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THE SABBATH RECORDER,
Plainfield, N. J.

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

Name
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Yours very truly,

Name
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The president in concluding his message urges that while we find many of our ma-
tors have supported us, we still have not access to God's storehouse of true riches. Or-
ganization and money, important as they are, are not the most significant things. Our
greatest gifts will be the form of prayers and willing, personal Christian living and service.

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

Dean Bond Hough. A few days ago repre-
sentatives of several groups of Plainfield peo-
ple met at an honorary dinner given to Dr.
Ahva J. C. Bond and his wife. Too much
was not said on the occasion in honor of this
minister who is soon leaving a long and im-
portant pastorate with a church in a strategic
position for the deanship of the Department
of Theology at Alfred University. Also a week
of grave importance and responsibility. This
manner of introducing this article comes of the
speech, in which speakers at the dinner
 seemed to hold for the new task to which
Doctor Bond has been called.

Only the superficial would conceive of the
work of training ministers as of no very great
importance. We are already living in the days
when Dr. Lynn Harold Hough, dean of Drew Sem-
inary, pour out his heart to a class of young
ministers, he had borne in him the vital
worth and opportunity of the Christian
ministry. As our young men shall catch the
vision from Bond and Van Horn and Greene
in days to come, we shall all rise in the cir-
cumstances and trends which placed them in
the seminary.

Long strides have been taken in the train-
ing of leaders among us during past three
quarters of a century. Training of ministers
was not considered highly important a hun-
dred years ago. Everything is different today.

The president's heart, doublets, was
cheered by finding many valuable and effec-
tive plans and programs being carried out by
different pastors and churches.

The Scheath Recorder

A SEVENTH DAY BAPTIST BI-WEEKLY
Published by the
American Sabbath Tract Society, Plainfield, N. J.
Vol. 118, No. 12 • Whole No. 4,660

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Entered as second-class matter at Plainfield,

Terms of Subscription
Per Year .................................. $3.00
Six Months ................................ $1.50

Papers to foreign countries will be charged $5.00 additional, on account
of postage.

Contributions, whether on business or
for publication, should be addressed to the Sabhath
Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration.

All subscriptions will be discontinued one
year after the date to which payment is made unless
expressly renewed.

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

The "findings" incorporated in the letter
deal with Finances, Religious Life and Evan-
gelism. The Sabbath, The Sabbath Record-
er, Young People, Church Programs. Many
lines of work already operating were com-
mended and encouraged. Some suggestions
made were already being carried forth.

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

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

Personal visitation, springing spontaneous-
ly from interest in people and Christian work,
should be encouraged.

Spiritual, practical church programs should be
encouraged. Among objectives of evangelism are: "To awaken dormant life; to educate in regard to the
value of our program and the great need
designed to it, to instill more active
appreciation of our opportunities in this sea-
son of adjustment; to win men to Christ and
to promote Sabbath truth." Evangelism
should be spiritual and adjusted to meet the
need of the day; "high pressure methods"
should be avoided.

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

That a great loss is being suffered in the re-
duced size and biweekly issues of the Re-
corder was recognized. The loyalty of sub-
scribers, including young persons, old and
sick, was appreciated and honored. The remedy
for our trouble was seen in an enlarged sub-
scription list.

The president's heart, doublets, was
cheered by finding many valuable and effec-
tive plans and programs being carried out by
different pastors and churches.
of the future will depend upon what one discovers in that experience. It is a great and a noble work for a human being to go where he does not know what the future has in store for him; to find a place in which to serve. For a trained mind and heart and unselfish desire to work for the good of the world or of Christ's Church must somewhere exist and somehow be found.

Commencement is a thrilling word. It thrills the one graduating, and it thrills the hearers. There are some who struggle and practiced self-denials that Mary or John or Adam in that graduating class might honorably and successfully come to this day.

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

A SPIRITUAL CLINIC

REV. LOYAL F. HURLEY

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

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

The problems were gratifying than one might expect. And when the problems were tabulated they were found to run as follows in the order of frequency: Prayer, Its Meaning and Technique; the Sense of Futility, Personal Inadequacy, Inferiority, Insecurity; Lack of Purpose; Fear and Anxiety; Jealousy; the Sense of Suffering and Grief; The Problem of Science and Religion; Unemployment; the Problem of Recreation; Christianity and the great modern problems of Social Ethics; Inner Church Strife; Use of Leisure Time; Unforgiveness; the Critical Spirit; War Movements; Inadequate Ideas of Religion; Child Training; and faith in the Family; Suspicion; Anger; etc., all of which would be too long to list.

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

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

First we had a hymn or two; then the presentation of a book, then a period of questions and answers, and discussions; then special music, pictures, and devotions. The days of the meeting closed with the devotional element. Later that night when the questions or the questions proved to be more helpful and strengthening than to close with mere human opinion or questions. The pastor quoted freely from his readings also from the poets, who are some of the greatest students of the human soul, and the gospel is the perfect psychology of the Lord of Life. Solos and duets and quartets added much to the power of the meetings. The chorister spent much of his time preparing for this part of the services, and many others gave freely of their time and ability to make the meetings a success. Most of all, the Lord blessed us with his presence, and many of us faced life anew in the sense of his nearness, and power, and grace.
ACTIVE IN CHURCH

In his young manhood he was baptized and united with the Baptist Church at New Woodstock. Upon locating in Westerly, he and Mrs. Stanton united with the Pawcatuck Street Church, and were active workers as long as health and strength would allow. Since their failing health has prevented participation in the activities of their church, they have lagged.

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

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

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

H. R. C.

SOUTHEASTERN ASSOCIATION

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

THE SABBATH RECORDER

MISSIONS

A NOBLE UTTERANCE

In missions, as well as in church work, much harm to the cause of our Redeemer is wrought by a divagation of thoughts far-reaching the results. Excesses for this are often given, and sometimes in sincerity; but these excuses are weak and divisive conduct is destructive. It is harmful to those who accept these attacks, and always the cause of Christ in general. Many churches and souls have been destroyed in this way.

The spirit and conduct which should prevail are beautifully set forth in a letter sent to the General Conference by the First Seventh Day Baptist Church of Hopkinton, in 1854 (the General Conference then assembled in its third session). A part of the letter is as follows:

We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly and do nothing to wound the weak and feeble lambs of Christ, who cannot endure such; and be not offended with those who cannot see as far and walk as fast as you; for better is it for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with haste and anger. Let the lambs in the wilderness. Therefore, dear brother brethren, having the inheritance of the weak, and, establish nothing new, although it might have a true and good end. We all generally agreed thereon, that peace and harmony may be established among ourselves, and we better prepared to spread the truth abroad.

A SELF-DENIAL CRUSADE

There are many ways of promoting Christ's kingdom, and to strive to do so is an end desirable. Perhaps none is more appealing than one recently adopted by one of our larger churches. It is described in a communication which came to hand a day or two past and reads as follows:

DEAR SECRETARY BUBBICK:

This is rather late to thank you for the material on the subject of the Self-Denial Crusade which was used in connection with Missionary Sabbath, April 27. I appreciated it very much.

The North Louisiana church has entered upon a Self-Denial Crusade in order that, giving to the Demanders of the Decent, they may be able to 'May God continuously bless you and give you strength for your highly important task.'

Yours very truly,

HUNLEY S. WAREN

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

Is it possible to delete missions from the program of the Christian Church as something irrelevant or secondary? No, not without deleting the central meaning of the Christian faith itself. Suppose we delete missions from the New Testament. We would take out the Sermon on the Mount; the prayer in Gethsemane; the so-called Lord's Prayer; the Great Commission; such parables as the Prodigal Son, the Good Samaritan, and others. We would take out the Epistles. Why? Because the record of the missionary enterprise is the record of the Christian Church. We would have to remove the Epistles because they are letters of missionaries to the churches back home. If we remove this prominent section of the New Testament we would have to remove the Epistles and would have left not only a warped, but an untrue picture of the Good Samaritan: a young man, who acknowledges the power of his faith, and challenges the faith and fidelity of all right thinking people. The Christianization of the world and the Christianization of America are interdependent; one cannot be complete without the other. Let us consider the task of making America Christian with fresh hope and courage.—Dr. Charles E. Schaeffer.

RECORDERS WANTED

Clean copies of the Sabbath Recorder are wanted for house to house distribution. Send postpaid to Frank Jeffer, 1026 Franklin St., Racine, Wis.

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

City to a medical school, then with his young wife went into practice in Appleton, Wis., where our Doctor Post was born, November 8, 1859.

Two more boys came to this family: Charles, four years younger than George; and Clarke, seven years younger than George. Doctor Post was a mere child, the father died, and the widow reared the boys. A young child who founded her home here, where the three sons grew to manhood.

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

Two sons and five daughters came to this home: Doctor George W. Post, the 3rd, and Charles Ezra Post, of Chicago; Josephine, Mrs. L. H. North, now deceased; Margaret, Mrs. W. T. Bliss, of Wauwatosa; Miriam, Mrs. Wilber F. Stewart, of Columbus, Ohio; Miss Ann Post of Green Bay; and Elizabeth Goodrich Post, of Chicago.

He was a graduate of Milton College. One of the sons, four of the daughters, and one grand-daughter are college graduates, and four others are graduate students, and for many years the doctor has been an able director of the Chicago College of Physicians and Surgeons, and has been a member of the Medical Department of the University of Illinois, known as the College of Physicians and Surgeons, giving lectures to classes as Professor of Internal Medicine, and for years a member of the American Medical Association, attending its meetings and keeping in touch with the most progressive elements of his calling.

About twenty years ago he built a residence here in Milton, but continued his practice in Chicago, until about fifteen years ago, when he retired from his work in Chicago and became minister of the church at Milton, Wisconsin, being elected president of the board of directors, where his intense activity always won the confidence of all the faithful members of the Church. His name is known to all the members of the Methodist Episcopal Church, the doctor acting as the efficient chairman of the Board of Trustees, giving the church a solid and permanent financial edifice, where we are gathered in his honor and memory.

Doctor Post was married and brought up and attended the Seventh Day Adventist Church. His mother was Mary Elizabeth Cranefield, daughter of Clarke Cranefield, one of the pioneers of the town of Milton. Clarke Cranefield took into his family as a sort of apprenticing, a young man by the name of George Washington Post, and as so often happens in such cases, George and Mary Elizabeth, the daughters of the Cranefields, George being an attending school at Alfred, went to New York...
years than any other person in the history of that religious denomination. But however much I might say, there would be far more unsaid. How poorly I could ever say for this occasion. And on the other hand, however little I said, I may say for him, he would be fully satisfied; such was his nature.

In a little book called the "Daily Altar," are words which I think are characteristic of Doctor Post, written on the subject of our strength and gentleness and calmness of soul. We know how nature of this sort inspire us and rob our pettiness and shame us in any unfaithfulness. We should have no less an ideal than to make our own personality a shelter and a strength to our fellows." Such was the personality of Doctor Post, a shelter to his friends, of gentleness and calmness of his soul, not only to the thousands of his professional patients, not only in the church and denomination of which he was a member, not only to his intimate friends and kindred, but to the community in which he resided.

He was a reverent student of the Scriptures. We are fortunate to have the minutes to be published which will, it is hoped, be able to publish the book with this conviction of the final authority of Jesus, one finds strong support for the Sabbath, as against the Sunday, and as an enduring element of the Old Testament religion, which was taken up into the vital and final religion of the Son of God.

Like many other writers on this subject, Doctor Cotton fails to appreciate the fundamental religious character of the Sabbath as taught by the prophets. He fails to differentiate, in his treatment of the subject, between the burdensome rabbinical restrictions practiced by the Pharisees in observing the Sabbath, and the wholesome and helpful concept of the Sabbath as a SAN. The Sabbath as an event of daily life, as the life of the day, and as an enduring element of the Old Testament religion, which was taken up into the vital and final religion of the Son of God.

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

We opened the meeting with the song, "Tell Me the Story of Jesus." Bible reading—Matthew 10: 1-7 (showing how Jesus chose his closest friends)—Elizabeth Van Horn.

"Soliloquies of Galilee" — Eugene Van Horn.

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

Matthew 12: 50 (which also tells of Jesus’ friends)—Rev. David E. Bond.

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

For the educational part of our service, some of the old class of friends of Jesus of whom they told us some interesting stories and facts: Mary and Martha—Doris and Martha Langworthy.

John the Baptist—Donald Pierce.

The four closest friends of Jesus—Robert E. Babcock and Andrew—Edward Palmer, James—Lillian Pierce, John—Jean Lewis.

Open discussion on the subject—How We, Today May Show Our Friendship for Jesus. The service ended with the Lord’s Prayer, which Jesus taught his friends to say. Miss Doris Langworthy.

A YOUNG PEOPLE’S SERVICE, ALFRED STATION, N. Y.

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TWO BOOK REVIEWS

BY REV. AHVA J. C. BOND

"FROM SABBATH TO SUNDAY"—The publication of any sort of book on the Sabbath is an event worth noting. When one comes from the press bearing the stamp of the evident scholarship that marks the volume by Paul Cotton, Ph. D., with the capture of this article as its title, it demands more than passing consideration. While the book was published in 1914, and only recently was it found opportunity to read it. I have done so with a great deal of pleasure and interest.

The author is a Presbyterian minister, who lives in Bethel, Me. In a personal correspondence with a mutual acquaintance who lives in that city, I learned something about the author from whom I had sought the opportunity to read his book. He seems to hold somewhat radical views concerning present day social problems, is a liberal theologian, and is tremendously concerned over the principles of Jesus as manifested in the life of our modern world. Some of these facts at least are revealed in his book, and the one who reads this volume with an open mind and an understanding heart will find it stimulating and peculiarly rewarding.

Perhaps the greatest weakness of Doctor Cotton’s thesis is the too-sharp distinction which he draws between the Christianity of Jesus, and the Christianity of Paul. One may follow with profit the history of the gradual displacement of the Sabbath by the Sunday as so many words were not without accepting at all the premise on which the author builds his theory that the change came not by the process of religious evolution. Instead of accepting the conception of the author with respect to the legitimacy of this later development, by which the Christian Church was made to approach it from the standpoint of the supremacy of Jesus in all matters of Christian life and practice. Reading the book with this conviction of the final authority of Jesus, one finds strong support for the Sabbath, as against the Sunday, and as an enduring element of the Old Testament religion, which was taken up into the vital and final religion of the Son of God.
THE SABBATH RECORDER

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

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

"CONVictions"

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

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

In harmony with this request a statement was made by the Methodist Conference at the Adams Center, N.Y., in 1932, by the Seventh Day Baptist delegate to Lausanne. That report was made available to the Seventh Day Baptist at Lausanne secured a place in the index to "Convictions" for the Sabbath.

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

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

TITHING

BY JOHN AND THORA BLAKE

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

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

We ourselves have been tithers for twenty some years, and can say frankly that it is our delight and not a burden. God has made us very thankful for our tithes.

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

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

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

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

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

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

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

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

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

We have a kitten and her name is Fluffy.

I like to go to church and Sabbath school.

We go to the Verona church.

Your friend,

Marilyn Ruth Sholtz.

Sherrill, N.Y.

May 17, 1935.

DEAR MARILYN:

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

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

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

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

Sincerely your friend,

Mepha s. Greene.

DEAR MRS. GREENE:

I was asked to write an essay for some time soon, on "What I think of the Sabbath Recorder as a Child." When our Sabbath school superintendent called for it I did not have it written. So I thought about what I thought, but I guess it wasn't much different from what I have written down. I thought...
perhaps you might like it to put in the Children's Page. It is the first essay I ever wrote, so you'll understand why I am twelve years old now and in the eighth grade. We just have examinations left for this week. It seems too early to have school out, but I guess it's just about June, though.

Your friend,

LORNA PAYNE.

Dodge Center, Minn.,
May 26, 1935.

WHAT I THINK OF THE RECORDER, AS A CHILD

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

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

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

LORNA A. PAYNE.

DEAR LORNA:

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

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

WHAT TO DRINK

BY BARBARA W. PALMER

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

And after that they might drink tea, For it's a good and healthy habit. If all folks would agree with me— They'd live a great deal longer.

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

Does your school close this week? The schools here do close June 26. Soon that will come all too soon, for time flies. I am busy planning my daughter's wardrobe for high school graduation. She was eighteen in March, but it seems only yesterday that she was just your age.

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

Your sincere friend,

MIZPASH S. GREENE.

DENOMINATIONAL BUDGET

Statement of Treasurer, May 19, 1935

Receipts

May Total

Adams Center $35.00 $343.35
Allion 25.00 110.00
Special 14.00
Ladies' Aid society 100.00 .
$223.80 1,002.28

Alfred, Second 196.41

Andover 7.50

Battle Creek . 1.70

Special . 7.00

$14.30 131.50

Berlin 5.30

Boulder 2.50

Special . 1.70

$4.20 50.05

Brookfield, First 106.17

Brookfield, Second 10.75

Special . 3.50

$14.25 115.40

Carlon 7.69

Chicago 110.49

Daytona Beach Church Aid 10.00 86.00

Denver . 10.00

$18.80 76.75

De Rueter 30.00 241.00

Dodge Center 5.25 51.65

Edinburgh 100.00

Elexand 1.00

Farrar 5.00

Fonke 25.00 25.00

Friendship 10.00

Geneseo, First 24.26 349.22

Gentry 5.00

Hammond 10.00 15.00

Hartville 50.00

Hebron, First 25.22 60.00

Special . 7.50

$57.22 109.28

Hebron, Second 3.75

Mr. and Mrs. Walter B. Hemphill 100.00

Hopedale, First 103.75 108.75

Hopkinson, First, C. E. society, special $3.00

Interstate C. E. society, special 1.00

Hopkinson, Second 3.20

Special . 2.20

$5.40 367.50

Indepedence 11.50

Ivyton 10.00

Jackson Center 5.00 20.00

Little Prairie .

Los Angeles $100.00

Special . 5.00

$105.00 187.00

Los Angeles, Christ's $199.00

Lose Creek 31.64

Mariboro 136.70

Milton 177.92 1,029.25

Milton, First 219.61

New Auburn 8.00 15.00

New York City .

Special . 1.10

$60.40 572.49

North Lous .

Nortonville $250.00 15.00

Pawcatuck .

Payne, C. E. society, special 3.00

Special . 1.00

$253.00 2,799.00

Piscataway 55.00 205.40

Plainfield 58.00

Special . 2.00

Women's society, special . 50.00

$150.80 1,288.00

Richburg 66.00

Ritchieville .

Riverside 70.00

Special . 100.00

$250.00 698.59

Rotok .

Rockville $1.20

Special . 1.55

$5.75 84.90

Salem 41.10 890.01

Salemville, special 10.45

Shiloh 102.53 567.27

Total . 279

'Hammond 1.00

Hartville 170.00

Washington 13.00

Waterford .

Special . 27.00

Sabbath school, special .

$50.28 182.61

West Edmeston .

West Edmeston 22.00 65.00

White Cloud $60.05

Special . 50.79

$110.84 207.32

Individuals:

L. S. K. $10.00

Rita L. Crouch 10.00

Mrs. Sarah D. West, special . 5.00

$20.00 184.00

Ivyton 44.30

Central Association 21.36

Western Association 18.30

Southwestern Association 25.00

Pacific Coast Association, special .

Nile and Richburg C. E. societies . 5.00

Conference collection .

Young People's Board in Holland 10.00

Junior C. E. societies .

Yearly Meeting of New Jersey, New York, First and Berlins 7.00

Yearly Meeting of New Jersey, New York, First and Berlins . 5.95

July 9th Baptist Church .

Endeavor Union of New England 17.84

Yearly Meeting of Southern Wisconsin and Chicago .

$15,592.98

$279.16

$368.00

$1,288.25

$205.56

$6.55

211.21

161.46

38.70

92.70

58.14

$138.24

50.00

192.24

16.30

251.82

2,223.74

HAROLD R. CRANDALL,
Treasurer.
THE CUMBERLAND SEVENTH DAY BAPTIST CHURCH: 
BY EMILY P. NEWTON

(A brief sketch of the Cumberland Church.

A section of the text from the writer is the only constituent member living.)

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

He studied it quietly himself, comparing the arguments for the seventh day with the Bee. It was several weeks later when others of us began to keep the Sabbath—seven in all.

Of course there were some who made light remarks about us, but they did not know the joy and peace we were having because the Lord had made known to us his holy Sabbath.

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

After seven years the other daughter decided that the Scriptures nowhere teach the keeping of the first day, but all the Scripture proof is for the seventh day; and she too was satisfied and withdrew. The church membership had increased to twenty. The other son (of George Newton) was a conscientious Christian and was kind and liberal, but he did not see the Sabbath. We were sorry, but there were no sharp words. He was so kind to everyone, he was much beloved. He gave part of the lumber for the church building. Newton suggested the name "Cumberland." His son, Rev. Reuben Newton, was pastor until September, 1892, when Rev. J. H. Biggs took over. This church had Social and Sabbath meetings and was a leader in the church at that time. It was an outgrowth of David N. Newton's work at the Union Mission in the West. He was a leader in the church from the first, and his work has never been forgotten.

The Cumberland Church was organized in 1887 and how we keep the Sabbath. He ordained my brother and I to keep holy the Lord's Day. He, too, had been impressed with the arguments until his younger brother mentioned some of them to him. Laying aside the traditions of men, he taught his children about the Sabbath. It was several weeks later when he began to keep the Sabbath and he was the first to begin and was ever afterward faithful and careful in its observance. He had been in the Baptist ministry more than thirty-five years.

The celebration of the Sabbath be deferred from that day of the ordinance was about three hundred years since the ordinance was in force. The Lord's Day was the Sabbath after the resurrection, is the true Sabbath. About two weeks later he began to keep the Sabbath and he was the first to begin and was ever afterward faithful and careful in its observance. He had been in the Baptist ministry more than thirty-five years.

Some of the pastors were assisted part of the time by an apportionment from the Missionary Fund. In 1916, Rev. T. D. Davis visited us once at Hope Mills and held some evening meetings. The church was unable to contribute much money to the work of the denomination, and most of the regular quarterly collections were divided between the Missionary and the Tract Society.

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

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

The boy, perspiring and complaining, laid aside his mallet and going to his father, said, "Father, I can't split that log." That wise man looked at his son and replied, "Lad, that is your job for today, to split that log, and when it is done, you can play."
"O Lord, revise thy work in the midst of the years."—Habakkuk 3: 2a.

The prophet Habakkuk stood in a very trying time. He witnessed national decay, political corruption, economic oppression, spiritual slavery, and a long, bitter struggle against hordes of change, revolution, peaceful or otherwise, of stock crashes, bank failures, stagnation, unemployment; but we have come to recognize that to lose our faith in God, in each other, to lose our grip on the spiritual values of life, is to lose something far greater than stocks and bonds or even life itself.

So great have been the perils through which we have been passing, not only in this country but throughout the world, that most frantic efforts by many in the hope we may induce the return of prosperity. Thirty billions of money, more than we spent in the World War, have been drained into this reconstruction program. Our national debt has now reached $272 for every man, woman, and child in the United States. Multiply this sum by the number of families, and you will get some conception of the amount of your share of our national indebtedness.

Yet there are many who feel that with all the World War, we have been fighting in the President’s re-construction program. Our national debt has now reached $272 for every man, woman, and child in the United States. Multiply this sum by the number of families, and you will get some conception of the amount of your share of our national indebtedness.

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

Professor Bordeigh—If I have talked too long, we are all too much with me, and there’s no clock in this hall.

Raspberry—There’s a calendar behind you.

―Selected.
DENOMINATIONAL "HOOK-UP"  
ADAMS CENTER, N. Y.

Sabbath, May 4, the Junior Choir of the Watertown, N. Y., under the leadership of Miss Brown, they gave real satisfaction, and this also showed a very fine spirit between the school and the church.

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

ASHAWAY, R. I.

Last Sabbath, during the regular morning worship service, three new members were admitted into membership, and received the right hand of fellowship from the pastor.——Westerly Sun, May 31.

HAMPDEN, La.

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

PLAINFIELD, N. J.

The women's society voted to raise some money for Lewis Camp; so the proposition was put up to the girls and young women who had attended camp. With the help of Mr. and Mrs. Wm. F. Martin, they worked out a very entertaining and fun provoking program. The program was broadcast on radio broadcast, which was held the evening of May 23. They cleared $27.50 for the camp.

One of the activities of the Sabbath committee, which was a panel discussion on the Sabbath question, at prayer meeting, May 24. It was conducted in a very creditable manner and some fine questions were brought out.

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

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

Mrs. Anita S. Quarels, the first, represent civ's interests. Mrs. Quarels acclaimed Doctor Bond as a civic leader of high ideals, clear thinking and courageous written. She traced his activities in organizing in Plainfield the Big Brother Movement, the Plainfield Institute, and Conference on Social Trends. She concluded: "Doctor Bond, your influence has been so deep and good: We shall miss it, and you."

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

Mr. Meta Lillenthal, speaking for the Council for World Unity, expressed the hope that "the young men and women may be as fine and as fearless as you." She declared she had come to know Doctor Bond's work, and had come to have a high regard for his character, loyalty, tolerance, and fine understanding of others.

TOLERANCE LAUGHED

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

The words of praise were echoed by the Rev. Alfred Freeman Anderson, D. D., who salutes Doctor Bond as president of the Ministers Association. Doctor Anderson bore witness to those qualities in Doctor Bond admired by his brethren. Energy and his simplicity, modesty, splendid adjustment of both, with his wide scope of interests.

By the manner of modestly attributing the success of the enterprises in which he is connected to the associates who helped. He an-
American people, when thorough scientific safe of recent years support the principle of complete abstinence from intoxicants as the only safe attitude personally and socially. Not in many years has there developed a move more immediately profitable to the liquor traffic than that in the wine and beer region to the best interests of the American people, than seems to be comprehended in the project known as the Council for Moderation, Inc. —Union Signal.

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

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

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

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

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

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

CHAUTAUQUA'S OFFER TO MINISTERS
The opportunity of a vacation at Chautauqua, N. Y., is open to ministers and their wives at the Ministers' Union. Three buildings, capable of accommodating two hundred at one time, were given by E. C. Westervelt, the union's president, and it is expected that others who might have advantages denied his father and mother. Free room and use of the community kitchen is available for a period of two weeks. The rooms are furnished with the exception of bed linen and towels; those using the kitchen, however, furnish their own.

When graziers are not the affair of the week, the electricians of the Chautauqua Institution grants a half-rate program fee and will gladly furnish literature concerning the program for the 1935 season, July 1 to September 21.

The Ministers' Union are open to all denominations. Those desiring reservations or further information should write Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

MARRIAGES

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

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

OBITUARY

BARTHOLOP.—James C., son of Moses Jennings and Sarah Steves Bartholp, born November 23, 1838, near Palmyra, Wis., died at the home of his daughter in Chicago March 12, 1935. He married Eda Von Alten Walther in 1892. They had one daughter, Miss Helen H. One and Miss Vivian V. Muny, Pastor Ralph H. Cook officiating.

Mr. Bartholp was a graduate of Milton College.

Some of his life's activities were: one time editor of Milton Telephone; representative of Rock County in Wisconsin Legislature for two terms; secretary and promoter of Milton Board of Chamber of Commerce; editor of Pilgrim's Magazine and Pilot's News.

He helped organize the First Day Baptist Church; later, was a field secretary in Anti- tempore League; was given to lecture in the Chautauqua movement, then manager.

Funeral services were held in Chicago March 14, conducted by Rev. J. H. Carroll L. Hill, assisted by Rev. Mr. Lauenberger. Interment in a Millman cemetery.

BURDICK.—Miss Celia Burdick was born in De Ruyter, N. Y., November 12, 1859, daughter of Lorenzo and Asenath Langworthy Burdick.

When she was baptized at about seventeen years of age by Elder Joshua Clark, she joined the De Ruyter Seventh Day Baptist Church. The most of her life was spent in De Ruyter until the death of the parents. Following this she was raised in the town of Economies, in the town of the village of Homer. Here she lived until the morning of May 14, 1935.

Funeral services were conducted at the Smith Funeral Parlor in De Ruyter Thursday afternoon, November 12, the Masonic and United Order of Odd Fellows, and friends in attendance. T. J. V. H. COOK.—Albert S. Cook, son of David and Mary Agnes Cook, born June 29, 1874, and died in Shiloh, N. Y., May 29, 1935.

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

He was married to Mrs. Abbie Wilson Union, June 18, 1910, who survives him. He also leaves two daughters, Mrs. Margaret Husted, Mrs. Frank Hitchiner; and several nieces and nephews. The funeral services, conducted by his pastor, Rev. Herbert L. Husted, assisted by Rev. Leon M. Maltby, were held from the late home in Shiloh.

Interment was made in the Chestnut Grove Cemetery at Elmira, N. Y.

FISK.—Harry Fisk, son of Rev. Byron and Alice Barber Fisk, was born at Alfred, N. Y., February 18, 1862, and died May 18, 1935, at his home in Little Genesee, N. Y.

Surviving his wife, four daughters, and three sons.

He was baptized and joined the Richburg Seventh Day Baptist Church when he was ten years of age, and while his father was pastor of that church. He later withdrew his name from that church. He always held to his belief in Christ and died in that faith.

F. S.

POST.—Dr. George W. Post, born November 8, 1821, and died May 10, 1935, at his home in Milton, Wis. (More extended obituary elsewhere in this paper.

SLADE.—Ida Tanner was born in Little Genesee, N. Y., January 19, 1856, and died May 27, 1935, at her home in Little Genesee, N. Y., daughter of George B. and Harriet Clarke Tanner. She was married to the late Marcus E. Slade, October 28, 1879. To him were born two daughters and one son; Mrs. George B. Slade; and two great-grandchildren also survive her.

She was baptized and joined the Nile Church when a young girl. She was a member of the Nile Church by letter May 16, 1896. She was a deaconess in the church for many years, and was a member of the Sunshine Society. She had a quiet spirit of sacrifice in the work of these organizations. She attended the De Ruyter Sabbath School before she died.

She was a member of the Nile Church until May, 1935, and burial was in the local cemetery.

Pastor Harley Sutton officiated.

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

December 5, 1885, he married Corinne Cummin, and together they moved to Shiloh, N. Y., where Mr. Smith was baptized and joined the Nile Church. He was the last man to attend the church at Little Genesee by letter, December 22, 1885. He was a deacon where he was the deacon at the trustees for some years. He was a considerate and loving husband and father. He always stood for what was right and stood for what was wrong.

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

B. S.

STANTON.—Charles H. Stanton, born December 3, 1853, died May 29, 1935, at his home in Marlboro, N. Y. (A more extended obituary elsewhere in this paper.)

ONLY A DAD

Only a dad, with a tired face
Coming home from the daily race
Bringing little of gold and fame.
There's no way he has played the game,
But glad is his heart that his own rejoice
To see him come and to hear his voice.

Only a dad, of a brood of four,
One a million miles away,
Plodding along in the daily strife
Bearing the whips and scorns of life,
For the sake of those who at home await.

Only a dad, neither rich nor poor,
May be one of the surging crowd,
Toiling, achieving his own way.
Facing whatever may come his way
Silent, whenever the harsh command,
And bearing it all for the love of them.

Only a dad, but he gives his all
To smooth the way for his children small;
Dying that his children may live.
The deeds that his father did for him,
To him for the sake of his children;
Only a dad, but the best of men.

—Anonymous.

There are those who can lose a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be found; there can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller.

"Nobody is a failure until he quits trying."

—Anonymous.
SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pagong, New Guinea, and for visits to the treasurer Karl J. Stineman, Westley, New Guinea.

The First Seventh Day Baptist Church of Syracuse, N. Y., hold their regular service in the new temple, First East of the Y. M. C. A. Building, 274 Montgomery St., and all interested are invited. Address the Secretary, 269 S. Spring St., Syracuse, N. Y., to whom all financial contributions should be remitted.

NEW TESTAMENT AND PRAYERS—Printed attractively in large clear type and beautifully bound in leather, $5.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPERS, four year course, forty parts each year, 186 each. Intermediate Help, three year course, four parts each year, 186 each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR, by Uncle Oliver. Of special interest to young people, but contains many helpful suggestions for parents who have the interests of their sons and daughters at heart. Paper bound and hand colored. 25 cents; bound in cloth, 50 cents. Address: Preach the Gospel, Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would like to know more about Seventh Day Baptist ecclesiastical matters and how to secure them. Paper bound and hand colored. In cloth, 31 pp. Sabbath Recorder, Plainfield, N. J.

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456. Spanish Morocco, divinity circles, leather edges, $8.00.

456. Spanish Morocco, divinity circles, cloth edges, under gold edges, extra quality binding, $8.00.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, N. J.

GOD'S QUARRELING FAMILY

By CHARLES J. LOTZ

From my childhood I have been taught that we are God's children. All of us are. And I have also been told that God is just. They tell us that God can do all things but that he expects us to help him. And that he never compels us to do the right.

I believe all these things. I am just as certain that there is much injustice in the family of God.

He is just, but some of his children are very unjust. Or why should some of them have so much and many of them so little? Why should life be a burden to some and a lark to others?

How God must grieve over some of his children. Perhaps he is even wroth with those of us who bear the injustice of the other children.

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

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

O God, Father of all the children—just and unjust—suffering and oppressors—grant us to see each other as thou seest us; Grant us to order into the family of God;

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

—The Christian Advocate.