

**JESUS OF NAZARETH PASSED THAT WAY**

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifts up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned king, and he would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when he was here! He would hush every harp in heaven to hear a sinner pray; no music delights him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God, as prayer always will, and his footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, he calleth thee," and he never called anyone but he had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

**OBITUARY**

**ATKINS.**—Levi Elroy, son of the late Horace and Lucy Babcock Atkins, was born in Dane County, Wis., November 24, 1848, and died at his farm home in the town of New Chester, Adams County, Wis., July 14, 1936.

He early was converted, and later became a charter member of the Rock House Prairie Seventh Day Baptist Church, which was later called the Grand Marsh Church, serving as one of its trustees for many years, and doing anything he could do in advancing the cause of Christ.

April 27, 1871, he was united in marriage to Miss Sara Bell, and to them were born nine children, of whom seven, with their widowed mother, survive. He was laid to rest in the New Chester cemetery. C. M. A.

**BOOTH.**—Elno J., son of Benjamin and Mary Green Booth, was born in Nortonville, Kan., 1878, and died at Walworth, Wis., August 22, 1936.

As a child and young man he lived with his parents at Hammond, La., where he was baptized and joined the Seventh Day Baptist Church, of which he remained a member till his death.

In 1902, he was married to Madame Crumb of Walworth, where for twenty years they resided, and where he conducted a jewelry business. In recent years they have lived in Chicago. He is survived by his widow, one son, Bert B. of Detroit, and a sister, Mrs. Merrill Campbell, Hammond, La.

Funeral services were conducted by Pastor Donald V. Gray, and burial was had in the Walworth cemetery. —Contributed.

**BURDICK.**—Rev. Clayton A. Burdick, D.D., born February 1, 1858, died September 17, 1936. (A more extended obituary elsewhere in this issue.)

**NEWTON.**—Emily Priscilla Newton was born in Sampson County, N. C., in 1850, and died August 17, 1936.

Early in life she became a member of a Missionary Baptist Church. About 1884 or 1885, she united with the Seventh Day Baptists, and lived consistent with that faith the remainder of her life. She was gentle and cheerful and loved by all her acquaintances. The last several years she was in the Woman's Confederate Home, Fayetteville, N. C.

She is survived by four nephews, three nieces and a number of more distant relatives, among whom is Dr. L. D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga. Funeral services were conducted by Dr. Joel S. Snyder, pastor of the First Baptist Church of Fayetteville, and burial was in Cross Creek cemetery. I. T. N.

**WILLIAMS.**—At her home in Clarksburg, W. Va., August 21, 1936, occurred the death of Mrs. Perry C. Williams.

Rosa B. Randolph was the daughter of Lloyd F. and Elizabeth Davis Randolph and was born at Salem, W. Va., November 3, 1861. On November 21, 1886, she was married to Perry C. Williams. The home for some time was in or near Salem, but for the last thirty-five years it has been in Clarksburg.

Mrs. Williams is survived by her husband, four sons, and two brothers. She was an unselfish and devoted wife and mother, a devout Christian, and a loyal member of the Salem Seventh Day Baptist Church since May 3, 1874.

In the absence of her pastor, the funeral was conducted by Rev. J. Marion Smith, pastor of the First Baptist Church of Clarksburg. G. B. S.

**RECORDER WANT ADVERTISEMENTS**

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

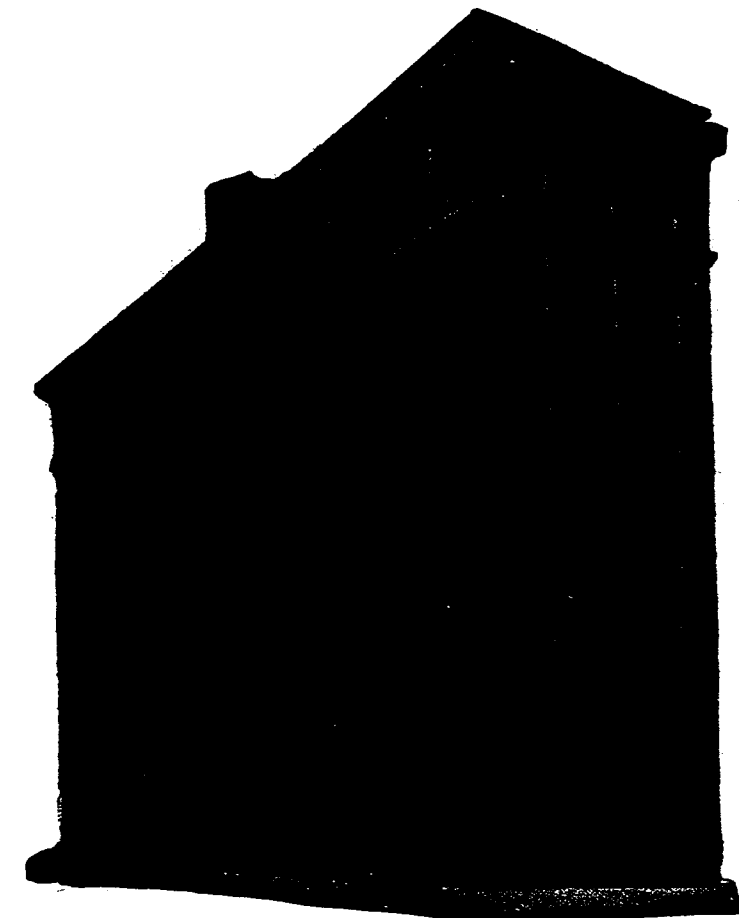
**WANTED.**—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and wages in Seventh Day Baptist community. Steady work to right person. Luther S. Davis, Star Route, Bridgeton, N. J. 31.

# The Sabbath Recorder

VOL. 121

OCTOBER 26, 1936

No. 9



AMERICAN BIBLE HOUSE, NEW YORK CITY

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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

**Preaching With Power** A well-trained Chris-  
tian young woman recently defended the  
modern demand for short sermons. One had  
deplored the seeming inconsistency of many  
Christians in demanding such short sermons,  
while willing to spend two hours in a none-  
too-comfortable theater seat.

She made a good point in suggesting there  
was a variety in personalities at the show as  
compared with one in the pulpit. We acknowl-  
edge that, and know from experience that  
there is variety at the show—including many  
disgusting and trivial reels, to say the least,  
which one must see in waiting for the worth  
while picture for which he has come. Of  
course a well bred congregation would not  
want vaudeville in the pulpit.

But another good point was made by the  
thoughtful young lady when she suggested  
that many "long" sermons were vapid and  
repetitious. We confess we are not partial at  
all to that kind of sermon.

However, we believe people ought to be  
patient and expectant of a discourse of more  
than fifteen minutes length. The writer

holds that a fifteen minute sermon can be as  
vapid and uninteresting as the longer one.  
Not much more than an easy essay, or a  
talkie "talk" can be delivered by most preach-  
ers in fifteen minutes. There are exceptions.  
You turn on the radio and listen to the Presi-  
dent or one of the great candidates for  
the nation's highest honor and responsibility,  
and a half hour is not too long, while he lays  
open the great needs of this country. Great  
themes in the pulpit also demand trained  
minds and patient listeners.

Why should a minister not be encouraged  
to be well prepared to use from thirty to  
forty minutes once a week to present the vital  
truths of the gospel, or the application of a  
great truth to the crying needs of our times?  
Granted that the minister must be prepared.  
And in addition he should not mouth his  
message, nor should his trumpet blast any un-  
certain sound. The speaker should be on fire  
with his message. People are willing to sit  
and listen to a man excited about a fire, or a  
great storm, or a starving tribe. The writer  
believes our church people are still willing to  
hear a minister tell the story if there is in it  
that which has gripped his own life and  
girded him with faith to do something  
about it.

Preaching must be with power, whether it  
be of thirty or fifteen minutes — power of  
thought, power of a life, power of inspira-  
tion. "Tarry . . . until ye are endued with  
power from on high" should be as suggestive  
for the minister and people of today as it was  
for the disciples and early church when the  
imperative was first given.

**Tyndale's Martyrdom** October 6, 1936,  
marked the four-hundredth anniversary of  
the martyrdom of William Tyndale. The first  
edition of his New Testament, appearing  
eleven years before his death, was the first  
volume of Scripture to be printed in Eng-  
lish. His entire work was done on the conti-  
nent of Europe, where he was forced to move  
from place to place to avoid seizure by repre-  
sentatives of king and church of his own na-  
tive land. He was finally apprehended,  
imprisoned, and after a year and a half of  
confinement was strangled and burned for his  
persistence in giving the Word of God to the  
people of England in their own tongue.

Tyndale's work was truly fundamental.  
"Later editors of the English Bible," says

Goodspeed in his *The Making of the English  
New Testament*, "steadily followed his ver-  
sion as far as they possessed it, and his work  
colors the New Testaments of Coverdale  
(1535), Rogers (1537), *Taverner and the  
Great Bible* (1539), the *Geneva Bible* (1560),  
the *Bishops' Bible* (1568), and King James  
(1611). None of these is more than a re-  
vision of Tyndale, and his stamp remains on  
the modern revisions of 1881 and 1901. To  
the familiar forms of the English New Testa-  
ment Tyndale has contributed not only more  
than any other man, but more than all others  
combined. He has shaped the religious vo-  
cabulary of the English speaking world."

In these days when neglect of the Bible  
and its teachings is widespread, every oppor-  
tunity, such as is afforded by the Tyndale an-  
niversary, should be used to encourage its use.  
Stories of his life, sufferings, perseverance,  
courage, and martyrdom may be told with  
stimulating effect.

The new quarters of the American Bible  
Society is shown on our front cover this  
week. Much credit should go to the institu-  
tion in New York City for the spread of the  
gospel through the publication and distribu-  
tion of Bibles. Thus do they honor the Lord  
and his Word—and are in line with the life  
and work of William Tyndale.

**Wanted—a Church** The *Western Recorder  
Paper Conscience* has called attention to  
the need of a church paper conscience, and  
quotes from a southern Presbyterian leader at  
some length. Such a conscience must be cul-  
tivated if it is to have a healthy growth and  
fruitage.

Our RECORDER readers should remember  
that their church paper—the SABBATH RE-  
CORDER—is no money making institution. It  
is not even self-supporting, but is made pos-  
sible, even at the modest price of \$2.50, by  
the support of the whole people, past and  
present, through the Tract Society. Many  
church papers during the past few years have  
been discontinued entirely, others merged or  
reduced in size and frequency of issue. The  
SABBATH RECORDER has kept its head above  
water with extreme difficulty. For two years  
it has appeared as a biweekly and part of the  
time as of twenty-four pages. This year,  
through generous gifts, it has appeared with  
thirty-two pages, usually. All concerned with

its publication are striving earnestly to make  
the best possible use of space and material.

Your church paper serves all the churches.  
It is needed to keep our people informed on  
our own religious work. It is needed to en-  
courage the people to a larger vision. "Where  
there is no vision the people perish." It is a  
clearing house for all our denominational ac-  
tivities. It ought to be taken by every family  
and home in our denomination—that our peo-  
ple may become church and denomination  
minded—and this in no narrowing sense. The  
more we know of ourselves and our own mis-  
sion, the more world-minded (not worldly)  
we become.

More and more will we achieve the higher  
aims as the more we become SABBATH RE-  
CORDER minded. Why not all of us—minis-  
ters and teachers, men and women of the  
church, Sabbath schools, Ladies' Aids, and  
young peoples societies and classes — "pitch  
in" and lend a hand? "Sell" SABBATH RE-  
CORDER "intelligence with the same assurance  
that you would sell insurance, not for the in-  
surance company alone, but also for the good  
of those insured." One need suffer no em-  
barrassment in commending the SABBATH  
RECORDER—even to non-Sabbath keepers—  
for in so doing a person is not merely a news-  
paper agent—he is a messenger of good will.  
We are encouraged by what some of our  
churches and pastors are already doing, this  
fall, to boost the RECORDER. Others will fol-  
low—as plans ere long will be suggested for  
increasing subscribers.

Let us put the SABBATH RECORDER with its  
unselfish, uplifting influence right by the side  
of the daily and the magazine, giving it a  
chance to counteract some of the unholy in-  
fluences found all too largely in many of our  
periodicals. Let us pull together. Talk up  
your paper. Point out the good points. Re-  
fer to it in sermons and "talks." Talk over  
its articles and problems in society and other  
gatherings. Get others to take it and read it.  
"Didn't you see that in the SABBATH RE-  
CORDER?" will carry a note of surprise that  
may be challenging and fruitful. Try it.

**Yearly Meeting at** The Seventh Day Bap-  
tist Church at Berlin,  
N. Y., is about 175 miles distant from any  
other of like faith. Fellowship with brethren  
from any of these churches, therefore, is  
highly prized, and that afforded by such a



gathering as that held at Berlin, October 9-11, was much appreciated.

Members from Marlboro, Shiloh, Plainfield, and New Market, N. J., and New York City were present in goodly numbers, with some visitors from other points. The meeting was well timed for the glory of the Lord spread upon the hills and landscapes in autumn foliage to be enjoyed by travelers over various famous highways. Rarely does one behold such lavish and gorgeous nature paintings as the trip to Berlin this year afforded. Vocabularies, adjectives, and exclamations were finally exhausted and long breaths and waves of the hand were resorted to.

The much appreciated landscapes were no more lavish, however, than the welcome and generous hospitality accorded by the people of Berlin, who were somewhat taxed, we fear, by the large number of guests appearing. If the hosts felt any burden, they did not manifest it, and every comfort possible was afforded—in the homes and in the generous and varied dishes served at the meals in the church galleries.

Rev. Luther A. Wing has been the faithful pastor for the past twelve years, and the well kept grounds and beautiful church building and appointments witness to his faithfulness in the material welfare of the local church as well as to the spiritual.

The program for the six services held were full of interest from beginning to end. The sermons were of high spiritual order and the music beautiful and uplifting. The singers from among our friends at Petersburg and from the Seventh Day Baptist Mission at Schenectady contributed most deeply to the spirituality of the meetings. The very presence of these people was an inspiration to the rest of us.

On Sabbath afternoon Delmar Ellis, of the local church, was ordained deacon. A native of the parish, of noble, quiet, Christian character, a graduate of Alfred University, and a successful dairyman, Deacon Ellis brings to his office something of real worth.

In delivering the charge to the candidate, Dr. James L. Skaggs said in part:

Brother Ellis, it is a high honor that is given you by this church, in electing you a deacon, and it is no small achievement for a young man, of your years, to have attained such a Christian character and reputation in your church and community as to make it fitting that you be set apart as a deacon. I charge you that you carefully

guard that which you have established in this respect.

I charge you that you strive to perform the duties of your office with simplicity and grace, being constantly alert, and that you cultivate a cheerful and joyous disposition.

Your office places you in a very close relationship with your pastor. He will have problems and burdens which he will want to share with you, and should share with you. I charge you that you give him every possible assistance, make him feel that he can come to you with any matter and that you will sacredly respect his confidences.

Your position inevitably places you in the first line of defense and service in the church. I charge you that you be faithful and loyal, and do all that you can to advance the kingdom of God through this church. May God richly bless you in his service.

It was very fitting that the charge to the church was given by a former pastor, Rev. Herbert L. Cottrell, and that the prayer was made by another former pastor, Rev. E. Adelbert Witter. Mr. Cottrell said:

It is a privilege for me to be present here and give this charge to the church. When I was pastor of the church, several years ago, Delmar was just a child. I little thought that later I would be called to have a part in his ordination, but I am glad to see that he has grown into the fine Christian young man that he is, with the willingness and ability to serve the church.

As a deacon, he enters into a new relationship for, or represents, the church. What his reputation and character are, now, concerns not himself only, but also the church. In a true sense his reputation and the reputation of the church stand or fall together. The church has a duty to protect the character and reputation of Delmar Ellis.

There are stories and jokes that are told about deacons, that are usually untrue. You should do everything in your power to silence such stories, and by your conversation with your friends and before your children to magnify the reputation, character, and sincerity of your deacon.

We have had preached to us a high ideal of the life and duties of the deacon, and a conscientious person will sometimes get discouraged in his failure to measure up to that ideal. You should not forget how much kind words of encouragement and frequent timely suggestions mean to your deacon.

Don't be too critical. We know how difficult it is to live a perfect Christian life, how easy it is for us to make mistakes. Have a sympathetic understanding of his position and duties, and always be ready to help him and cheer him.

You, the church, should help and inspire the deacon in the discharge of his duties. His duties are two-fold. He has a social and material service to perform. There may be poor people, widows, orphans, those who are friendless in the church or community who need financial aid, counsel, and encouragement. There may be sick

people who should be visited. You can help the deacon by making sure that he knows of these opportunities for service.

There is a spiritual service that the deacon is called upon to render. He is often depended upon to take charge of the Sabbath morning service or prayer meeting or other religious services. Be sure to be present in full force at all such services and make the deacon feel that you believe in him and love him and intend to support him, that you respect him and his office.

Referring to the picture of ancient times of Aaron and Hur holding up Moses' hands, on the mountain top, so you must hold up your deacon's hands. Be back of him in every good work.

There is a song we have sung on Mother's Day—"Our Mothers Have Made Us What We Are." This we know is true in a very great degree. So in a very real sense, you, the Church of Berlin, by your sympathetic understanding of his duties, your sincere encouragement, timely suggestions, and whole-hearted support, can help to make Delmar Ellis the deacon he ought to be.

I would pray for God's choicest blessings upon the service which the Berlin Church, working together with her deacons and God, may render the community, the denomination, and the world.

The closing meeting was a union service Sunday night, the local Methodist and Baptist churches and people from nearby Petersburg attending. A sad note was interjected by the sudden shocking death of the pastor of the Baptist Church, just a few hours before the union service. Doctor Reed suffered sudden heart failure. The bereaved wife and church friends have the sympathy of the entire community and visitors. The splendid sermon with accompanying music fittingly closed a series of meetings that will long be remembered by church and visiting representatives. The friendliness and loving hospitality and kindly fellowship will be cherished by the visitors for a long time to come. The meeting, too, must have left an impress of no small value upon the entire community.

#### CONFERENCE PRESIDENT'S CORNER

I attended the quarterly meeting of the Missionary Board last Sunday, October 18. It was an interesting session. The report of the treasurer, Mr. Karl Stillman, for the quarter ending October 1, 1936, was full of interest. One member spoke for us all, the appreciation felt for Mr. Stillman's success in reducing the debt of the society, by some fifty per cent during the past four years.

It should be a matter of no small encouragement to all our folks that an indebtedness that seemed so overpowering is being so skill-

fully retired. Much credit is increasingly due this modest official who carries the burden and responsibility so deeply upon his heart.

#### SUPPORT THE BUDGET

Has your church made its annual canvass for the Denominational Budget—that part of our program that has "teeth" in it? Unless this has the loyal support of individuals and churches, the work must fail. Four months of the Conference year are now a part of history—not too comforting.

Permit me also to call attention to article 15 of the approved Commission's report. It has to do with quarterly Sabbath school offerings. In keeping with the spirit of this recommendation, some time before the close of this present quarter, December 31, each Sabbath school will take an offering for the Denominational Budget—for some "special object, e. g., Young People's Board, American Bible Society," or other object of interest to the schools. Has your Sabbath school done this?

Two months of the quarter remain. Next quarter's offering will be in the interest of the Missionary Society. Think what ten cents a member, or even five cents a member—everyone participating—would mean. It would easily mean another eight or ten thousand dollars for the year added to our budget income.

#### FROM THE RELIGIOUS LIFE COMMITTEE

##### INDIVIDUAL AND FAMILY DEVOTIONS

The Committee on the National Preaching Mission in stating the reasons for the *why* of the mission, among other things, makes this significant statement: "During the last decade or two, we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes for human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But we tend to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots." They further state that the mission has been launched "after eighteen months of careful preparation, both in planning and in prayer."

The month of November is upon us, and these two things are essential for the success of our Preaching Mission — "planning and prayer." And the greatest of these is prayer. No one will get very far in his prayer life until he has settled for himself whether there is for him a Creator back of creation, and a personal God in human personality.

"The impulse to pray is a natural impulse of every normal Christian," says Julius Crawford, and that "when followed it becomes a desire; and the desire when cultivated grows into a passion." How true that statement! All great souls have been men of prayer: Abraham, Moses, Elijah, Luther, Wesley, Livingstone, Moody, Jowett. David said, "I gave myself to prayer." Paul said, "In every thing by prayer . . . let your requests be made known unto God." Jesus said, "They ought always to pray."

It is well to remember that Jesus' final command was not "Go," but "Tarry." Until clothed with divine power they were not ready to go. Pentecost came in answer to prayer. Our Pentecost—an experience in the heart—will come through prayer.

Family devotions. Home influences become an integral part of our being. They become a part of us before we can remember. Who can measure the influence of the family altar? Multitudes can testify that family worship, or family prayers, have proved more effective in making the home atmosphere definitely and positively religious than any other known means.

Rev. Charles M. Sheldon, in his article, "Life Is My Teacher," in the *Household Magazine* for November, 1936, tells of the half-hour's devotion in the "parlor" end of their log cabin in their home in southeastern Dakota. In these daily devotions the family of nine all participated. The Bible was read through five times before he went East to school. I quote briefly from what he says concerning the influence of those prayer meetings: "I regard that morning prayer period as the most important part of my boyhood. I harked back to it continually after leaving home. I was taught by father's prayer that solitude was a great part of life. He often prayed that we might learn the joy of communion with the Divine. . . . During all my school life, during the years I was too far away from home to go back to it, the in-

fluence of that half hour in the 'parlor' of that log house away out on the prairie kept me from habits that would have spoiled my life."

Possibly we can't restore the old time family altar, but need we abandon it altogether? This article is a plea for a restoration of the "quiet hour" in our private devotions. It is also a plea for family devotions. I refuse to believe that we cannot have some form of daily worship in our homes. The family that earnestly desires such will find the time and place for it.

Those who know me know how little place a liturgy, or ritual, has in my service. I never read another's prayer in a public service in my life. I am not condemning those who do. But I have been inspired by many prayers of another in my private and family devotions.

In recognition of the fact that many do find it difficult to maintain family devotions, and that many are seeking aids for private and family worship I want to urge the use of the *Upper Room*. It can be used profitably in many ways — singly, or in groups; at the altar, or around the breakfast table. Busy mothers will welcome it. It is one of the books recommended by the National Preaching Mission. Pastors are urged to secure a supply of these booklets, or some other, and urge their use by the families of his congregation. Ten or more copies, sent to one address, at five cents per copy, postpaid, per quarter. You can even pay for the same after sold. Left-over copies may be returned for credit. The address: The Upper Room, 650 Doctors' Building, Nashville, Tenn.

Verona, N. Y.,  
October 16, 1936.

#### MEETING OF TRACT BOARD

The Tract Board met in regular session on Sunday, September 13, 1936, with President Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, and Business Manager L. Harrison North. Visitors:

J. Alfred Wilson, Mrs. Irving A. Hunting, Mrs. L. Harrison North, Miss Jean Bailey.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the last meeting of the Tract Board your corresponding secretary completed a few days of vacation in Wisconsin, Nebraska, and Colorado, and attended the General Conference at Boulder, August 18-23. At this meeting he gave an address on "What We Need," in connection with the presentation of his annual report at the Tract Society's program, and conducted a discussion period. The rest of his time there was largely spent in reporting the Conference, as editor of the *SABBATH RECORDER*. A sermon was preached at Albion, Wis., August 8, a Sabbath school class of adults taught at Boulder, August 15, and an inspirational address given at Lost Creek, W. Va., August 29. A family of disassociated Sabbath keepers in Nebraska was visited August 11.

The days since his return, September 1, have been occupied with various duties of the office and caring for accumulated tasks awaiting his return. Several small parcels of tracts and *RECORDERS* have been sent out with letters to inquirers. It is a pleasure to report that a revised tract, *The Sabbath and Seventh Day Baptists*, by our president, Dr. Corliss F. Randolph, has come from the press within the month. This for the past year has been in demand, many requests for which have had to be denied. This edition, the fourth revision, is in the number of five thousand.

Request for a tract or pamphlet in German, for use in such work as he is successfully engaged in in Irvington, N. J., comes from our esteemed friend, Rev. F. F. Stoll, pastor of the Irvington Seventh Day Baptist Church. Your secretary recommends (1) that steps be taken looking toward providing such literature.

The matter of publishing bulletin folders for use in mimeographing church programs of worship, referred by this board last year to the Commission, has been re-referred to the Tract Board. The Commission asks that we survey the possible use of church bulletins, containing denominational announcements, and if found practicable, publish such material. Your secretary believes such a bulletin would be of real service and worth, and that there would be demand enough to justify an experiment, at least. Conference is urging churches to make a larger use of the mimeograph and printed page. Would not this bulletin put out by the board be a real service in promoting among the churches this suggestion of our General Conference? Already an inquiry has come from one of our pastors who would use from four to five thousand copies of such a bulletin. Your secretary, therefore, recommends (2) that such a bulletin, carefully prepared, be published in an edition of at least twenty thousand; and (3) that a sufficient number for one Sabbath's use be sent to each pastor, free of charge.

It was voted that the report be approved and that the recommendation concerning the printing of church bulletins be adopted and referred to the corresponding secretary and president of the board, and the recommendation concerning the printing of tracts in German be adopted and referred to the corresponding secretary for further investigation and report to the board.

The following letter from Leader in Sabbath Promotion Ahva J. C. Bond and addressed to the treasurer, was read by the secretary:

My expenses in attending the young people's conference at Adams Center, N. Y., August 1 and 2, were \$6.80. I received from you a check for \$40, and have applied that amount less the \$6.80, or \$33.20, on my expenses to Conference including the Conference on Human Relations at Estes Park. I am charging the rest of my expenses to the Conference to the Department of Theology and Religious Education of Alfred University.

You will hear about our Conference at the Sabbath morning service in Plainfield, no doubt. The Estes Park Conference was one of unusual interest. It's a wonderful experience to discuss with Jews and Catholics as well as Protestants the questions of human interest with which all these groups are vitally concerned. Thank you for your interest in this type of work.

I see someone has made some report of the Adams Center meeting in the *RECORDER*. You will be interested to know that Pastor Hill at Milton and President Crofoot have asked me to conduct a young people's conference in Milton this fall, which I am planning to do.

At the suggestion of the treasurer it was voted that she be directed to pay \$675 to the Plainfield Trust Co. on the indebtedness of \$1,350, and \$1,100 to the General Fund on indebtedness of \$2,200.

The Supervisory Committee reported through the business manager that business since June 30 has been slightly better than last year. Prospects for business for fall and winter seem good. One of the smaller automatic presses has been rebuilt at a cost of \$150. Since September 1, the Miehle press has been in operation about eighteen hours a day on an order for 1,700,000 coupon circulars.

Nathan E. Lewis reported for the Investment Committee on the rehabilitation of the board's property at 209 Prescott Place.

The treasurer reported the approval of the proposed budget of the board by the General Conference, and the fact that the Conference had provided for caring for two-thirds of the



amount requested by the Trust Company as payment on the loan for taxes on the Seventh Day Baptist Building.

Following the annual meetings of the Tract Societies the new board convened.

It was voted that Asa F. Randolph, Courtland V. Davis, and Franklin A. Langworthy be the Committee to Nominate Standing Committees.

That committee then reported the following nominations:

*Advisory Committee*

Asa F. Randolph, *Chairman*; Esle F. Randolph; Ahva J. C. Bond; William M. Stillman; William L. Burdick; Mrs. Herbert C. Van Horn; James L. Skaggs; Courtland V. Davis; Karl G. Stillman.

*Committee on Distribution of Literature*

A. Burdet Crofoot, *Chairman*; Courtland V. Davis; Lavern C. Bassett; George R. Crandall; Herbert C. Van Horn; Everett C. Hunting; J. Leland Skaggs; Hurley S. Warren; J. Alfred Wilson.

*Supervisory Committee*

Nathan E. Lewis, *Chairman*; Orra S. Rogers; Karl G. Stillman; Otis B. Whitford; Irving A. Hunting; Howard M. Barber; James L. Skaggs; George B. Utter.

*Committee on Files of Denominational Literature*

Corliss F. Randolph, *Chairman*; Asa F. Randolph.

*Investment Committee*

Orra S. Rogers, *Chairman*; William M. Stillman; Lavern C. Bassett; Otis B. Whitford; Mrs. William M. Stillman; Marcus L. Clawson; Nathan E. Lewis.

*Committee on Young People's Conferences and Summer Camps*

Franklin A. Langworthy, *Chairman*; Nathan E. Lewis; Otis B. Whitford; Hurley S. Warren; A. Burdet Crofoot.

*Auditing Committee*

Irving A. Hunting, *Chairman*; Franklin A. Langworthy; Nathan E. Lewis.

*Budget Committee*

Mrs. William M. Stillman, *Chairman*; Asa F. Randolph; Corliss F. Randolph; A. Burdet Crofoot; Orra S. Rogers; Nathan E. Lewis; Irving A. Hunting; Franklin A. Langworthy.

Note: By vote of the Board of Trustees the president of the society and board is, by virtue of his office (ex officio), a member of all standing committees.

The report was approved and the elections completed as indicated.

The minutes of the meeting held August 2 were approved.

COURTLAND V. DAVIS.  
*Recording Secretary.*

## MISSIONS

### THE PREACHING MISSION

#### I. THE EIGHT DAY PREACHING MISSION

Though full information regarding what our churches and pastors are planning regarding the Eight Day Preaching Mission is not at hand, it is evident that many are arranging for such a meeting. In fact, though November is the month set aside for the Eight Day Preaching Mission, some churches have already had their meetings. Pastor W. L. Davis of Fouke, Ark., held a meeting with the Little Prairie Church in August and Pastor A. T. Bottoms held a meeting with the Berea Church the same month. The missionary secretary assisted Pastor George B. Shaw, Salem, W. Va., for eight days the first of October. Other meetings may have been held already; but if so, information has not come to hand.

Pastor Hurley S. Warren of Plainfield, N. J., is to assist Pastor Everett T. Harris of Ashaway, R. I., next month and Pastor Harris is to assist Pastor Warren. Secretary Herbert C. Van Horn plans to help the churches in the Central Association. The New York Church has voted to loan its pastor, Rev. James L. Skaggs, to assist in an Eight Day Preaching Mission; Pastor Alva L. Davis some time ago gave encouragement that he might be able to help some churches through the Eight Day Meeting besides promoting the movement in the Central Association; and Dean Ahva J. C. Bond has written offering to aid the movement in any way possible.

The missionary secretary has recently sent to all the churches a letter asking for a report, and enclosing a sample of decision cards and a booklet containing three orders of service for the Preaching Mission. It is hoped that these have been received and that they may be helpful by way of suggestion.

The success of the Preaching Mission in any church depends upon various items, among which are the thoroughness of preparation, the co-operative effort on the part of all during the eight days, the faithfulness in prayer on the part of the church, and the presence of the Holy Spirit.

#### II. REPORTS FROM NATIONAL PREACHING MISSION

By the time this issue of the SABBATH RECORDER comes to its readers, one-half of the cities where the Four Day Preaching Missions

are being held will have been visited by the missionaries. Good reports are coming from these meetings and should give new courage to all Christ's followers. The meeting in Atlanta, which was held October 1-4, will serve as an illustration of the success attending the movement. From the Bulletin of the National Preaching Mission the following facts are gleaned regarding what took place in Atlanta: Mr. James Morton, the executive secretary of the Atlanta Christian Council, writes:

"In the twenty years of my experience in co-operative Christian work in this city, I regard the Atlanta Preaching Mission as the most outstanding effort we have ever undertaken. It was a deeply spiritual movement which reached the hearts of our people."

The statistics of the mission are as follows. The whole program included a total of sixty-four meetings which brought together a grand total of 39,196 people. Aside from the mass meetings and the gatherings in educational institutions, the women's meetings have had the largest attendance, though the ministers' conferences had a noteworthy total. The actual registration of 2,432 in the seminars was unusual. The number of 11,333 for the schools, colleges, and seminaries challenges attention, and indicates the widespread contact which the mission established in this area.

Though the Four Day Mission is over, the work is still going on, for approximately one hundred churches in Atlanta and vicinity are participating in the Eight Day Parish Preaching Mission which has followed immediately upon the Atlanta Mission.

The following comments upon the mission have come from local ministers who were in attendance at the mission. They indicate the influence that the mission has had upon these men and are an indication of the impact which has been made upon many people.

"The mission helped me get a new vision of my task. It really set me on fire with a new realization of the importance of winning souls to Christ."

"I am glad for the emphasis that was laid upon preaching, and the example which was brought by these outstanding preachers. The only thing that can be preached is the gospel."

"I thank the Lord for the Preaching Mission, and wish to express my gratitude for the privilege which came to me. I have been made to feel uncomfortable—a very healthy feeling of discomfort which comes from having one's ideals lifted—from having one's ambitions stretched."

"The thing that all of us ministers got out of the Preaching Mission is the challenge to be real men of God. To be rid of the petty and small stuff, that our people may know that something has happened to us. To cultivate closer fellowship one with another as ministers of the Word."

One of the laymen, in a letter written the day after the mission ended, reported that he attended

a luncheon of the Atlanta Christian Council, and states, "On all hands today was high praise for the mission and the missionaries and the purpose to carry on was unanimous."

### DOCTOR THORNGATE'S RETURN TO CHINA DELAYED

Six months past it was hoped that funds for the return this fall of Dr. George Thorngate and family to Grace Hospital, Liuho, Ku, China, could be provided and Doctor Thorngate very willingly arranged his affairs with this in view; but when an attempt was made to work out the details, it was found that \$1,200 of the funds available were already being used to support the China mission. To divert this sum from its present use means that an equal additional amount must be borrowed or contributed. To borrow is unwise, if possible; and at present there is not much encouragement that the contributions will be largely increased the ensuing year.

Under these conditions it is quite generally agreed that it is best that Doctor Thorngate's return be postponed a year or until more funds are in view. There is no doubt but the necessary funds could be speedily raised by a special appeal; but though other interests have done that and still are doing it, the Missionary Society has never felt at liberty to promote such a move because it was not in accord with the United Budget. It is highly important that Doctor Thorngate should return to the hospital in Liuho, and though the hands of the Missionary Board seem tied, some means should be provided without further delay to make it possible that the hospital be reinforced by his services.

### MISS ANNA M. WEST RETURNS FOR A FURLOUGH

A recent letter from Miss Anna M. West states that she and her mother expect to arrive in New York City November 6.

Miss West's furlough was due in 1934, but she has voluntarily stayed by the work. This course has greatly aided the work of the Girls' School in Shanghai and, in the depression, has been advantageous to denominational finance in that it postponed the expense of the furlough.

As already stated, Miss West arrives in New York November 6. Doubtless friends in New York and vicinity will wish to meet Miss West and her mother upon their arri-

val. Their steamer is the S. S. *New York*, Hamburg-American Line. It is too early to state the hour of their arrival, but without doubt the New York papers of November 5 will give this information.

**LETTER FROM PASTOR PIETER TAEKEMA, HOLLAND**

DEAR SECRETARY BURDICK:

I should like to have written to you since my letter of November, but it has not been possible for me. When I wrote to you in November, I began a trip through a great part of our country, also for an inquiry about the condition in Rotterdam. When you plan the preparation of your report, it is as a spoke in the wheel when you, after your two services on the Sabbath day, have to preach a sermon on Sunday morning for the Baptist Church here, then take your bicycle in the afternoon and go to a little village in the vicinity, *Alteveer*, and evangelize there in the open air. In brackets, I ought to mention that, thanks to God for his strength, I was not fatigued. Then on Monday I was not likely to be any good. Or, you have begun a new day. There comes a married couple, living at Groningen. The husband had to undergo an operation. He has recovered but must rest before he can do his usual work. He tells us his adventures in the hospital. Away is your morning, which you spend four times a week with Bible study, an inspiration for the work of the afternoon. You think my afternoon is now free and I will make progress. There arrives an old woman, eighty years old. She had broken her leg at two places. During many weeks she was in the Roman Catholic hospital at *Winschoten*. I visited her different times. She is yet of a remarkable soundness, and feared to be dependent on other people. The tears rolled down her cheeks. I comforted her, and prayed with her.

Meanwhile the time comes when you have to go to *Hollandscheveld* to make your regular visit, and where I have to preach sometimes three times. Such a trip takes four days. The visits on great distances require a whole day. But enough. My life in a modest circle is full of agreeable variation, and rich in pastoral experiences, and leading of God's providence during all the years. Once this year we had a baptismal service in the Baptist church, attended also by strangers. We had an increase of five members, one by baptism, four

by testimony. Alas, one member left the Sabbath, and another member, a nurse, also left the Sabbath, and has lost her belief in Jesus as her Redeemer. That was a long process of doubt.

In our three groups there are many reasons for gladness, a spirit of fellowship. At the Lord's Supper and in other services we see many times members out of the vicinity and family of our members. There is reason for great contentment also in our services and visits at Groningen and *Hoogeveen*. In the last place and the environs, our position as Seventh Day Baptists is nearly regained. Sabbath keepers, who did not join us, attend our preaching. They have sought conjunction with other groups, but till now without result. It gives a sad feeling that some among them who are gifted with spiritual capacities, remain at a distance from us. Very encouraging is the faithfulness and interest of another young one, since many years a member of the church, married to a man who does not believe in our principles.

The economic condition is for most of our people frightful. You can imagine what it was for an energetic father like our Brother *Brouwer* at *Winschoten*, who had already a family of twice one child, then of twice twins, that his wife gave birth after seven years to three children. Many in the little city were interested and took precautions that the children should have a living. It is a joy to see them, and the parents are fond of them. But what a heavy responsibility the growth of this family is to the father.

Our young members show themselves firm. Among many disappointments it is gladdening that our sister *Helen T. Stuut*, a nurse, after her education in the university hospital in Groningen, found employment in Dutch East India on recommendation of a former director. Our young people here are at the age when I could begin to catechize them.

I must stop with this report that it may not come entirely too late. I could say more about our troubles; that there is good expectation from the side of the ex-Adventists; about my work outside the church. It places me many times in a difficult situation, when many desire a visit in their home circle or at their sick bed. Although we are Seventh Day Baptists, we are not "looked at with the neck," as we say in Dutch. The same applies to my intercourse with the Evangelical pastors in the

vicinity. It fell to my lot that I had to preach the first time in an official service of the Dutch Reformed church; that has never occurred before, and is difficult to think of in our country with its high church walls. I always co-operate in different Christian societies. A new one is the committee for tent-mission.

Let me close these little notices about my work. Excuse the late arrival of this letter, and excuse my English. We appreciate highly your faithful help, which makes possible my life-work for the sake of our dear principles.

With many greetings, and wishing you every blessing, I am

Yours in the Master's service,  
P. TAEKEMA.

*Nieuwe Pekela*,  
July 16, 1936.

**MONTHLY STATEMENT**

August 1, 1936, to September 1, 1936

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

**GENERAL FUND**  
Dr.

Salem Vacation Bible School .....	\$ 1.80
Semi-annual meeting northern Wisconsin and Minnesota churches .....	7.08
Permanent Fund income .....	837.59
Denominational Budget for August .....	410.08
Albion Missionary and Benevolent Society:	
China .....	\$10.00
Jamaica .....	5.00
Home Missions .....	15.00
	30.00
Salemville .....	8.28
Woman's Board:	
China .....	\$10.00
Jamaica .....	5.00
Home Missions .....	14.00
	29.00
Los Angeles (foreign missions) .....	5.00
Conference offering for foreign missions .....	10.00
Seventh Day Baptist C. E. Union of New England for Jamaica worker .....	8.00
Cash on hand August 1, 1936 .....	297.93
Overdraft September 1, 1936 .....	19.09
	<u>\$1,663.85</u>

Cr.

Interest .....	\$ 66.35
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
1/2% interest on \$5,250 note to 12-2-36..	\$ 6.64
Share budget receipts for August .....	40.65
	47.29
Recorder Press (printing Conference reports) ..	92.55
Loomis, Suffern and Fernald (yearly audit of books) .....	199.51
G. D. Hargis, August salary, rent, travel expenses, native workers and children's allowance .....	187.33
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native worker .....	8.00
William L. Burdick, August salary .....	112.50
William L. Burdick, house and office rent, clerk, supplies and travel expense .....	222.12
E. R. Lewis, salary and travel expense .....	164.59
V. A. Wilson .....	22.92
W. L. Davis .....	22.92

R. W. Wing .....	41.67
A. T. Bottoms .....	33.34
S. S. Powell .....	22.92
R. H. Coon .....	22.92
A. L. Davis .....	10.00
Trevah R. Sutton .....	12.50
L. R. Conradi .....	41.67
Treasurer's expense .....	20.00
E. E. Sutton .....	11.91
China payments for August, as follows:	
H. E. Davis, salary and children .....	\$112.50
Principal Boys' School .....	33.33
Boys' School .....	16.67
Incidentals .....	25.00
Susie M. Burdick .....	30.00
Rosa W. Palmborg .....	41.67
Anna M. West .....	41.67
	<u>300.84</u>

\$1,663.85

**TREASURER'S MONTHLY STATEMENT**

September 1, 1936, to October 1, 1936

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

**GENERAL FUND**  
Dr.

New Auburn Ladies' Aid society .....	\$ 5.50
J. E. H. Flansburgh (foreign missions) .....	1.00
Rev. Wm. L. Burdick, received on field .....	5.00
Permanent Fund income .....	951.42
Denominational Budget for September .....	512.60
Debt Fund savings account .....	500.00
Hartsville .....	25.00
Riverside .....	11.00
Seventh Day Baptist C. E. Union of New England for Jamaica worker .....	8.00
	<u>\$2,019.52</u>

Cr.

Interest .....	\$ 125.31
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
1/2% interest on \$4,750 note to 12-11-36..	\$ 6.00
1/2% interest on \$5,000 note to 1-9-37 ..	6.53
Share Budget receipts of September .....	50.82
	63.35
Treasurer's expense .....	21.72
Loyal F. Hurley .....	15.90
A. T. Bottoms, salary and expense .....	83.32
E. R. Lewis, salary and expense .....	127.72
G. D. Hargis, September salary, rent, travel expense, native workers and children's allowance .....	181.50
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers .....	8.00
William L. Burdick, September salary .....	112.50
William L. Burdick, house and office rent, clerk, supplies, traveling expense .....	80.40
V. A. Wilson, salary .....	22.91
W. L. Davis, salary .....	22.91
R. W. Wing, salary .....	41.66
S. S. Powell, salary .....	22.91
R. H. Coon, salary .....	34.01
A. L. Davis, work in Syracuse .....	10.00
Trevah R. Sutton, salary .....	12.50
L. R. Conradi, work in Germany .....	41.66
G. Zijlstra, work in Holland .....	125.00
China payments for September as follows:	
H. E. Davis, salary and children .....	\$112.50
Principal Boys' School .....	33.34
Boys' School .....	16.66
Incidentals .....	25.00
Susie M. Burdick .....	30.00
Rosa W. Palmborg .....	41.66
Anna M. West .....	41.66
	<u>300.82</u>
Washington Trust Co. (payment on loan) .....	500.00
Overdraft September 1, 1936 .....	19.09
Cash on hand October 1, 1936 .....	46.33
	<u>\$2,019.52</u>



### THE CURRICULUM OF THEOLOGICAL EDUCATION FOR TODAY

BY REV. CARROLL L. HILL

(Address at Boulder (Colo.) Conference)

The one thing that led me to accept the invitation of the Education Society to appear here today happened five or six years ago in Rhode Island, at an auction sale of household goods. Being new in the locality and knowing something of the ways of auctions, it seemed a good time to estimate the general tone and quality of humanity that was to put up with me for three years. The auction was about as such auctions are. There was the usual array of furniture, rakes, shovels, and odds and ends. There was also an unusually large supply of books which had the appearance of being new and in good condition. The place must have been a Mecca for book agents. In the course of the sale the crowd moved to the books, and the auctioneer, who wanted to take advantage of every opportunity to make a sale and who had become aware that an aspiring young preacher was in the crowd, waxed eloquent over the situation. Here was a man who spent his time with books, who knew books, preached out of books, needed more of them, and specifically these. The young preacher did look at the books. He found them unused, dealing with almost every trivial theme imaginable, and not one of them printed within his own life-time. Furthermore, he made no bids.

However, he went home to ponder on the conception of his work that had been brought to light. Did people look at the minister as being much like the book beetle which spends its life among dry and dusty tomes, and makes a sound like the drawing of a cork? Against such a conception, and it is not unusual, let all our powers be mustered. To be sure, it is not without some warrant that we are regarded so, but by and large, the ministry as a profession must challenge that notion. Everywhere there is an increasing demand for an educated, able, aggressive ministry. The demand must be reckoned with. If we are of a notion that we have not far to go in meeting the demand, it is time to stop and consider some facts in relation to this problem. Its relation to the curriculum of theological education for today will, I hope, become evident as we proceed.

In a survey of the 224 theological seminaries of the United States (of which only 175 are large enough and strong enough to admit of study) some rather surprising and interesting things were noted. Briefly, here are some of them as reported by Lewis J. Sherrill in *Christian Education* of February, 1936. A large part of the recruits for the ministry come from homes of limited and meager background. (Not means but background.) A comparison of the intellectual ability of the theological students with other professional students is not to the advantage of those in theological training. Colleges which rank highest in education are not furnishing their proportionate number of ministerial candidates. With regard to the schools themselves, the standards of admission were found to be very low, or if high, then negligently administered. In some schools, professing to be purely graduate schools, men without college graduation made up from fifteen to thirty per cent of the enrollment. In the seminaries as a whole, it was estimated that not more than half of the students were college graduates. This is of some importance when one considers that nearly half of the ministers in active service are neither college nor seminary graduates, and only about one fourth of the ministers in service are graduates both of college and seminary.

In regard to curriculum the seminaries are found to be as varied as the leaves in a forest. Scarcely two are alike. When we allow all that is necessary for a healthy independence of thought, one can hardly regard such a situation as entirely wholesome. A curriculum may be a mosaic of the past, or built up by extensive addition in every direction. New needs in the churches ought to reflect new teaching in the seminaries, but in time the curriculum may resemble a patch-work quilt. Most of the seminaries have not been able to supervise the work of the students who are placed in charges; hence the individual, after all, is left to develop his own techniques and go his own way. In the matter of granting degrees, the confusion is unique.

Out of the picture as a whole, we are concerned particularly with the "Curriculum of Theological Education for Today." Whatever the situation is or has been, we will have to make our improvements from here on. One ground for such improvement is in the matter of curriculum. I speak of the curricu-

ulum in general without reference to any school in particular, and hence not our own seminary, although I have no doubt that Dean Bond and his colleagues are tremendously concerned with it, and are doing all in their power toward its constant improvement. And let it be said further that no one but myself can be held responsible for what I have to say.

A brief, good description of the teaching process is pointed out by Professor H. E. Luccock, who found it in the *British Weekly*. George Jackson paid tribute to Robertson Nicol in these words: "He flung down a bunch of keys for me, and has set me to open doors for myself on every side of me." The departments into which doors are opened are variously represented by the curriculum, although to speak of them as departments may tend to over-simplify the case. Life isn't lived in departments. In a fully equipped seminary one should be able to fit himself for service under most diverse circumstances. As regards the individual courses of study, we can do little more than suggest some of the main lines, for the details are left, after all, to separate institutions. However, in suggesting some of the main emphases, we may gain a better appreciation of the effort necessary in training young men for the ministry.

To keep our record as clear as possible, it should be said, somewhere, that upon entering the seminary one should have had a college education and should have taken what we might call pre-theological work.

Probably the most obvious thing about the minister is his direction of worship and his preaching. He does it regularly and before more people than any other one thing he does. The preaching and parish ministry loom so large that one is apt to forget that their roots reach back through all history and out through the whole universe. This man must have learned how to speak well, how to use his Bible in relation to his sermonizing, how to find the spiritual content of literature, how to appeal to people, how to counsel with them, how to avoid a large number of pitfalls, that the word may become flesh, full of grace and truth. He should know the art of worship and should be able to lead people unto God's throne. He should be prepared to talk sanely and frankly with those wishing his services in marriage, and to walk courageously and sympathetically with those from whom one has been called into the valley of the shadow

of death. His interest in world affairs must never flag, yet he must always find his way by an inner postern gate by which for a time he will be in the garden of Gethsemane. Before he is a preacher he must be a man who seeks truth and light.

The department of Homiletics and Pastoral Theology may believe this to be a large order, but it is a necessary order and so the department works heroically. Because the minister's everyday life leads so far in so many directions, he must be rooted in many fields of thought. One who is training for the ministry will need constant wise counsel and supervision, both as to preaching and parish ministry.

Considering the large place the Bible has played in the life of the Church, a complete and thorough study of it is imperative. A seminary with sufficient staff will undoubtedly provide opportunity for the study of both the Old and New Testament in the original language, though not all require it. It is possible to obtain excellent commentaries and concordances with adequate explanation and to secure the entire Bible in several different translations, which it is doubtful if most of us will be able to improve upon. They are the work of competent scholars whose wisdom in such matters is great. What we seek, of course, is to have our Bibles speak to us in the setting and in the words of the original. Therefore the minister must know its history, both the history of the Bible and the history in the Bible. He should know its literature, its people, their type of thought, and above all, the prophets and Jesus and his early followers. He should be able to look at life through their spectacles and report his findings persuasively. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, or instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

There was a time in the history of the Church when it had control of education and dictated what should be taught and who should teach it. But the Church was not up to its job, and it lost its standing in that field. Now, educational standards are fixed higher and higher by the public school, and the Church, despite itself, gauges its own teaching work by that of the school. It therefore becomes imperative that the minister know the history of education, educational methods, edu-

cational psychology, the materials of education, and all of these specifically with regard to religious education, in order that he be able to supervise the church's teaching work. He must have contact with the field of education from the home through the colleges. He ought to know something of drama, that his young people may have the opportunity of constructing life situations and working out the solutions. No theological seminary can neglect this field and justify itself. The fact that a half of the children in our land do not enjoy the privileges of the church school—either the Sabbath or Sunday school, the week-day school, or the vacation school—is ample justification for this statement.

One of the most maligned subjects is that of theology. How many times have you heard one say, "I don't know anything about theology, but I know God and Christ, the Redeemer." One might as well say, "I care nothing for landscapes, but I love the light across the lake, with the hills and woods for a background." Theology! One's thought or word about God. One studies Christian theology to find what Christ thought and taught about God. One studies practical theology to discover how he may bring that word to flower in people's lives by his daily coming and going. One attempts systematic theology in order to gear together the world of knowledge with the word about God, to let all the powers of mind, of logic, and wisdom help him in arriving at a true conception of God. One may have a very imperfect theology, but anyone who thinks very much about God must have a theology of some kind.

The name theological seminary was undoubtedly attached to the school for training ministers because of the early pre-occupation with theology as such. While the curriculum has been broadened considerably, theology still stands as a major study, and rightly so. "Rooted and grounded in Christ," or "Rooted and grounded in God," may be but words, but they ought to be a reality in life.

From the time of the New Testament Church till now, church organization, doctrine, polity, and orders have had a varied history. The early Church, the Medieval Church, and the Church of today have all made their contribution to the Church triumphant. The progress of Christian thought and worship is a matter of real importance to a minister, and the confusing mass of denominations and

groups throughout the world bears eloquent testimony to the need for adequate understanding of the nature and function of the Church. It is not without reason that one should be able to say that attendance at a Conference of the Faith and Order Movement or an Inter-seminary Conference is as good as a course in Church history. The Church is on trial today. I say it because I believe it and because I know that many others believe it. Christ is not on trial. Truth is not on trial. But the Church is. And the Church is made up of people. Whatever the next major move of the Church may be, it ought to grow out of a deep understanding of her history.

It would be impossible to consider the history of the Church apart from the growth of the missionary enterprise and the convictions that motivated it. Without any doubt the status of missions is changing. New lines of missionary endeavor are developing. More than the mere preaching of an evangelical gospel, the missionaries have recognized that in addition, they must teach, heal, and grant a sense of security. The curriculum of a theological seminary will grant a large place to the study of missions, and comparative religion. The gospel of Christ is a missionary gospel. Yet there remains in mission countries, as here, a sense of confusion because of the many sects and the drawing of denominational lines. "Re-thinking Missions"—a laymen's study after one hundred years—was met both by commendation and severe criticism. Not only missions, but many other things need rethinking, and the curriculum of the seminary can help greatly in this regard.

A department of study that is not found in some places, but is increasingly imperative, may be called social ethics, or applied Christianity, or by some other name. It is concerned with the application of the principles of Jesus in government, in politics, in social life, in business, or anywhere you please. It takes for granted that the way of life taught by Jesus is valid for all, and that it is possible and desirable that life be organized and lived on that basis. The large question, of course, is, "How implement our belief in the adequacy of the gospel?" The scope of the department is large. One must know what is rightfully meant by socialism, communism, fascism, capitalism, social work, labor unions, co-operatives, old age pensions, workmen's

compensation, and a large number of other movements that have swept over certain areas of life, with the respective merits and demerits of each. One should have a basis for estimating the value of each, and for comparison with the kingdom of God where men live as brothers. There are many cross currents in our lives and too often we are driven blindly.

Driving through southern Wisconsin this summer, one is compelled to note the large number of fields of grain, especially barley. The yield, because of the season, is not large, but farmers are saying, "They say we'll get a dollar a bushel." And every farmer who can spare it will sell some amount of barley. Of course, in southeastern Wisconsin is Milwaukee, with large brewing interests. Over the state there are hundreds of taverns. The income from these in taxes and license fees is enormous. The appalling number of cars parked at the doors of the taverns explains why. A group of young people who visited the Municipal Court in Janesville on a Monday morning in July, and saw the week-end collection of drunks marshalled before the judge, saw another side of the story. If one is informed, he knows that the brewers are putting forth every effort to make the schools dependent upon the liquor tax, with the inevitable result that there would be removed the requirement that the truth about alcohol be taught. Seeing this situation, what must one do who wants to sell a few hundred bushels of barley, but can't keep his son away from the tavern?

Or, go to a certain city where there are large industrial interests. There is a strong unit of the National Guard, which was recently reinforced by a tank corps. An employee of one of the industries belongs to the National Guard, and while in the training camp, he continues to draw forty per cent of his pay at the plant. Why? His explanation is this: because the plant, in case of labor trouble, wants to be able to call on the National Guard and the tank corps. What can one do if he wants better laboring conditions, but as a member of the National Guard is called on to suppress labor demonstrations?

One might multiply instances that show this: the Church attempts to minister to people millions of whom are, to some extent at least, and altogether in many cases, victims of the very industrial or political or social system on which they must inevitably depend. The min-

ister may preach love and forgiveness and the choir may sing it, but it will have a hollow ring so long as they can do nothing about the conditions that make that kind of life impossible. Social security and justice are also important to an abundant life. In relation to the curriculum of the theological seminary, while it must be set up in departments for the sake of efficiency, it will have to deal with life as a whole, wherever it is lived. The preacher today faces a world in revolt, to use a phrase of William Rothenburger. It is possible for the Church to worship complacently behind stained glass windows and remain unaware of the many cross currents of life before which people are buffeted about, helplessly, on the verge of any kind of revolt that will bring some kind of change. "The hot spot of the pulpit is no longer to be found in the field of theological controversy, but in the field of social practices as taught in the Sermon on the Mount." That the Church of our land may escape the fate of the Church in some other lands, the theological seminaries are, one by one, or faster, entering into the field of applied Christianity.

A great deal of what we have said here might have been said in a much better way, or perhaps need not have been said. However that may be, it is my conviction that only a comprehensive, aggressive approach to such situations as you and I will have to face or live in is adequate to our calling and station. Theological training today must walk that way.

#### IOWA QUARTERLY MEETING

The quarterly meeting of the Iowa Seventh Day Baptist churches will convene with the Garwin Church Sabbath forenoon and afternoon, November 7, 1936.

A big silver dollar and a little brown cent  
Rolling along together went.  
Rolling along on the smooth sidewalk,  
When the dollar remarked—for dollars do talk—  
"You poor little cent, you cheap little mite,  
I'm bigger than you and twice as bright.  
I am worth more than you a hundred fold,  
And written on me in letters bold,  
Is the motto drawn from a pious creed  
'In God We Trust,' which all may read."  
"Yes, I know," said the cent,  
"I'm a cheap little mite,  
And I know I'm not big, nor good, nor bright,  
And yet," said the cent with a meek little sigh,  
"You don't go to church as often as I."

—Author Unknown.



## WOMAN'S WORK

Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?

## REPORT OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 11, 1936, at the home of Mrs. O. B. Bond, Lost Creek, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. C. H. Siedhoff, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. O. B. Bond, and Mrs. Oris O. Stutler.

Mrs. Loofboro read First Timothy 4: 8-16. Prayers were offered by members.

The minutes of the September meeting were read.

The treasurer read the following report, which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer  
In account with the  
Woman's Executive Board

## Receipts

Balance, September 13, 1936 .....	\$92.86
H. R. Crandall, Denominational Budget ....	4.60
	<u>\$97.46</u>

## Disbursements

Fox Printing Co., Conference report ....	\$ 6.85
The Recorder Press, mission books .....	3.99
Expenses of associational correspondents:	
Eastern—Miss May Dixon, Shiloh, N. J.	5.00
Central—Mrs. Alva Davis, Verona, N. Y.	5.00
Western—Mrs. Edgar Van Horn, Alfred Station, N. Y. ....	5.00
Southeastern—Miss Conza Meathrell, Berea, W. Va. ....	5.00
Northwestern—Mrs. John Randolph, Milton Junction, Wis. ....	5.00
Southwestern—Mrs. William Davis, Fouke, Ark. ....	5.00
Pacific Coast—Mrs. Perley Hurley, Riverside, Calif. ....	5.00

Total .....	\$45.84
Balance .....	51.62
	<u>\$97.46</u>

Salem, W. Va.,  
October 11, 1936.

Mrs. Clarke H. Siedhoff, Mrs. Edward Davis, and Mrs. Kenneth Hulin were ap-

pointed to plan for the essay contest for the ensuing year.

Voted that Mrs. Okey W. Davis be the editor of the Woman's Page in the SABBATH RECORDER, to take up the duties the first of January.

The minutes were read and approved.

Adjourned to meet with Mrs. S. O. Bond the second Sunday in November.

MRS. E. F. LOOFBORO,  
President,  
MRS. ORIS O. STUTLER,  
Secretary.

## WORSHIP PROGRAM FOR NOVEMBER

Song—Majestic Sweetness Sits Enthroned.

Scripture reading, John 11: 1-36.

What a mistake it is to draw a line between religious love and the love we have for each other. All love is one and all love is sacred; but when we let it be separated from our devotion to God it loses its deeper meaning. Jesus loved people, yet never did his love for people seem to him to be in contrast to the love he had for God. He preached and practiced an attitude of universal love, centering in God, and reaching out to every man, woman, and child. So should we try to do—connecting our dearest human relationships always with our love of God.

Prayer—We thank thee, our Father, for the precious intimacies of life; for those dear to us, for our friends and companions. We thank thee, also, for the steadiness that comes from the knowledge that others care for us. Bless our relationships, we pray, and keep them beautiful by thy spirit. Strengthen our loyalties and enlarge our sympathies. Save us from jealousy and fill us with impulses that are generous; that we may so feel toward those whom we cherish on this earth that our love for thee and for them may be bound up together in one great and holy passion, through our Lord Jesus Christ. Amen.—*Selected from the Fellowship of Prayer.*

Song—Jesus Thy Name I Love.

## OUR ASSOCIATIONS

BY REV. S. S. POWELL

THE PLACE WHICH ASSOCIATIONS HOLD  
AMONG OUR SEVENTH DAY BAPTIST  
CHURCHES

(A paper read at the Southwestern Association  
this year at Hammond, La.)

"Neglect not the assembling of yourselves together, as the manner of some is." The Sabbath was not given to us for rest only, but pre-eminently for worship as well. "Ye shall keep my Sabbaths and reverence my sanctu-

ary." Not only are we to maintain the light shining from our example and influence generally, as we live—each one personally—our lives, but we are commanded to bring all of such lights together that the beautiful light of Christ may shine more brightly from our churches, "worshiping the Lord in the beauty of holiness." And not only is the Sabbath worship in our various churches to be maintained; but, as was the practice of the Hebrew people in ancient times when three times a year they assembled in Jerusalem at Passover, Pentecost, and Tabernacles, so do we have our like annual gatherings at Conference times.

All, however, of our people cannot assemble at such times; so, to diffuse abroad the benefits to be derived therefrom more generally, we have other gatherings, each one drawing from a more limited territory.

So far as the writer has been able to ascertain the first Baptist association was formed in Wales in the year 1651—285 years ago, and more than 1500 years after the death of John, the beloved disciple, and the last of the apostles. Inasmuch as associations are not mentioned in the New Testament, they have no authority to rule over the churches. Our churches are New Testament churches. Christ is our only Ruler and Guide in matters of faith and practice. By right of his divine authority, the Church is the highest, the last, and the only organization on earth to carry on his work of evangelization and Christian education.

Seventh Day Baptists are parallel with and permeated throughout with all of the elements which go to make up Baptist and apostolic succession. There never has been a break. Through the Novatians, the Donatists, the Paulicians, the Vaudois, or Albigenses, or Waldenses, through Wales and through Scotland, to the organization of the first Seventh Day Baptist churches in England, primitive Christianity lives in us.

Four hundred years after the conversion of the treasurer of Candace, queen of the Ethiopians, Abyssinia became a Sabbath-keeping, Christian country, and retains the Sabbath until this day. "Christians of St. Thomas" in India were converted to the same type of Christianity, and so had been Egypt. Socrates, one of the early Church historians after Eusebius, bears testimony to the wide prevalence of Sabbath keeping in the Church universal of his day.

But, returning to our subject, let us consider some of the advantages of our associational system:

1. "Blest be the tie that binds," with one mind and one mouth glorifying God (Romans 15: 6), unanimity in all things which we consider to be essential to perfect obedience, and liberty in all things non-essential. "United we stand, divided we fall." The articles of our faith have their proper place in maintaining this unity.

2. "Go ye into all the world and preach the gospel to every creature." The gospel is conveyed in all of its beauty and force in true Sabbath keeping. "There remaineth therefore a rest, a sabbatismos, to the people of God," Hebrews 4: 9, resting in the finished work of Christ, zealous also to tell it out in every form of missionary endeavor, the glad rest of heart to all others that they and we may all be blessed.

3. "Work for the night is coming." The association brings a quickening of interest in all Christian work. There is work for all, young and old. There is the young people's hour, the woman's missionary hour, the thrilling story of missions, the story of the printed page, of periodicals and books. It is an occasion for spiritually uplifting thoughts and for spiritual ingathering, work which the bright angels in heaven would gladly do; but it has been committed to men and women, as a part of our service to the Master.

4. That we may know each other better. That is true to perfection at both our General Conference and with the associations.

5. That we may improve on the imperfect work of the Protestant Reformation. Seventh Day Baptists and all Baptists are not Protestants, although we gladly have accepted the major part of the results of that reformation. "We speak wisdom," said Paul the great apostle to the Gentiles (1 Corinthians 2: 6-8), "among them that are perfect: yet not the wisdom of this world, nor of the princes of this world . . . ; for had they known it, they would not have crucified the Lord of glory."

So we may say: We have a treasure of rarest worth. It is our desire to communicate that treasure to others, "which none of the princes of this world knew," at the time of the Protestant Reformation; for had they known it they would not have crucified the Sabbath of creation and redemption.

## YOUNG PEOPLE'S WORK

## ALCOHOL AND THE NATION

(Prepared by Mary C. Burdick, Post No. 19, Allied Youth, Milton, Wis. Read at General Conference by Bernice Todd, Post No. 19, Allied Youth)

In discussing this topic, I want to use three phases of it: first, how alcohol affects the individual; second, through the individual how it affects society; and third, some suggestions as to government control.

In these days of scientific research it is much easier to learn the true effects of alcohol upon the human body. From a purely physiological point of view alcohol is a very important and interesting substance. In one way or another it may affect the function of every organ of the body. When taken by mouth, usually in the form of beverages, it is readily absorbed from the digestive tract and rapidly enters the blood stream. The organs of the body take up the alcohol from the blood and this alcohol continues to affect the various organs until it is completely oxidized or excreted. Alcohol disappears from the blood only because it is taken up by the various organs. The concentration of alcohol in the organs is usually somewhat less than that in the blood. The lower concentration of alcohol in the organs is due, in part, to the fact that alcohol is constantly being oxidized or burned by these organs. The amount of alcohol excreted is but a small portion of that ingested. The remainder is oxidized.

The chief action of alcohol on the central nervous system is that of a depressant. In all probability alcohol is taken, in the majority of cases, for its depressant effect, for with this comes escape from worries and anxieties, freedom from the restraint of social convention and of self-criticism. The individual becomes less keenly aware of his environment and his judgment becomes less acute. Thus freedom is obtained at the expense of the more efficient functioning of the higher faculties. It has been established that even the smallest doses of alcohol exert a depressant action on the central nervous system and also on the motor functions.

Alcohol influences various portions of the circulatory system. The effect on the heart depends on the size of the dose. Some maintain that alcohol in small doses is beneficial in causing a greater output of blood in a given period of time and a more vigorous heart-

beat, but all observers are agreed that large amounts of alcohol are injurious to the heart muscle. Among the first results of the drinking of alcoholic liquids is a feeling of warmth and a reddening of the face. This is due to an increased volume of blood in the skin, a result of the dilatation of the capillaries of the skin. Taking into consideration all the effects of moderate doses of alcohol, it has been concluded that alcohol interferes with the heart action and injures the heart muscle. The effect of small amounts of alcohol on respiration is negligible. Alcohol exerts certain local effects on the digestive tract. The sharp taste of alcoholic beverages causes flow of saliva and also of gastric juice. However, the effects of alcohol on the functions of the gastro-intestinal tract are unimportant, except when alcohol is consumed in more than moderate amounts.

Knowing the physiological effects upon the individual, it is easy to note the effects on society. By some it is considered ethical and particularly necessary to drink to drown sorrows or to relieve the monotony of their day's work. Even where it is agreed that to be under the influence of alcohol while on the job during the day is not permissible, the additional economic costs are really alarming. Even a very little drinking decreases the capacity for quickness and accuracy in both muscular and mental work. The stenographer who has had his drink the night before is unable to take dictation as accurately or as rapidly as usual, and the time needed to transpose and type the work has been increased. The workman who drinks is not as steady and sure in his actions as usual, and perhaps a little slip means the losing of an arm or a hand. This in turn brings doctors' bills, deprivations to other members of his family, and perhaps the throwing of the responsibility of his and his family's care upon the county or state or federal government. And so through the use of alcohol he has brought about misery not only to himself but also to many others.

It has been found that the children of the chronic or even the moderate user of alcohol have a slighter chance of living and are more susceptible to disease. The tragedy of young people's drinking, lies, quite a bit I think, in the loosening up of ideals and the breaking down of barriers, making possible illicit sexual intercourse often resulting in venereal

disease. The habit of lapsing from self-control may lead to a thorough demoralization.

Besides the expenditure of approximately two billions of dollars a year for intoxicating beverages, there must be included the cost in loss of efficiency of workers, the shortening of the lives of many, the doctors' bills, and the increased expenditures by the states for paupers, for insane, for prisons, courts, and police. And when we add to this the still greater number of incapables supported by their families and friends, one can begin to realize that the national drink bill is really very much greater than the mere amount spent for the liquor.

Total abstinence is required by railroad companies for all locomotive engineers and also for other employees. But almost every one in America now drives an automobile. Everyone knows and admits that driving a car requires a steady head and hand, especially where traffic is thick. Many thousands are killed and injured annually in accidents on the road. And what could be more costly than for a person who never touches intoxicating beverages to be made a cripple for the rest of his life because somebody else had to have his drink and was not responsible for his driving? That cost would be far greater than just the expenditures incurred by hospital and doctor bills. And the greatest tragedy of all is that the person responsible quite often escapes with no injury to himself.

Several forms of city, state, or federal control of liquors have been tried. In some cities there is local option; that is, the people decide whether intoxicating beverages of any form are to be sold. I consider that as a good start; but to be really effective nowadays when automobiles are so plentiful, it would be necessary for every town, village, and city to vote dry in order to make it very effective. Next in line would be county control. This would probably be a little more effective if properly enforced. State control has been tried for a good many years, but there are so many complications such as commerce between states that it hasn't proved entirely successful. At present there are eight of the forty-eight states that have statutory prohibition. These are: Alabama, Georgia, North Dakota, North Carolina, Kansas, Mississippi, Oklahoma, and Tennessee. While these states are considered as "dry" states, most of them allow beer and light wines containing a small

per cent of alcoholic content. Twenty-four states have "licensed" the sale of alcoholic beverages. Fifteen states have "state monopoly"; that is, the state controls all sales of liquors. One state has no laws of any kind for the control of sales. All reports are that a chaotic condition exists and will exist until the legislature passes a control law. Just one glance at this condition ought to be enough to show that while state control may be a step in the advance for curbing the sale of alcoholic beverages, it is far from a success as it now stands. The final step upward would be federal control.

I am of a generation too young to remember the old saloon days, but I shall always be glad that in my childhood days I saw very few drunkards and I shall always be sorry that in all probability my children will have to see them. In my study of the liquor situation I have found that it will have to be admitted that prohibition was not as great a success as had been hoped for, but conditions were so much better than previous that it was almost a miracle. The fact that so many of our public officials are open to bribes and graft and that the educational program started by the "drys" was dropped when success seemed to be coming, seems to me to be the big reason why repeal of the Eighteenth Amendment could be brought about. A few of the reasons why "repeal" has not been successful, especially in the eyes of those who really want control of some kind, can perhaps be summed up by mentioning a few of the things the advocates for "repeal" were to accomplish and show how they have failed.

The Repealists actually thought repeal would lessen drinking. Figures for 1934 show that there have been some four hundred million gallons consumed by the country. There was much talk among the "wets" to the effect that public opinion supported the bootlegger in his heroic fight against harsh laws and the "repeal" would remove this support. But it appears that the bootlegger is able to thrive even better. It was believed that the taxes and revenue received would help state and national budgets. Tax bills in congresses and legislatures, however, would seem to indicate that the attempts to drink ourselves rich have not been a great success. We were not to have saloons, but the present day taverns might just as well be called sa-



loons. Since repeal there has been a provable increase in arrests for drunken driving, which runs from five to five hundred per cent, and there were a thousand more deaths from traffic accidents in the first year of repeal. That is a brief summary of how things appear to be at the present time. What's to be done about it? I, personally, believe that some form of federal control is necessary in order to have uniform laws governing all states and peoples—perhaps not just the old form of prohibition, because that had too many weak points, but a plan based on the same principle. There should also be an extensive educational program for all ages.

The youth of the nation are working together in an educational program. We were too young to vote against repeal, and we are the ones to suffer, but we are preparing ourselves for the fight in the future. A nationwide movement of youth, including thousands of young people between the ages of fourteen and thirty, are studying the problem before us and trying to educate ourselves and others concerning the dangers and effects of the use of alcoholic beverages. We have for the encouragement of our "elders" our platform calling for voluntary total abstinence of members, and our program, "We stand for the liberation through education of the individual and society from the handicaps of alcoholic beverages." Youth marches on toward a high goal. Wish us luck.

**Bibliography:**

*Problems of Conduct*, Drake; *Alcohol and Man*, Emerson; *Christian Herald*; And, I hope, a little originality.

**THE NEW HOME OF THE AMERICAN BIBLE SOCIETY**

After occupying the old red brick Bible House on Astor Place, New York City, for eighty-three years, the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The building, purchased in 1935, has been altered to provide for the society's activities in supplying Scriptures throughout the world. The society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the eastern agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature,

extent, and importance of the society's work. Among these are a large illuminated world map showing the location of all the society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. On the walls murals depicting the history of the translation of the Bible will soon be placed, while a strip of appropriate Scripture quotations encircles the walls of the entire first floor.

This interesting and informative exhibit material will attract not only church groups but many people to the new building, and it is hoped that visitors from out of town, who are interested in the Bible and its circulation, will call at the new Bible House. The building will be formally dedicated with a series of appropriate gatherings in November.

For the eighty-three years of occupancy the output of Scriptures from the old red brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

From the beginning, a certain amount of the space in the Bible House had been designed for renting to others. Horace Greeley had his private office in the building from 1863 to 1872. A United States post office and a United States revenue office are both listed among the tenants. Many religious, missionary, and charitable organizations have been housed within its walls. Among them are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Church Missionary Society, the Board of Missions of the Methodist Episcopal Church, and the Reformed Episcopal Church. Interdenomina-

tional bodies are also in this list, including the Woman's Christian Temperance Union, the Young Men's Christian Association, and the American Sunday-School Missionary Union. The *Christian Herald* had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for over a decade the American Bible Revision Committee under the direction of Dr. Philip Schaff did its monumental work in the building.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Modern Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

—American Bible Society.

**DENOMINATIONAL BUDGET**

**Statement of Treasurer, September, 1936**

Receipts		
	September	Total
Adams Center	\$ 75.00	\$ 75.00
Albion		45.00
Alfred, First	70.50	192.65
Alfred, Second		43.89
Brookfield, First	13.57	54.57
Carlton		10.00
Denver	\$ 10.00	
Sabbath school	9.50	
	\$ 19.50	55.50
De Ruyter	25.00	91.95
Edinburg	3.50	13.00
Farina	75.00	75.00
Fouke		10.72
Genesee, First	37.21	58.91
Hartsville, special	25.00	50.00
Hebron, First		5.68
Hopkinton, First, C. E. society, special	\$ 3.00	
Intermediate C. E. society, special	1.00	
	\$ 4.00	47.50
Hopkinton, Second	2.90	11.18
Independence	13.00	23.00
Jackson Center		18.75
Little Prairie	3.00	3.00
Los Angeles		5.00

Marlboro		23.50
Milton	86.45	279.75
Milton Junction	31.54	46.54
New York City	73.00	95.00
Pawcatuck	\$ 350.00	
C. E. society, special	3.00	
	\$ 353.00	759.00
Plainfield	165.05	243.70
Riverside	\$ 19.00	
Special	11.00	
	\$ 30.00	90.00
Roanoke		5.00
Rockville	12.70	19.90
Salem	9.30	34.30
Salemville		8.28
Waterford	\$ 27.00	
Sabbath school, special	.84	
	\$ 27.84	29.50
Individuals		31.00
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special	.16	.50
Woman's Board		34.00
Shiloh-Marlboro Vacation Bible School		8.00
		\$2,835.17
September receipts on budget	\$1,037.22	
Special	119.00	
Total for September		\$1,156.22

**Disbursements**

Missionary Society	\$ 512.60
Special	44.00
	\$ 556.60
Tract Society	\$ 137.80
Special	75.00
	212.80
Sabbath School Board	77.20
Young People's Board	15.40
Woman's Board	4.60
Ministerial Relief	27.80
Education Society	66.10
Historical Society	7.70
General Conference	150.80
	\$1,119.00

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
October 1, 1936.

What the sun is to the flower, Jesus Christ is to my soul.  
—Tennyson.

**CHILDREN'S PAGE****OUR LETTER EXCHANGE**

DEAR MRS. GREENE:

I like to read the children's letters in the SABBATH RECORDER.

I was twelve years old the twenty-ninth of August.

I go to the Alfred Sabbath school and church. My Sabbath school teacher's name is Miss Irma Burdick. Next week our class will be promoted to the next grade.

I live on a farm about two miles from Alfred.

I have three kittens. They were born in my doll carriage. Their names are Whiskers, Spitfire, and Fluffy. They can catch rats and mice.

I go to Five Corners school. We have ten pupils. My teacher's name is Miss Agnes Fisher.

I would like to see you sometime.

Your friend,

Alfred, N. Y.,

DORIS BURDICK.

DEAR DORIS:

I would like to see you, too. We surely ought to really know each other since our homes are not very far apart. You do not say who your parents are. Perhaps I know them and so should know you. I know that I was very much pleased to receive your letter.

I have known your Sabbath school teacher ever since she was a very little girl; and as probably you know, Miss Fisher's home is in Andover, so of course I know her well.

Your kittens surely had a unique birthplace. Was your doll there, too? As I think you know, our kitty, Skeezics, first opened his eyes in a barrel in a large barn at the farm home of a playmate of our daughter Eleanor, and was brought to us in a paper bag when he was but a tiny kitten. He is now about nine years old. He has been a very busy cat the past two days, hunting mice in the cellar and around my kitchen cabinet, for the colder weather has sent them scurrying for warmer quarters. He has caught three fat mice in less than two days. Well, he is welcome to them; I have not chosen them as pets. He has quite a sore jaw just now, which plainly shows the marks of some animal's teeth, either those of a rat, dog, or

some other cat. However, neither his appetite nor his disposition seems to be at all affected.

I hope you will write again soon and tell me more about yourself and your family.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Mother always reads me the letters in the RECORDER and I have always begged to write one. Of course, I can't really write yet, even if I did start to school this fall, but I am big enough to tell mother what I want to say.

I had a wonderful time this summer going to Conference with mother and daddy and Mr. and Mrs. Everett Harris. We rode a long way and then we came to Nortonville, Kan., where mother lived when she was a little girl. Everyone there says I look like my Aunt Ruth used to look when she was a little girl.

I had a good time during Conference because we stayed at the parsonage and I could play with all the little Coons and Osborns. The day after Conference we went way up in the mountains till daddy said we were 12,183 feet high, and he called it the Continental Divide. I have gone to five Conferences and am only five years old, and next year Conference is going to be here at Shiloh.

I have twenty first cousins. I don't get to see them though because thirteen of them live at Verona, five at Adams Center, and one in Massachusetts. Nathalie Davis lives here, so I play with her sometimes. I have two little brothers and I love them dearly.

Mother says this letter is too long now.

Your friend,

LUCILLE RUTH MALTBY.

Shiloh, N. J.,

DEAR LUCILLE:

Tell mother that your letter was not one bit too long and that I enjoyed every word of it. It was nice of her to write it for you, and I am happy that you wanted to write. I remember you very well for I have seen you nearly every year about Conference time; the last time you stopped here at the parsonage for a few minutes with the rest of your nice little family. Do you remember? I think it is lovely that you have two dear little brothers. I didn't have but one when I was a little girl, but I did have a big sister.

**THE RELATION OF KAGAWA, CHRISTIANITY, AND THE CO-OPERATIVES**

Because of his Christlike compassion for the multitudes and his personal way of life, Toyohiko Kagawa has been called the world's greatest living Christian. After years of firsthand experience in the slums and after careful study of the causes and effects of poverty, Kagawa came to the conclusion that he was fighting a losing battle in trying to change the lives of individuals without removing the causes of poverty, slum conditions, low wages, and the war system which make it difficult or impossible for men and nations to live like children of God. He therefore launched out as a Christian social reformer as well as a flaming evangelist of personal religion. As economic means to accomplish Christian results in human society, he emphasizes consumers' co-operation. The co-operative movement he calls "the love principle of Christianity in economic action."

Anyone making an impartial study of the co-operative movement cannot fail to be profoundly impressed that it offers a major economic technique designed to bring about the greatest good for the greatest number. It makes a special appeal to religious and social idealists as a non-violent method of constructive social change, conceived in the essential spirit of American democracy. It looks toward the abolition of poverty and unemployment; its goal is a balanced economy of plenty for all, with restoration to the masses of our people of basic human rights and opportunities which the later developments of our present economic system have so largely denied to them, notably an equal opportunity for individual initiative and group initiative and a share in the democratic ownership of industry with its attendant responsibilities and rewards.

Democracy is the only moral form of government, whether political or industrial. The co-operative movement offers for the first time a widely applicable and wholly practical technique for democracy in economic relations. Through consumers' co-operation we can build a co-operative economic democracy. Its principle of open membership will give us economic brotherhood. Its principle of "one person, one vote" will give us economic democracy. Its principle of "minimum interest on shares" will give us security instead of speculation.

You must indeed have had a wonderful time going to Conference and at Conference. Pastor Greene and I would like to have gone, too, but it was a little too far away from home for us to go this year, though we are already beginning to make our plans to attend Conference at Shiloh next summer. Then I hope to see you and give you several good big hugs, if you are willing. It has been more than thirty years since I attended Conference in Shiloh before. That's a long time, isn't it?

I should think you had almost more than your share of first cousins; I felt quite rich with only twelve of them. It's nice to have so many, but it would be better still if you could see them often, wouldn't it?

Your true friend,

MIZPAH S. GREENE.

**JUNIOR CHRISTIAN ENDEAVOR**

Some of our juniors were fortunate enough to attend the Junior meetings on Sabbath and Sunday at the Conference held in Boulder, Colo.

We are indebted to Miss Marcia Rood of North Loup, Neb., who took charge of the Junior sessions. In a letter to me she says: "On Sabbath afternoon there were twenty-six at the Junior meeting. Mrs. W. J. Hemphill of North Loup, Neb., led the devotionals; Miss Lois Wells of Nortonville, Kan., led the singing; and Mrs. Rose Stanton of Denver told a Bible story."

Miss Rood asked the children to tell about some of the things they did in their home Junior society. After the meeting on Sunday the group played games which helped them to get acquainted with each other.

We hope it will be possible for Miss Ada Keith to help us again this year with her interesting suggestions for Junior activities.

Why not adopt a motto this year? How do you like this one? JOY.

Jesus first

Others next

Yourself last

Let us strive to make our Junior societies better sunshine societies than last year.

(MRS.) PHEBE H. POLAN.

(Word has just come that Miss Keith will assist in the Junior work. Her address is Anna Louise Inn, Cincinnati, Ohio.)



The payment of only a stated rate of interest to invested capital automatically eliminates the possibility of getting something for nothing by stock speculation, and also of losing your money by the same unhealthy process. The principle of "distributing the surplus savings as dividends on the basis of patronage" will help toward giving us just distribution of wealth. These are the cornerstones of a co-operative society.

In addition to its enormous growth in other countries, the co-operative movement has already assumed significant proportions among farmers in the United States and is now spreading to cities and industrial communities. Between 1929 and 1935 the membership has increased forty per cent; there are now 6,600 consumers' co-operatives with a membership of 1,800,000 and doing a total annual business of \$365,000,000 or a million dollars a day. These co-operatives include 500 co-operative stores, 19 wholesales, 3,000 credit unions, 1,600 farmers' purchasing groups, and 1,500 co-operatives rendering miscellaneous services. The services which American co-operatives are giving include the purchasing of oil and gas, farm machinery, feed, seed, fertilizer, groceries, coal, paint, lumber; life, fire, automobile insurance; clothing, auto tires, restaurants, credit unions; housing, bakeries, rural electrification, milk distribution, co-operative hospital, mail order house, etc. All of this is in addition to some 7,000 producers' co-operatives or marketing co-operatives through which farmers are selling their farm products co-operatively.

One is deeply impressed also with the universal insistence upon quality in the products made or purchased by co-operatives. This stands out in sharp and refreshing contrast to the ballyhoo and misrepresentation of many commercial products which have been so widely exposed in recent years. The manager of a co-operative feed mill told me that he had to train his own junior executives. "Those who come to us from commercial firms," he said, "simply cannot understand why we don't make our products cheaper and worse."

It is significant that in countries where the co-operative movement is most extensive and successful, as illustrated in Great Britain, Denmark, Finland, Belgium, and Sweden, it has had the sympathy and support of a farmer, labor, socialist, or social-democrat

party, and has been supplemented by other measures of socialization or public ownership through the influence of such parties and the trade union movement.

The best product of co-operation is co-operators, it has been said, and there is impressive evidence that this is true. Not only in America, but in the forty other countries where the co-operative exists, it has been generally true that the able leaders and executives of co-operatives have been deeply actuated by a motive of service, and content with modest salaries which are only a fraction of the salaries paid by our great profit-making corporations to their executives with comparable skills and responsibilities.

The Social Ideals of the Churches, adopted in revised form by official representatives of the twenty-six Protestant denominations in the Federal Council of Churches in 1932, declares in one of its seventeen articles, that "The churches should stand for: the encouragement of co-operatives among farmers and other groups."

To Doctor Kagawa, who has been making a tour of this country and interpreting to many thousands the whole gospel of Christ, much of the enormously increased interest in co-operation among American church people and the general public may be attributed.

Throughout the country church people are gathering in prayer-study-action groups to investigate the facts about the co-operative movement. Carl Hutchinson's "Seeking a New World Through Co-operatives" (twenty-five cents, Methodist Book Concern) is being widely used by church groups for whom it was especially written. The Co-operative League, 167 West 12th Street, New York City, and the Federal Council of Churches are responding to increasing demands for literature and information. Speakers on consumers' co-operation are being invited to address young people's societies, adult Bible classes, and churches. Sightseeing trips to nearby active co-operatives are being conducted. Church people are joining with other citizens in their community to form consumers' clubs and, finally, many co-operative stores and services are coming into being. A "Primer for Consumers" by Dr. Benson Y. Landis of the Federal Council of Churches (ten cents, Association Press, 347 Madison Avenue, New York City) is the best initial introduction to

## OUR PULPIT BUILDING FOR THE FUTURE

BY REV. ARY T. BOTTOMS

(Sermon given at the Southeastern Association,  
Lost Creek, W. Va., July, 1936)

Text—Deuteronomy 11: 19-20.

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates."

If we are to successfully build for the future there is at least one thing that we must do, and that is to acquaint all the people of our communities with God as our heavenly Father, elder Brother, and the Holy Spirit as our guide and comfort.

We as ministers have been guilty of stressing subject matter rather than putting emphasis on our hearers, especially the boys and girls. In the rural church school which I recently attended, one of our instructors told us that if we have members of our congregations ranging from six to sixty years, we should fit our messages to the six year old person rather than the sixty year old one.

Another thing we must heed today in our efforts to acquaint all with Christ, and that is the great change that has taken place in all lines of endeavor. During the World War someone asked Henry Ford what was coming after. He replied, "One thing is certain, and that is changes." He was right. We see great changes in almost everything—in transportation, communication, manufacturing, and many other lines. Are we as a church keeping up with this progress?

Lloyd George said after the World War, "Quit harking back to the good old days before the war, and get a new day." All business is taking his advice. The Lord's business is the biggest business in the world. Are we facing the facts as they are today?

Dean Davis of the North Texas Agricultural College says, "The principles which Christ laid down in the Sermon on the Mount are sound; they are eternal and will endure forever. The gospel must continue to be preached, but the method of proclaiming the Word and saving human souls must be changed to meet the new conditions and requirements of this new day."

the subject and is being widely used for those to whom co-operation is a new idea and who "want to know what it's all about." Two of the most interesting and stimulating books which have appeared for some years are "Sweden: The Middle Way" by Marquis W. Childs and "Consumer Co-operation in America" by Bertram B. Fowler, an account of co-operatives in the United States, just off the press (\$2.00, Vanguard Press).—James Myers, *Industrial Secretary, Federal Council of Churches of Christ in America.*

### A MONEY MESSAGE

FROM THE COMMITTEE TO PROMOTE THE  
RAISING OF THE DENOMINATIONAL BUDGET

"Money" is a medium of exchange. Seventh Day Baptists exchange money for Christian service rendered by such as missionaries, pastors, and special religious workers. The Denominational Budget is a fair means of distributing the burden of this exchange. "Money" is power because it stands for life given in labor to obtain it. In a very real sense those who give are closely related to those who work in these special fields.

The Committee to Promote the Financial Program of the Denomination held its first meeting for this Conference year, at Alfred, Sunday, October 11, with all members present. The task assigned this committee was discussed and some plans were made for the future work of the committee. The budget will be raised by all Seventh Day Baptists, but your committee will do all it can to encourage, and help pastors and churches. Messages designed to give helpful suggestions and encouragement will be sent out each month. Special help will be given at any time if you will only write to any member of the committee.

When we enter the "Upper Room," let us join our hearts to pray for the willingness and courage to bring to the altar of consecration that which is needed to carry on a denominational program worthy of our ability as a people. Will you pray that your committee may be led by the Spirit of God.

HARLEY SUTTON,

*Chairman of the Committee.*

"Sin is a nonconductor to the divine current that energizes the spiritual life."

Dr. Malcolm R. Dana, director of "Rural Church Work," says, "The Church is not measuring up to its opportunity in meeting the present tragic need. Thirty-six million children in the United States today are without religious training. In one of the coke districts in western Pennsylvania there are one hundred four villages and towns with seventy thousand human beings none of which have any religious privileges.

In one state recently visited by the speaker, thirty-eight per cent of the rural churches are closed—no children in church or Sabbath school in any of these communities. Many of them are seeking to sell or otherwise dispose of the church property.

Let us turn the search light on West Virginia. One of our largest insurance companies in a recent survey of our state found that only 33.6 per cent of the people over twelve years of age are church members, and one of the larger denominations found that only one church member in ten are real, true Christians, taking all denominations in consideration.

The speaker, wishing to know about our home county, mailed a letter to each of the ninety-six schools in Ritchie County on February 24, 1936. Replies were received from about sixty per cent of the schools. Of these, five schools did not have a single pupil who was receiving any religious training whatever. According to the reports, there are in the county only forty-three per cent of the boys and girls receiving religious instruction of any kind—many of these only once each month or in summer months when weather is good. There are in this county about twenty-five hundred boys and girls of school age who have no religious instruction whatever. It is no wonder that there is such gross ignorance among our youth in religious matters.

Our Sabbath schools and churches as conducted at present do not reach these untaught masses. The question naturally arises: How can we reach them? I believe that they can be reached through a system of Daily Vacation Bible Schools and week day church schools. The trouble with our Vacation Bible Schools is that we hold them only once each year and in many instances reach only those of our own group, while in the week day church school we reach ninety per cent of the children enrolled in the day school because of the fact that the children are always eager

to be released from school duties to go to a nearby church for religious instruction for one hour each week throughout the school year. At present this kind of work is being successfully done in 383 communities in forty states of the Union. In these communities there are enrolled 227,210 pupils who are getting religious instruction of the highest type.

Several years ago the center of our educational curriculum was religion. Today religion is left out entirely. One of our great thinkers says that the next great move will be "Back to God." If we as a people are to build for the future we must add something to our present system of religious training to acquaint those with Christ who do not attend any of our present training agencies.

The week day church school and the Daily Vacation Bible School are two great forces which can be added, where not now used, to our present system of religious education. It is just as important that we teach religion to our boys and girls today as it was back with the Children of Israel when the words of the text were directed to them.

A great speaker recently said, "Do something about it." Are we going to do something about it, or as the above speaker said, "just float along and become flabbier and flabbier"?

In addition to improving our present agencies for religious training we should add the ones that will most effectively reach the unchurched of our community, that they may know the good news.

### DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

Trevah R. Sutton, who since last March has been pastor under temporary arrangement of the Seventh Day Baptist Church at Garwin, Iowa, has accepted a call to become pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J. This church in the suburban district of New York City was the second Seventh Day Baptist church organized in America, dating back to 1705. Mr. Sutton will leave Garwin sometime before the first of the year.

—From Milton (Wis.) News.

NEWPORT, R. I.

An open service of the Seventh Day Baptists was held today in the Seventh Day

SALEM, W. VA.

The Salem Church has just ended an Eight Day Preaching Mission. The week was very full. Rev. William L. Burdick was here and preached eleven sermons. On both the included Friday nights there was baptism. Our regular communion service was held on Sabbath, October 3. Sunday, October 4, was the annual home coming of the church. This marked the beginning of another church year with us.

On Sabbath, October 10, was held a recognition service for all officers, with especial reference to those newly elected.

Pastor Shaw sat among the other officers of the church, having been elected for the sixteenth year.

Rev. Walter E. Hancock presided. Secretary Burdick spoke to the chosen leaders, and Pastor E. J. Woofter of the Salem Baptist Church spoke especially to the church.

The eight days ended with a candle-light consecration service arranged by the young people, in which an unusually large number took part. Among the young light-bearers were four from New York, four from Florida, four from New Jersey, four from Kansas, two from Arkansas, two from California, one from Colorado, one from Wisconsin, one from Alabama.

In this circle were representatives of sixteen different Seventh Day Baptist churches.

Pray for us. CORRESPONDENT.

Dr. S. O. Bond, president of Salem College, was elected president of the Salem Kiwanis club at this week's luncheon meeting held Wednesday at noon in the basement of the Baptist church.—Salem Herald.

VERONA, N. Y.

Our church night program and supper were held in the church parlors October 3, at eight o'clock. The theme of the evening was "The Church." Four excellent papers were given on: "The Church a Place to Worship," "The Church a Place for Worship," "The Church a Home for Christians," "The Church a Workshop for the World." Allen Lennon was toastmaster.

The Religious Life Committee met at the parsonage October 8, when plans were perfected for the Preaching Mission in the churches of the Central Association.

Baptist church, which is a part of the Newport Historical Society building. This is an annual occasion and the old communion service, which is deposited in the building, was used.

Corliss Fitz Randolph of Maplewood, N. J., president of the Seventh Day Baptist Historical Society, made arrangements for the service and attended with his wife. He introduced the preacher, Rev. Herbert C. Van Horn of Plainfield, president of the Seventh Day Baptist General Conference. Prayer was offered by Dr. William L. Burdick, corresponding secretary of the Missionary Society, and the Scriptures were read by Mr. Van Horn.

The preacher, of the family of John Clarke, said that he felt it an honor to preach from the high pulpit and congratulated Rhode Island on its tercentenary celebration. The communion service was conducted by Doctor Burdick and Mr. Van Horn.

In the congregation were Albert B. Crandall and Mrs. H. Howard Barker. Her great-great grandmother, Polly Alger, was wife of John Maxon, a pastor of the old Seventh Day Baptist Church.

—From Newport News.

SHILOH, N. J.

The Ladies' Benevolent Society held their Annual Labor Day dinner and supper this year as usual; \$300.19 was cleared; \$108 of this was sent to the Denominational Budget.

We had a big Rally Day again this year on October 3. Outstanding laymen and laywomen who are connected with our church gave fine inspirational messages. A consecration service for the officers, and another for the eight babies of the year, were held. An original playlet by the pastor's wife took in thirty young people and children, and brought the message that Christ is found in all parts of the Bible; 183 people were present at this service.

A church social was held at the parsonage soon after Conference. Talks were given by a number of the ten delegates who attended Conference from Shiloh.

Plans are shaping up already for Conference here next year. Next Sunday evening the heads of the local committees will be chosen at a church meeting held for that purpose. CORRESPONDENT.



The annual harvest supper sponsored by the Doers and Worth While Sabbath school classes was held October 7. The net proceeds were \$118. The Ladies' Society also cleared \$18 from the sale of aprons, fancy articles, and a fish pond.

There was no service in our church October 17, as the congregation attended the fall meeting of the Central Association in Leonardsville.

Special meetings will be held in our church from November 7 to 14. Rev. H. C. Van Horn is expected to be here to assist Pastor Davis part of the time. The pastor has asked that each member of the church give himself to prayer daily for the success of the meetings.

CORRESPONDENT.

NORTONVILLE, KAN.

Our church is co-operating with the other churches of the town in a Preaching Mission, November 15 to 22. Plans are to secure the city hall, and the four ministers take turns bringing the messages. Pastor Lester G. Osborn will have charge of the music.

The Christian endeavorers will entertain the district convention here in our church November 6 to 8. Ours is the oldest society in the district, being organized April 23, 1887, continuing the "Mission Band" which began March 31, 1882.

An "appreciation" reception was held for Pastor and Mrs. Osborn on the anniversary of their four years of service here. Coffee and wafers were served after a good program.

CORRESPONDENT.

WELTON, IOWA

Welton church has its hopes revived. On September 23, Pastor Ary T. Bottoms and his family arrived from Berea, W. Va. Marion and Rock Island Church people were invited to a union service with us and to enjoy a meal together served in the church basement the first Sabbath. But it was a rainy day, Pastor Bottoms had to return to West Virginia to harvest his crops and close his work there, while the children entered school here. To have a pastor's family in the parsonage again is a real treat to us all, and a source of happiness not only to us, but to Rock Island and Marion. He will serve both these churches as pastor also.

All are praying that the coming of this family may prove a great blessing to us all.

Yesterday (October 7) the Ladies' Benevolent Society met for reorganization, and we hope to waken up along other lines. We feel that the hand of the Lord has been leading us in securing a pastor, and we wish the prayers of all our people.

CORRESPONDING SECRETARY  
BENEVOLENT SOCIETY.

GARWIN, IA.

The happiest experience of this summer was the receiving of two young girls into our membership. . . . Both of them made a profession of faith and Sabbath morning, August 1, were baptized in the Iowa River, near Montour. The same day the Lord's Supper was commemorated.

Several church socials have been held—all but one in the church basement. The Bible school picnic was held in August in Tama Park.

Last May it was the turn of our church to furnish the speaker for the high school baccalaureate sermon at the Christian church. For this occasion the services of Rev. Erlo E. Sutton of Milton, Wis., were secured. While he was with us a community service was held Friday night, and an all-day session Sabbath with the Marion group as our guests. Dinner was served in the basement at noon.

The pastor attended the Boulder Conference. . . . Six members represented our church at the yearly meeting held at Marion, August 8. The next session (the meeting has been changed from yearly to quarterly) will be held at Garwin, November 7. The same week-end, though separate from it, we are trying to arrange a three-night series of meetings as a part of the "Preaching Mission." The pastor is now bringing a series of sermons along this line, and we hope to make these three meetings the climax.

—Taken from a Pastoral Letter.

MILTON JUNCTION, WIS.

The church night program on September 13 was given by the church choir, furnishing a musical program after a fine supper.

Sabbath morning, October 3, four young people presented their requests for baptism and church membership. The pastor administered baptism at the church the same afternoon.

The Rock County W. C. T. U. Annual Convention met at our church September 15.

Mrs. Malcolm Harper of Janesville was in the chair. Representatives from different parts of the country were present in spite of rain.

Friends of Deacon and Mrs. West will mourn with them the loss of their oldest son, Dr. Allen Brown West, who died September 18 in an automobile accident in Connecticut.

—From a Pastoral Letter.

The friends of Miss Anna West and her mother, Mrs. Nettie West, will be interested in knowing that they on their way to the United States from Shanghai, China. They embarked on the North German Lloyd S. S. *Sharnhorst*, September 23, and are coming by the way of Europe. They expect to reach New York, November 6 on the S. S. *New York*. They will spend some months in the United States before their return to the Seventh Day Baptist mission in Shanghai.

—Milton News.

DAYTONA BEACH, FLA.

This summer is the first year that the Daytona Beach Seventh Day Baptist Church has had a minister with them and enjoyed preaching services each Sabbath. For this we are deeply indebted to Rev. T. J. Van Horn. We are very grateful to both Rev. and Mrs. Van Horn for their helpful and generous contribution to the services here. You would have been fascinated if you could have seen the young people of Mrs. Van Horn's class enthusiastically completing a project as they did Sabbath day after the close of the regular church and Sabbath school services.

This is also the first summer that the people here have maintained prayer meeting every Friday evening. Miss Earline Main has been a committee of one to secure leaders. The children and adults each take their turn and they have had a wide variety of interesting services.

In 1934, Mrs. George Main composed a welcome song to the pastor, which has been sung by the children on the pastor's return now for three years. With a band of twenty-five or thirty children singing it sincerely and enthusiastically, you may know it is an inspiration to the pastor. It came as a complete surprise the first year, and now I look forward to it as one of the ties which strengthen the bond of comradeship and co-operation between the children and pastor.

Sunday, October 11, it was my privilege to

visit a company of Sabbath keepers who are settling at Cisco. The men folks have been building their homes while the women folks remained with Mrs. George Main in Daytona Beach. October 10, was the first Sabbath the women and children spent in their own homes in Cisco. Hence this company of twelve, like Abraham, immediately established an altar for worship. Among them is a licensed minister, Mr. Leo Parrish, from Gentry, Ark. They organized a new Seventh Day Baptist Sabbath school, with Mr. Russell Maxson as superintendent and Mrs. Leo Parrish secretary. Their address is Pomona, Fla.

We all wish to extend a cordial invitation to Seventh Day Baptists to come to Florida and find your winter home with us here at Daytona Beach. At least visit us and the people at Cisco and have a share in increasing the influence of these groups. However, if you prefer to make your home in other sections of Florida I would be pleased to have your name and address. If I can be of service to any one interested in coming to Florida, write me at 147 First Avenue, Daytona Beach, Fla., or phone 1437-J. We have Seventh Day Baptists scattered through many sections of the state. Even if you plan to be here only through the winter your presence in some of these other communities may be just the encouragement which is needed to build up other Seventh Day Baptist Sabbath schools, which may grow into permanent churches.

Faithfully yours,

ELIZABETH F. RANDOLPH.

YONAH MOUNTAIN, GA.  
(CLEVELAND)

A Seventh Day Baptist Sabbath school has been organized here, since July 1, 1936, and is being conducted by Lt. Col. J. B. Conyers who has purchased an old estate and is preparing it for the purpose of a boys' camp. Mr. Conyers has fixed up a commodious, well-constructed building for auditorium and class purposes, and has a Sabbath school of fifteen members. He is a member of the Piscataway Seventh Day Baptist Church, New Market, N. J. He is zealous in promoting Sabbath truth, and already one family of five, consisting of father and mother and three fine children have accepted the Sabbath. Another family attends, though not openly, yet, committed to acceptance of this truth.

Mr. Conyers is hoping Brother Witter from Adams Center, N. Y., may be able to visit the group on his way to Daytona Beach, early in November and preach on the Sabbath question. He writes: "I am so anxious to get the Sabbath truth rooted in the South; for once it does get so rooted, I believe it will spread like a prairie fire. For one thing may be said of the southern people . . . they are more inclined to take religion seriously than the other sections of the country as a whole. The reason I say this is because it is largely agricultural and has not been bothered with infiltrations of immigrants of pagan and Catholic faith, as have other sections of our nation." EDITOR.

### HOW GOD SEEKS MAN

The very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As he walked through the garden in the cool of the day, he might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art thou?" But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan for him a way of escape from the misery of his sin. And he found him.—D. L. Moody.

"But none of the ransomed even knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord  
passed through,  
Ere he found his sheep that was lost."

### NO HAPPY BACKSLIDERS

Come now, backslider, tell me, are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those husks that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfied him afterwards. Do you think the Prodigal Son was satisfied in that foreign country? If a man has been born again, and has received the heavenly nature, this world can never satisfy the cravings of his nature. Oh, back-

slider, I pity you! But I want to tell you that the Lord Jesus pities you a good deal more than anyone else can. He knows how bitter your life is; he knows how dark your life is; he wants you to come home. Oh, backslider, come home today! I have a loving message from your father.—D. L. Moody.

"Ring the bells of heaven! there is joy today,  
For a soul returning from the wild;  
See! the Father meets him out upon the way,  
Welcoming his weary, wandering child."

### RELIGIOUS EDUCATION MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held in the parlor of the Milton church on Sunday evening, September 20, 1936. President J. F. Randolph called the meeting to order at eight o'clock. The following trustees were present: Edwin Shaw, Mrs. Edwin Morse, Mrs. L. A. Babcock, L. A. Babcock, R. E. Greene, Rev. C. L. Hill, L. C. Shaw, D. N. Inglis, A. L. Burdick, Rev. J. F. Randolph, and R. W. Burdick.

Prayer was offered by R. E. Greene.

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

C. L. Hill reported verbally for the Field Committee that the director of religious education is carrying out the field trip through the West and South as reported at the previous meeting.

The Publications Committee and the Finance Committee reported that no meetings had been held.

The report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert E. Greene, Treasurer,  
In account with the  
Sabbath School Board  
Cr.

No balance on hand July 1, 1936.	
Interest, Lincoln—42nd Bond	\$ 6.25
Harold R. Crandall, Denominational Budget	51.78
Dr. A. S. Maxson, gift for educational work	100.00
Harold R. Crandall, Denominational Budget	61.76
Total receipts	\$219.79

<i>Dr.</i>	
J. F. Randolph, advance on expense to Commission	\$ 25.00
E. E. Sutton, salary	30.00
E. E. Sutton, salary	45.00
J. F. Randolph, balance of expense to Commission	10.00
J. F. Randolph, paid Otto Mayer, speaker on Sabbath School Board program of Conference	5.00
Total expenses	\$115.00
Balance on hand in special fund for educational work September 20, 1936	\$100.00
Balance on hand in general fund	4.79
	<u>\$219.79</u>

The Sabbath School Board has the following invested funds:  
Cheeseboro Building Bond \$500.00  
Lincoln Building Corporation 500.00

Respectfully submitted,

Robert E. Greene,  
Treasurer.

The treasurer reported a gift from Dr. A. S. Maxson of \$100 to be used for educational work. It was the consensus of all that this should be used for Vacation Religious Day School work. It was voted that the secretary write a suitable note of thanks to Doctor Maxson for his generous gift.

It was voted that the quarterly report of the treasurer show the condition of invested funds.

Following the recommendation of the Commission, it was voted that we try the procedure used in reporting church statistics in reporting the statistics of the Sabbath schools in the *Year Book*.

It was voted to accept the suggestion of the Commission that the Sabbath School Board provide material for use in the primary and intermediate classes of the Sabbath schools, in study of the work of the agency for which each special quarterly offering is planned, and that the matter be referred to the Committee on Publications with the suggestions given in the discussion.

It was voted that the president appoint the standing committees for the coming year. The following were appointed:

Field Committee: J. N. Daland, *chairman*, L. C. Shaw, L. A. Babcock, Mrs. L. A. Babcock.

Publications Committee: C. L. Hill, *chairman*, Edwin Shaw, D. N. Inglis, G. H. Crandall.

Finance Committee: A. L. Burdick, *chairman*, Mrs. Edwin Morse, R. E. Greene.  
Auditing Committee: J. W. Crofoot, *chairman*, R. W. Burdick.

The secretary presented bills from Mrs. Tacy Kerr, for printing and stitching of annual report, \$5.50, and from Milton College, for hectograph paper for annual report, \$1. It was voted that these bills be allowed.

The minutes were read and approved as corrected.

Adjournment,

RUSSELL W. BURDICK,  
Secretary.

### MARRIAGES

ARMSTRONG-IRISH.—In the Rockville Seventh Day Baptist church, Rockville, R. I., September 26, 1936, Mr. Clinton Lakey Armstrong and Miss Lucie Adelle Irish, both of Rockville. Because of the illness of the pastor, Rev. Willard D. Burdick, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, performed the ceremony.

FREET-WHANNEL.—At Galena, Ill., September 1, 1936, by the pastor of the Lutheran Church, Wayne Freet, son of B. A. Freet, of Garwin, Iowa, and Miss Beulah Whannel, daughter of Mr. and Mrs. Will Whannel, of Traer, Iowa.

MCWHORTER-LIPPINCOTT.—Mr. Henry McWhorter and Mrs. Alva Lippincott were united in marriage at Jackson Center, Ohio, by the groom's pastor, Rev. Verney A. Wilson, August 12, 1936.

WATERBURY-COON.—At the home of the bride's parents, Mr. and Mrs. Lyman A. Coon, De Ruyter, N. Y., September 8, 1936, Mr. Charles W. Waterbury and Miss Doris Eugenia Coon were married by Rev. Neal D. Mills, pastor of the bride. The new home will be in California.

### OBITUARY

AVERY.—Dorothy Avery, daughter of DeWitt and Evelyn Greene Avery of 1905 Midland Ave., Syracuse, N. Y., was born June 19, 1932, and died in St. Joseph's Hospital in that city, July 10, 1936.

Her life was short, measured in years, but the extent of influence upon the lives of others was far-reaching. Her sweet smile radiated happiness and peace and endeared her to all with whom she came in contact.

Besides her parents she leaves her brother, David; her grandparents, Mr. and Mrs. DeChois Greene of Adams Center, N. Y., and a host of other relatives.



Farewell services were conducted by Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, and burial was in Union Cemetery. o. w. b.

**GREENE.**—Wilbur Maxson Greene was born in Allegany County, New York State, June 20, 1845, and died at the home of John S. Davis, North Loup, Neb., September 12, 1936.

He was the youngest son of Joseph C. and Martha Johnson Greene and with his family moved to Minnesota in early boyhood. In 1878, with his wife and others he emigrated to Valley County, Neb.

He enlisted in early manhood in the Civil War and served about one year, being mustered out at the close of war. For some time he has been the last of the Civil War veterans in this locality. In 1905, he married Angie B. Stubblefield, who died in 1923. He has been a member of the Seventh Day Baptist Church since early manhood. He is survived by four nieces and two nephews. M. L. D.

**JOHNSON.**—Emma J. Maxson, daughter of George I. and Jane E. Tucker Maxson, was born in Voluntown, Conn., August 12, 1878, and died at her home in Ashaway, R. I., September 25, 1936.

She was married to John W. Johnson on February 5, 1896, who survives her as also do a son, George O. Johnson; two daughters, Mrs. Howard C. Kenyon and Mrs. Albert Arnold; and three grandchildren, all of Ashaway.

She has been a member of the First Hopkinton Seventh Day Baptist Church since April 28, 1894.

Farewell services were conducted by Rev. B. W. Hatfield, of Westerly. The Grange burial service was followed at the grave with Rev. E. T. Harris acting as chaplain. Interment was in the First Hopkinton Cemetery. E. T. H.

**KENYON.**—Mary E. Langworthy Kenyon, daughter of Amos and Eunice Lewis Langworthy, was born in the old Langworthy homestead in Tomaquag, Hopkinton, R. I., on December 4, 1847, and died at the same place September 2, 1936.

She was married to William Kenyon October 22, 1870, who celebrated with her their sixty-fifth wedding anniversary last year.

She was one of the oldest members of the Second Hopkinton Seventh Day Baptist Church, having joined by baptism in May, 1866.

Surviving her are her husband; two sons, Blyden and Amos; a daughter, Mrs. Betsy Dewberry; three grandchildren, and three great-grandchildren.

Funeral services were held at the home in Tomaquag conducted by Rev. E. T. Harris, with interment in First Hopkinton Cemetery. E. T. H.

**WEST.**—Dr. Allen Brown West, oldest son of Deacon Allen B. and Hattie Brown West of Milton Junction, was born at Reedsburg, Wis., June 19, 1886, and died in an automobile accident, September 18, 1936, at Stafford Springs, Conn.

He is survived by his parents; his wife, Marion Peabody West; a son, Arthur; and a daughter, Agnes Elizabeth; a brother, Robert; and sisters

Miriam and Virginia. Another brother, Carroll, was killed in battle in France.

Farewell services were held at Stafford Springs, Conn., in charge of Rev. Arthur Peabody of Newburyport, Mass. After cremation, interment was made at Milton Junction, Wis. Dr. Edwin Shaw, Dean J. N. Daland, and President J. W. Crofoot of Milton, and Rev. J. F. Randolph of Milton Junction took part in the final services. J. F. R.

**WHITE.**—Fred H. White, son of O. H. and Sophia Coman Wilcox, was born near West Edmeston, April 5, 1873, and died at Earlville, July 26, 1936.

Because of the death of his parents he was adopted into the home of the late Reuben and Maria White. In 1893, he was married to Mary Hicks of Livingstone, Mont. He lived on a farm near West Edmeston, later moving to Leonardsville, and then to Earlville.

He was a member and deacon of the West Edmeston Seventh Day Baptist Church, and also served some years as Sabbath school superintendent. He leaves, besides his wife, the following children: Ernest, a teacher in White Plains, N. Y.; a daughter, Arnela, and a son, Clifton, both of Earlville. There are three grandchildren.

Funeral services were held at the home in Earlville, and at Leonardsville, by the pastor, Rev. Paul S. Burdick. P. S. B.

**WILSON.**—Laura A. Banks Wilson was born near Attalla, Ala., June 17, 1855, and departed this life at the home of her son, Edward L. Wilson of Attalla, June 15, 1936.

She was the wife of the late Deacon J. C. Wilson who preceded her in death five years ago. She was one of the constituent members of the Attalla (Ala.) Seventh Day Baptist Church, to which church she remained a member until the time of her death.

Funeral services were conducted by Rev. J. M. Flood, and interment made in the Shiloah Cemetery near Attalla. V. A. W.

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# The Sabbath Recorder

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## THOUGHT FOR ARMISTICE DAY THEY SAID HE WAS "IMPRACTICAL"

He preached a gospel which men called too idealistic.  
He said, "Love your enemies."  
Practical men have scoffed at his teaching. They have said:  
"In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way."  
Practical men made and ran the World War.  
Do you know how much the World War cost?  
Its total cost to all participants was equivalent to \$20,000 for every hour since Jesus of Nazareth was born.  
The next war will be far more costly. It will probably result in the wreck of civilization.  
Practical men have had their way for many generations. It would be worth while to try his way.  
It couldn't be more expensive.

—From the Federal Council.

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