five young people, at prayer meeting, May 24. It was conducted in a very creditable manner and some fine thoughts were brought out.

The following clipping is taken from the Plainfield Courier-News:

Rev. A. H. Robinson was chairman and acted as toastmaster at the testimonial dinner given in honor of Rev. and Mrs. Ahva J. C. Bond in the Plainfield Country Club. He called upon five representatives to give expression of appreciation of Doctor Bond as a leader of his own people, as a citizen, and as a scholar.

Mrs. Anita S. Quarles spoke first, representing civic interests. Mrs. Quarles acclaimed Doctor Bond as a civic leader of high ideals, clear thinking and courageous action. She traced his activities in organizing in Plainfield the Big Brother and Sister Movement, Plainfield Institute, and Conference on Social Trends. She concluded: "Doctor Bond, your influence has been wide and deep and good: We shall miss it, and you."

Rev. Egerton E. Hall, D. D., of St. Mark's Episcopal Church, testified to the sterling worth of Doctor Bond as a Christian gentleman who characteristically said, "It is time to stop talking and to act." Doctor Hall spoke as the representative of the Inter-racial Committee.

Mrs. Meta Lilienthal, speaking for the Council for World Friendship, expressed the hope that "the young men you teach may be as fine and as fearless as you." She declared she had come to know Doctor Bond through his works, and had come to have a high regard for his courage, loyalty, tolerance, and fine understanding of others.

#### Tolerance Lauded

Judge William Newcorn acclaimed Doctor Bond's achievements in the interest of peace and good will. He declared: "If others had shown the tolerance, good will, and humanitarianism which you have always shown, this would be a better world."

The words of praise were concluded by the Rev. A. Freeman Anderson, D. D., who succeeds Doctor Bond as president of the Ministers' Association. Doctor Anderson bore witness to those qualities in Doctor Bond admired by his brother clergy and his simplicity, modesty, splendid adjustment to his brethren, and his wide scope of interests.

Doctor Bond replied by modestly attributing the success of the enterprises in which he was associated to the others who helped. He an-

nounced he was listing a course in Christian Co-operation in his curriculum next year, as possibly the first such course in any theological seminary. He declared that he will be "a better minister and teacher of ministers because of his association with Plainfield people."  
—*Correspondent.*

### THE LIQUOR TRAFFIC WELCOMES THE COUNCIL FOR MODERATION

What the saloon keeper, the bartender, the brewer, the distiller, and wine maker would like to do but could never attain is exactly what will be accomplished for the liquor traffic by the distinguished coterie of eastern "moderationists" known as the Council for Moderation, if its money lasts to carry out its ten years' campaign of education on behalf of "respectable" drinking.

In almost the same instant with the organization of the Council for Moderation, the enterprising wine and spirit makers and distributors were organizing a Wine and Liquor Guild in New York State to promote the same principle of so-called "moderate drinking" as the most effective safeguard against the arousal of public antagonism to the trade.

Liquor advertising in the daily press more and more stresses the aims of the makers of alcoholic products to frown upon intoxication as undesirable.

But when a group of men and women, some of them identified with education and the Christian Church, announce an almost identical program, the objective of which is to emphasize the danger and inconvenience of excessive drinking only, it is self-evident that the liquor traffic itself with all its influence and financial resources could not possibly ask or secure a more valuable re-enforcement in its campaign for public favor.

In fact, we have first hand evidence that leading representatives of the distillers, brewers, and wine industry have already approached the council offering financial support.

However, we are advised no contributions direct from the trade have been accepted. The Council for Moderation is itself, of course, well under-written by wealthy wets.

President Colby is reported as having made this statement at the Waldorf Astoria dinner of the council: "We propose to conduct the most thorough scientific and impartial investigation of the effects of alcohol on the human system that has ever been undertaken and

when the facts are found we shall give them to the people. . . ."

Unfortunately for President Colby and his associates in the Council for Moderation, the thorough scientific and impartial investigations of recent years support the principle of complete abstinence from intoxicants as the only safe attitude personally and socially.

Not in many years has there developed a move more immediately profitable to the liquor traffic, and at the same time more dangerous to the best interests of the American people, than seems to be comprehended in the project known as the Council for Moderation, Inc.

—Union Signal.

### IF YOU WERE A BOY AGAIN

Following the death of a man who had made a great success as a college president, some one found among his papers the following memoranda, which may have been in part the secret of his success:

"If I were a boy again I would try to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me on in my good work. I would seek good company.

"If I were a boy again I would study the life and character of our Savior, persistently, that I might become more and more like unto him."

This man was a great and good man, and yet if he felt that he would do certain things if he were a boy again, both the boys and the men of today will do well to think about these things.—*Christian Observer.*

### CHAUTAUQUA'S OFFER TO MINISTERS

The opportunity of a vacation at Chautauqua, N. Y., is open to ministers and their wives at the Ministers' Union. Three buildings, capable of accommodating two hundred at one time, were given by E. C. Westervelt, the son of home missionary parents, in order that others might have advantages denied his father and mother. Free room and use of the community kitchen is available for a period

of two weeks. The rooms are furnished with the exception of bed linen and towels; those using the kitchen, furnish table linen and silverware. The cost of upkeep is borne by voluntary contributions of those who use the gas, electricity, water, etc. The Chautauqua Institution grants a half-rate program fee and will gladly furnish literature concerning the program for the 1935 season, July 1 to September 1. The privileges of the Ministers' Union are open to all denominations. Those desiring reservations or further information should write Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

### MARRIAGES

CLARK-MUNCY.—At the home of the bride's parents Mr. and Mrs. W. N. Muncy of Boulder, Colo., December 23, 1934, Mr. Paul H. Clark and Miss Vivian V. Muncy, Pastor Ralph H. Coon officiating.

MAXSON-FOX.—At the Seventh Day Baptist parsonage, April 10, 1935, at eight o'clock p. m., Mr. Arthur Harmon Maxson of DeRuyter, and Mrs. Allie Gardner Fox, of New Woodstock, N. Y., Rev. Theo. J. Van Horn officiating.

### OBITUARY

BARTHOLF.—James C., son of Moses Jennings and Sarah Steves Bartholf, born November 23, 1858, near Palmyra, Wis., died at the home of his daughter in Chicago March 12, 1935.

He married Eda Von Alten Walthers in 1892. They had one child, Adelaide, now Mrs. Allison Burdick. Mrs. Bartholf died in 1909. Besides his daughter, he leaves a grandson, Allison, Jr.

Mr. Bartholf was a graduate of Milton College. Some of his life's activities were: one time editor of *Milton Telephone*; representative of Rock County in Wisconsin Legislature for two terms; secretary and promoter of Milwaukee Chamber of Commerce; editor of *Pilgrim's Magazine* and *Vick's Magazine*. He helped organize the Battle Creek Seventh Day Baptist Church; later, was a field secretary in Anti-Saloon League work. He had also been a lecturer in the Chautauqua movement, then manager.

Funeral services were held in Chicago March 14, conducted by Rev. Carroll L. Hill, assisted by Rev. Mr. Leuenberger. Interment in a Milwaukee cemetery. C. L. H.

BURDICK.—Miss Celia Burdick was born in De Ruyter, N. Y., November 6, 1864, the daughter of Lorenzo and Asenath Langworthy Burdick.

When she was baptized at about seventeen years of age by Elder Joshua Clark, she joined

the De Ruyter Seventh Day Baptist Church. The most of her life was spent in De Ruyter until the death of the parents. Following this she, with her sister Nettie, made a visit to relatives in the West. For the last five years she lived with her sister in the Ladies' Home in the village of Homer. Here she died in the early morning of May 14, 1935.

Farewell services were conducted at the Smith Funeral Parlors in De Ruyter on Thursday afternoon by Rev. Theo. J. Van Horn, many relatives and friends in attendance. T. J. V. H.

COOK.—Albert S. Cook, son of David and Mary Ayars Cook, was born June 29, 1874, and died in Shiloh, N. J., May 27, 1935.

All of his life was spent in the community of Shiloh and Marlboro. When nearly fifteen years old, he was baptized and joined the Marlboro Seventh Day Baptist Church.

He was married to Mrs. Abbie Wilson Urion, June 18, 1910, who survives him. He also leaves one brother, James Cook; and two sisters, Mrs. Margaret Husted, Mrs. Frank Hitchner; and several nieces and nephews. The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, assisted by Rev. Leon M. Maltby, were held from his late home in Shiloh. Interment was made in the Chestnut Grove Cemetery at Elmer, N. J. H. L. C.

FISK.—Harry Fisk, son of Rev. Byron and Alice Barber Fisk, was born at Alfred, N. Y., February 2, 1880, and died May 18, 1935, at his home in Little Genesee, N. Y.

Surviving are his wife, four daughters, and three sons.

He was baptized and joined the Richburg Seventh Day Baptist Church when a boy, and while his father was pastor of that church. He later withdrew his name from this church. He always held to his belief in Christ and died in that faith. H. S.

POST.—Dr. George W. Post, born November 8, 1859, died May 10, 1935, at his home in Milton, Wis.

(A more extended obituary elsewhere in this paper.)

SLADE.—Ida Tanner was born in Little Genesee, N. Y., January 19, 1856, and died May 27, 1935. She was the oldest daughter of George B. and Harriet Clarke Tanner.

She was married to the late Marcus E. Slade, October 28, 1879. To this union five daughters were born, who survive her. One sister, Mrs. Arlene Stanton, nine grandchildren, and two great-grandchildren also survive her.

She was baptized and joined the Nile Church when a young girl. She joined the Little Genesee Church by letter May 16, 1885. She was a deaconess in this church for many years, and was a member of the Sunshine Society. No one could be more faithful than she to the work of these organizations. She attended the regular church services the Sabbath before she died.

Funeral services were held at the church May 30, and burial was in the local cemetery. Pastor Harley Sutton officiated. H. S.

SMITH.—Elbert R. Smith was born July 18, 1851, and died May 10, 1935, at his home in Little Genesee, N. Y.

December 5, 1885, he married Corinne Cummings. Their three children are all living. George R. lives at Salamanca, N. Y.; and E. Gerald and Mrs. Lou E. Hill live at Little Genesee.

Mr. Smith was baptized and joined the Nile Seventh Day Baptist Church in 1878, later joining the church at Little Genesee by letter, December 16, 1894. He served this church as trustee for some years. He was a considerate and loving husband and father. He always stood for what was right and opposed the wrong.

Funeral services were held at the home May 12, and burial was in the local cemetery. Pastor Harley Sutton officiated. H. S.

STANTON.—Charles H. Stanton, born December 3, 1853, died May 29, 1935, at his home in Westerly, R. I.

(A more extended obituary elsewhere in this paper.)

### ONLY A DAD

Only a dad, with a tired face  
Coming home from the daily race;  
Bringing little of gold and fame  
To show how well he has played the game,  
But glad in his heart that his own rejoice  
To see him come and to hear his voice.

Only a dad, of a brood of four,  
One of ten million men or more,  
Plodding along in the daily strife,  
Bearing the whips and scorns of life  
With never a whimper of pain or hate,  
For the sake of those who at home await.

Only a dad, neither rich nor proud,  
Merely one of the surging crowd,  
Toiling, striving, from day to day,  
Facing whatever may come his way;  
Silent, whenever the harsh condemn,  
And bearing it all for the love of them.

Only a dad, but he gives his all  
To smooth the way for his children small;  
Doing with courage stern and grim,  
The deeds that his father did for him,  
These are the lines that for him I pen,  
Only a dad, but the best of men.

—Anonymous.

There never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—*J. R. Miller.*

"Nobody is a failure until he quits trying."

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

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LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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AMERICAN SABBATH TRACT SOCIETY  
Plainfield, N. J.

## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng-sen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, pastor, 469 Teaneck Rd., Teaneck, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Room 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2.15 o'clock, followed by Sabbath school. Rev. Ernst Leuenberger, acting pastor.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Rev. Loyal F. Hurley, pastor, 4415 Lemon Street.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. Rev. Edward M. Holston, pastor, 619 North Avenue, R. 3.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at 30 Kalamath Street as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Fla., Seventh Day Baptist Church holds regular services at 10 a. m. in its new church building, 145 First Avenue. A cordial welcome is extended to all. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

# The Sabbath Recorder

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## GOD'S QUARRELING FAMILY

By CHARLES J. LOTZ

From my childhood I have been taught that we are God's children.  
All of us, rich and poor.

I have also been told that God is just.

They told me that God can do all things but that he expects us to help him,  
And that he never compels us to do the right.

I believe all these things.

But I am just as certain that there is much of injustice in the family of  
God.

He is just, but some of his children are very unjust.

Or why should some of them have so much and many of them so little?

Why should life be a burden to some and a lark to others?

How God must grieve over some of his children!

Perhaps he is even wroth with those of us who bear the injustice of the  
others;

For he sees what we often forget that, when we bear the injustice of the  
wayward children of God, we also permit countless others to suffer  
injustice.

Thus our vaunted patience and willingness to suffer becomes mockery,  
even injustice, akin to the injustice of those who oppress both them  
and us.

O God, Father of all thy children—just and unjust—suffering and oppressors—grant us to see each other as thou seest us;

Grant us to bring order into the family of God;

Grant us to make real our drama and thine in our own lives and in the  
life of the world.

Manito, Ill.

—The Christian Advocate.

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