

### CONRADI'S NEW BOOK

The issue of May 30, 1935, of "The Christian Herald and Signs of Our Times," a prominent English weekly religious paper, with a circulation of about one hundred thousand, carries an extended review of Rev. L. R. Conradi's new book "The Impelling Force of Prophetic Truth." Space will not permit our printing this review in full here. But it epitomizes, clearly and succinctly, its subject matter, picturing "the history of prophetic truth from the time of the apostles up to the present day" in a very few broad, telling lines; beginning with John in the Isle of Patmos, then telling of the parts played by Wycliffe, Luther, Calvin, and John Knox in the fulfillment of prophecy, and in the development of religious freedom. The review closes with the following paragraph:

"The Impelling Force of Prophetic Truth" is a mine of information, not only upon this particular subject, but with regard to every aspect of prophetic truth. It is the work of a scholar of world-wide repute, and it should make a strong appeal to scholar and layman alike.

By a special arrangement, a small number of copies—six in all—are offered at the low price of \$1.50 each, postpaid. Send your orders to L. H. North, Manager, 516 Watchung Ave., Plainfield, N. J. "First come, first served." Don't let this opportunity pass.

C. F. R.

## H HAVE YOU HELPED YOUR CHURCH PAPER? W

May was Recorder Month. We know some have been boosting our Sabbath Recorder.

Chicago has reported. Adams Center has sent in a few subscribers. Other churches, we understand, are at work. Ladies' Aid societies are helping. What is being done in your church? Have you done your part? June brought 43 new subscriptions.

Continuation of the Supplement depends upon favorable returns within the next few weeks.

THE SABBATH RECORDER,  
PLAINFIELD, N. J.

Dear Friends: Please find enclosed \$2.50 for which send the Recorder, for one year, to

Name.....

Address.....

Yours very truly,

Name.....

Address.....

# The Sabbath Recorder

VOL. 119

JULY 22, 1935

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### THE END OF THE YEAR

KARL G. STILLMAN

**I**T is a pleasant responsibility to report to our denomination that the Missionary Society closed the Conference year with all salaries, allowances, and bills paid in full. The much discussed "overdraft," so obnoxious to us all, has been eliminated and in its place we have a surplus cash balance of \$583.64 in our General Fund. This favorable position has been brought about in three ways: People throughout our denomination have responded well to the needs of our society by increased and regular giving; our income from our own Permanent Funds and those of the Memorial Board allotted to our use have been somewhat larger this year; and, last of all, a noteworthy anonymous gift of \$1,200 near the close of the year changed an overdraft of approximately \$900 to a surplus of the same amount.

It is worthy of mention that our indebtedness has been reduced \$2,758.39—from \$29,687.39 to \$26,929.00—and that our assets have increased \$3,339.76—from \$136,746.98 to \$140,086.74—during the period under review.

We should rejoice and be thankful for these encouraging results, yet at the same time, we must not lag nor be satisfied, as the most difficult months are always those at the beginning of a Conference year. Let us continue to give whole-heartedly and regularly, that our progress may be rapid and continuous.

Westerly, R. I.

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# The Sabbath Recorder

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

**Good News** A splendid gift for denomina-  
tional work is recorded in the Denominational  
Budget report of Treasurer Harold R. Cran-  
dall. It is in the amount of \$3,300. Practi-  
cally every interest represented in the budget  
receives a share. The generous amount com-  
ing to the Tract Society is earmarked for the  
SABBATH RECORDER SUPPLEMENT. The  
donor, whose name will probably not be  
known to us, is one deeply interested in our  
work in all of its phases. This is shown by  
the distribution recorded in the report.

One wonders if the donor can really im-  
agine the cheer and encouragement the gift  
has brought all along the line. More than  
money has been given. Morale has been  
strengthened. In times of strain this is a most  
important element. After the signing of the  
Armistice, overseas, the army officials recog-  
nized as of utmost importance the service ren-  
dered by the Y.M.C.A. and others in main-  
taining the spirit of the men and keeping  
them up-looking. It is easy for folks to go  
into a slump, to feel that no one cares and  
"Why should I?" Here is some one who

shows that he or she does care, and has faith  
in our cause and confidence in our leaders, to  
do something about it. Such an attitude  
backed by gifts, big or little, means much.

Board members and hard pressed officials  
are given confidence—increased confidence in  
their constituency, and in the support of the  
work for the future. Our workers dependent  
for support upon the Missionary Board will  
feel a relief when back salaries are caught up,  
and especially encouraged to know folks back  
home are interested and that somebody cares.  
If we could just know how it seems to our  
missionaries and missionary pastors, our sup-  
port of the budget would be more consistent  
and our individual gifts, little or big, would  
be more frequent.

Especially has encouragement been brought  
to the staff of the SABBATH RECORDER. We  
are encouraged that another friend has seen  
the opportunity to serve the cause of Sabbath  
promotion through an adequate support of  
the eight-page supplement. This work now  
can be carried on under a planned program.  
Sabbath truth can be more widely spread, and  
the interests of Seventh Day Baptists better  
presented. The editor is pleased that this  
phase of the work, so finely begun by unso-  
licited gifts of interested folks, has been ap-  
preciated and is now given this splendid sup-  
port.

We may not know who this splendid giver  
is, but God knows and will measure out his  
own fitting reward. Such self-effacement but  
increases our admiration and appreciation,  
and is in striking harmony with Jesus' teach-  
ing, "let not your left hand know what your  
right hand doeth." We thank God, and take  
courage.

**A Peace Fundamental** The explanation of a  
New York City minister who had declined to  
join in a certain peace parade is quoted by the  
*Christian Advocate*. In substance he said to  
the radical minister friend inviting him to join  
with other ministers in the march up Fifth  
Avenue, to stop war, "Surely! If it will stop  
war I will crawl up Fifth Avenue on my  
hands and knees." To his congregation, he  
continued, "But war can't be stopped that  
way, or by any such spectacular demonstra-  
tion. The only way to do away with war is  
to change the human heart so as to banish  
greed. When a man or a nation of men ceases  
to covet the possessions of others, war will dis-

appear itself. I am enlisted for the war to  
change the hearts of men."

The position here taken is too easily lost  
sight of. In days of great stressing of social  
changes and justice, improved racial relations,  
and world peace, we are in danger of forget-  
ting the great task of the Church and ministry  
of changing men's hearts. This does not im-  
ply that the pulpit must be silent regarding  
social injustice, race hatreds, or the futility of  
trial by bloodshed. It does mean, however,  
that, "as in all the great social and economic  
reconstructions that impend, so in the matter  
of fighting," men's viewpoints and spirits must  
be changed. This is the important and fun-  
damental business of the Church. So long  
as men emphasize "take" and "get" instead  
of "give," war may be expected.

It would not have hurt the brother above  
quoted had he joined the anti-war parade.  
Equally true is it that we must not be satisfied  
with demonstrations that are not backed up  
with the inner spirit and by efforts to dis-  
charge our great fundamental obligations.

**A Bible Society Moves** A new headquarters  
building for the American Bible Society has  
been acquired at 450 Park Avenue, New  
York City, and will be occupied after some  
alterations in the six-story fire-proof building  
have been made. Here will be found the so-  
ciety's offices, library, and salesroom for  
Scriptures printed in several hundred differ-  
ent languages, dialects, versions, and charac-  
ters. The new property will also furnish  
space and opportunity for exhibits and dis-  
plays of the society's rare manuscripts and  
editions which for many years have been left  
for safe keeping with the New York Public  
Library.

The society's first building was purchased  
in 1822. Its rapidly growing work has neces-  
sitated several changes and enlargements. The  
new building and location, it is believed, will  
enable the society to reach a greater number  
of people and to engage in larger fields of  
service, its salesroom, library, and exhibits thus  
encouraging a wider interest in and circula-  
tion of the Holy Scriptures without note or  
comment. The manufacture and storage of  
unbound and bound stock of Scriptures in the  
United States, the care and repair of the so-  
ciety's plate, and the processes of translation,  
publication, and distribution in the foreign  
field will continue in the old building. Parts

of this will be rented for stores and office  
purposes.

Occupancy of the new headquarters, it is  
hoped, will be had in the fall so that it may  
be used in connection with the celebration of  
the Four Hundred Years of the Printed Eng-  
lish Bible, which is to take place from Octo-  
ber to December this year.

The SABBATH RECORDER congratulates the  
American Bible Society and its faithful offi-  
cers in the successful pursuit of their highly  
exalted task. Our readers would be greatly  
helped and inspired, when in New York, to  
call at the society's headquarters and examine  
the books on display after this building at 450  
Park Avenue has been occupied.

**Who Support the Churches?** Justus Timber-  
line writes so many sensible articles in his de-  
partment in the *Reformed Messenger*, a high-  
ly esteemed contemporary of the SABBATH  
RECORDER, that this editor is often disap-  
pointed that we do not have room to pass  
them on to our own readers. A recent *Mes-  
senger* carries our above title and Mr. Timber-  
line's comments are introduced here in our  
editorial column to insure it a place.

We people of the pews have an idea that we  
support the churches; and that's the fact.

But I've been shown a little study of the  
preachers in our town, and it has given one  
something to think about.

These preachers have incomes which range  
from \$1,200 a year to \$4,000. All but one are  
married, and only one parsonage home is with-  
out children.

Well, the study shows that every preacher  
either is a tither on principle or gives a tenth or  
more to the church's work without thinking of  
the tithe as a method.

The people of our churches have incomes not  
much different from those of their pastors.

If they were to give as the pastors do, ten  
families could support one minister and his de-  
pendents, and twenty families to the church could  
do that and in addition pay to the church's benev-  
olences an amount as large as the pastor's salary.

That's one way of looking at it. Here's an-  
other: A church which has three hundred mem-  
bers in about one hundred families, pays a salary  
of \$2,000, and its current expenses and benev-  
olences may amount to as much more. The pas-  
tor's family pays into the budget at least \$200.  
The other families of the church average \$40  
a year apiece.

That makes a parsonage worth to the budget  
about as much as five run-of-mine church homes.

I'm not trying to prove anything. I'm just  
reporting what this study shows: that preachers  
pay a considerable price in cold cash for the  
privilege of preaching the gospel to the rest of us.

They tithe, and are not ruined thereby. Which



seems to answer one of the stock objections to tithing as a Christian habit; it does not put an unbearable burden on the poor.

Of course, if you ask me, to the people who have bigger incomes the tithe can be an excuse for stinginess. A \$10,000 income drawn by a genuine Christian, is sure to produce more than \$1,000 for the kingdom of God.

If it didn't, what would be the use of singing some of the hymns we say we love?

"Were the whole realm of nature mine,

That were a present far too small;

Love so amazing, so divine

Demands my life, my soul, my all."

—Justus Timberline  
in *Reformed Messenger*.

**Biennial Report** The first Biennial Report of the Federal Council of Churches of Christ in America, 1934, recently came from the press, and is a challenging volume. Containing 223 pages, it is replete with statistics, information, and inspiration. It is divided into three main divisions: Part I, The Churches in the Council; Part II, The Work of the Federal Council; and Part III, Records of the Council.

The council faces the situation confronting the world today "with an abiding assurance of the person and power of Jesus Christ as Savior and Lord." In such confidence it is able and does look out upon the present age "with sympathetic understanding and solicitude."

Difficulties are recognized, shortcomings confessed, and new commitments of life are called for. These commitments include a renewed faith in God, a reaffirmed loyalty to Christ, acceptance of Christian social ideals, and a call to personal devotion of life. For the realization of such objectives the council feels the Church herself must "in deep contrition for her own sins and shortcomings, set her own house in order." Throughout all must be heard the bugle call for a "fresh and vital presentation of the gospel of Christ, both here at home and throughout the entire world." In his closing paragraph on *The Message and Task of the Churches Today*, Dr. George W. Richards, later elected president of the council, declared that after forty years in the ministry, "The only thing that saves me from hopeless pessimism and gives me invincible optimism is the assurance and promise of the risen Lord. Him whom men crucified, God has exalted into the center of the universe. Because he lives and labors, I also live and labor. Because he has authority and is with me, I, also, have power and shall be with him wherever he is."

President Beaven pointed out that in the confusion and uncertainty of the day, the Church must think, and think clearly. "The molds that determine the shape of the castings for tomorrow are being selected now; it is pathetic if our people do not even know what is the form which our Christian profession implies, and what they should work for when the opportunity offers." Other than Christian forces and groups are devising ways by which their thoughts are crystallizing and will become operative and compelling. The Christian's thinking must be clear and unselfish. The parts of the book having to do with reports on the liquor problem, radio, church and social service, race relations, international justice and good will, relation with churches abroad, worship, etc., are interesting and informative.

Especially does the report of the Department of Evangelism carry a tone that rings out clear and sure. "The perennial and primary task of the Church is evangelism," the report begins. "What Jesus made primary, his Church dare not make secondary." It must be "an evangelistic society, seeking to bring men into vital relations with Christ and leading all who know Christ as Savior and Lord to seek to change unchristian surroundings and to work unceasingly for the establishment of the kingdom of God on earth." The report of this department points out that often there has been lethargy and unconcern about leading men to Christ, in the Church, because, too little, men in the Church have made their own spiritual life a matter of importance. Many members are uncertain and without definite convictions. Such conditions do not make for a feeling of responsibility or obligation to be messengers of the gospel of Christ. The council is concerned for social readjustments, social justice, right race relationships, and the like, but its fundamental concern is to find "the will of God for human life and bring all of life under the sway of the redemptive work of Christ." Spiritual power must be drawn upon for man's need. Spiritual emphasis must be placed and the evangelistic note persistently sounded if the Church of God is to hold its own and move forward.

On the whole the report is encouraging and should be studied by every pastor who wishes to keep up to date in church world movements.

**Visual Temperance Education** A four days' unique school in alcoholic education for teachers and others interested will be held in Atlantic City, N. J., early next September, under the auspices of the Women's Christian Temperance Union, just before its sixty-first annual convention. The school will be supervised by Miss Bertha Rachel Palmer, formerly State Superintendent of Public Instruction of North Dakota, now director of the Department of Scientific Temperance Instruction of the National W.C.T.U.

Miss Palmer who is just now concluding a year of almost continuous series of conferences in at least forty states, with educators, teachers, group executives, and demonstrations of her methods with countless classes of grade school, high school, and college youth, will, during the four days' school of methods, develop a complete outline of her educational program which is already winning unprecedented acceptance throughout the country.

Tested methods of visual teaching, the latest testimony of science, the setting up of alcohol education exhibits, and the development of a continuing program of cumulative information regarding the subject, will mark the event. The basis of instruction will be the text of "A Syllabus in Alcohol Education," prepared by Miss Palmer, over one hundred thousand of which are now in use by teachers and others throughout the country.

A striking feature of the school of methods will be the preparation of a model exhibit embracing especially prepared charts and illustrated experiments detailing on the basis of the latest physiological and psychological findings on the effects of alcohol within the human system in contrast with its beneficial uses in industries and arts. This exhibit has been so planned as to make its reproduction and duplication possible and practicable in schools, churches, and in all places where the public congregates.

The school has been planned partly in answer to the report of the Commission on the Liquor Problem at the Christian Youth Council of North America, Lake Geneva, 1934, where, "the lack of adequate alcohol education in the Church, home, and school was emphasized by unanimous action of that important body. All leaders and educators of young people and others interested are being invited to attend this school, September 3-6. No tuition fee will be charged. Application should be made early by those wishing to attend.

Write Miss Winona R. Jewell, National W.C.T.U., 1730 Chicago Ave., Evanston, Ill.

#### THE "UPPER ROOM"

Attention is again called to the necessity of name accompanying all requests for prayer. Request must be signed by name and address given.

#### SALEM COLLEGE ANNUAL REPORT

EXCERPTS FROM THE ANNUAL STATEMENT OF  
PRESIDENT S. O. BOND  
JUNE 6, 1935

The many failures of institutions of higher learning in other states make the colleges of West Virginia feel like the soldier that stands on the field of battle amid the dead and dying, not knowing when he himself may receive the fatal shot.

I am glad to say that Salem College, though surrounded by danger that is very real, is not planning to withdraw from the field, or even retreat. Our courage is strong, our faith is secure, because it is grounded in him whose guidance was sought and trusted by the founders forty-seven years ago.

#### Faculty

During the past year the faculty has been larger than during any previous period. The school has had twenty-four full time teachers, and eight part time teachers.

At no previous time has the college been called upon to do so much extension work. This demand necessitated the employment of three teachers who spent the major portion of their time conducting extension classes. They were Professor John D. Muldoon, Professor Joseph L. Vincent, and Mrs. Gladys Randolph Vincent. In addition, extension classes were conducted by Professor Lowther, Professor Summers, and Professor Bond.

Unusually heavy schedules were carried by all teachers. Their burdens, however, were lightened somewhat by the assignment to various teachers of certain Federal Aid students and others who were working part time.

Those interested in the improvement of facilities for the training of men for the ministry will be glad to know that the work in homiletics and Christian evidences, taught by Dr. E. J. Woofter, proved to be very popular and very helpful. This work will be offered again next year, as will the work in Bible,



taught by Dr. George B. Shaw, and the work in philosophy, taught by Dr. Jesse B. Mowry. These men, out of the experiences of many years, are giving the young men fundamental facts relating to a very important life profession.

#### Our New Dean

For the past two years the college has been without the service of an active dean. The work usually incumbent upon such an officer has been carried by the president and a faculty committee. The board of directors has given consideration to this important matter for a period of a year and a half, since the passing of Dean M. H. Van Horn. One already familiar with the various activities of the school has finally been chosen. His own modesty and humility caused him to request that the appointment be made only as acting dean for the coming year. I present to you the unanimous choice of board, faculty, and student body—Dean Harley D. Bond.

#### Attendance

The attendance has again shown a satisfactory increase. There have been 344 in full time resident attendance. There have been 162 in part time resident attendance. In addition to these, there have been 353 enrolled in extension classes. These facts still witness to the increasing trust of the American people in education.

Approximately forty young people, who would otherwise not have been able to attend college, had their attendance made possible by help from the national government. Whatever criticism may be given to the large expenditures being made by the government, certainly no one will object to the small monthly stipends given to these students for work done about the campus. With few exceptions, the work assigned to this group has been satisfactorily performed, and these young people have to their credit a year of college training, which will put them under lasting obligations to their government.

There are today seventy-five different young people receiving college degrees. There are also fifty-nine graduates in the two-year Standard Normal course. In addition to these, there are three young people receiving diplomas in music.

#### Extra-Curricular Activities

Probably the most interest in extra-curricular

activities this year has centered in athletics and in debating.

Coach T. Edward Davis and his athletic teams deserve unusual credit for winning more than half the games in each of the three major sports. It is an enviable record.

The fine group of young men composing the debating squad, under the direction of Miss Lowe, have had an exceptionally active season. They have debated teams within and without the state, making excellent records in every case. Perhaps it should be said in this connection that our freshman from Victory High School, Mr. Samuel Montgomery, won the fifty dollar prize for the best oration on "World Peace," at the state contest held in Morgantown.

Former members of the Four-H activities in the state have perfected an organization, with Miss Barbara McLain as the first president, and Mr. Lester Cutlip as one of the chief promoters.

Another new organization appeared on the campus during this year. It is the first of its kind in the world, so far as we know. It is known as the "Salem College Chapter of the American National Red Cross." Nation wide publicity has been given to this new activity. Mr. Milton Van Horn, of Plainfield, N. J., was elected its first president. Its chief promoter was Mr. Samuel Montgomery, who was completing his year's service as president of the National Junior Red Cross.

The music department has again been active. Programs of exceptional quality have been given by various organizations in many communities. More extensive trips would have been made had funds been available for this purpose.

The band festival, sponsored by the college, and made possible by the special efforts of Director Siedhoff and Professor Muldoon, was held April 25. It was an inspiring and helpful occasion for the students of the college, and for those participating from the various high schools.

#### Campus Improvements

At the opening of the year, the music department, formerly housed in Huffman Hall, was moved to the George W. F. Randolph dwelling. Director Siedhoff and Miss Bond have made considerable progress in the way of improvements, largely at their own personal expense. A few hundred dollars will make

this building and its surroundings the beauty spot of the entire campus.

#### Finances

The perennial problem of Salem College seems to relate to its finances. No one has thus far given a sum sufficiently large to make the future sure, even with a minimum expenditure. Gifts from friends of education must be constantly sought in order to meet the necessities of the life that the college now maintains. The students have found it very difficult to pay according to schedule. The treasurer has extended every courtesy possible to those in need.

It has been my privilege to study a number of institutions of higher learning at first hand. I know of no one where a gift to the endowment will prove a finer investment in human life than in Salem College. Money placed here is a humanitarian gift and affects many individuals directly and indirectly. It is a patriotic gift in that it helps to develop the right attitudes toward our form of government and toward the problems of life that every citizen must face. It should be said on behalf of the faculty that though their salaries have not as yet been paid in full, they have said no unkind word about the institution or those who are responsible for raising funds. They have been embarrassed, but have endured it cheerfully. This is the spirit of teachers who can train young people to self-sacrifice for the sake of a better world.

Do not forget the wills. A short paragraph in a will, remembering the interests of this great cause, will make eternity happier. A few hundreds, a few thousands, or a few millions can be used now by Salem College.

#### Semi-Centennial

The endowment committee, charged with the responsibility of organizing activities appropriate to the completion of the first fifty years of the college, is already active. They have proposed the immediate raising of one hundred thousand dollars, sixty per cent of which is to be used on indebtedness, and forty per cent on current expenses and campus and building improvement. A field representative will soon be chosen. May we bespeak from the alumni whole-hearted support, and from all friends of the college the help which they may be able to give.

I cannot close this statement without a word of commendation for the work of the only man that has served on the board through the entire history of the college. We have on

the stage, Mr. F. J. Ehret, who deserves our greeting.

## MISSIONS A DIFFERENCE

Various reasons may prompt people to undertake mission and church work. They may take up these activities for the purpose of attracting attention or for gain or because they are restless and want to do something or for the love of men—a passion to help others.

To enter religious work of any kind for the purpose of gain or because one desires to be in the limelight is so repulsive it condemns itself in the eyes of both saint and sinner.

The impulse which makes normal people wish to do things is inborn and worthy, but it is not enough in missions or any Christian work. It is not as selfish and base as are the motives of gain and popularity, but it is not the motive which prompted Christ and which should be back of all Christian work. The impulse to be doing something is necessary, but it should be the servant of and controlled by the passion to help men.

There is a vast difference in the results which come from the motives back of our activities in mission and church work, and we cannot get around the fact. Not only does God know our motives, but the world detects what they are sooner or later. People are always saying to themselves, if not out loud, "What prompts you to do this?" If it appears that self-seeking is back of our activities or that it is only an innate impulse to want to do something, our efforts are fruitless; but if it is evident that love for men is leading us on, our labors have boundless influence. It makes a difference.

## PURPOSE OF MISSIONS

(Abstract of address before the Christian Endeavor, Ashaway, R. I., December 14, 1924.)

I am asked to speak upon the purpose of missions. We may define anything in different ways, all depending upon the angle from which we view it. Some things have many purposes, and missions is one of them. Their purposes should be considered from their relation to God, the individual, and society.

I. Purpose as it pertains to God.

I sometimes fear we forget God in missions. God is the chief factor in missions. He in-

stituted them and his wisdom and power are back of them. Viewed with respect to God as revealed in Christ, it is the purpose of missions to make him, the true God, known to all men and to lead all to give him the first place in their hearts, enthrone him in their affections, and make him supreme in their lives. This is the only way to establish his kingdom on earth and to answer our prayer, "Thy kingdom come."

II. Purpose as it pertains to man.

1. The purpose of missions as it pertains to man is to lead men to accept Christ's way of life.
2. Accepting Christ's way of life results in the forgiveness of sins, no matter how dark and awful. It is the purpose of missions to bring the forgiveness of sins to all.
3. Accepting Christ's way of life results in joy and peace unspeakable, and it is the purpose of missions to bring this blessedness to men.
4. Accepting Christ's way of life results in victory. Stress and struggle, perplexity and disappointment, sorrow and death are constantly present in life; but he who is following Christ's way of life has that which bears him up and makes him victorious over them all, and it is the purpose of missions to give men this victory now and forevermore.
5. Accepting Christ's way of life results in beautiful character. It is beautiful because it grows more and more Christlike now and through the eternal ages, and it is the purpose of missions to help every man make his character noble and beautiful.

III. Purpose as it pertains to society.

1. It is the purpose of missions to change those conditions in society which permit hunger, disease, and want to stalk abroad in every community. When John sent his disciples to Jesus to ask who Jesus was, Jesus said, "Go tell John . . . the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."
2. Human society is seething in misery which comes from the wrongs perpetrated by men upon their fellow men. These wrongs come from five unclean beasts, namely, greed, lust, envy, hate, and laziness. It is the purpose of missions to turn greed to universal benevolence, lust to spotless purity, envy to rejoicing with those who rejoice and weeping

with those who weep; hate to Christlike love, and laziness to holy activity for God and man, and finally bring the millennium foretold by prophet and seer, Christ and the apostles.

These then are some of the purposes of missions: to make God revealed in Christ king by leading men to enthrone him in their lives; to lead men to accept Christ's way of life, resulting in the forgiveness of their sins, peace and joy, victory and glorified character; to produce conditions in society to take away hunger, disease, want, and all wrong.

Men and churches may fail because they refuse to support missions, but missions will not fail, for God's love, wisdom, and power are back of them. If we and the churches fail God in his missionary program, he will have to set us aside as not his friends and raise up others to establish the kingdom of his Son. If we do what we can, we shall share in the glorious triumph which is sure to come. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

TREASURER'S MONTHLY STATEMENT  
May 1, 1935, to June 1, 1935

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society  
GENERAL FUND

Dr.	
Helen S. Thorngate	\$ 20.00
Daytona Beach Sabbath School	2.00
Dodge Center Sabbath School	2.35
Dodge Center Church	5.51
Permanent Fund income	315.92
Debt Fund savings account	250.00
Ashaway National Bank, refund unearned interest account payment loan	6.25
Denominational Budget for May	920.16
Boulder (Foreign missions)	1.70
Second Hopkinton (Special offering)	2.20
Battle Creek	7.00
White Cloud (Jamaica)	18.00
White Cloud (Foreign missions)	32.79
Riverside	175.00
Riverside (China)	5.00
Second Brookfield	3.50
Waterford (Special offering)	22.45
Los Angeles (Foreign missions)	5.00
Salemville	9.45
First Hebron	32.00
Mrs. Sarah D. West	5.00
First Alfred	14.00
Plainfield	2.00
Seventh Day Baptist C. E. Union of New England for native Jamaica worker	8.00
Pacific Coast Association	25.00
First Alfred Bethel Class	5.00
First Hebron Sabbath School	8.09
Julie E. H. Flansburg (Foreign missions)	1.00
Overdraft June 1, 1935, (Salaries of missionaries and ministers and other current bills due this month but unpaid)	1,479.49
	<u>\$3,383.86</u>
Cr.	
Interest	\$ 182.09

Transfer to savings account to be applied on reduction of debt as follows:	
1/4% interest on \$3,750 note to August 14, 1935	\$ 4.79
1/4% interest on \$5,500 note to August 28, 1935	7.03
1/4% interest on \$5,000 note to September 11, 1935	6.39
Share Denominational Budget receipts for May	64.60

Ashaway National Bank, payment account loan	82.81
G. D. Hargis from Seventh Day Baptist C. E. Union for native worker	250.00
G. D. Hargis, May salary, rent, children's allowance, travel expenses, and native workers	8.00
William L. Burdick, May salary	183.59
Wm. L. Burdick, house and office rent, clerk, office supplies, and travel expenses	112.50
E. R. Lewis, salary	194.47
R. J. Severance, salary	22.92
R. W. Wing, salary	22.92
A. T. Bottoms, salary	41.67
S. S. Powell, salary	33.34
R. H. Coon, salary	22.92
L. F. Hurley, salary	22.92
A. L. Davis, salary	16.67
E. E. Sutton, travel expense	10.00
L. M. Maltby, travel expense	8.61
Treasurer's expense	7.10
China payments for May as follows:	20.00
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	8.33
Incidentals	25.00
Susie M. Burdick	30.00
Anna M. West	41.67
Girls' School	16.67
L. R. Conradi	280.00
Claude L. Hill	41.67
Overdraft May 1, 1935 (salaries of missionaries and ministers and other current bills due last month and unpaid)	15.00
	<u>1,804.66</u>
	<u>\$3,383.86</u>

TREASURER'S MONTHLY STATEMENT  
June 1, 1935, to July 1, 1935

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society  
GENERAL FUND

Dr.	
New Auburn, Wis., Ladies' Aid	\$ 6.25
New Auburn, Wis., young people	2.10
Memorial Board income for quarter ending May 31, 1935	377.90
Dodge Center Church	1.55
Dodge Center Sabbath School	3.45
Dodge Center Ladies' Society	5.00
Salemville, Pa., Church	5.93
Salemville, Pa., Ladies' Aid	2.00
Friend to credit of Riverside Church	125.00
J. E. H. Flansburg (Foreign missions)	1.00
Semi-annual Meeting Northern Wisconsin and Minnesota Churches	6.50
Mary S. Waterbury, Pleasantville, N. Y.	5.00
First Hebron Sabbath School	5.00
Denominational Budget for June	1,312.49
North Loup	1.95
North Loup for Doctor Conradi	6.00
First Hopkinton	51.00
Los Angeles	5.00
Los Angeles (Foreign missions)	5.00
Second Hebron	5.00
Denver Junior C. E. for China Girls' School	10.00
Mr. and Mrs. Elwood W. Ormsby (China)	7.00
Mr. and Mrs. Elwood W. Ormsby (Jamaica)	8.33
Stonefort	8.33
Denver Sabbath School (Quarterly pledge)	5.00
Denver Sabbath School (Birthday collection)	12.00
Second Alfred	9.00
Anonymous gift	5.00
Gentry	1,200.00
	<u>3.00</u>

Milton	10.00
Rockville Sabbath School	2.00
Seventh Day Baptist C. E. Union of New England for native Jamaica worker	8.00
Permanent Fund income	17.29
	<u>\$3,233.07</u>

Cr.	
Interest	\$ 47.92
Transfer to savings account to be applied on reduction of debt as follows:	
Share Denominational Budget receipts for June	\$ 92.14
1/4% interest on \$3,750 note to September 20, 1935	4.79
G. D. Hargis from Seventh Day Baptist C. E. Union of New England for native worker	96.93
G. D. Hargis, June salary, rent, children's allowance, travel expenses, and native workers	8.00
Wm. L. Burdick, June salary	186.97
House rent, office rent, clerk, office supplies, and travel expenses	112.50
E. R. Lewis, salary	87.32
V. A. Wilson, salary	22.91
R. W. Wing, salary	22.91
A. T. Bottoms, salary	52.36
S. S. Powell, salary	33.32
R. H. Coon, salary	22.91
L. F. Hurley, salary	22.91
A. L. Davis, salary	16.66
Treasurer's expense	10.00
China payments for June as follows:	20.00
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.34
Boys' School	8.34
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.66
Anna M. West	41.66
Girls' School	16.66
L. R. Conradi	321.66
Claude L. Hill	41.66
L. R. Conradi, special from North Loup	30.00
A. M. West, special from Denver Junior C. E. for Girls' School	6.00
Overdraft June 1, 1935, (salaries of missionaries and ministers and other current bills due last month and unpaid)	7.00
Cash on hand July 1, 1935	1,479.49
	<u>583.64</u>
	<u>\$3,233.07</u>

DEACON WILLIAM R. BONHAM

William R. Bonham, who celebrated his eighty-fourth birthday on Friday, June 14, died June 16, 1935. He had been ill with a heart ailment ever since he and Mrs. Bonham moved back to Walworth, April 8. Funeral services were held on Tuesday afternoon at two o'clock, in the Walworth Seventh Day Baptist church. Rev. M. G. Stillman of Milton, Wis., a former pastor in Walworth, preached the sermon. He was assisted in the service by the present pastor, Mr. Donald V. Gray. Mr. J. V. Nichols from the Brick Church, a friend of the family, sang "Leave It There." Mrs. Lester Crandall and Donald Gray sang "Lead Kindly Light" and "Jesus Lover of My Soul." Burial was in Walworth cemetery. The abundance of beautiful flowers was a testimonial of the love and esteem felt for the deceased.



William R. Bonham was born in Shiloh, N. J., on June 14, 1851, a son of Daniel B. and Sarah Bowen Bonham, with whom he came to Wisconsin in 1866. His home has been in or near Walworth for the greater part of his life. In 1877, he was baptized and joined the Walworth Seventh Day Baptist Church, of which he has always remained a faithful member. In addition to serving this church as deacon for forty-two years, he has held other offices of trust and was a regular attendant at the services as long as health permitted. On September 23, 1875, he was married to Louise A. Coon, who survives him. He also leaves one son, James A., two grandchildren, and two great-grandchildren. A daughter, Anna C., died in 1907. B.

**CORRESPONDENCE**

FROM HEALDSBURG, CALIF.  
JUNE 25, 1935

DEAR BROTHER VAN HORN:

Thank you for your letter of the twentieth. Also, I wish to thank you for the literature which you were so kind to send to me. I have been making good use of it.

I note your inquiry concerning the matter of our church organization and of our plans for evangelistic work. We organized a Seventh Day Baptist Church of Healdsburg and Ukiah with a membership of fifteen to begin with, counting three candidates for baptism, who will be baptized soon. We have since added one more to our membership as one brother expressed a desire to change his membership from the Seventh Day Adventist Church to ours. He is a splendid old Christian brother, and says that he said twenty years ago he would join the Seventh Day Baptist Church if he could only get near one. His wife will no doubt ask for membership also. There are others who will be with us in time, but who are not living here just now.

We plan to have everything in readiness to make our application for membership to the Seventh Day Baptist General Conference. On the thirteenth of July, we expect Brother Hurley of Riverside, also Brother Ballenger, and perhaps others, to be with us for an ordination service. The church here, for whose organization I am responsible, desires that I be its pastor, and has also called a deacon for ordination. For these purposes a council is being called, and Brother Ballenger and Brother

Hurley are being sent to advise with us as well as to participate in the ordination.

Our plans for evangelistic work are still in the making, but we have had to postpone it to a later date this summer, but hope to go ahead with it. . . .

Yours for the Master,  
(Signed) JOHN I. EASTERLY.

**WOMAN'S WORK**

"Forgive us, Lord, for our engrossment in the second-rate and the trivial. Help us to cultivate a love for the beautiful in life and in soul.—Amen."

**AN ENGRAVING BY BLAKE**

Covet earnestly the best gifts—Corinthians 12: 31.

In his diary, Emerson lamented the sum which he had spent for wine—then deemed a social necessity—when with the money he might have bought a fine engraving, to delight himself and his family.

That passage recurred to me recently when visiting Holman's Print Shop, in Chaucer's Canterbury Pilgrims by William Blake, for sale for ten dollars.

"But this is only a reproduction?" I asked Mr. Holman. "Surely, it is not possible to buy an original engraved by Blake, for anything less than a fortune."

Smiling, my friend assured me that not only a genuine Blake original print may be had for a trifling sum; but that in the whole field of ancient, beautiful prints there are equal bargains.

And yet people will clutter up their walls with cheap chromos, when masterpieces are available.

Yes; and we clutter up our lives with cheap pleasures, when all the riches of God are at our disposal in his Word.

**WORSHIP SERVICE FOR AUGUST**

Everywhere a prayer closet.

Pray without ceasing—1 Thessalonians 5: 12-22.

What ballast is to the boat's hull, what wind is to its sails, what the compass is to its course, all that and more, prayer is to the Christian. There are places for prayer—the

seclusion of one's own closet, the church, and any gathering of disciples—but also the place for prayer is everywhere. As instinctive as breathing should be the spirit's turning toward God. In its deepest meaning, prayer is the soul's desire directed Godward. In crowded cars, on lonely walks, in the pauses that occur in one's daily tasks, during the sleepless hours of the night, then is the opportunity to pray. "Pray without ceasing" is the great protective, enabling rule of life.

Song—"Sweet Hour of Prayer."

(Sing at least one stanza in the attitude of prayer, followed by two brief prayers, the leader closing with the following prayer.)

"Lord, teach us to pray. Make us lovers of prayer, as Jesus was; and like him, to pray in every moment of need and thankfulness.—Amen."—*Christian Herald*.

**REPORT OF WOMAN'S FORUM**

This meeting was held on Friday afternoon at the time of meeting of the Central Association. Mrs. A. S. Davis was leader of the forum. It was attended by a representative group of thirty-three women.

Mrs. T. J. Van Horn, associational corresponding secretary for the Woman's Board, presented a statistical report, with remarks, on the work of women's organizations of the various churches. This report will probably appear on the Woman's Page of the RECORDER later.

"Our Problems Met and Solved" was the subject discussed.

Representatives from Ashaway, Lost Creek, and from our own churches took part in the discussion.

Various women told of activities in missionary meetings, worship services, sewing circles, bazaars, bake sales, suppers, dues, and other ways of raising money.

The point most emphasized was the need of recruits from among the young women of our churches.

The matter of the use of the worship service, the missionary library, the missionary contest, and reports on the Woman's Page of RECORDER, was discussed by Mrs. Eli F. Loof-boro, vice-president of and representative for the Woman's Board.

The need of correspondents for papers was discussed.

Report, save, earn, give, and thank, were

words especially emphasized in the discussions.

S. ADELAIDE BROWN,  
Reporter,  
Central Association.

**RESOLUTIONS OF SYMPATHY**

WHEREAS we the women of the Salem Seventh Day Baptist Aid society do so keenly feel the loss of our beloved sister and co-worker, Mrs. Iva Van Horn Davis; therefore be it

Resolved, That we shall greatly miss her companionship and years of service, whether as president of the Aid, as organist, as chorister, as superintendent of the primary Sabbath school, or in any other capacity in which she may have served.

Resolved, That we emulate her example in faithfulness to the church and its activities in its various departments of work.

Resolved, That we extend to her husband, M. Wardner Davis, and to his family, our heartfelt sympathy in their great sorrow.

Resolved, That a copy of these resolutions be spread on our minutes, and a copy be sent to the bereaved husband and family and to the SABBATH RECORDER.

MRS. G. H. TRAINER,  
MRS. C. H. SIEDHOFF,  
MRS. O. S. ROHRBOUGH,  
Committee.

**DENOMINATIONAL BUDGET**

Statement of Treasurer June, 1935

	Receipts	
	June	Total
Adams Center	\$ 20.00	\$ 363.35
Albion		
Missionary and Benevolent Society, special	\$ 32.00	
Home Benefit Society, special	33.00	
	\$ 65.00	175.00
Alfred, First	\$104.09	
Woman's Evangelical society	20.00	
	\$124.09	1,161.47
Alfred, Second	\$ 88.28	
Special	5.50	
	\$ 93.78	292.21
Andover	15.00	20.00
Battle Creek	\$ 24.25	
Special	50.00	
	\$ 74.25	205.75
Berlin	13.00	170.36

Boulder .....	50.05	Piscataway .....	30.00	235.40
Brookfield, First		Plainfield .....	\$117.80	
Woman's Benevolent society .. \$ 30.00		Special .....	44.26	
Church night social .....	11.00			
	\$ 41.00		\$162.06	1,450.66
Brookfield, Second .....	5.00	Portville .....		
Carlton Ladies' Aid society .....	10.00	Richburg .....	28.00	94.00
Chicago .....	210.00	Ritchie .....		5.00
Daytona Beach .....	15.00	Riverside .....	60.00	758.59
Denver tithes .....	\$ 5.00	Roanoke .....		10.00
Junior C. E. society, special .. 7.00		Rockville .....	\$ 4.50	
Sabbath school, quarterly pledge 12.00		Junior C. E. society .....	.75	
Birthday collections .....	9.00	Sabbath school, special .....	2.00	
	\$ 33.00		\$ 7.25	92.15
De Ruyter .....	32.00	Salem .....	196.20	1,086.21
Dodge Center .....		Salemville .....		9.45
Edinburg .....	20.00	Shiloh .....	\$100.00	
Exeland .....		Sabbath school .....	39.00	
Farina .....	\$ 97.50	Ladies' Benevolent society .....	108.50	
Ladies' Aid society .....	25.00			
	\$122.50		\$247.50	835.22
Fouke .....	5.00	Stonefort .....	\$ 5.00	
Friendship .....	20.00	Special .....	5.00	
Genesee, First .....			\$ 10.00	10.00
Gentry, special .....	3.00			1.00
Hammond .....	21.00	Syracuse .....		
Hartsville .....		Verona .....	\$ 26.18	
Hebron, First .....	37.35	Ladies' Benevolent society,		
Hebron, Second, special .....	10.00	special .....	10.00	
Hopkinton, First .....	\$107.50			
Special .....	61.00		\$ 36.18	206.18
Christian Endeavor society,		Walworth .....		
special .....	3.00	Washington .....	15.00	30.00
Junior C. E. society, special .. 1.00		Waterford .....	\$ 17.00	
	\$172.50	Sabbath school, special .....	.84	
Hopkinton, Second .....	2.20		\$ 17.84	200.45
Independence .....	43.00	Wellsville .....		
Irvington .....		Welton .....		155.40
Jackson Center .....		West Edmeston .....	10.00	75.00
Little Prairie .....		White Cloud .....		207.32
Los Angeles, special .....	60.00	Individuals:		
Los Angeles, Christ's .....		Mrs. M. M. Lanphear .....	\$ 10.00	
Lost Creek .....		Frances L. Young .....	8.00	
Marlboro .....	31.52	Mr. and Mrs. Elwood W.		
Middle Island .....		Ormsby, special .....	25.00	
Milton .....	\$ 94.30	Gift special .....	3,300.00	
Special .....	10.00		\$3,343.00	3,527.00
	\$104.30	Eastern Association .....	70.00	114.30
Milton Junction .....	80.00	Central Association .....		21.50
New Auburn .....	5.00	Western Association .....	42.23	60.53
New York City .....	\$ 35.11	Southwestern Association .....		11.38
Special .....	1.00	Pacific Coast Association .....		25.00
	\$ 36.11	Nile and Richburg		
North Loup .....	\$ 73.84	C. E. societies .....		5.00
Special .....	7.95	Conference collection .....		151.38
	\$ 81.79	Young People's Board in Holland		10.00
Nortonville .....		Junior C. E. societies .....		5.00
Pawcatuck .....	\$250.00	Yearly Meeting New Jersey,		
Christian Endeavor society,		New York City, and Berlin,		
special .....	3.00	N. Y. Churches .....		25.00
	\$253.00	May B. Fisk estate .....		419.54
	3,052.00	Seventh Day Baptist C. E.		
		Union of New England, special ..	.16	1.00

# THE SABBATH RECORDER

## SUPPLEMENT

### SABBATH PROMOTION

No. IV. AMERICAN SABBATH TRACT SOCIETY July 22, 1935

#### WHY WE ARE SEVENTH DAY BAPTISTS

Seventh Day Baptists are often asked the question why they are Seventh Day Baptists. They are always glad to say:

We are Seventh Day Baptists

*Because we love God and believe God and that his Word endureth forever.*

*Because we believe in Jesus Christ, his Son, and accept him as our Savior from sin, who is "the same yesterday; today and forever," and whom we try to follow in loving obedience.*

*Because we believe in the Bible, the supreme inspired written guide for life and conduct.*

We believe that the Sabbath is a constituent part of the inspired story of creation, instituted for man before the fall, when he was still sinless, and with no limitation of time or race or nation, "made for man," as Jesus himself declared (Mark 2: 27). It is given a central and significant place in the Decalogue. The Hebrew prophets set great store by the Sabbath's spiritual and social value, and were ever faithful to call the people of God to a more exalted regard for it and a more loyal observance of it.

The New Testament does not abrogate the Sabbath principle, nor does it anywhere substitute or intimate a different day. Study of the life of Jesus shows that he loved, honored, and observed the Sabbath. He spiritualized and glorified its use; he did not annul or abolish it. We do not find in the Bible the slightest evidence of any change of the Sabbath to another day.

And so we believe that the seventh, or last day of the week, is the supreme time symbol of our holy religion, and the one sacred means of preserving the Sabbath idea and restoring the true Sabbath of God to the Church, sup-

ported as it is by the Bible, and by the life and teaching of Jesus.

We believe that the Church and the world, never more so than at the present time, stand in great need of the Sabbath of Christ as a vehicle of divine truth and blessing. Jesus himself said, "The sabbath was made for man, and not man for the sabbath."

Believing as we do, we are impelled by the mighty power of loyalty and love to God, who is revealed in Jesus Christ and the Bible, and by our desire and purpose to render the best possible service in the kingdom of righteousness; we are impelled, in Christian fellowship with those about us, to live and to labor for the seventh day, the Sabbath of Christ. As disciples of Jesus, as believers in the Bible, we cannot do otherwise.

#### THE SABBATH

THE MEMORIAL OF CREATION

BY W. LANCELOT HOLLAND

We have thought it might be wise and well to add this note upon the Sabbath question. And, in doing so, we wish rigidly to adhere to the teaching of Jesus, who came, not to give his people one unnecessary burden, but by his Spirit to lead them into liberty—liberty not to break the law, but liberty from the burdens of tradition and superstition.

Whilst it is perfectly patent that the fourth commandment stands on the same footing of vital importance as the other nine, and whilst it is equally patent that it does not belong to the ceremonial law, or to the ceremonial sabbaths attached to many of Israel's feasts, yet there are peculiar features relating to it, which, in some measure, distinguish it from the other nine.

Of course, the fact of its institution being coeval with the creation, and the fact of its having been instituted, sanctified, and blessed on the seventh day, makes it uniquely solemn



and weighty. We have (in our previous article) shown clearly that there is nothing in the Word of God to favor such an idea as its abrogation, any more than there is an abrogation of any of the moral precepts in any portion of Holy Scripture.

However, it differs from the rest in that there are occasions which sometimes arise, when the literal rest from some degree of labor has to be dispensed with, and that without any real breach of the law. Now we cannot say that such a principle could be applied to any of the other commandments of God.

It is unquestionable that Christ placed the Sabbath law upon the ground that it was "made for man," who was to be so master or "lord of the sabbath" as to use his sanctified common sense, when works of mercy and necessity called for a temporary relaxation of the letter of the law. Proofs abundant of this fact have been supplied to us, so that it is possible to keep the holy law whilst qualifying the literalness as to the total cessation of all labor on that day.

Who so magnified the whole Decalogue as Jesus? And yet, who honored it more by the performance upon it of some of his greatest miraculous works? . . . The very continuance of the energies, necessary to all creative life, were as much needed on the seventh day as on the other six days. That is what Christ meant when he said, "My Father worketh hitherto and I work." Therefore the Jews sought the more to kill him, because he had, from their perverted standpoint, broken the Sabbath, and said that God was his Father, making himself equal with God (John 5: 17, 18).

Again, Christ stood forth to acquit his disciples of lawlessness, when in their hunger they plucked a few ears of corn whilst walking through a corn field. It was on this occasion that he instanced the case of David and his friends eating the shewbread, which was not lawful to eat, but only for the priests. He also instanced how on the Sabbath days the priests in the temple profaned the Sabbath, and are blameless. Well did he on this occasion quote from their own Scriptures, from Hosea 6: 6, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings" (see Matthew 12: 1-8).

On yet another occasion, the foes of Christ asked him if it was lawful to heal on the Sabbath day, that they might accuse him. His answer was irrefutable. "What man amongst you will not, on the sabbath day, rescue a

sheep fallen into a pit? Surely it is lawful to do well and heal the man with the withered hand." Here Christ laid down the great principle that it is no breach of the fourth commandment, should an emergency arise, to perform any kind and gracious healing, or peace-producing work on the seventh day of the week (see Matthew 12: 9-14).

It was then that Jesus laid down another axiom to deliver men from all superstitious tightening of a law that was given with the object, amongst others, of oiling the wheels of human life rather than clogging them. He said, "The sabbath was made for man, and not man for the sabbath" (Mark 2: 27). The Sabbath was made for the man who stood at the head of the human race because his Creator knew well, in looking beyond the fall, his physical inability to work seven days a week without suffering from this excess. The Sabbath was not created previous to the creation of man as if it had no special bearing upon man's nature and requirements. Whatsoever then accords with the highest and noblest and most spiritual aspirations of man, cannot be said to be unfitting or unlawful to perform on the Sabbath. The better the day the better the deed. And Christ finished his great axiomatic declaration by saying, as we have before said, "Wherefore the son of man is lord also of the sabbath"; and, on the whole, it seems more consistent with the context to translate the words, "son of man," as here referring to man generally, rather than to Christ as the Son of man. In the Scriptures the phrase is often used synonymously with "man." See for example, Psalm 8: 4—"What is man that thou art mindful of him and the son of man," etc. And again, in Isaiah 56: 2, we read, "Blessed is the man that doeth this, and the son of man that layeth hold of it, that keepeth the sabbath from polluting it."

But we must take care never to make Holy Scripture, in its liberal dealing with this commandment, loosen anyone from a right observance of a commandment that is more deeply rooted in Holy Writ than almost any other—throwing its roots down to the very origin of all creation. And yet many, who from various causes wish to find a loophole of escape from its observance are ready to wrest from the Apostle Paul's writings, to their own destruction, that the law of the Sabbath is no more binding. For this uprooting they quote, for example: "One man esteemeth one day above another; another esteemeth every day.

Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Romans 14: 5, 6). Nothing can be more clear than that the Scriptures cannot be broken (any more than the Sabbath can) and that they never contradict themselves or speak of anyone who with one of his pens can establish the obligation to keep the commandments of God (as Paul often did), but with another pen can make it a matter of indifference whether or not he breaks the very central law of the whole Decalogue. It is easily proved that the apostle in the above quotation was referring to certain ceremonial laws other than the everlasting weekly Sabbath. Paul can never be accused of being double-minded.

In concluding this note, let it be said, that when anyone becomes concerned in conscience about his weekly rest day, he should act as one who looks all round the subject. The first step may be the easiest, and that is to see with the utmost clearness that there is no divine authority or law for the observance of Sunday or a "Lord's Day" in lieu of the seventh day. Were we to search for a century for any such whisper of a command in that direction it would never be found. And when we examine the writings of the so-called fathers during the first four hundred years after Christ, no writer ever quoted Holy Scripture in order to support Sunday observance, however occasionally they mentioned it. The popularity of an imaginary "Lord's Day" observance grew up alongside of the popularity of many another invention of man, and with many another tradition that made God's Word null and void, and pure worship an impossibility.

—Taken from "Ariadne's Golden Thread."  
London, Eng.

### WALKING AS HE WALKED

(From the "Messenger of Truth")

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6.

"Leaving us an example, that ye should follow his steps." 1 Peter 2: 21. How did Jesus walk when he was here in the flesh? Did he like to have his own way? Did he do as he pleased? No; for we read, "I came not to do mine own will, but the will of him that sent

me." Again he said, "He that sent me is with me: the Father hath not left me alone, for I do always those things that please him." And again, "I have kept my Father's commandments and abide in his love." John 15: 10.

Then if we walk as he walked, and follow his steps, we will seek to do always those things that please the Lord. We will gladly lay aside our will and our own ways, and seek to do only the will of him that called us and saved us. We will make it our meat and our drink to do the will of him that sent us. Now the will of God is revealed in his law of Ten Commandments, and the more we endeavor to do God's will, the more will we seek to be in harmony with all the righteousness of those ten precepts. "For this is the love of God that we keep his commandments." 1 John 5: 3.

Now Jesus set us the example of keeping and teaching every one of the Ten Commandments. And, lest we commit the gross error of thinking that he changed the law of righteousness given to all the patriarchs and fathers, he said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill (or keep); for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

A young ruler came to Jesus and asked him, "Good Master, what good thing shall I do, that I may have eternal life?" The Lord replied, "If thou wilt enter into life, keep the commandments. And he said unto him which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself." Matthew 19: 16-22.

Jesus quoted the last six, telling us how to love our neighbor as ourselves, because this young man was covetous and failed to thus love his neighbor. Many who do not wish to honor God by keeping the fourth commandment, fondly imagine and claim that because Jesus did not quote the fourth in the above list, we do not need to keep it. Then would you also claim that because Jesus did not in



this particular place quote the first, second, and third precepts, that it is all right to have other gods in preference to our Creator, and perfectly all right to make graven images and worship them and that it pleases the Lord to have us dishonor his holy name by cursing and swearing? Of course you wouldn't! You would abhor such an idea. Then, friend, do not commit the equally absurd error of thinking that it is all right to labor or seek our own pleasures on the seventh day, commonly called Saturday.

Jesus set us the example of always going to church on the seventh day Sabbath, and of doing *only* the works of the Lord on that day, such as healing the sick, casting out devils, and preaching the gospel. When the Master said, "I have kept my Father's commandments," he meant each and every one of them, and not the parts of them that happen to please our own selfish will and plan. "As his custom was he went into the synagogue on the sabbath day and stood up for to read." Luke 4: 16.

The apostles also had the same custom. "Paul, as his manner was, went in unto them (into the church) and three sabbath days reasoned with them out of the Scriptures." Acts 17: 2. "They came to Antioch . . . and went into the synagogue on the sabbath day, and sat down." Paul preached to them and the Gentiles present were so interested that "The Gentiles besought that these words might be preached to them the next sabbath." Acts 13: 14, 42. "And the next sabbath day came almost the whole city together to hear the Word of God." Verse 44. So we see plainly and clearly that many years after the Christian Church was fully established, it was the custom of the Gentile Christians to worship every seventh day Sabbath, on the same day that the Jews kept as the Sabbath. Let us therefore not deceive ourselves with the false teaching of so many professed ministers of Christ today, who try to lead the people to desecrate and defame God's holy day that he set apart for religious worship at the very beginning of the world. Genesis 2: 2, 3.

"And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made." Chapter 16: 13. Here we see again Paul's reverence for the day that commemorates the creation of the world. Reading the above Scriptures, also Acts 18: 4 where Paul "Reasoned in the synagogue every sabbath," and verse eleven, "He continued there a year and six months," you have a total

of eighty-four consecutive Sabbaths that Paul kept and on which he preached to both Jews and Gentiles. No wonder Jesus told the Jews to pray for forty years that they would not be forced to desecrate the Sabbath by even fleeing for their lives from the Roman army on that day. Matthew 24: 20. No wonder Paul taught that the righteousness of the law must be fulfilled in our lives, Romans 8: 3, 4; and that it is only the carnal or unconverted man that refuses to keep God's law, verse 7; and that "The law is holy, and the commandment holy, and just, and good," Romans 7: 12; and that in his teaching, Paul established the law, Romans 3: 31; and that it is the *doers of the law* that shall be justified. Romans 2: 13. Let us earnestly contend for the truth and righteousness of God (including the keeping of the seventh day Sabbath), as Christ and the apostles did.

### THE MORAL LAW - DUTIES TO GOD

EXODUS 20: 1-11

The following article is composed of extracts made by a friend from a study conducted by Rev. James R. Kaye, Ph.D., LL.D., and published in *Home Herald*, October 2, 1907. On the advisory board backing the publication, appear the names of J. Wilbur Chapman, Charles M. Sheldon, J. T. McFarland, with other noted Christian scholars and writers. The statements are still up to date, nearly twenty-eight years later, and as the friend says, "the interpretations are consistent and in full harmony with Bible teachings."

Amid the lightnings of Sinai, God proclaimed the law of Israel. Never again were the people to witness such a manifestation of his presence, majesty, and power. How could they ever forget what they saw and heard up in the heights of Sinai! It was a fit expression for the greatness of the occasion. But what came to them from the mount was given for the world and for all time. This divine revelation lies before us, the grandeur and glory of which should place us in the presence of the Eternal and lead us to offer most earnestly the petition of the golden text. Approaching a subject of such import, and realizing the manner in which it was committed to the world, how sensible we should be of the holiness of these things, and seek the help of the Divine

Spirit in rightly dividing and applying these sacred truths! If it seems to us that a peculiar privilege was given to Moses to enter the mount and take from the hand of God the tables of the law, we must not forget that in his Word we are handling the same law, receiving it not from Moses, but from the hand that first gave it to him.

The term "law" is sometimes used in the Scripture to denote the moral law, sometimes the ceremonial law, and again the judicial law. It is also used in denoting all three. Hence care must be taken in determining what is intended in any use of the term. This three-fold form of law was given the Jews in respect of the fact (1) that they were moral beings and responsible to God, hence the moral law; (2) that they were the chosen people, the race bringing forth the Messiah and representing him in types and ceremonies, hence the ceremonial law; (3) that their government was a theocracy, distinguished in civil economy from all other nations, hence the judicial code.

As "an epitome of universal moral truth" the Decalogue was the basis of the covenant with Israel, laying down first duties to God and then duties to our fellow men.

Again the law is designed to teach us the supreme holiness of God, the absolute purity of his law, and the inability of human nature, unaided, to satisfy its requirements.

#### 1. The Name.

The words translated Ten Commandments in Exodus 34: 28, literally mean Ten Words. The name Decalogue first appears with Clement at Alexandria. In Exodus 34: 28, they are called the Words of the Covenant, also the Tables of the Covenant. (Deuteronomy 9: 9, 11, 15.) The name which appears most commonly in the Old Testament is The Testimony, while in the New Testament they are spoken of as The Commandments.

#### 2. Perpetuity of the Moral Law.

While the ceremonial law passed away with Christ, the Decalogue was binding for all time, being fundamental and universal. There was nothing in the nature of these principles that would be limited or abrogated by any future dispensation as was the ceremonial, while Christ and the apostles recognize the obligations of all respecting the moral law.

#### 3. Unity of the Moral Law.

The essential unity of the decalogue must appear at once. It is not so many isolated precepts. One great principle pervades it all. Christ reduced the ten to two commandments:

The Root—Love to God.

The Fruit—Love to Man.

"There is contained in this short summary the outline of all treatises on morality and all codes of justice. Not the least blemish of any vicious or barbarous legislation is mingled with it. The form is Hebrew, National; but the truth is as broad as human life, and fitted to the wants of the race." Perfect in its logical arrangement, exhaustive in its demands, including every moral act and thought of the soul, the moral law stands alone, incapable of being formulated by anyone of that age, and bearing upon it in every particular the imprint of the divine hand alone.

How these great truths must have been emphasized to Moses, standing in the presence of such infinite glory and majesty! What an experience for a human being and this to be duplicated centuries afterwards when called out of heaven he should stand in the presence of Christ in his transfiguration.

#### FOURTH COMMANDMENT—GOD'S DAY

##### 1. Institution of the Sabbath.

It is stated in this commandment to have been in Eden and as a memorial of creation. The fact that the commandment enjoins them to "remember" it, clearly indicates the fact that it was understood and had been observed. There is no difficulty in explaining the passage in Deuteronomy 5, in which the deliverance from Egypt is especially mentioned as ground for observing the day. "It is in keeping with the fact that in Deuteronomy the law is given in the form of a covenant between Jehovah and the tribes of Israel, and not so much as a code for all peoples." But the point of the commandment is clear and specific as to the institution of the Sabbath.

##### 2. Perpetuity of the Sabbath.

Our space is too nearly exhausted to discuss the subject, and we can make only a few positive statements. The fact that this commandment "appears side by side with these absolutely universal and first principles of religion and worship, clearly shows that the Giver of the code regarded it as of equal comprehensiveness." Doctor Cowles has well remarked:



"Thus the Sabbath was instituted for man when the race existed in Adam and Eve alone, good for man before his fall and surely not less needful to the race fallen than the race sinless. Let it be distinctly considered that this Sabbath was instituted with no limitations of time or race or nation—not for Eden alone, not for the race before their fall only—to become defunct when man began to sin; not for the Jews alone to be only a Jewish national observance, and to become obsolete when the ceremonies of Judaism waxed old, and vanished away."

The law of the Sabbath, so far from being abrogated by Christ, is by him maintained in his declaration that "the sabbath was made for man," and thus is of universal and perpetual obligation. It requires but the reading of the commandment to discover that there is nothing Jewish here. It has an equal place with the other commands of the Decalogue, none of which ever were or will be repealed. The "law of the Sabbath stands within this record, of which all the other duties are of such general and such imperishable character." Thus the institution, perpetuity, and sanctity of the day set apart for the worship of God is as definite and specific as the commands regarding the object, spirituality, and spirit of that worship.

## SUNDAY OR SABBATH

BY RUTH ATKINSON

Which day is the Sabbath? Genesis 2: 3, 4, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made."

We find from this Scripture that it was the seventh day God blessed and sanctified instead of the first day. We also find the seventh day to be the only day from Genesis to Revelations that has his blessings and sanctification on it.

Some people ask the question, Why should we keep the Sabbath? We find in Exodus 31: 15, that God said, "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord, whosoever doeth any work in the sabbath he shall surely be put to

death." We should keep the Sabbath in order to obey God, and gain eternal life. Also to receive his wonderful blessings in this life.

Was Jesus in the beginning, and did he help his Father write the commandments? St. John 1: 1 and 14 says, "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us and we beheld his glory; the glory as of the only begotten of the Father full of grace and truth." Colossians 1: 15-17, "Who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." This is proof that Jesus was in the beginning with God. So Jesus helped write the commandments, for all things were created by him.

For whom was the Sabbath day created? Mark 2: 27, "The sabbath was made for man, and not man for the sabbath."

Did Jesus keep the Sabbath while on earth? Mark 1: 21 and Luke 4: 16, "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." There are many other Scriptures where Jesus taught on the Sabbath. You cannot find one place where he entered the synagogue and taught on the first day of the week, much less it being his custom to do so.

We find this Scripture in 1 John 2: 6, "He that saith he abideth in him ought himself also so to walk, even as he walked." And verse 4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." St. John 8: 12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

1. Do you walk as Christ walked?
2. Do you say you know him, but do not keep his commandments?
3. Do you follow Christ so as not to walk in darkness?

Dear reader, answer these questions and see where you stand.

Was it Paul's manner also to teach on the Sabbath? Acts 17: 2, "And Paul, as his manner was went in unto them, and three Sabbaths

reasoned with them out of the scriptures." Did they keep the Sabbath after they were under grace? Acts 13: 42-44, "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God."

Paul and Barnabas were under grace and were still keeping the Sabbath. If you are in the grace of God, you too should keep the Sabbath and not the first day of the week.

Some people say the time has been changed and the Sabbath has been lost. We know from Matthew 28: 1 that the Sabbath is the day before the first day of the week. If the first day gets lost, the Sabbath may get lost too; but we see the world always knows when Sunday comes.

Some people also say that Jesus changed the Sabbath from the seventh to the first day of the week. Hebrews 4: 4 (last part) says, "And God did rest the seventh day from all his works." Verses 9 and 10, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Verse 8, "For if Jesus had given them rest, then would he not afterward have spoken of another day."

We cannot find any place in the Bible where Jesus spoke of another day for rest. He taught and practiced obedience to his Father's rest day, which God commanded his people to keep. James 2: 10 tells us, "For whosoever shall keep the whole law, yet offend in one point, he is guilty of all." And Matthew 5: 19 tells us also that, "whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven."

Do you want to be called great in the kingdom, or do you want to be called the least? When you ask a person who keeps the first day, why he does, he usually tells you, because most everybody keeps the first day, Jesus died for a peculiar people, for Titus tells us—"Who gave himself for us, that he

might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." Is there anything peculiar about a person who keeps the first day? No, nothing, for all the worldly people keep the first day. Who are the peculiar people?

Some people will tell you that they were taught by their ancestors to keep the first day, and they will not turn from their belief. 1 Corinthians 15: 50 tells us this: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God," even if your parents are saved after keeping the first day, ignorant of its being wrong, you could not be saved because they did this. God is going to hold you responsible for your knowledge and not what you were taught to do. Philippians 2: 12, "Therefore, my beloved, as ye have always obeyed, not as in my present only, but now much more in my absence, work out your own salvation with fear and trembling." 2 Peter 1: 10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall."

If we fail to make our own calling and election sure, we will be the ones to suffer the fall and not our parents. So, dear reader, if you are keeping the counterfeit Sabbath (first day) and are not keeping the true Sabbath (seventh day), now is the time to accept the true Sabbath and live for Jesus.

Revelations 22: 12 says, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." If you are not a commandment keeper you will have no right to the tree of life. Don't you want to be one to have this right?

May we all grow in grace and in the knowledge of the truth of our Lord and Savior Jesus Christ, and keep his commandments, that we may have a right to the tree of life, and enter in through the gates into the city.

—The Bible Advocate.

## TWO PERTINENT QUOTATIONS

### JESUS INTERPRETS THE DECALOGUE

The frequent reference of Christ to the Decalogue is marked by two main features: (1) a hearty recognition of its divine authority (Matthew 5: 17); (2) a purpose of so interpreting its precepts as to widen their range



and exalt their demands. Its inadequacy as an ideal, due to its preponderantly negative character, he rectified by condensing the law into two positive commandments to love God with all our heart, and our neighbor as ourselves (Matthew 22: 36-40). Indeed so closely did the teaching of Jesus lean on the Mosaic form that it is possible to construct with scarcely a gap the Decalogue according to Christ. The following are the principal additions: Commandment 1. Thou shalt love the Lord with all thy heart (Matthew 22: 37). Commandment 2. They that worship, worship in spirit and truth (John 4: 24). Commandment 3. Swear not at all (Matthew 5: 34). Commandment 4. The sabbath was made for man (Mark 2: 27).—*Paterson.*

JESUS' INTERPRETATION OF SABBATH TRUTH

On its practical side, it was essentially an institution "made for man." Its intention was to give a rest from laborious and engrossing occupations, and from the cares and anxieties of daily life, and at the same time to secure leisure for thoughts of God. The restrictions attached to it were meant to be interpreted in the spirit, not in the letter. It had not essentially an austere or rigorous character; it was never intended that actions demanded by duty, necessity, or benevolence should be proscribed on it. Its aim was rather to counteract the deadening influence, upon both body and soul, of never-interrupted daily toil, and of continuous absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious dread of profaning the Sabbath asserted itself; the spiritual was subordinated to the formal, restrictions were multiplied, till at length those which were really important and reasonable were buried beneath a crowd of regulations of the pettiest description. The general attitude taken toward the Sabbath by our Lord was, while accommodating himself to such observances as were consistent with its real purpose (worshiping or teaching in the synagogue), or otherwise innocent, to free it from those adventitious accretions with which the "tradition of the elders" had encrusted it. "The sabbath," he emphatically declares (Mark 2: 27), "was made for man, not man for the sabbath." In particular, deeds of mercy were no infringement of its sanctity: it was "lawful to do good on the sabbath day" (Matthew 12: 12). Nor was the Sabbath, as the Rabbis

seemed to make it, an end in itself, for the sake of which men should be subjected to a number of needless and vexatious rules; it was a means to an end, the good of God's people, and this end was best promoted by a reasonable liberty in the interpretation of the statutes relating to it; the multiplication of rules tended really not to preserve its essential character, but to destroy it.—*Driver.*

—Taken from *Helping Hand*, 1926.

FASCIST SABBATH

Every Italian worker will have Saturday afternoons off but he must devote the free time to civic and military instruction under the guidance of Fascist organizations, the cabinet decreed today.

Establishment of the Saturday "Fascist Sabbath," as it will be called, was designed to leave Sunday more free for recreation. In the past, pre-military and post-military training has been conducted on Sunday mornings.

The Saturday afternoon holiday must not be accompanied by any reduction in pay, the cabinet warned. However, the lost hours may be made up during the week.

—*Herald Tribune.*

GOD'S LAW IS LOVE

"After all, what is the world's foolishness but its rebellion against the wisdom of God's law, which is love? — a rebellion and a foolishness which have given birth to every throb of human pain and every wail of human anguish. Eternity will demonstrate that the wisdom of God was but the wisdom of a fatherly, solicitous love, that saw the inevitable end of each course of action from the beginning, and only forbade those things which would lead to misery."

—*G. E. Fifield.*

If you have a truth worth holding it is worth sharing.

—*Selected.*

**THE SABBATH RECORDER**  
**HERBERT C. VAN HORN, D.D.,**  
 Editor  
 American Sabbath Tract Society  
 510 Watchung Ave., Plainfield, N. J.

Southern Wisconsin and Chicago Quarterly Meeting .....	26.75	
	<u>\$21,727.79</u>	
<i>Disbursements</i>		
Missionary Society .....	\$1,312.49	
Special .....	1,356.61	
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Woman's Board .....	\$ 13.87	
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HAROLD R. CRANDALL,  
*Treasurer.*

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

YOUNG PEOPLE'S WORK

IT IS TO THINK

Miss Frances E. Willard says she once asked Thomas A. Edison why he was a total abstainer, and whether home influence had made him so. "No," said he, "it was because I always felt that I had better use for my head."

TRUE TODAY

PLENTY OF MONEY FOR LIQUOR

The times are hard. Many people are out of work, because manufacturers have been obliged to discharge numerous hands or have closed their establishments altogether. The consequence is great suffering to many families. All lines of business are affected. Business men generally complain of diminished sales and small profits. Yet there is one class of business men who appear to be but little affected by the hard times—those engaged in

the liquor traffic. Investigations in different cities show that the quantity of liquor consumed right along is enormous. . . . It has been stated that in this city (Reading) more money is spent for liquor than for bread, and the statement is no doubt correct. This state of things will go far to explain the cause of the existing destitution in very many cases.—*Reformed Church Record*, 1894.

Out of an Ingersoll controversy of no importance to anybody but the paper which made money by it, we get this good thing. It is Doctor Buckley's reply to Mr. Ingersoll's famous apostrophe to whisky. We reprint the eulogy of Mr. Ingersoll and then the paraphrase of Doctor Buckley:

I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of night, the wealth of summer and autumn's rich content—all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man.

I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have "woe," "sorrow," "babbling," and "wounds without cause"; "your eyes shall behold strange women" and "your heart shall utter perverse things." Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for "at the last it biteth like a serpent and stingeth like an adder." For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may "put an enemy in your mouth to steal away your brains." And yet I call myself "your friend."

—*From an old Sabbath Recorder.*

"Fewer suckers make for fewer racketeers."

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When our SABBATH RECORDER comes I always look at the Children's Page first and enjoy reading the letters on it.

We have a variety of animals around our farm; one mother opossum and eight little ones, two sheep, two cats (their names are Jerry and Mike), and two rabbits.

Out in our tree there is a robin's nest; it has three eggs in it.

I go to Marlboro church, Sabbath school, and Junior. My Sabbath school teacher is Mrs. Mary Davis and my Junior teacher is Mrs. Cottrell.

June 22, we had baptism and eight people were baptized and joined our church.

I passed and will be in the eighth grade next year. My teacher will be Miss Lynch.

I will close so someone else can write.

Yours truly,  
MARIAN S. ALLEN.

Bridgeton, N. J.,  
R. D. No. 1,  
June 28, 1935.

DEAR MARIAN:

I am glad you enjoy the letters on the Children's Page. I, too, like to read the children's letters and was pleased to receive yours.

You certainly do have a great variety of animals around your farm. I imagine you would find it difficult to make pets of the opossums. There was a family of them at Independence some years ago and they always scurried out of sight in a hurry if we even looked at them.

There was a good deal of excitement at Independence Friday afternoon and evening, from two-thirty until ten o'clock. A little two-year-old boy wandered away from home when his mother thought he was taking his nap, and the whole countryside were out looking for him, even the fire companies from both Wellsville and Andover. A heavy rainstorm came on and it was feared that the child had been drowned in a nearby stream, but at ten o'clock he was found under a tree in the orchard, some distance from his home, sound asleep. When a light was flashed in his eyes he exclaimed, "I dot some gooseberries." You can imagine how happy his parents and friends were.

Of course you have heard about the floods we have been having out this way. We did not suffer from them very much, though quite a bit of water came down through our chimneys and spoiled some of our wall paper, but some of our neighbors had their cellars and even living rooms flooded, while many gardens were ruined.

I hope you will write again soon.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sending you a poem I have written for the contest. I will be fourteen years old in September.

Yours truly,  
ETHEL MAY DAVIS.

Bridgeton, N. J.,  
R. D. No. 1,  
July 1, 1935.

DEAR ETHEL:

I was very much pleased to receive your poem. It is the fourth one I have received so far, but I am looking for others in the next few weeks. The time will be up before very long.

Did you notice that I have received quite a number of letters from Marlboro and Shiloh children of late? It shows that you are all anxious to make our page interesting and entertaining.

Have you read the SABBATH RECORDER of July eighth, and did you read the article on the Woman's Page entitled "SABBATH RECORDER"? If you haven't read it I hope you will, for I am sure you will be as pleased and interested as I was. I think the Shiloh people are deserving of a great deal of praise for a very worth while program. I wish I could have heard it.

Sincerely yours,  
MIZPAH S. GREENE.

## A TRUE CAT STORY

Runtie, later named Shadow, is a beautiful black kitty, belonging to Mrs. Elmina De Witt of Alfred. She was first called Runtie because she was the last and the smallest of a large family of kittens, but the name Shadow seems most appropriate since she always slips around so swiftly and quietly and is almost entirely black, having only a little spot of white on her neck and one on her little fat stomach.

## DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

Sabbath morning, June 15, Children's Day was observed at the time of the regular church service. The interesting and helpful program was arranged by the superintendent of the children's department, Mrs. Elisabeth K. Austin. After the organ prelude, a song by the children and a prayer by Dr. Clayton A. Burdick, pastor emeritus, there were a number of recitations, a violin solo by Alexander Ferguson, and a vocal solo by Roderick Hemphill. Then came a pageant, "Children of the Ages." Miss Hilda Maine was the reader. Eight scenes depicted the progress of Religious Education through the years. There was the Patriarchal Family, the Synagogue School, the Middle Ages, the Pilgrims, Robert Raikes' School in England (1780), Early Bible School in America (1800), the Bible School of 1900, and the Modern School. The pastor gave a sermon for the children. The Children's Day service always attracts a goodly congregation and this year was no exception.

Sabbath morning, June 22, a chorus of twenty-five men's voices attracted a large congregation. These men of the Men's Club had been rehearsing for some weeks under the direction of Miss Elizabeth Crandall, organist and director of music. They did themselves and their director credit in the manner in which they rendered four anthems arranged for male voices.

On Friday evening, June 28, we had the happy experience of a baptismal service, when four young people were baptized. They were received into church membership the next morning. Among the number was Robert D. Langworthy, who embarked July 12, to attend the World's Christian Endeavor Convention at Budapest and to visit a number of places of interest including the Holy Land.

The pastor is having a vacation from his regular duties during the month of July.

On the evening of June 27, the Mother's Club and their families, of this church, held a banquet at the Garden Tea Room, Ashaway, R. I. Twenty-five old-fashioned nosegays held place cards. The toastmistress was Miss Abbie Hakes, who was introduced by the president of the club, Mrs. John Healey. The club was organized over twenty-five years ago by Mrs. A. H. Langworthy, and at present most of the mothers are also grandmothers.

Shadow is quite a remarkable kitty in a good many ways. She has seven toes on each foot, which indicates that she is very skillful in catching mice; she has unusually soft, silky fur, which she likes to have rubbed often; she has always been a very neat kitty and a very intelligent one; she was taught to take her naps on the foot of Miss Georgianna De Witt's bed, on her own special blanket, and so never got hairs on the furniture. You can see plainly how bright and well behaved she is.

One day, before Shadow was full grown, the family were surprised to find her curled up in the clothes hamper, and cuddled up beside her was a very tiny baby kitten. It was her very own baby.

When Shadow was a full grown cat she had the misfortune of hurting one of her toes in some way and it became so badly infected that it had to be cut off. The wound soon healed, however, and after a time she was as lively as ever. She could go in and out of the house at will, for she had a hole in the kitchen door, her own special place of entrance.

One morning, about two years ago, the De Witt family went to Keuka Lake for the day, leaving Shadow asleep on Georgianna's bed as usual. The wind blew the bedroom door shut and poor kitty was cooped up there until the family returned. When the door was opened, a very wild eyed kitty dashed out, and for two years she stayed away; the family thought she had wandered off and died and they grieved for her a long time. One day last spring Georgianna came home from one of the neighbor's, saying that there was a cat there just like Shadow. A few days later this kitty came walking into the kitchen as if she belonged there. To the surprise and delight of the whole family it was discovered that it was Shadow herself, returning to her first home after a two years' absence. She had been living in Alfred all this time, the beloved pet of another family. Now she seems to have returned to stay, goes back and forth through her old hole in the kitchen door, and goes to her favorite napping place. Since returning home she has presented the family with six beautiful kittens. Don't you think she is a wonderful cat?

M. S. G.

"If depression lasts much longer we shall all find ourselves, at last, only about five times better off than our grandfathers."



ASHAWAY, R. I.

The last Sabbath in June, members of the Juvenile Grange as well as members of the subordinate Grange were present at the morning worship service, at which time Rev. Elden Bucklin, State Grange chaplain, delivered the sermon.

Our pastor, Rev. Everett T. Harris, is having a three weeks' leave of absence. He has gone to Ohio, where he will join his family who have been visiting Mrs. Harris' parents since the last of May. On the return trip Pastor Harris will stop at Salemville, Pa., where he will attend the Southeastern Association as delegate from the Eastern Association.

CORRESPONDENT.

The Lewis Camp will open for the boys the last two weeks of July. It is expected several boys from here will attend. Applicants should notify Mrs. Lloyd Langworthy.

Lewis Camp is on the large Lewis farm east of the village and is run in the interest of Seventh Day Baptist young people. Its aim is to promote happiness, increase Sabbath loyalty, and build Christian character.

The program includes nature study, hikes, swimming, and games, and council around the campfire. The boys' camp will be directed by Rev. Neal Mills, pastor of the Piscataway Church in New Jersey.

The New England Seventh Day Baptist Christian Endeavor Union held its quarterly rally Sunday evening with the Ashaway Christian Endeavor societies in the parish house. A worship service was held and games and refreshments enjoyed. During the business meeting the following officers were elected: President, John Gavitt; vice-president, Miss Ruth Kenyon; secretary, Miss Ruth Van Vleck, and treasurer, Mrs. James Waite.

—Westerly Sun.

ALFRED, N. Y.

Alfred was visited on Sunday night (July 7) by one of the worst floods in years, caused by various cloud bursts in different surrounding localities. The water of Kanakadea Creek was soon over its banks and raging down the streets and across lawns, making a sorry spectacle in many sections. . . . Sun office press-room was filled with about a foot of water and considerable damage done to stock, and we are unable as yet to estimate damage done to motors. The course of the creek at the athletic field was changed and went through the

field, covering it with tons of rock and sand and other moveables from above. The estimated damages (at an early hour) for the village of Alfred is in the neighborhood of \$10,000, the University alone being damaged some \$6,000. The Brick dining room and kitchen were flooded. The Summer School students at the Brick are now getting their meals at the Coffee Shop.

At Alfred Station the approach to the bridge over the Kanakadea was taken out and the bridge weakened, but the state highway department will have it repaired today (Wednesday). The road under the Pleasant Valley railroad bridge is completely washed away, and the road under No. 4 bridge is also impassable.—*Alfred Sun*.

[Later, damages seem very much greater than above reported estimates. The *Alfred Sun*, from which above items were taken, is on an eight by eleven sheet, two pages, set by hand and run on a small hand press.—EDITOR.]

ORDINATION AT BEREA, W. VA.

On June 22, 1935, Corliss Sutton was ordained deacon of the Ritchie Seventh Day Baptist Church at Berea, W. Va., the service being called to order by the church moderator, Harold Sutton, who stated the purpose for which the council had been called. Rev. George B. Shaw, of Salem, chairman of the ordination committee, was given charge, organized the council, and was elected moderator, with Miss Conza Meathrell as secretary. Delegates were present from Salem, Middle Island, and Berea. The moderator conducted the examination of the candidate who made a statement of his experience and convictions.

Following the vote to proceed with ordination, a program of interest was carried out, Trevah Sutton offering prayer. Rev. Erlo E. Sutton, brother of the candidate, preached the ordination sermon from Mark 12: 31 and offered the consecrating prayer. Charge to the church was given by Pastor A. T. Bottoms; charge to the candidate by Rev. George B. Shaw; and welcome to the office of deacon, by Deacon Roy F. Randolph, New Milton, W. Va. The services closed with benediction pronounced by Rev. Erlo E. Sutton.

CORRESPONDENT.

SALEM, W. VA.

Miss Miriam Shaw, R. N., who has been serving in the missionary field in China for the past five years, arrived here Tuesday eve-

ning to spend the remainder of the summer with her parents, Rev. and Mrs. George B. Shaw. Miss Shaw is superintendent of nurses in a Seventh Day Baptist hospital at Liuhó, China. She reports a very pleasant and comfortable voyage home.—*Salem Herald*.

FARINA, ILL.

We enjoy reading the items that come through the "Hook-Up" and would like to make our contribution to this department. We have enjoyed a number of social occasions, notable among them being a social in April, reminding the pastor of another birthday, and on Sunday, June 30, the annual Sabbath school picnic at Dravantz's woods.

Special Sabbath services have been: a Mother's Day program given by the church and Sabbath school, and a young people's service which was conducted by the young people of the church. Our denominational canvass was made the first Sunday in July and our semi-annual church meeting will be held the evening of July 14.

We are in the closing week of our Union Daily Vacation Bible School, which has been held in the public school building, where in addition to the regular work a manual training department and hand work department have been maintained; we have our demonstration program Friday night, July 12. We enrolled about eighty-seven children and our attendance has been good and a good degree of interest manifested.

Our church and society have been singularly honored in that one of our number, George Howard, Jr., always interested in all departments of our church work, has received the congressional appointment to West Point. He has passed successfully all examinations and is already at his work. We feel sure success will attend his efforts.

Our minds and prayers are turning now to the meetings of the Northwestern Association to be held at Welton, Ia., and to the sessions of the General Conference to be held at Alfred. We hope to meet many of you there.

CORRESPONDENT.

## WESTERN ASSOCIATION CAMP

The Seventh Day Baptist Young People's Camp of the Western Association will be held this year at the Assembly Park at Shinglehouse, Pa., in charge of Pastor and Mrs. E. H. Bottoms and Harold Babcock, of Nile, and

Miss Lina Drake of Shinglehouse. The dates are Sunday, July 28, to Sunday, August 11. Camp will be open to both boys and girls from twelve to eighteen. Further information and a printed announcement may be secured from any pastor in the association or from the camp committee. The camp last year was quite successful, and we hope that it will be better and larger this year.

CLIFFORD A. BEEBE,

Chairman of Camp Committee.

## OUR PULPIT

## THE PERFECTNESS OF THE HOLY SCRIPTURES

BY REV. PIETER TAEKEMA

(Concluded)

The relationship toward God depends in every way on our attitude towards his Word. Thy Word is truth, John 17: 17. In the world of bold deceit and premeditated deception, of error, misunderstanding, and mistake, there is yet one witness of the truth, which guides the way in fateful confusion.

Complete attention must be given towards this witness; it must be listened to whenever God speaks. To listen is hard work, as is apparent in the passage in the Gospel of Luke 10: 39, concerning Mary. Almost as a casual circumstance it is recorded as a minor detail—"who also sitting at Jesus' feet, heard his word." We perceive that "sitting at the feet of Jesus," nevertheless, properly speaking, means meeting together for an intimate mystical moment — which so seldom transpires. Life is too busy for that. We agree fully with Martha, who also was one loved by Jesus, busy as a faithful woman in serving, who with her practical mind had no eye or ear for theory or contemplation, but for doing—which is the meaning of theory. Nevertheless, is "sitting at the feet of Jesus" the only correct attitude to hear the words of Jesus correctly? Jesus is the Teacher, the only Teacher. The rabbis (teachers) sat on a dais. He does not teach us with high-sounding words from an exalted pulpit—he descends to us, he approaches us, instructs us—but he reaches far above us. And the learner, disciple, sitting in the lowly place at "his feet," looks up to him with reverence and drinks in his word. And what Mary did was nothing else except "listening"—occupying the position of a learner because Jesus had

something to say to her. To let Jesus be our teacher in our lives, busy as we are, is to choose the good part. It affords also the only impulse toward life and doing Christlike deeds. We are shaped into good soldiers in the "holy war" against unrighteousness in the world within and outside of ourselves.

When the Word of God is used in this manner it claims the attribute of "perfect."

"Perfect" is that Word as "light." Thy Word is a lamp for my feet and a light unto my path, Psalm 119: 105; 2 Peter 1: 19. Outside the light that God has lighted by means of his Word is the condition of things similar to the description in Genesis: darkness was upon the deep—"Tohoe Wa-bohoe"—void and barrenness, chaos, whereby everything is lying disorganized, earth and water.

Such a chaotic condition appears everywhere, where the Word is not considered, and the light is not "followed." That is to see by means of Pantheism which confuses everything—God and the world, matter and spirit, sin and holiness.

The light separates matter, brings distinction, judges, brings out conflict. The Word as a light also produces a crisis in our lives. It is a judge and critic of the thoughts and plans of the heart—that is, concerning the deepest plans, Hebrews 4: 12, it is not a respectful critic.

In the crisis it succeeds or is vanquished. Similarly does it go with the Word of God. Either we betake ourselves to the light, or we shun the light. The child of the light greets the light and becomes enlightened—Isaiah 60: 1; that is, drinks in the light, accepts it. He rejoices: In thy light we see light, for with thee is the fountain of life, Psalm 36: 9. Life and light are related; light rouses life. Darkness is death. Listen to Jesus' Word: "I am the light of the world; he who follows me shall not walk in darkness, but have the light of eternal life."

In this world full of perils is the Word, the lamp, the light that leads one safely along the way. On the narrow way adjacent to the deep ravine is the lamp of the Word a necessity, so that one shall not be wrecked and perish. So many are drowned by life before they have seen water. Wherewith shall a young man (a more mature youth) keep his pathway pure? By taking heed according to thy Word, Psalm 119: 9. The clear Word dispels our uncertainty. The commandments of the Lord are pure, enlightening the eyes,

Psalm 19: 9. How Godlike is the Word when it is called the light. God himself is light and there is no darkness in him. The Son of the Father, God from God, light from light, spoke of himself: I am the light of the world, John 8: 12. And to his own he said: Ye are the light of the world.

That can only be approximated if his words remain in us. God did not alone come with thought (then his words would have been promises without fulfilment), but a personification of his Word in a person, Jesus Christ. He too is a light, which may also be followed because he comes to stand near us. He is a leader who himself goes with us to guide us. He is the care of the Word, is himself the Word become flesh, who not alone comes to us with abstractions, but most vividly has spoken to us in such a manner that it is involuntarily said: Never has man spoken as this person.

God is light; everything is absolutely clear before him; he knows himself, he knows his world, and perceives all matters. God is light.

God is holiness. Darkness is unrighteousness.

God's Word as a light makes us wise (and "wise" is derived from the word "to see," as intelligence is derived from the word to "understand")—wise (see) toward salvation. In this way is the spiritual darkness driven away; we receive from above understanding, penetrated by godly light, and that light is no abstract knowledge, but at the same time bestirs our wills. That light becomes our guide on the path of righteousness. We do not walk any longer in darkness, Psalm 119: 9, 17.

I shall mention several other names. The Word is a sword, Hebrews 4: 12, which meets us in a deadly manner. But he who kills is also able to bring to life, and will also re-create.

The Word is a hammer, Jeremiah 23: 29, which breaks everything asunder—a fire. God's Word is a powerful Word.

But it is also reasonable—unadulterated milk, found to be for babes—1 Peter 2: 2; Hebrews 5: 12, under grace—and it is simultaneously a sturdy diet for adults, unto a mature man in Christ, Hebrews 5: 12, 14. Whenever we "eat" the Word of God, Jeremiah 15: 16; like God's bond servant of old we develop unto people of the Lord, thoroughly furnished unto all good works, 2 Timothy 3: 17.

The Word is sweeter than honey and the

droppings of the honeycomb, Psalm 19: 11. It is more precious than gold and very fine gold. It must be kept as jewels and precious stones.

It is the mirror which tells us who we are, in the same manner as the judge of our hearts sees us, James 1: 23. Numerous times one perceives in the Scriptures "the thunder and lightning" as if from Mount Sinai; one sees the "dark cloud" of judgment; one hears a fearful "sound of a powerful trumpet," Exodus 19: 16; but almost without perceptible change one recognizes again the lovely, soft, caressing sound of a still, small voice.

The soul of the Word is consolation, comfort—"Comfort ye my people shall your God say." The Bible is a very certain Book of judgment, but it is also pre-eminently the Book of comfort. In this broken-down world, in the midst of wailing disharmony, the Bible sings forth the song of hope, produced in the heart, the only word born of praise in life and death.

The Bible is self-contained. It is the wonderful Book, even as wonderful as God himself. The testimony of the Scripture concerning itself should not be spoken of as its "many sidedness," but of its "all-sidedness," which means "perfectness."

This personal testimony (even the personal testimony of Christ) is true, or it would be the most pernicious lie of the world.

This godly Book is thoroughly also a human Book. It speaks about the most divergent human circumstances; all conceivable expressions of the soul one may hear therein; it touches upon all questions, but considered in a divine light. And following my personal dogmatic insight it affords a basic principle for all possible circumstances of life.

And you will certainly believe me if I tell you that also all possible types of literature and literary forms of expression are present in the Bible; and you will find indeed that it is completely shown that in the psalms, prophets, and gospels is expressed the highest art of literary form.

The most diverse types of people are addressed in the Bible. It offers to the scholar in his study a solution of the problems of all times; the unlearned man who does not bother his head with all types of questions discovers here his nourishment at the right moment; the highly cultured and refined person is filled with admiration for the Scripture; and the little woman, living in an attic room in the poor

quarters of a large city, is comforted by her precious Bible and receives from that Word during all her turmoil and sorrow—a message from him who is a husband of widows.

The Scripture speaks to the whole man—to the man with all his faculties, feelings, volition, imagination, conscience, aspiration, and thought.

Jesus is the center point of the Scriptures. They center about him. Through him came grace and truth, the divine grace. All ceremonial law in the Old Testament is a delineation of grace. In the facts of salvation is salvation wrought.

He has appeared so that the thoughts of many hearts would be revealed. When he—in the word of the Scripture, in the sermons, in all manner—appears before us, we cannot remain neutral. Therefore one may say, there is some reaction to the Scripture. The Scripture is a power and stirs to action. And the Scripture presents the question: how do we react?

Throughout all of the Scripture "there is something of Christ," as a famous commentator of the Scriptures has noted. If you should know the Scripture by heart, and should never have found Christ for your soul (I am unable to picture that, but we will assume it) then your knowledge only exists superficially. "Search the Scripture, they are they which testify of me." It is your business that you believe and accept that testimony. You ought not to make God a liar and refuse to trust him.

The Scripture is the guide to find the way in the wilderness of life toward the heavenly Canaan. Christ is the chief leader of faith on that journey, at the same time the furnisher of your faith which is often tottering and weak. Christ is the pillar of fire and cloud. Christ is the way—the only way. "No one cometh to the Father but by me." Every sinner—including you—is a hopeless case. As soon as you perceive that, take hold of the Word of Jesus to his disciples who asked, "Who then can be saved?" "With men that is impossible, but with God all things are possible."

A diamond does not sparkle, if light does not fall upon it. Similarly does the Scripture become understandable by the light of the Spirit. Let Christ reveal to you the Scripture. He does not reveal it only to those going to Emmaus, he will also afford it to you in your



prayer: Uncover my eyes that I may see the wonders of thy law.

The Bible should — like every book — be read; that is to say, each one may obtain from the soil of the Word his ears and sheaves—each one who determines to find the means to quiet the hunger of his soul.

May the Bible enlighten you unto salvation. Harken diligently unto me, and eat ye that which is good . . . ; hear—and your soul shall live. Isaiah 55: 2, 3.

### NORTHWESTERN ASSOCIATION

The Welton Seventh Day Baptist Church invites members of churches of the Northwestern Association, and such denominational leaders as may do so, to meet with them on August 2, 3, 4. Delegates are asked to bring tents or auto trailers, as sleeping quarters are not abundant among the Seventh Day Baptists of Welton. The membership is small but we shall try to accommodate all. Meals will be served in the basement of the church building. Please notify either Zuriel Campbell or U. S. Van Horn if you plan to attend. Don't forget the date—August 2, 3, 4.

O. W. BABCOCK,  
Clerk Pro-tem,  
D. NELSON INGLIS,  
Moderator.

### APPROVAL OF HELPING HAND

BY REV. D. BURDETT COON

That was a good thought on the part of the Sabbath School Board and well executed by Editor Sutton in having our denominational views set forth in last quarter's Sabbath school lessons in the *Helping Hand*.

I have not seen anywhere a better, more scholarly, earnest, more vigorous, and scriptural presentation of Seventh Day Baptist views than is found in the *Helping Hand* of the second quarter for 1935. Our profession of faith is nothing to be ashamed of. It is fundamentally sound, thoroughly Biblical, and one we should place before a needy world with all the powers of our being. We have a mission; we have a message. God has sent us into the world to proclaim it. It is what the world needs. We are the ones to live it and give it. Speculative theology is left out of our profession. It is a vital, living, practical, gospel saving truth.

Our little Sabbath school here in Roseburg, Ore., is not using the *Helping Hand*. We are using Cook's quarterlies. We study the International lessons. But each Sabbath last quarter just before the regular sermon I put briefly before the congregation some of the splendid scriptural arguments of Editor Sutton for our Sabbath school lesson for that day. These *Helping Hands* should be preserved for use by all our people who have the interests of the kingdom of God on their hearts. They are in strictest harmony with Bible teaching.

South Side Apartments,  
Roseburg, Ore.,  
July 9, 1935.

### RELIGIOUS EDUCATION MEETING OF SABBATH SCHOOL BOARD

The regular quarterly business meeting of the Sabbath School Board was held in the parlor of the Milton Seventh Day Baptist church on Sunday evening, June 2, 1935, at 8.30 o'clock.

The meeting was called to order by the president, Rev. J. F. Randolph. The following trustees were present: J. N. Daland, L. C. Shaw, R. E. Green, L. A. Babcock, Mrs. L. A. Babcock, Mrs. E. Morse, G. H. Crandall, D. N. Inglis, A. L. Burdick, Rev. E. B. Shaw, Rev. C. L. Hill, Rev. J. W. Crofoot, Rev. J. F. Randolph, and R. W. Burdick.

Prayer was offered by Rev. C. L. Hill.

The secretary read the minutes of the last meeting, and reported on the call of the meeting.

Rev. J. W. Crofoot, of the Field Committee, reported one meeting of this committee at which time it approved plans for work of the director of religious education in Battle Creek, Little Genesee, and Berea, W. Va. By vote, this report was adopted.

D. N. Inglis reported verbally for the Publications Committee concerning its meeting with the director of religious education regarding the version of Scriptures to be used in the *Helping Hand*. Under the direction of this committee, material for presentation of the work of the Sabbath School Board by the ministers of the denomination has been prepared and is being distributed. It was voted that this report be adopted, and that the bills for printing and mailing be allowed.

Rev. Edwin Shaw reported verbally for the Finance Committee. This was supplemented

by the treasurer, R. E. Green, with a statement of the expense account of the director of religious education. It was voted that the report be adopted.

The report of the treasurer was read and adopted. The report follows:

#### THE QUARTERLY REPORT OF THE TREASURER OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Dr.

March 17, 1935—To balance.....	\$141.83
April 5—Interest on Cheseboro bond....	14.90
April 8—Rev. Harold R. Crandall, Denominational Budget .....	161.46
May 4—Rev. Harold R. Crandall, Denominational Budget .....	107.64
Total .....	<u>\$425.83</u>

Cr.

March 18—Russell W. Burdick, secretary, postage and supplies .....	\$ 3.00
March 28—Harold M. Robinson, acting general secretary, International Council of Religious Education .....	25.00
April 2—Rev. E. E. Sutton, salary.....	100.00
April 12—Davis Greene corporation, printing .....	11.80
May 2—Rev. E. E. Sutton, salary.....	125.00
May 15—Rev. E. E. Sutton, expense.....	30.01
Total .....	<u>\$294.81</u>
Balance on hand, June 2, 1935.....	131.02
Total .....	<u>\$425.83</u>

The president reported verbally for the committee appointed to prepare the program of the board for the General Conference. This was received as a report of progress.

It was voted that the secretary prepare the annual report of the board to the General Conference.

It was voted that the president appoint the Committee on Nominations. The following were appointed: Rev. C. L. Hill, A. L. Burdick, and Rev. Edwin Shaw.

It was voted that the director of religious education, Rev. E. E. Sutton, be sent by the board to the meeting of the Northwestern Association to be held in Welton, Iowa, in August.

It was voted that when we adjourn, we adjourn to meet on the second Sunday in July at the call of the president and secretary.

It was voted that \$10 be appropriated for printing and postage necessary for obtaining the annual statistics of the schools.

After the reading of the minutes, the meeting was adjourned.

RUSSELL W. BURDICK,  
Secretary.

### CENTRAL ASSOCIATION

(Condensed from De Ruyter "Gleaner" and from correspondence.)

The Seventh Day Baptist Central Association which convened with the local church on Friday morning (June 28) and lasted through until Sunday afternoon was one of the most inspiring yearly meetings held in recent years. This was due not only to the unusually large attendance which was occasioned by the presence of a large delegation of young people, but to the theme of the sessions, "The Church of Tomorrow," a matter of keen interest to speakers and listeners. The oft expressed thought of recent times that religion is at a low ebb throughout the world, brought thoughtful consideration from preachers and laymen alike. The prevailing feeling was repeatedly expressed that the Christian Church must present to the world a higher type of conduct, a more forceful effort to exemplify the teachings of Jesus, a deeper spirituality, and a closer walk with God in all the affairs of life.

The large delegation of young people, made possible by the later date of the association, with their splendid co-operation and contributions to the program, was deeply appreciated.

The presence also of Dr. William L. Burdick, secretary of the Missionary Board; Dr. James L. Skaggs, president of the General Conference; Rev. Eli F. Loofboro, Lost Creek, W. Va.; and Pastor Albert N. Rogers, Watertown, Conn., delegates from the South-eastern and Eastern Association, added much to interest and value of the sessions.

Mrs. S. F. Bates of Watertown was the moderator and conducted the meetings with rare grace and efficiency. Mrs. Bates, active in Jefferson County Bible School work, was sent by the state as delegate to the World's Sunday School Convention at Glasgow, Scotland. She is the first woman moderator of this association and had the honor of being elected to this office for two consecutive years.

The last number of the program was the pageant, "The Consecration of Sir Galahad," given by the young people of the local church, and it was a fitting symbol of the consecration

of young manhood to the cause of Christ for the "Church of Tomorrow." As the last scene came to a close with a vision of the Holy Grail, the audience joined in the parting hymn, "God Be With You Till We Meet Again," and, clasping hands in a great circle of fellowship, slowly left the building and formed outside in a wide ring which extended beyond the bounds of the spacious lawn, where with bowed heads, it was dismissed with the closing prayer and solemn benediction by Pastor Van Horn. Earlier in the meeting, Friday afternoon, a very effective and inspiring missionary drama, prepared by Rev. E. A. Witter and a company of Adams Center delegates, was presented.

There will be a one-day session of the association churches in the fall, meeting with the church at Adams Center, N. Y.

Rev. E. A. Witter of Adams Center, retired minister, was surprised, at the close of the Friday morning session, by a gift, and a huge birthday cake blazing with eighty-three birthday candles. The presentation was made by his pastor, Rev. Orville W. Babcock, on behalf of Adams Center friends.

Interesting historical papers were presented by Mrs. Carroll Burdick and Mrs. Iva Davis—on backward and forward looks. The church was organized 129 years ago, and the present building erected just one hundred years ago.

Miss Jessica Brown, music director of the Adams Center Central School, brought together about thirty high school orchestra members from the various schools represented, and organized and directed them in two finely rendered classical numbers and also made up a chorus which sang two chorals from Tannhauser and Handel.

An impressive scene was enacted by Allison Smith and Alfred Davis of Verona, called "The Unknown Soldier Speaks"—a thrilling treatment of the subject of war and peace.

A women's forum, a men's forum, and a young people's forum discussed problems of today with a long look into the future.

### SOME MILTON GRADUATES

The following list of graduates of Milton College is taken from the list of Seventh Day Baptist ministers in the *Year Book* for 1934. As these number twenty out of a total of seventy-eight, they constitute more than twenty-five per cent. A. N. Rogers and O. W. Bab-

cock are not included in this list, of course; nor are Donald Gray and Trevah Sutton.

W. D. Burdick .....	'90
D. B. Coon .....	'91
L. O. Greene .....	'11
G. D. Hargis .....	'23
Carroll Hill .....	'25
L. F. Hurley .....	'15
E. F. Loofboro .....	'97
C. B. Loofbourrow .....	'13
L. M. Maltby .....	'29
Neal D. Mills .....	'21
H. L. Polan .....	'10
Chas. Sayre .....	'99
Edwin Shaw .....	'88
Geo. B. Shaw .....	'91
Wm. M. Simpson .....	'11
J. L. Skaggs .....	'30
M. G. Stillman .....	'81
E. D. Van Horn .....	'03
H. C. Van Horn .....	'98
T. J. Van Horn .....	'88

The list of ministers is followed in the *Year Book* by the list of missionaries not ordained. Of those seven, besides Doctor Palmberg, who was a student in Milton, there are four Milton College graduates, namely:

Miriam Shaw .....	'25
Geo. Thorngate .....	'16
Helen Thorngate .....	'20
Anna West .....	'08

J. W. C.

### AMERICAN BIBLE SOCIETY

The following are items of interest taken from news from the American Bible Society:

In Japan the agency of the American Bible Society placed 18,378 portions of Scripture in 359 hospitals last year. Many letters from doctors, nurses, and patients were received expressing sincere appreciation of this distribution.

An Indian woman living in one of the New Mexico pueblos was given a Bible. By the study of the Scriptures she was led to embrace the Christian religion. When news of this reached the governor of this pueblo, he brought her case before his council. The woman appeared with her Bible and told the elders that she believed in its teachings. Firm in her refusal to renounce her new-found faith, she was sentenced to a public whipping. Charges have been filed against the governor and his council by the United States district attorney.

An entire household was recently received into membership of a church in Siam. The week before, the man of the house walked

twenty-five miles with Scripture portions, secured from the American Bible Society, to give to his relatives, a number of whom he brought to the services conducted by the mission.

In the market place of Mollendo, Peru, the merchants displayed their hostility to the Bible Society's colporteur by throwing insults and potatoes. He was preparing to leave, when a girl asked him to read her something from his Book. He read the Beatitudes. The listening group was touched and interested. The market women changed their attitude, many of them buying sets of the gospels.

At the end of 1934 the entire Bible had been translated into 175 languages, the New Testament into 373 additional languages, and the grand total of Scripture translation reached 954 languages and dialects.

One of the Bible Society's colporteurs in China recently walked nearly a thousand miles to a religious conference, carrying a hundred pounds of Bible portions hanging from a pole on his shoulder. He sold 19,200 Bible portions and over fifty entire Bibles.

"Joe" is a Filipino and in Kansas, Okla., he operates "Joe's Cafe." "A nice fellow, Joe is, but terribly lonesome. A Bible in his own language, Igorot, would help a lot," wrote an Oklahoma lawyer to the Dallas, Tex., agency of the American Bible Society. Needless to say Scriptures were sent to Joe.

In a southern state a magistrate, last year, purchased 100 Bibles from the American Bible Society to give to those arraigned in his court. He says the best way to administer law is to put the law, the prophets, and the gospel into the hands of people in trouble. He gives them Bibles to carry to jail when sentenced and to take home when liberated. Many of the books go into mountain homes where there has never been a Bible.

The first complete New Testament in Cheyenne has just been published by the American Bible Society. The society has printed some part of the Bible in fifteen Indian dialects spoken throughout America.

### MARRIAGES

**CROUSE-VAN HORN.**—At the home of the bride's father, North Loup, Neb., June 25, 1935, by Rev. Hurley S. Warren, Lenore C. Van Horn of North Loup and Phillip J. Crouse of Calora, Neb., the new home to be at Calora.

**NORTH-CROFOOT.**—At the home of the bride's parents in Milton, Wis., Anna Crofoot, and L. Harrison North of Plainfield, N. J., were married at noon on Monday, June 17, 1935, the ceremony being performed by President J. W. Crofoot, father of the bride.

### OBITUARY

**BONHAM.**—Deacon William R. Bonham, born June 14, 1851, died June 16, 1935, Walworth, Wis.

(Extended notice elsewhere.)

**COON.**—Viola West Coon, the daughter of Ann Davidson and A. B. West, was born near Vandalia, Ill., March 18, 1854, and died at her home in Farina, May 25, 1935.

Upon her marriage, fifty-three years before her death, she came with her husband Mr. Ray G. Coon, to Farina, where the remainder of her life was spent. She became a member of the Seventh Day Baptist Church of Farina and was, until her decline in health, a loyal worker. Three boys and a girl were born to the union. Clarence, Shirley, and the little daughter preceded the mother in death. Her son Harry and her husband survive.

Funeral services were conducted at the home by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

**DAVIS.**—Iva Van Horn, daughter of William B. and Elsie Kennedy Van Horn, born February 11, 1870, at Lost Creek, W. Va., died June 27, 1935, at the home of her son in Plainfield, N. J.

In 1891, she was married to M. Wardner Davis and came to live in Salem. For forty-four years she and Deacon Davis have been prominent in the religious, social, civic, educational, and business life of the community. She was especially interested in music and loved to sing and play and lead and teach. With her the church came first, after that the school, but she was also interested in the Ladies' Aid, the Sabbath school, the W.C.T.U., and other organizations of like interest. She became a Christian when a girl at Lost Creek. She exalted her position as wife of a deacon, and gladly assisted in that connection.

She leaves her husband, who is treasurer of Salem College; a son, Courtland V., and a daughter, Mrs. Alberta Batson, both of Plainfield, N. J. To many readers of the Recorder Mrs. Davis would be known as the sister of Dean M. H. Van Horn and Mrs. A. J. C. Bond. At the time of her death she was on a visit to Plainfield where her daughter was a patient in a hospital.

Funeral at Salem conducted by her pastor assisted by President S. O. Bond and by Rev. A. J. C. Bond. Burial at Lost Creek.

G. B. S.

**EMERSON.**—Anna Rosalie, youngest daughter of Rosalie Ball and Charles W. Fox, born at North Johnstown, Wis., February 28, 1896, died at Stoughton, June 3, 1935.



July 4, 1917, she was married to Drexel Richardson; to them were born a daughter and a son. Mr. Richardson died in 1921. On April 5, 1923, she was married to Louis Emerson. To this union two daughters were born. Services were conducted by Pastor Thorngate at the Albion home; burial services at Milton Junction were conducted by Rev. Mr. Hananam.

C. W. T.

**PALMER.**—Mrs. Jessie L. Tucker Palmer, wife of Josiah C. Palmer of Rockville, R. I., died of tuberculosis at the Wallum Lake Sanitarium, May 6, 1935.

She leaves five small children in the care of their father and his sisters. She also leaves her father, mother, a sister and a brother, and many other relatives. Mrs. Palmer was baptized and united with the Rockville Church March 25, 1927.

The funeral services were held at the Avery Funeral Home in Hope Valley, R. I., May 8, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in the Rockville Cemetery.

W. D. B.

**RITTER.**—Mildred Ritter, daughter of S. A. and Lou M. Lewis, born June 25, 1902, died June 7, 1935.

She leaves her husband; six children; three brothers—Leland, Joseph, and Benjamin Lewis; two sisters—Mrs. Earl Hancock of Harrisburg, and Mrs. Romeo Todd of Carrier Mills. She united with the Stonefort (Ill.) Seventh Day Baptist Church at the age of fourteen years and retained her membership there and an active interest in its work until her last illness.

Funeral was conducted at her home church by Rev. Othmer Hill, assisted by Rev. E. M. Slavens. Interment at the Joiner Cemetery, Stonefort.

O. L.

**STILLMAN.**—Mrs. Olive Stillman, for the last twelve years a resident of DeRuyter, N. Y., died at her home on June 17, 1935. She was born in Pharsalia, Chenango County, September 2, 1857.

When about twelve years of age she was baptized and joined the Seventh Day Hollow Church. She was its last surviving member.

The funeral was conducted by Pastor Van Horn at the DeRuyter church, June 20. A large number of relatives and friends were in attendance.

T. J. V. H.

**TOMLINSON.**—Walter Gillette, son of Francis Hull and Rachel Barrett Tomlinson, was born October 6, 1857, and died July 2, 1935.

He was baptized and united with the Marlboro Seventh Day Baptist Church, December 13, 1889. On March 14, 1900, he was united in marriage to Alma Ennis. He was a kind and loving father and a faithful husband. He dearly loved the Marlboro Church and was always a faithful attendant at its services. A wife, daughter Ella, two sisters—Mrs. Ella Watkins, of Pitman, Mrs. Jennie Harris of Shiloh; and two brothers—Charles of Absecon, and Leslie of Marlboro, still live to cherish his memory.

The funeral services, conducted by his pastor,

Rev. Herbert L. Cottrell and assisted by Rev. Leon M. Maltby, were held from his late residence in Marlboro, July 6, 1935. Interment was made in the Shiloh cemetery.

H. L. C.

**WARD.**—Carolyn Davis Ward, born April 13, 1873, daughter of W. J. and Ida Rogers Davis, died at her home in Santa Monica, after a long illness.

Her parents made their home in New Market in 1885. She united with the Seventh Day Baptist Church in early life and was an active worker. She married Fred C. Ward in 1897, and one daughter Gladys (now Mrs. Kenneth Strickfaden) was born to them. In 1904, they settled in Santa Monica, which has since been her home.

She leaves to mourn her loss, her husband; her daughter and two grandchildren; her aged mother; her brother, Edson J. Davis; sister, Frances Davis; besides other relatives and friends here and in New Jersey. She was laid to rest with the beautiful Relief Corps service, in the Woodlawn Cemetery at Santa Monica.

I. R. D.

**WELLS.**—Margaret M. Coon Wells, widow of the late Byron H. Wells, was the daughter of William H. and Madeline Hamilton Coon. She was born in Milton, Wis., February 1, 1877, and died in Mercy Hospital, Janesville, Wis., June 6, 1935.

Farewell services, in charge of Rev. Edwin Shaw, were held in her home in Milton, Wis., June 8, 1935, and burial was in the Milton cemetery. She is survived by an only child, Byron Kenneth Wells of Racine, Wis.; a step-son, Clare V. Wells, of Milwaukee, Wis.; a brother, James Coon of Michigan City, Ind.; two sisters, Mrs. Josephine Clarke of Beaver Dam, Wis., and Mrs. Dorothy Osborn of Milton Junction, Wis., and other more distant relatives.

R. S.

**WHIPPLE.**—Herbert George, son of George Arnold and Abbie Ennis Whipple, was born June 12, 1858, Ashaway, R. I., and died June 5, 1935, at his home, 15 Stanley Place, Yonkers, N. Y.

He was graduated from Alfred University in 1887. He practiced law in New York City during his active life. For forty-five years he served as a trustee of Alfred University and was long its legal adviser. He also served for many years as a trustee of the First Seventh Day Baptist Church of New York City. He was a man of high honor and he held the confidence, respect, and admiration of his fellow men. He was married December 31, 1900, to Miss Eola Hamilton of Alfred, N. Y., who survives him, with their two children, F. Hamilton and Georga, now Mrs. Robert Adams.

A service was held at the home on Friday evening, June 7, conducted by Pastor James L. Skaggs. On the following day the body was laid to rest in the family plot at Ashaway, R. I., Rev. Harold R. Crandall conducting the committal service.

J. L. S.

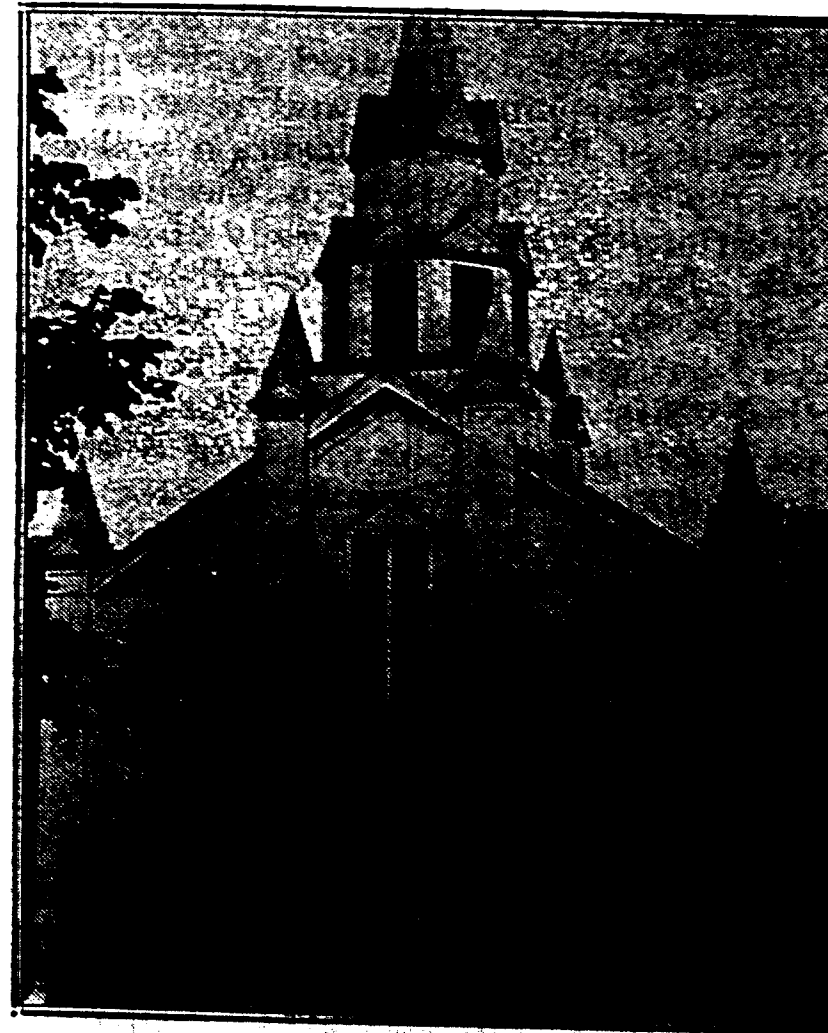
"A friend is one with whom you can disagree and still be friends."

# The Sabbath Recorder

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Seventh Day Baptist Church  
Alfred, N. Y.

Conference will be held here August 20-25  
JAMES L. SKAGGS, D.D., President

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