

The Sabbath Recorder

If you have built castles in the air, your work need not be lost; that is where they should be. Now put foundations under them.

HENRY DAVID THOREAU.

THE DENOMINATIONAL BUILDING
A VISION IN MATERIAL FORM

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

AS SEVENTH DAY BAPTISTS, made a separate people by this one truth regarding the Sabbath, it becomes us to ponder well its meaning, and its value in the economy of God. We can not be too well informed as to the nature of true Sabbathism, as to why Jehovah made the Sabbath, and as to its importance among the other precepts of the Decalogue. We make a great mistake if we look upon the Sabbath as merely a ceremonial institution to be observed simply because commanded. To be sure the command of Jehovah is enough, if there were no other reason for Sabbath-keeping. But we must look deeper than the mere dictum of a verbal statute to find the real law of the Sabbath.

The Sabbath law grows out of the nature of things as certainly as does any law of the physical or moral world. It does not depend upon an arbitrary edict, but upon a natural spiritual principle growing out of the relations of man to his Maker. The command regarding the Sabbath does not make the truth; but the command is given because the truth exists and always has existed. Under the divine plan the Sabbath is as essential to our spiritual life as are food and air to the body. Spirit is correlated to God as the plant is to the soil, heat, air and light.—T. L. G.

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Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 100, No. 7

PLAINFIELD, N. J., FEBRUARY 15, 1926

WHOLE No. 4,224

"O Lord, make us generous of soul! May we do beautiful things in a beautiful spirit! Teach us how to serve thee, and glorify thyself in us and through us!"

"We are glad that thou art working so mightily in the earth! Through the lips of thy preachers and teachers, through the pens of writers, through the fingers of doctors and nurses, through the love and tenderness of parents, thou art working. Accept our praise, in Christ's name! Amen."

Our Plans for the Building Canvass

It is nearly ten years since the present movement for a denominational publishing house and memorial building was begun. The subject has been thoroughly canvassed by ten General Conferences and in other conventions until the people are looking for definite plans in accordance with the instructions of the last Conference, to procure plans for completing the building at moderate cost, and to proceed with the canvass for funds.

The committee appointed by the Tract Board in keeping with this recommendation, after careful thought and much painstaking effort, present to our people the following plan for securing the needed funds.

We do not need to tell you that the Tract Board has studiously endeavored to guard the interests of the people at every step in the case, knowing that it is the people's movement, and that the board stands only as the agent of the denomination to whom the building will belong when it is completed.

The Tract Board has taken considerable time and great pains to secure a plan for the building that would not cost too much, and still be one that would be a credit to our people. After several efforts to reduce the cost, a plan has been approved that will make the building considerably smaller than the original plan presented to Conference nine years ago, and yet a plan which we think is fully as attractive as was the original plan, but one that will cost much less. We will publish cuts of this plan as soon as they can be obtained.

It has also been a studied effort of the Soliciting Committee to devise a subscription plan that will make it as easy as possible for our people to meet the expense by five semi-annual payments between this time and May 1, 1928.

We feel that since it is to be a memorial, the effect will be helped by having the greatest possible number identified with it as actual contributors.

The estimated cost of the building is \$75,000. In order to make the terms as easy as can be for subscribers, we plan to give two years in which to meet the payments. After careful consideration, we offer the following schedule: If ten persons will pledge \$1,000 each; and twenty will pledge \$500 each; fifty \$200 each; if one hundred will give \$100 each; three hundred give \$50 each; and if four hundred will give \$25 each, we would have \$70,000 from eight hundred eighty-three persons.

We are working on the supposition that only half of our eight thousand members can be counted on as possible givers. Then taking out the eight hundred eighty-three persons included in the schedule given above, there would remain more than three thousand unsolicited ones from whom to receive the remaining \$5,000 to complete the fund.

All gifts below \$25 should be in cash. All the others in the schedule may pay in five semi-annual payments—one fifth on May 1, 1926; one fifth on November 1, 1926; one fifth on May 1, 1927; one fifth on November 1, 1927; and the last one fifth on May 1, 1928.

We are to furnish handy pledge notes for each subscriber. These, together with this editorial reprinted, will go to every RECORDER subscriber and also to every name of those who have given for the shop part; so any of these who will do so, may extend their subscriptions until May 1, 1928.

We would like to seek the larger pledges first and report the number week by week. In any case, we will report the number of pledges received for any one of the amounts suggested in the schedule.

Come on friends! We will all rejoice together when this good work is well done. It will speak not only for our loyalty to the faith of our fathers, but for our faith in the future of our good cause.

Look for the blank pledge notes, and send subscriptions to either member of the following Soliciting Committee: Frank J. Hubbard, Rev. A. J. C. Bond, Rev. Theodore L. Gardiner, Plainfield, N. J.

How It Seems to One Subscriber In the preceding editorial I have given as best I can the feeling and hope of the committee regarding the Building Fund. Here I wish to speak more particularly of my own personal feeling regarding the memorial building.

Many times in the last few years I have looked over the old subscription list of seventy-three years ago, and my heart has been stirred to see what a host of families today, scattered all over the land, bear the same family names found in that list of one hundred sixty subscribers for a denominational building; and every time I look at the list I can not avoid the feeling that many of their descendants will gladly be counted as promoters of the very object for which their fathers signed.

Most of the one hundred sixty names in that old list have, since the days of my childhood, been familiar as household words; and as I read the earnest pleadings of those faithful leaders for a denominational building, made more than seventy years ago, I can not avoid the feeling that among our eight thousand members today, there will be found men and women enough to promptly and gladly respond to this call and provide in freewill offerings, the funds needed to complete this well-begun work.

The old work was abandoned on account of the trouble resulting from the failure of the Palestine mission; but I feel sure now that after this renewed effort of the last ten years, with the work so well begun, and with the wide-spread interest in the matter among our people, they will let nothing prevent the completion of the building.

As for myself, my Seventh Day Baptist ancestors were mostly among the Greenes, on my mother's side. She was the daughter of Amos and Esther Lewis Greene, of old Hopkinton, R. I. Rev. Henry P.

Greene, my grandfather's brother, also a pioneer in western New York when that country was a wilderness, was one of the founders of my old home church at Nile, N. Y., and first pastor of the church of my childhood home in Genesee. There was a large family of Greenes, of which Deacon Benjamin Greene and Thomas Greene were members.

As I think of these worthy, faithful pioneers in the Seventh Day Baptist cause, I shall gladly be counted for a \$1,000 share in this memorial building. I feel that this is small enough as an expression of my love for them and my appreciation of their noble self-sacrificing work for Christ and the Sabbath.

We Are Glad for the Good News From India Brother St. Clair's article on another page of this RECORDER brings good news from the workers in India. Every lover of missions among us will be deeply interested in that work. We should all rejoice over every evidence of advancement in regard to the Sabbath truth which makes us a separate people, and which we have been trying for many years to promote.

If the Lord calls upon Seventh Day Baptists to emphasize one truth more than another, it is the Sabbath truth; and every loyal one among us should rejoice over every gain this precious truth is making.

The Religious Education Association, Toronto Great preparations are being made for the twenty-third annual convention of the Religious Education Association, to be held in Toronto, Canada, on March 9-12, 1926. There seems to be a wide-spread interest in the matter, both in the United States and in Canada.

The convention's program shows that religious education for participation in world affairs will be the main question in the meetings. The hope is to aid in securing a state of mind—or a "world-mindedness"—that will make war impossible.

The relation of missions to world problems will be presented, as missions have a most important part in the work of world education. Many religious educators are expected to take part in these great meetings.

That will indeed be a great day for humanity when an international world-mind-

edness against war can be secured. Nothing short of real *religious* education can ever bring it about.

Too Few God-fearing, Conscientious Men We need more conscientious, God-fearing men in these days—men who are devoted to practical Christian work for the salvation of their fellows. There are too few among the churches who are living in close fellowship with Christ and who revere the Sabbath as God's holy day; and the tendency to drift away from spiritual things is all too great.

Are Christian churches as much interested in the vast throngs of unthinking, irreligious multitudes as they should be? One would think when the people of God see the tendency to drift away from Bible authority and reverence for Jehovah, when this irreligious, skeptical tendency is showing itself more and more in pleasure-seeking, ease-taking indifference, and in selfish strife for worldly gain, as well as in the spirit of graft and oppression, that there would be a great awakening in the Church, and that there would be a strong effort for genuine revival of religion.

With only a small per cent of the world's multitudes ever seen inside the churches, I do not see how anything short of a thorough, wide-spread revival can help matters. Why do not the churches see that they are not promoting the quality of life that reaches the multitudes?

WHY DO PEOPLE KEEP SUNDAY?

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The following article was solicited for the SABBATH RECORDER, and with a very definite object in mind. The Sabbath lessons that are being studied in our Sabbath schools this quarter present the question from the Biblical standpoint, the object being not only to confirm our own people in Sabbath truth, but to increase our love for the Sabbath, and to bring us into a richer experience of God's grace through better Sabbath keeping.

When this has been done even with some good degree of success, there still remains the question, Why do people keep Sunday? What is its origin? "If Seventh Day Bap-

tists are right why are they so few in number?" Such was the question on the air last Sunday, and heard by those who were tuned in on a certain broadcasting station in New York.

Knowing Dr. Fifield's ability to answer this question and being aware of his knowledge of the history of the introduction of the Sunday into the Christian Church, we asked him to prepare this article for publication. We believe many Sabbath school classes will find it profitable to use it in connection with the last lesson of the present quarter. In fact we had this in mind when asking him to write it.

Seventh Day Baptists should know why they keep Sabbath. This is of primary, and of supreme, importance, if we are to have any Sabbath. But it is important also to know upon what insecure foundations the Sunday rests. The following article provides that information, and substantiates every statement by quotations from a reliable authority.

Possibly this article can be made more conveniently available for the use of our Sabbath schools before the date on which it will be required according to the present program. Meanwhile it will be well to preserve this number of the SABBATH RECORDER.

ORIGIN OF SUNDAY AS A CHRISTIAN (?) FESTIVAL

G. E. FIFIELD, D. D.

All admit that the seventh day of the week was the Sabbath prior to the time of Jesus and the apostles. If, therefore, the first day Sabbath, or "Lord's Day," so called, has any divine sanction whatsoever, it must have acquired it from Christ while he was on the earth; the record of this must be in the New Testament.

The first day of the week is mentioned but eight times in the New Testament. It is never, in these mentionings, called the Sabbath, the Lord's Day, or by any sacred title whatsoever.

Six of these mentionings refer to the same day—the day when, after his resurrection, Christ showed himself to his disciples in order to have witnesses to the fact that he was risen. See Acts 10:40-41. These Scriptures, although written years after the resurrection, plainly tell us that

the first day of the week was not the Sabbath, but the day *after the Sabbath*.

The seventh text that mentions the first day of the week is Acts 20:7. It gives the only record in the New Testament of a religious meeting held on that day. This meeting was at Troas, and was held on the evening after the Sabbath, that is, on our Saturday night; and so, as people reckon time now, not on Sunday at all. Paul's traveling companions, who with him had been there a week, waited until after the Sabbath was over and then "went before to ship, and sailed unto Assos, there intending to take in Paul: for so *had he appointed*, minding himself to go afoot." Acts 20:13. Paul remained to hold a final farewell meeting on what is now called Saturday night, and then on Sunday walked nineteen and a half miles across the isthmus to meet the others at Assos. Conybare and Houson, in their *Life and Epistles of St. Paul* say plainly of this meeting, "It was on the evening that succeeded the Jewish Sabbath," and they picture Paul on his lonely *Sunday walk next day*. So this text, so far from supporting the Sunday Sabbath, or Lord's Day theory, shows clearly that they did not observe that day as sacred, but held it as a common working day.

There remains only one more mention of the first day of the week in the New Testament. 1 Corinthians 16:2. "Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him, that there be no gatherings when I come." This does not imply a religious service held, for it is clearly not a public collection, but "a laying *by him in store*," to put into the collection when the apostle comes. Concerning this text Kitto says: "The regulation has been supposed to have reference to the tenets of the Jewish converts, who considered it unlawful to touch money on the Sabbath. In consideration for them, therefore, the apostle directed this work to be done on the following day, *on which secular business was lawful*; or, as Cocceius observes, they regarded the day (Sunday) not as a feast, but as a working day." *Kitto's Cyclopaedia of Biblical Literature*, article "Lord's Day."

This last text in support of Sunday sacredness, therefore, disappears entirely, and, worse yet, turns into a positive proof

that they counted Sunday not sacred at all, but merely as a "working day."

How different it is with the true Christian Sabbath—the Sabbath of the Lord, created and consecrated by Christ as the consummation of Creation itself, set apart from the other six days of the week by Christ, himself, each week for forty years, in the giving of the manna. "I," said Christ, "am that bread which came down from heaven." The Sabbath was enshrined by Christ in the very heart of the divine law; for said Stephen, speaking of Christ, "This is he that was in the church in the wilderness with the angel who spake to him in Mount Sinai, and with our fathers who received the lively oracles *to give unto us*." No wonder Jesus said, "Therefore the Son of man is Lord even of the Sabbath day." The seventh day Sabbath is, therefore, the Christian Sabbath—the Sabbath of the Lord.

When, then, and under what influences did Sunday come to take the place of the Sabbath in the Christian Church?

Chamber's Encyclopedia helps us to answer the question thus:

At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament, or in the writings of the fathers of the Church. By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles.—Article "Sabbath."

Kitto also adds his testimony to prove that the first day of the week was not observed in the Apostolic Church. He says:

We will merely remark that, though in later times we find considerable reference to a *sort of consecration of the day*, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege *any divine command, or even apostolic practice*, in support of it. (Italics his)—*Cyclopaedia of Religious Literature*, article "Lord's Day."

Verily the great church historian, Neander, speaks the truth, when he says:

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles, to establish a divine command in this respect; far from them and from the early Apostolic Church to transfer

the laws of Sabbath to Sunday.—*Neander's Church History translated by H. J. Rose*, page 184.

As to the observance of the seventh day Christian Sabbath in the early church, these same writers speak as follows:

It is however clear from several passages in the New Testament that it (the Sabbath) continued to be observed as heretofore. . . . Our Savior adds, "Therefore the Son of man is Lord even of the Sabbath day"; which is on all hands agreed to mean that he had power to abrogate it partially or wholly, if he saw fit; and it is admitted that he did not then think fit to exercise this power.—*Kitto's Cyclopaedia Biblical Literature*, article, "Sabbath."

Chamber's Encyclopedia here, reminds one of the story of the boy who was selling a blind horse. He seemed to be very careful to tell all the defects of the horse, mentioning especially that he was totally blind in one eye. The customer was pleased and closed the deal for the horse. After the sale was consummated the buyer asked, "Do you know anything else the matter with this horse; come now, tell me if you do, for the horse is sold, and it will do you no harm." "Yes," said the boy, "there is one other little thing; the horse is totally blind also in the other eye."

So here, *Chamber's Encyclopedia*, article "Sabbath," says:

On no occasion does Jesus seem to have sanctioned the performance of real work on the *seventh day*, unless it was demanded by some higher duty than that of bodily rest.

For several years after the death of Jesus, the Church consisted of none but Jews, and by these the Sabbath and other Mosaic rites continued to be observed as before. . . .

That Paul never taught the Jewish Christians to abandon the observance of the law, but, on the contrary, continued to the end to observe it himself, appears clear.

In the eastern church, where the proportion of Jews (i. e. Jewish Christians) was greater than in the west, the Sabbath continued to be observed till the fifth century. . . . Down to the present time, however, sabbath keeping continues to be practiced by the Christians of Abyssinia.

In other countries, also, many of the *Gentile Christians* seem to have anciently observed the Sabbath.

Thus by degrees the truth is out. First, Christ and his apostles kept the Sabbath and taught it. Second, the Jewish Christians did so. Third, in the East, that is in Palestine and Asia, the home of Christianity, both Jewish and Gentile Christians con-

tinued to keep the seventh day Sabbath until the fifth century, and some, even until now. Last, in other countries even the Gentile Christians for a long time continued to keep the Sabbath. The whole story is out at last—the other eye of the theory of Sunday sacredness, is blind, also.

Having learned something of the time when Sunday keeping began to take the place of Sabbath keeping in the Christian Church, again we ask, what were the influences, pagan or Christian, that tended to bring about this change?

Paul, speaking in the Spirit, foretold a great apostacy, when grievous wolves should come in, not sparing the flock; when the people's ears should be turned away from the truth, and turned unto fables; when the man of sin should exalt himself above all that is called God, or that is worshiped, so he, as god, should sit in the temple of God, the church, showing himself that he is God.

These prophecies were wonderfully and speedily fulfilled. Dowling, in his *History of Romanism* bears the following testimony:

There is scarcely anything that strikes the mind of the careful student of ecclesiastical history with more surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise.—Book 2, chapter 1, sec. 1.

Writing of the second century the historian Mosheim says:

Among the Greeks, and the people of the East, nothing was held more sacred than what were called the "mysteries" (Of which Paul wrote, "It is a shame even to speak of the things that are done of them in secret").

This circumstance led the Christians, in order to *impart dignity* to their religion, to say that they also had similar mysteries, and they not only applied the terms used in the pagan mysteries to the Christian institutions, *but they gradually introduced also the rites which were represented by those terms*. A large part, therefore, of the Christian observances and institutions, *even of this century*, had the aspect of pagan mysteries.—*Mosheim* century 2, part 2, chap. 4, par. 5.

Again he says:

An enormous train of superstitions was gradually substituted for true religion, and genuine piety.

Henry Thomas Buckle says:

The superstitions of (pagan) Europe, instead of being diminished, were only turned into a fresh channel. The new religion (Christianity) was

corrupted by the old follies. The adoration of idols was succeeded by the adoration of saints; the worship of the Virgin was substituted for the worship of Cybele; pagan ceremonies were established in Christian churches; not only the mumeries of idolatry but likewise its doctrines were quickly added, and were incorporated and worked into the spirit of the new religion, until after the lapse of a few generations Christianity exhibited so grotesque and hideous a form that its best features were lost and the lineaments of its early loveliness altogether destroyed.

After some centuries were passed away, Christianity slowly emerged from these corruptions, many of which, however, even the most civilized countries have not yet been able to throw off.—*History Civilization*, vol. 1, p. 188.

Draper well says:

There is solemnity in the truthful accusation which Faustus (a pagan philosopher) makes to Augustine (a Christian (?) father) "You have substituted your agape for the sacrifices of the pagans; for their idols, your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine, and feasts; you celebrate the solemn festivals of the gentiles, their calends, and their solstices; and as to their manners, those you have retained without any alterations. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them.—*Draper's Intellectual Development of Europe*, vol. 1, p. 310.

All this helps us to understand, and gives great force to Dowling's words:

The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of a general Protestant how early a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine from the mere authority of tradition. . . by so doing steps down from the Protestant Rock, passes over the line that separates Protestantism from popery, and can give no reason why he should not receive all the earlier doctrines and ceremonies of Romanism.—*Dowling's History of Romanism*, book 2, chap. 1.

We are now approaching the time of Constantine, and will see what his influence was on this institution, and why.

Beginning with Diocletian, just prior to the time of Constantine, a change was made in the form of government, which was intended to make stable the Roman institutions in spite of the death and frequent assassination of emperors. Unintentionally this resulted in dividing the empire into six parts, each ruled by a Cæsar. Each Cæsar was independent in his own territory, and coequally and cojointly they were to rule over the general interests of the Roman

world. Constantine was one of these Cæsars.

But Constantine knew that in all these departments of the empire there were multitudes of Christians made sore by the ten years' terrible persecution under Diocletian; many of these were soldiers in the armies of the five other Cæsars. Constantine thought he saw a way, by favoring the cause of the Christians to eliminate the five other Cæsars and unite the whole Roman world under his authority. He was helped in this by the fact that some of the other Cæsars had helped Diocletian make the persecution of Christians most fierce, while Constantius Chlorus, the father of Constantine, had, in his treatment of the Christians, been the mildest of them all.

History justified Constantine's political judgment in this matter. His choice accomplished the foreseen results. His conversion was thus purely a political one.

Before this conversion he was an enthusiastic sun worshiper. Gibbon says of him then:

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology. . . . The altar of Apollo was crowned with the votive offerings of Constantine. . . . The sun was universally celebrated as his invincible guide and protector.—Chap. 20, par. 3.

After his conversion (?), as might be expected, the *Britannica*, article "Constantine," says of him:

At best he was but half Christian, half pagan, a man who sought to combine the worship of Christ with the worship of Apollo, the sun, having the name of the one, and the image of the other engraved on the opposite sides of his coins.

The motto on the sacred standard carried before his armies, the prayers he taught his soldiers to pray, and the formula went through with in the dedication of the new city Constantinople, were all so carefully and adroitly worded as to pass with the pious pagans as good paganism, and with the already contaminated sun-worshipping Christians, as good Christianity. Not only so, but at the same time he was Pontifex Maximus of the pagan church, and supreme bishop of externals in the Christian Church; and when he died the pagans hastened to deify him, and the Christians to canonize him.

Of his death Dean Stanley says:

So passed away the first Christian emperor, the first defender of the faith—the first imperial patron of the papal see, and of the whole eastern church—the first founder of the holy places—Pagan and Christian, orthodox and heretical, liberal and fanatical, not to be imitated or admired, but much to be remembered, and deeply to be studied.—*History of the Eastern Church*, page 320.

The reader will readily see that Constantine was the most consummate politician the world has ever known. He rode two horses for forty years and never lost his balance once.

Dean Stanley informs us that the same pago-Christian motives which inspired all his acts controlled also his Sunday legislation:

The retention of the old pagan name of "Dies Solis" or "Sunday" for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the "venerable day of the Sun." His decree regulating its observance has been justly called a new era in the history of the Lord's Day.

It was his mode of harmonizing the discordant religions of his empire under one common institution.—*History of the Eastern Church*, p. 291.

As the reader knows "the discordant religions of the empire" were paganism and Christianity, harmonized under this "one common institution," by the already paganizing Christians becoming pagan enough to accept this Sunday in the place of the Sabbath of the Lord—a day which they have ever since been unsuccessfully seeking to make Christian.

This first Sunday law, here referred to, was made A. D. 321, while Constantine was yet openly pagan. It reads:

"Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the duties of agriculture; because it often happens that no other day is so fit for the sowing of corn and the planting of vines."

This purely pagan edict, is the father of all Christian (?) Sunday laws. At a later period, carried away by the current of his own political ambition, he declared himself a convert to the Church:

Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance.—*Sunday and the Mosaic Sabbath*, p. 4.

It may be apropos here to remark that it was after Constantine had this political conversion and became this sort of a political Christian, that he roasted his wife Fausta, with whom he had lived forty years, in a steam bath, and murdered his son Crispus, becoming jealous of him because of his popularity with the people. History says of him:

By general consent, he was a worse prince at the close of his reign than at its beginning, when he was little better than a pagan.—*History Eastern Church*, p. 297.

Of the time when Constantine had commanded Arius to be received back into the church at Constantinople, Neander wrote:

It happened on a Sabbath (Saturday) on which day, as well as on Sunday, public worship was held in Constantinople.

This was what Neander wrote, and it is so translated in the 1851 edition. But here is a nice incidental reference to the fact that away down in the fourth century, in the very headquarters of Eastern Christianity, the Christian Sabbath was still being observed along with the coming of the sun festival. Sunday-keeping Christians do not like this; so in the 1871 edition, a falsehood is told to avoid telling the truth, and this quotation is translated to read: "Arius, was to be solemnly received back to the fellowship of the church, at the celebration of public worship on Sunday in Constantinople." Vol. 2, p. 385.

Nevertheless on page 298 we are told, "In several of the Eastern Churches, the Sabbath was celebrated nearly after the same manner as Sunday. Church assemblies were held, sermons delivered, and communion celebrated on that day." On page 301 we read, "First, in the year 425 the exhibition of spectacles on Sunday, and on the principal feast days of the Christian Church were forbidden, in order that the devotion of the faithful might be free from disturbance."

The reason given is, "Because people collect more to the circus than to the Church." It sounds quite modern. Neander adds, "In this way the Church received help from the State for the furtherance of her ends."

We have seen the pagan source of the sun festival. As the Italian historian Gavazzi says: "A pagan flood flowing into the Church, carried with it its customs,

practices, and idols."—*Gavazzi's Lectures*, p. 290.

It was this "pagan flood," and not the Pentecostal shower of the Spirit that swept Sunday observance into the Christian Church.

And being pagan, Sunday first resorted to the pagan principle of external, legal force, repudiating Christ's great principle of resting his religion solely on the power of truth over the mind, and of love over the heart.

As we have seen, Constantine's law of A. D. 321, applied only to the "towns-people."

But it was not till the year A. D. 536, that abstinence from agricultural labor on Sunday was recommended rather than enjoined by an ecclesiastical authority (the third council of Orleans) and this expressly that the people might have more leisure to go to church, and to say their prayers. . . . Nor was it until about the end of the ninth century that the emperor Leo, the philosopher, repealed the exemption of the edict of Constantine.—*Chamber's Encyclopaedia*, art. "Sabbath."

The exemption enjoyed under the edict of Constantine, was that "Those who are situated in the country, may freely and at full liberty attend to the duties of agriculture."

Thus we see that it was down into the seventh century before the apostatizing, sun-worshipping church recommended men in the country to abstain from Sunday labor; nor was it until nearly the close of the ninth century that this church required such abstinence from Sunday labor.

It was long after this, before men ever dreamed it was wrong to play on Sunday. The Puritans of England, in the seventeenth century, were the first to give the day a strictly Sabbatical character by forbidding all amusements on that day. This they did in direct opposition to the teachings of the English Church.

To thwart this purpose of the Puritans James I enacted his law of "Field Sports on Sunday," enjoining that after attending church on Sunday morning, the people should be free in the afternoon to enjoy such sports as "dancing, archery, leaping, vaulting, May-games, morris-dances, etc."

This law was re-enacted by Charles I, and a copy of it sent to all the churches, was ordered to be read in the churches after the morning worship.

The historian Hume says that this was

one of the reasons why the Puritans, under Cromwell, uprose and beheaded King Charles.

THE SABBATH IN THE REFORMATION

Carlstadt was a co-worker with Luther. D'Aubigné says that Luther himself admitted that Carlstadt was his superior in learning.—History, reference book 10, p. 315.

Carlstadt observed the seventh day Sabbath, and taught its observance. There are several testimonies to this fact.

Dr. White, Lord Bishop of Ely: "The observance of the seventh day was being revived, in Luther's time, by Carlstadt."—*Treatise of the Sabbath*, p. 8.

"Carlstadt held to the divine authority of the Sabbath from the Old Testament."—*Sear's Life of Luther*, p. 402.

Luther, himself, in his book *Against the Celestial Prophets*, says: "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy."

Carlstadt's position was exactly that of the Master who said, "Every plant that my heavenly Father hath not planted, shall be rooted up." Carlstadt said: "In regard to the ceremonies of the Christian Church, all are to be rejected which have not a warrant in the Bible." Luther asserted on the contrary, "What ever is not against the Scripture is for it, and the Scripture for it. Though Christ did not command adoring of the host, so neither hath he forbidden it." "Not so," said Carlstadt, "We are bound to the Bible, and no one may decide after the thoughts of his own heart."—*Sear's Life of Luther*, pages 401-402.

Carlstadt's position, as against Luther's, was the final, and the correct position of the Reformation; for the Church could be filled with the dead lumber of old ceremonies that the Bible had not definitely foreseen and forbidden.

"It can not be denied that in many respects Carlstadt was in advance of Luther, and doubtless the Reformation owes him much good for which he has not the credit."—*McClintok and Strong's Cyclopaedia*, vol. 2, p. 123.

The human mind is like a pendulum, swinging from one extreme to the other. From the Roman Church's teaching of justification by works of penance, Luther's mind swung over to the extreme idea of

justification by faith *without works*, which caused him to deny the inspiration of the Epistle of James, calling it "an epistle of straw," because James said, "Faith without works is dead, being alone." It was this attitude of the mind of Luther, and of some of the other reformers, that caused him to reject the authority of the true Christian Sabbath.

THE PRICE THE REFORMATION PAID FOR REJECTING THE SABBATH

Draper says:

Toward the close of Luther's life it seemed as if there was no other prospect for papal power than total ruin. Yet at this day, out of three hundred millions of Christians, more than half owe allegiance to Rome. *Almost as by enchantment the Reformation suddenly ceased to advance. Rome was not only able to check its spread, but even to gain back a portion of what she had lost.*—*Intellectual Development*, vol. 2, p. 216.

At the Council of Trent, called by the Roman Catholic Church, to deal with questions arising out of the Reformation, it was at first an apparent possibility that the council would declare in favor of the reformed doctrines, instead of against them, so profound was the impression made thus far by the teachings of Luther and the other reformers.

The pope's legate actually wrote to him that there was "a strong tendency to set aside tradition altogether, and to make the Scripture the sole standard of appeal." The question was debated day by day, until the council was fairly brought to a standstill. Finally the archbishop of Reggio turned the council against the Reformation by the following argument:

The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestant's claim that they stand upon the written Word alone, is not true.

Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as the standard, they would be observing the seventh day, as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church.

Consequently, the claim of "Scripture alone as the standard" fails, and the doctrine of "Scripture and tradition as essential" is fully established; the Protestants, themselves, being judges.—See *The proceedings of the Council of Trent, Augsburg Confession, and Encyclopaedia Britannica*, article "Trent, Council of."

At this argument, the party that had stood for the Scripture alone, surrendered, and the council at once unanimously condemned Protestantism and the whole Reformation, and at once proceeded to enact stringent decrees to arrest its progress.

It was by this means, and also by the denial of the other cardinal principle of the Reformation, the doctrine of soul-liberty, by an appeal to force, to offset the attacks of Romanism, that the glorious progress of the Reformation was arrested as "by a magic wand." Then the churches wrote their creeds, and so took the people from the guidance of the spirit of truth and delivered them over to the control and teachings of the organizations, which must ever be ultra conservative. Thus the light of the Sabbath truth did not shine clearly in the sixteenth century.

Doubtless God's providence was in this as in all things, working even through our mistakes and our failures.

Perhaps, as the prophets seem to indicate, the testing of this special truth is needed in God's great work "that shall lighten the world with its glory" in the consummation of the age. Shall we be true and ready to be used by him in giving this message to the world at that time!

God grant we may be, and that we may come up then to the help of the Lord against the mighty. This conflict between sun worship and "the wild solar holiday of all pagan times," on the one hand; and the spiritual worship of God on his consecrated Sabbath day, on the other, is from the beginning of human history; and the victory of truth *can not now be long delayed*. It is in the triumph of God's kingdom on earth.

Here in Christian America we spend three times as much for chewing gum, as would give the gospel to half a world; twelve times as much for soda water; seventeen times as much for candy as for world-wide missions; one hundred times as much for moving pictures; seventy times as much for tobacco.—*Sherwood Eddy*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

The Onward Movement treasurer, Rev. Harold R. Crandall, reports that he has received \$14,115.73 in the seven months of this Conference year.

Did you read "Who Are Responsible?" in the SABBATH RECORDER of February 1, page 137? I believe that the conclusions in the article are true.

Rev. E. R. Lewis has moved from Stonefort, Ill., to Gentry, Ark., to take up the work of general missionary on the Southwestern field.

NOTES ON THE DENOMINATIONAL BUDGET

Where should individuals and churches send their contributions to aid in raising the Onward Movement Budget?

At the meeting of the Commission last December the following action was taken (see Report of the Commission, SABBATH RECORDER, January 11, 1926).

"By vote Secretary Burdick was authorized to publish in the SABBATH RECORDER a statement concerning the confusion and the problems that sometimes arise from the fact that many contributions are sent direct to the treasurers of the various boards and societies and thus never become a part of the Onward Movement Budget Fund."

In the year 1920 the General Conference appointed a treasurer of the denominational budget.

The Constitution of the General Conference was amended in 1921 to provide for this officer of Conference.

"A treasurer of the denominational budget shall be nominated and elected in the same manner as the officers of Conference, whose duty it shall be to receive and distribute such funds as may be contributed to the denominational budget. This distribution shall be made at the direction of the Commission and in accordance with the expressed wishes of the donors, respectively, of the funds to be distributed. The treas-

urer shall make an annual report to the Commission and such supplemental reports as may be requested by the Commission. His accounts shall be audited by the Auditing Committee of the Commission."

It is clear from the above that the plan of the General Conference was (1) that money given to aid in carrying out the work supported by the denominational budget should be thereafter sent to the treasurer of that fund and (2) that the treasurer of this fund should give the churches credit on their quotas for only such amounts as pass through his hands.

It is to be expected that a considerable amount of money will be sent direct to the treasurers of our boards and societies for objects not specified as receiving aid from the denominational budget.

According to the published statements of the treasurers of four of our boards and societies for the year closing June 30, 1925, the following amounts of money were received by them independent of the amounts from the Onward Movement treasurer and the income from invested funds.

Sabbath School Board	
Collections	\$ 97.29
From nine Sabbath schools	215.86
Total	\$ 313.15
Woman's Board	
Collections	\$120.72
Aid societies, etc.	608.25
Total	728.97
Tract Society	
Denominational building	\$1,602.75
Special Sabbath Reform	375.01
Java	37.00
Georgetown, S. A.	10.00
Jamaica	5.00
General Fund	319.54
Total	2,349.30
Missionary Society	
Georgetown, S. A.	\$ 102.50
Jamaica	86.00
Java	35.00
China field	463.12
Boys' School, Shanghai	55.00
Girls' School, Shanghai	45.00
Dr. Palmborg	37.50
Dr. Crandall	37.50
Automobile for China	392.00
Liuho Hospital	873.27
Home missions	6.60
Fouke School	10.00
General Fund	1,511.60
Total	3,655.09
Total of the boards and societies	\$7,046.51

By looking these figures over you will see that fully one half of the money was sent for objects that were aided by the denominational budget, and should have been sent to the Onward Movement treasurer.

Had this been done he would have reported receipts of about \$46,000 instead of \$42,415.90.

And this would have materially helped several of the churches in their effort to raise their quotas.

Last year some of the boards received more than their share of the quotas of several of the churches, for in addition to their regular share of the funds sent by these churches to the Onward Movement treasurer, they received gifts direct from members and societies of these same churches.

At least one church was not credited as paying anything on its quota last year, but it did send money to the treasurers of two or more of our boards.

Doubtless our denominational budget plan has some weaknesses, but it is unquestionably better than was our old method—or lack of method—of raising money; and we ought to try to remedy its defects rather than to allow its usefulness to be destroyed.

"RACE RELATIONS"

H. D. CLARKE

How many readers of the SABBATH RECORDER read and perceived the truth and value of our sister Marjorie Willis' article published December 21, and again later. I have been deeply pained at the growing unchristian prejudice of so many of our own people against the black race and other nationalities, but especially the Negro.

I sat in a railway station recently and saw a finely dressed Negress, and several white women came in and each one began an intelligent conversation with this black woman. They seemed pleased to treat her with Christian courtesy and talked with her as equals. As far as could be seen, the Negress was the equal of the whites in speech and appearance as well as in dress. On many occasions I have seen school children, white and black, walking the street together and playing together. There was no noticeable prejudice and nothing to indicate that the white girls did not thorough-

ly enjoy the associations. They were of one family of God.

But I started this article not for my own discussion or to give my views. I have just been reading a manuscript sermon preached by Rev. Darwin E. Maxson at Plainfield, N. J., a little time after the Civil War. It will be interesting as showing what was said by some of our Seventh Day Baptist writers on the great question that then agitated the nation. These words are either his own and once printed and incorporated into his sermon, or quotations from others. He says:

"Let me point out the fact that at the South there are nearly six millions of people, more than one-third of the inhabitants, always true, always faithful to the government, fighting its battles and almost worshipping its flag, as loyal as they are black; but I am sorry to say the admixture of the white blood of their former masters prevents me from saying, 'in every instance, as black as they are loyal.' I am ready to have these vote and I have no fears of a disloyal South. I am told that the Negro is too ignorant to vote. They know as much about the government as their masters—they know enough to be loyal. . . . If one must choose, I had rather trust loyal ignorance than disloyal intelligence. (That might also apply to present discussions on some religious questions.—H. D. C.)

"Another objection: if the Negro votes he will be the equal of the white man; and I am triumphantly asked, 'Are you in favor of Negro equality?' I answer, yes, equality of political rights. As to other equality, my 'pride of race' teaches me that my race is superior to his. I am not afraid of a contest with him for that superiority, giving him fair play. If God has made him my superior he will show it. I certainly will not attempt to prevent him from asserting that superiority, if he has it, by wrong and injustice.

"Those who are continually crying out that the Negro is their inferior, act as if they were afraid that giving him a fair field he would show himself equal or superior. The principle of justice asserted, that every man should have the right to be the equal of every other man if he can."

Then Dr. Maxson goes on to show that
(Continued on page 206)

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

AN ADDRESS ON HOME MISSION WORK

REV. E. ADELBERT WITTER

(Given at the Quarterly Meeting at Milton Junction, Wis., January 15, 1926)

I am asked to speak to you for a little time on "Home Mission Work." There was nothing said about any particular phase of the work upon which I should speak. You see I am free to speak upon any phase of the work that shall appeal to me most.

Let us start out by seeking to define the term "home missions." In its narrowest sense it should mean within the limits immediately surrounding the home. We might confine it to the interests of our own home and that of our children and immediate relatives and friends. In this we would be entirely within the bounds set by the brother who prayed, "O Lord! Bless me and my wife, my son John and his wife; bless us four and no more."

We smile at the inclusiveness of that prayer; and yet I fear there are many in the Christian Church who, when contemplating the importance of missions, find their range of vision but little broader than that.

Let us take a little broader view than this. We think of the country of which we are citizens as our home. It is the land we love; it is the land that gives us protection and education. This widens our range of vision and enlarges the field of our activities. Jesus said, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Take notice at Jerusalem—at the home and its immediate surroundings. Herein is set forth the great importance of witnessing for Jesus in our own homes with father, mother, brothers, sisters, and any who shall come within that home. Am I wrong in asserting that here is the place where all mission work should begin? Here is the place where every child should breathe in the atmosphere of a consecrated life, where the conversation, the works of art upon the house

walls, the music that makes its appeal to the heart, and the literature upon which a hungry soul and inquiring mind shall feed, shall all be crystallized into a witnessing for the value of the religion we profess. This is the place where real missionary work should begin. But, he who remains here, who makes this the sphere of his activities fails to get the vision to which the Master invites, when he says "and in all Judea, and in Samaria." If then we get the thought of the Master, the home mission field is only limited by the needs of our home land.

There was a time when the worker on the home field went from place to place gathering the people together for a few meetings, when he gave to them the Word of God and exhorted them to accept of that Word, set their houses in order, and to so live that they might read their title clear to mansions in the skies.

This was good, and much good was done by this means of encouraging the hard worked, poorly instructed men and women of those pioneer days. There were diamonds among those humble people, whose brightness is ever a living testimony to the wonderfulness of the life and spirit of Jesus Christ within. Through these means the Church enlarged her borders; new groups were gathered together in various places; and in these the Church of Jesus Christ grew; the world was made to feel the saving, purifying power of the gospel. Home life and national life were strengthened and made more what the Master would have them to be. In those days he who felt the call to go as a witness for Christ drank deep draughts from the Bible. He literally went out into the desert places of the earth. Like the Master, he went into the mountain and spent whole nights in prayer. Like Saul, he communicated not with man, but he communed with God till he felt the power of the holy fire within. On foot or on horseback he went through forest and fen, over mountain and plain, searching out the scattered families of the earth that he might point them to the Lamb of God who taketh away the sins of the world; so, through summer's heat and winter's snow he went as an evangel of light and peace, a veritable messenger of God.

I have in mind one of those servants of God of whom I wish to speak—Elder Amos R. Wells, grandfather of Amos R. Wells

of the *Christian Endeavor World*, who was our first general missionary. He left the town of Hopkinton, R. I., May 31, 1819, and on horseback visited the churches of New Jersey. Then he went to Lost Creek, W. Va., where he gave encouragement to the friends there. He then went to Salem, where he had a series of meetings and baptized thirty-five persons. From here he went to Mad River, Ohio, to visit some Sabbath keepers who had become somewhat discouraged. Returning, he stopped in Columbia County, Pa., and visited a Mr. Bond. From here he hurried on to Brookfield, N. Y., to attend the General Conference the latter part of September. Picture in your minds these long rides, mostly through dense forests on bridle paths, fording streams, sleeping often under the shelter of a tree in the forest while the wolves and other wild animals made the night echo with their calls. View the picture, and remember that this was all endured for the sake of witnessing for Christ that hungry souls might be fed and lifted up in the faith of our fathers. Was not this like Christ in his life and work for humanity?

There is another one of these early home missionaries that I have in mind who more fully represents the kind of work that has always told in the building up and establishing a permanency of work. That one is Elder Samuel D. Davis. He must have felt a call to the work of the gospel ministry in his early manhood, for in 1844 he was called by the Lost Creek Church to exercise his gift and was licensed to preach the gospel as he found opportunity.

In his life work he is very closely associated with the history of all religious and intellectual development among our people and denominational interests in West Virginia. He was a vital factor and a moving power in the organization of most of the churches in the Southeastern Association. It was largely through his missionary labors, the earnestness of his preaching, the warmth and helpfulness of his counsels that the people of various communities were brought into the Christian life and desired to be organized into a church. He served all, or nearly all of these churches as pastor for some time, most of them for a year or more. He then visited them often, holding the communion service and preaching four or five times at each visitation.

When I went into that country and was pastor, a little more than twenty-four years ago, this venerable servant of God was a member of the church I served. He was too feeble in body to go about much, but in his home I found help and comfort in Christian work. As I went from place to place where he had wrought for the Lord, I learned many a helpful lesson for my work as I listened to the words that were everywhere spoken in praise of "Uncle Sammie."

I have dwelt thus at length upon this description of some of the work and workers of a former part of this century, not that I might give to you a chapter of the history of their lives and work, but I have used this as a means of pointing out or emphasizing what I have further to say.

The need of the gospel message as a means of linking man up with God through Jesus Christ is as great as it was a century ago, or at any other time; but methods that met the needs and brought results in those days would bring but failure today. Conditions have changed; a new world, socially and intellectually, has come into existence. New problems lie before us for solution; but, let us not forget that with these new and different conditions the need of salvation by faith in Jesus Christ remains the same. An improved intellectual condition does not lessen the need of the message of life through Jesus Christ, the Son of God, the crucified, but risen and ever living Savior.

How may the work of home missions be carried on successfully? First, there is need of boys and girls being so trained in our homes that they shall be gripped, above everything else, with a desire to witness for Christ in a practical way among men of all classes, that they shall enter into the Christ life, accept of him as their Savior, their teacher, their all in all. To do this work successfully there is need that they shall come to value human souls as Jesus valued them, value them so highly that it will be possible to joyfully make any sacrifice through which a person or a community may be brought into the kingdom.

Second, there is need that there shall be a staying by the work that is begun, giving it wholesome care till the work shall be established. I think there is need that the same kind of methods shall be used in man-

ning and working the home fields that are used in the same kind of work on the foreign fields. That is to say, great care is needed in choosing the workers. Those should be chosen who have shown some special qualification for the work, by personal inclination with natural adaptation to the work, as well as an intellectual and spiritual fitting for leadership in such a line.

One, to be a leader, should be possessed of a warm, sympathetic nature that would help him to gain an entrance into the confidence and affections of those with whom he is brought into contact—one who could enter into sympathy with all in their various lines of work or occupation, one who could be a boy with the boys or a counselor with the men, but never forgetting to have all his service and activities reflect the thought and spirit of the Christ whom he would bring into their lives. The worker being chosen, then put him onto a certain field where need or promise is manifest. Put him there with the thought of maintaining the work for a period of years—not with the thought of going somewhere else as soon as an awakening shall be manifest, leaving the field to struggle or to die, as the case may be. In such a case death will be most likely. Better that a man spend a lifetime working and developing such a field as did Uncle Sammie Davis, than that the worker shall gain renown as an evangelist, and the field be left to die or run down. It is far better to build up a few strong, healthy spiritual communities than to start a large number of glowing fires that shall be but the markings of burial grounds of dead or blasted hopes.

Let me give you an illustration of what I have in mind. In 1908 the Missionary Board asked me to become a general missionary on a certain field. I asked them if they would guarantee me \$600 a year. They said they would give me \$200 and I would have to gather the rest from the field. I asked them if they would move me and my family onto the field; they said, no, I must meet that expense myself. I then told them that if they would move me onto the field and guarantee me \$600 per year for a period of five years I would go there and live with that people, make their interests my interests, and extend the work into outside fields all that was possible. It would cost more than \$300 for moving expenses.

It was thought that they could not follow this plan, so I did not go into that work. I am satisfied that if some such plan as I have indicated could be carried out in the work of the home field, a gain would be made and all would be cheered in an increase of the number of our churches and in the life and work of our denomination and in a growing interest in the kingdom of God among men. I may be wrong in the thoughts that I have had, but I ask of each one a thoughtful consideration of the proposition set forth as you think over the home mission field and its work.

"RACE RELATIONS"

(Continued from page 203)

loyal men do not assert that every Negro shall vote more than that every white man shall vote. What was asked in the name of justice and right is that *qualifications* shall be equal. Fix the standards where you please. If the black man comes up to it, let him vote. If the white man also comes up to it, let *him* vote; if neither, *neither*.

So when a black man or woman comes up to a standard of good citizenship let him be accorded equality in what is citizenship. Let him own property where he can pay for it and act like a good citizen, whether in Battle Creek or Galveston.

WHOSE DAY?

"Whose day is this?" I pondered as I woke,
"My day, thy gift to me?"
"And when the kindly night allures to rest,
Thy day, my gift to thee?"

At noon in conflict sore I cried: "The day
If mine, is all but lost!"
Then he, unseen, won back the day for me,
And counted not the cost.

Mid afternoon, how wearisome the tasks!
I faltered, careless grew;
"Stay not," he urged, "for know that my day's
work
Succeeds or fails with you."

"Whose day is this?" I ask at eventide,
"Thy day, O Lord, or mine?"
"Not mine or thine, for we together wrought;
But our day, mine and thine." —Selected.

A cynic rises to remark that homes never before were as comfortable and families so seldom in them.—*Seattle Times*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

XII

DEAN J. NELSON NORWOOD, PH. D.

THE CITY OF STOCKHOLM

Some of you have read more or less carefully the four or five installments before this one even though they were on rather solid subjects. Now, perhaps, you are entitled to a little relaxation. Today I will take you for a walk about certain sections of Stockholm. Let us hope that something entertaining will happen on our trip.

If you will look in Johnny's geography book you will notice that this fine city, in which I saw no rags of dire poverty, little sign of unemployment, no slums, and only one man drunk, this city which has been Sweden's capital for seven hundred years, is located on the east side of the Scandinavian Peninsula on an arm of the Baltic Sea. It is a long way north. While it doesn't get the midnight sun in summer, nor midday darkness in winter, which places still farther north get, yet its summer days are very long, like its winter nights. In mid June the sun rises about 2.30 a. m. and sets about 9.30 p. m. At that season it never gets quite dark.

There is an interesting legend as to the origin of the name Stockholm. Many centuries ago people who lived farther up the Norrstrom (North River) above Stockholm were bothered by raiding enemies. On one occasion they put all their valuables into a hollow stick or log (Swedish, "stock") and set it afloat on the lake or stream. It lodged on the island (Swedish, "holm") which became, in part, the site of the capital; hence "Stockholm" or the island of the stick or log. The city took its name from the island thus named. A variation on this legend, I was told, is that these raided Swedes, at their wits' end to know how to avoid their enemies, decided to let the gods decide, saying that wherever the log lodged

they would build their town, trusting the gods to direct its journey.

This island is in the midst of the present city which has overflowed its old insular bounds onto other islands in the vicinity and onto the mainland. It is the oldest part of the city. While no really medieval buildings survive, its streets are mere alleys and its edifices very old. We are standing (let us suppose) on the north bridge which unites this central island with the mainland. As we look away from the island, toward the north and east we see at the end of the bridge one of the finest squares in the city. Here are several prominent banks, the Royal Opera House, while in the center of the square stands an equestrian statue of the most famous Swedish king, Gustavus Adolphus, enthusiastic Protestant, and Swedish nationalist, who went across into Germany to aid Protestantism in the Thirty Years' War and who died on that foggy November morning at the battle of Lützen, (1632). Farther to the east, on the shore of the stream rises the Strand Hotel (the best in the city) and, just out of sight to the left of the Hotel, the Masonic Temple, the Blaiseholm Church, and the Royal Academy of Music—all three buildings closely connected with the work of the Conference on Life and Work.

The bridge on which we stand and the street just off it are thickly set with tall flag poles from which fly the flags of most nations taking part in the Conference and most prominent of all, naturally, the Swedish flag with its cross of gold on a field of blue. The stream is alive with boats of all descriptions. At dusk we can stand and watch the fishing boats with their fishing nets set on huge iron rings ten or twelve feet in diameter, like inverted, giant umbrellas. The fisherman, usually operating alone, dips the net below the water, the current carrying it down stream below the boat, tilts it to stop the fish borne along by the current, then lifts it up with a little hand winch, and secures his scaly catch.

To the right of the bridge as we look south is the house of parliament—a new building apparently. Directly in front of the bridge entrance rises the stately north front of the royal palace, the finest piece of architecture in the city. The old palace on the same site was burned in 1697. The

present building was begun promptly after the fire but was a long time under construction. Between these two buildings, the palace and legislative hall, but farther back and practically out of sight is the storkyrkan or cathedral.

A stroll off the north end of the bridge soon carries us into the best shopping streets. Going in the other direction soon mixes us up in the narrow, winding alleys of the old town. I did both more than once, and greatly enjoyed it. Usually I went around the east side of the palace following the street near the shore to the south end of the island. There I crossed a short bridge and traveling on for a mile or so southwards came to the home of my good hosts. The city abounds in new buildings, like the city hall—an unusual bit of architecture—and in interesting museums, like the open air museum at Skansen. But I see I must stop, having barely touched on a few of the city's striking architectural subjects. I should add, at least, that Stockholm boasts several fine churches.

Now pretend you have stayed as a guest at the home of my hosts, and are starting out with me on that first business day of the Conference. As we come in sight of the shipping on the waters nearest to the palace, it is evident something unusual is afoot. The shipping is more plentiful, there is an air of gala expectancy, several warships are in the harbor, and all are decorated with countless flags. As we near the palace, small crowds of people are seen standing near the wharf east of the palace. The wharf is separated from the palace here only by a wide street. We stand and watch and wonder. What is it all about?

From time to time a fine auto drives up to the wharf and drops its passengers—military and naval officers in blue and gold uniforms, or politicians in civilian black. Those already present and the new arrivals greet each other. One man almost lets his chauffeur go away taking his military (or naval) hat with him. The sun is shining brilliantly, more autos drive up, the crowd grows. Again we ask, what is it all about? A man looks at us and shrugs his shoulders. We try again—in German. A man a few steps away comes towards us and tells us (in German) that the king and queen of Sweden are going to pay a state visit to

the president of Finland. Fine! Now we are enlightened. There they come! The trolley cars and the other traffic stop for a few minutes, the royal auto swings into the open space. The royal group alight, greetings are exchanged, they board the waiting motor yacht, traffic resumes, the thunder of the royal salute from the naval ships and shore batteries almost deafens us. The crowd disperses. We hurry to the morning session of the Conference. Yes, that is Stockholm.

CHURCH AT MILTON, WISCONSIN ANNUAL REPORTS

[From the *Quarterly Visitor*, church paper of Milton, Wis., we gather the following interesting matter. In another issue we will give a sermon by Pastor Skaggs, also taken from the *Quarterly Visitor*.

The annual business meeting was held on January 3, 1926. The pastor's report and that of the secretary are full of interest. The treasurer's report shows receipts of \$7,533.42.

Connected with this church are several societies, each one of which made a very good record for the year. These are "The Brotherhood," the Sabbath school, three Endeavor societies, the "Benevolent Society," and Circles number two and three, all of which are doing good work for the Master and for their fellow men.

The Property Committee reported several good improvements in the parsonage and church buildings.—T. L. G.]

SECOND ANNUAL REPORT OF PASTOR JAMES L. SKAGGS, JANUARY 3, 1926

In presenting his second annual report to the Milton Seventh Day Baptist Church, the pastor would acknowledge the innumerable blessings of God in whose strength and under whose guidance he has tried to do his work. He would also express his appreciation of the unfailing and kindly consideration of the entire congregation. The splendid harmony and good degree of co-operation in the work of the church and denomination has been most gratifying.

While we have not accomplished all we had hoped and prayed for, we feel that the year has been one of progress; and as we come to the new year we may well look

forward with good courage and great expectation.

The church prayer meeting has been held each week during the year. Two cottage prayer meetings were held each week during January, February, and March. Sabbath morning worship has been suspended three times during the year: Twice on account of quarterly meeting, and once that we might accept the invitation of the Milton Junction Church to join with it in the celebration of its fiftieth anniversary. The pastor has been absent from the Sabbath morning worship of the church on four occasions: On April 25, on account of the quarterly meeting at Walworth; on August 15 and 22, while attending the meetings of the Commission and of the General Conference; and on September 26, while attending session of the Northwestern Association at New Auburn. The pulpit was supplied on these Sabbaths, in order, by Rev. Anton Hatlestad, the Christian Endeavor society, Mr. E. W. Vincent, and Rev. M. G. Stillman.

By following up the plan of personal work and evangelistic emphasis reported a year ago, and with the added influence of the Vacation Religious Day School, we have had the happy privilege of receiving twenty-three members into the church by baptism. Five have been received by letter. It is confidently expected that there will be others ready to join in the near future. There will certainly be some by letter and possibly some by baptism.

The pastor has continued through the year as superintendent of the Intermediate Christian Endeavor society. We have a splendid group quite regular in attendance. But there are several other young people whom we wish we might interest in this work. We are now spending about twenty minutes of our meeting hour in reading and discussion of mission work. This society and also the seniors and juniors will make their own reports to this meeting, and it is not necessary for me to go into details concerning these organizations.

In so large a parish it is difficult for the pastor to keep in close touch with all the people; but he makes a special effort in cases of illness or where he knows of special need. He will appreciate the interest and confidence of friends in calling atten-

tion to conditions in which his services may be of special value.

The Brotherhood and the three Circles of the Women's Society will make their own reports, and I need not refer to them here further than to express appreciation of the contributions these auxiliary organizations are making to the welfare of the church and community. All are doing splendid work. May their influence be extended and still larger numbers join in the service rendered and participate in the blessings received. It is largely through these organizations that the social life of the church is provided. However, a Social Committee for the church has been appointed and will doubtless co-operate in planning for our social welfare.

During the year we have lost five members by death, and there has been considerable serious illness and several cases of surgery. But all the surgical cases have recovered or are making gains. Uncle Johnny Babcock is still in a serious condition, as is also Mrs. Edward Severance. Several of our older people are quite feeble and are confined quite closely to their homes. These cases of illness and infirmity give opportunity for the extension of sympathy and Christian helpfulness. Here we may find the test of our likeness to the Master.

Our treasurer's report is encouraging. We have over-paid our local budget, and our expenses have also over-run our estimate. During the calendar year we have paid to the Onward Movement \$3,168, and while this has not fully met our apportionment it indicates a deep interest and represents a real effort. If we could interest all our people, resident and nonresident, in this matter we could easily go over the top. Shall we not make a still greater effort during this new year!

Grateful to God for the blessings of the past and trusting him for guidance and leadership in the new year, let us give to him and his work our full devotion.

SECRETARY'S REPORT

The work of the church has gone forward this year about as in former years. Some of the repairs made on the church property are floors at the parsonage refinished, plumbing put in at the church, the

(Continued on page 212)

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

PRISCILLA'S SAMPLERS

How clear their quaint devices show!—
Clear as she wrought them, long ago.

Against the wall her spinet stood;
Beside the fire of applewood
That lit the room with flickered flame.
She bent above her tambour-frame
And wrought in sombre grays and greens
The mournfullest of mortal scenes—
A weeping willow drooping gloom
Athwart an urn, a mossy tomb;
And, underneath, with fingers light
She stitched the motto, black on white:
"Behold how Worldly Joys decay!
Prepare to meet the Judgment Day!"
And while she plied the varied thread
Her pictured kinsmen overhead
In ruff and corselet, wig and gown—
Those grim forefathers!—gazing down
Still seemed to preach with lips severe
Their dark theology of fear.

Her work was done; she found it good,
And, deeply sighing, donned her hood
And cloak to walk abroad.—But, oh!
The warm, sweet wind had thawed the snow;
Brave blossoms decked the maple trees;
Loud laughed the valiant chickadees;
And all was life, and all was sun,
And all was joy for spring begun!
And whom she met upon her way
And what he said—let others say.
But when, light-footed, home she came,
Once more she set her tambour-frame
To work in gayer, gladder hues—
Enraptured reds and tender blues—
A crimson heart, a pretty pair
Of doves enwreathed in garlands rare,
A steepled church, a little band
Of baby angels, torch in hand
Upon a cloud, and bright above,
The golden motto, "God is Love."

—Arthur Guiterman.

It was an unusual program we had that afternoon. About thirty women had met for luncheon; and after the business of the luncheon had been disposed of, each woman was called upon to relate some experience of her childhood. There were those among us who, if we counted their years, might be called old, but no one was counting years that afternoon. There were others who had left their childhood just around the curve in the road. It was rather noticeable

that sometimes the memories of the very oldest were paralleled by those of the very youngest. Our country has been settled in waves, so that even now if we look for them we may find pioneer waves settling down in various parts of our country; and pioneering is pioneering, even though it is done to the tune of the radio and the hum of the auto, rather than to the pitch of the tuning fork and the gee-hawing of the oxen.

We traveled that afternoon from India and the British Isles over the eastern states of our own country and as far west as Kansas and Nebraska, seeing these places through the eyes of childhood. All of the stories were interesting; many made us laugh; and there were those over which we smiled away the tears in our eyes. It is not my intention to tell you of all of them; probably you can tell even better experiences of your own; and lacking the personality of the raconteur, each story might be disappointing.

However, I am passing on two of these stories that seemed to make the greatest impression on the listeners. One sweet-faced, white-haired woman related that one time she told a lie. She did not say whether that was the first lie she had ever told, but I imagined that she had told others and that her people were worrying over the matter; at any rate, after she told this one a family council was called to see what should be done to her. Her grandmother was spending some time in the home, and it was finally decided to leave the question of punishment to the grandmother. After due thought the grandmother decided that the little girl must stay in a little bedroom opening from the kitchen, day and night for a week. She said she thought she was allowed to go out for some of her meals, but that if she did she had to return at once to the little room. She remembered that her grandmother came to her in the room and talked to her about the wickedness of telling lies. Several of the women present said they thought the punishment altogether too heavy; and I listened for the answer that came from the woman who had been the child that told a lie. She said she did not think the punishment had been too severe, and that all her life since she had *hated* a lie. It may have been fancy, but somehow it seemed that one or two of those

women thought that it might not always be good form to *hate* a lie; maybe they were just feeling sorry for a little girl who didn't mean to do anything wrong. After this story had been told, a sweet-faced, black-haired woman who had insisted that her childhood had been uneventful, spoke up and said that she once told a lie. Her lie had been spoken just before Christmas; she also neglected to state whether it was her first lie; but for her punishment her mother decreed that she was not to receive any Christmas presents. She did not say that she hated a lie; but she did say that was a terrible Christmas for her and that she never forgot the disappointment of those days. There were several women who said they thought the punishment was too drastic. I do not know what I thought; but it seemed to me that some other way might have been found to teach the child the wickedness of lying without depriving her of all Christmas gifts, and I think I *hate* a lie. It does seem important to teach children to stick to the truth. I am sure that a young mother would never punish her child in the same way. Perhaps she understands the mind of childhood better than her mother did, and I fancy she teaches her child in some other way that lying is wicked.

GRATIFYING REPORTS FROM INDIA

ELDER R. B. ST. CLAIR

We have reason to thank God for the mighty progress the principles of Christ, as interpreted by Seventh Day Baptists, are making in the ancient empire of India.

This interest has been created by prayer, literature, and correspondence until today there are almost as many proclaiming themselves Seventh Day Baptists in India as in the republic of China, and at least half as many as in the island of Jamaica.

Our principal station is in the city of Calcutta. This city, according to the last census, had a population of 1,327,547. This is a very interesting and progressive city.

In many respects Calcutta is a modern city, and I have a number of photographs of its broad avenues and fine buildings before me as I write.

Pastor A. P. C. Dey is in charge of the Seventh Day Baptist Church of Christ at this point and is proving himself a most efficient leader. He is likewise extending

the borders of our beloved Zion by excursions into the surrounding country. Brother Dey is not a rich man and needs our help both by prayer and purse as the following report will make manifest:

"This week I got a very interesting letter from our brethren of Chaurkhuli Burua-bari of East Bengal. These brethren informed me that they had stepped out for our faith and practice by reading the instructions we sent them regarding the faith and practice of the Seventh Day Baptist denomination. These people requested me to pay a visit to them, as early as possible, but you know what is preventing me from going there.

"In reply I answered those brethren to hold on by faith and stand and not be restless, faint or weak, and pray earnestly until we come. Glad to say that they are all independent, about forty to fifty people interested in these two villages."

Do not tidings like these cause our hearts to rejoice?

Another report from Pastor Dey reads: "Another good company in the district of Sylhet, Maulwi Bazar, reported to me as follows: 'Please pray for us that we stand firmly in the faith of the Seventh Day Baptists until the end. The instructions we receive from you from time to time and also from the paper (*Voice*) are good and scriptural, for which we are thankful to the Lord. We are in number about twenty-four souls. We want to welcome you if you will kindly pay a visit here with your good American friends to establish us in the faith and practice of the Seventh Day Baptist denomination. We intend to give a plot of land also to the mission work, and also we have a mind to give our tithe and offerings to the mission purpose.'"

Then there is Evangelist V. J. Benjamin, Jonalanalem, Penumatra P. O., Kistna District, South India. He is a human dynamo. He seems to be here, there, and everywhere. His reports are most encouraging. He is co-operating with the Denominational Vocational Committee in providing work for certain of our Seventh Day Baptists in his country, and the Vocational Committee is endeavoring to dispose of certain of their finished products: beautiful lace doilies and other hand-crocheted articles. The writer will be very glad to supply information concerning the articles and the

prices of same if the reader will address him at 4012 Field Avenue, Detroit, Mich. By helping out in this matter, many of the good ladies and others of the denomination can have a part in this blessed work of advancing gospel interests in far off India. Our Battle Creek ladies recently sent us over \$20 received from sale of certain of these articles. We still have a goodly supply on hand. After the exact wholesale cost price of articles and transportation and duty is deducted, the entire balance goes toward supporting Brother Benjamin in his evangelical campaign. We have had many excellent reports from him. He gave up a good paying position in another denomination in order that he might be a hundred per cent Bible Christian, and he surely deserves our prayers and support.

In addition to the Seventh Day Baptist company worshipping at Jonalanelem, Brother Benjamin has established other bases at various points in South India. I sent a very interesting letter from him to the Missionary Board recently, and so I am unable to quote. In one of his reports before me, he tells of the establishment of schools at two heathen points.

Brother M. N. Ammi Raju, of Antravadi, Razole, East Godavari, South India, a man whom Brother Benjamin has interested, writes me a very interesting letter. He pleads for American missionaries.

I could keep on and tell you much more. But time and space alike forbid. What will you do for India? India, where over five hundred souls are merely waiting the opportunity to be enlisted as Seventh Day Baptists and where probably over one hundred fifty are now so listed.

As Seventh Day Baptists we have never had such marvelous opportunities. This work is not a liability. The liability account is on God's side. We have to pay up in order to even up. He gave his Son for us, and that blessed Son said, "Go ye into all the world and preach the gospel to every creature." After we have done all that is commanded, we are yet unprofitable servants. Every new opportunity seized by us is an asset.

The enlarged vision of Jamaica, Trinidad, Costa Rica, Australia, Java, Ceylon, China, India, and South Africa should appeal to us. It should increase our self-respect. It should open our hearts and

pocketbooks as never before. It should turn money into the Missionary Society's treasury, thousands in excess of the budget, in order to enable our representatives to send the needed funds to these needy and inviting fields. Seventh Day Baptists, "Onward and Upward."

Here is an extract from a Kingston, Jamaica, daily paper:

SEVENTH DAY BAPTIST SESSION

The second annual session of the Jamaica Seventh Day Baptist Missionary Association was held from December 18 to 21, at 54 Hanover Street. There were forty-nine delegates from the various churches of the association present.

Evangelist H. L. Mignott was unanimously re-elected to the presidency of the association, while Mrs. Julia Small was re-elected as secretary and treasurer. Miss Ina Richards fills the office as general secretary for its Sabbath schools, and Mr. N. A. Edwards was elected president of the Christian Endeavor societies. Credential was given to Evangelist H. L. Mignott, and missionary licenses to the following: Messrs. C. A. Smicle, H. E. Samms, C. M. Flynn, L. A. Dalhouse, N. A. Edwards, and J. G. Davis.

During the present year the president reports he has done excellent work. He made 673 missionary calls, preached 506 sermons, baptized seventeen persons, brought out 55 new Sabbath keepers, gave away 2,200 pages of literature, and rode his motor cycle over 3,931 miles. He has also started two church buildings, written several scores of letters, and edited the *Seventh Day Baptist Reformer*, an eight page journal thrice during the year. His work is progressing steadily.

CHURCH AT MILTON, WISCONSIN ANNUAL REPORTS

(Continued from page 209)

bulletin board refinished, a part of the church sheds torn down and the yard cleaned up and the lawn at the parsonage has been graded and seeded.

The membership of the church has been increased by twenty-eight, twenty-three by baptism, four by letter, and one by testimony. The decrease has been five by death, six by letter and three dismissed upon joining first-day churches, leaving a net gain of fourteen. The total membership is four hundred seventy-seven.

"Money is like the water of a river; if it suddenly floods, it devastates; divide it into a thousand channels where it circulates quietly and it brings life and fertility to every spot."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

PERSEVERE—IN WHAT?

Christian Endeavor Topic for Sabbath Day,
March 6, 1926

DAILY READINGS

Sunday—Abide in Christ (John 15: 1-7)
Monday—Hold fast to faith (Heb. 10: 35-39)
Tuesday—Persevere in doing good (Rom. 2: 4-7)
Wednesday—In service (Gal. 6: 7-10)
Thursday—In consecration (Eph. 4: 20-24)
Friday—In loyalty (Rev. 2: 8-11)
Sabbath Day—Topic: Persevere—in what? (Acts 20: 17-24; Heb. 12: 1-4. Consecration meeting.)

ELMER AKERS

"This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In these words was stated the rule of life of the man, who, at the end of his struggle could say, "I have fought a good fight, I have kept the faith. I have finished my course." Think over the connection between that rule of life and this epitaphic statement.

Both these statements are figures from the athlete's vernacular. Now the first essential of any game is a goal. No game is possible without some sort of goal. The first essential of any activity is a goal, yet there are many young people who are living life itself without one. At the end of each day such persons will be a little nearer nowhere, unless it be oblivion.

In what shall we persevere? "Whatever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." To think purposefully on a thing is the first step in perseverance. Our thoughts are the models by which we build our characters. We can make ourselves noble, or nonsensical, accordingly as we persevere in thinking noble thoughts, or nonsense. But thinking is only

the first step. The thought must be put into action, or it will do no good. It is dangerous to read or to hear suggestions on how to live well, and ignore them. This dulls our most precious sense, our sense of right. Go and look for an opportunity to transform the good idea into a good deed.

What are some hindrances to perseverance? To persevere successfully, one's life must be simple, free from selfishness, pastime pleasures, luxuries in food, superfluities in dress, insincere talk, purposeless actions. The mind must be free from suspicions, deceptions, impurities, despondencies, and fears.

Perseverance will not only make friends, it will make favorable circumstances. Slowly, but increasingly, the dauntless man gathers strength and assistance. By keeping his eye toward his invincible hero, Christ, and by fostering in his heart the flame of selfless love, the Christian will surmount adversities and be a star of courage to his fellows.

Let us turn from all that is useless and unholy, and let us persevere in the practice and attainment of the pure, the useful and helpful. Let us be often alone to think out our problems, to discover opportunities for enriching the lives of our friends, and to commune with Christ. Let us choose our goal, our purpose, the object of our perseverance, and be true to it; carry it through our work, our play, our worship; follow it at school, at home, at church; and adopt only those habits which help us to press toward the mark; and finally we may say, "I have fought a good fight, I have kept the faith, I have finished my course."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our scripture lesson for this week Paul was giving his farewell address to the elders of Ephesus, while on his way to Jerusalem. He knew that he was near the end of his life, and would never see them again. He reminded them of the things he had preached to them, of the sufferings he had endured, but said he was going on to Jerusalem, not knowing what would befall him there. His friends had warned him not to go, for they knew that he would suffer death. But he said, "None of these

things move me, neither count I my life dear unto myself." Paul's purpose was to preach the gospel, and nothing could swerve him from this purpose. He was willing and glad to suffer death for the sake of Christ. Are we willing to do this?

Why did he persevere in his work under such great difficulties? How could he do this? He could not have done it if he had not had such implicit faith in Christ. This faith enabled him to endure suffering, hardships and death. Let us have the faith of Paul.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

OUR NEW NAME

Perhaps you have wondered why the title at the head of this department has been changed, and it now appears under the head of "The Intermediate Corner." Let me tell you. It does not mean that we as intermediates are being crowded back into an obscure place until we have only a tiny corner left, either in this paper, or in our churches. It rather refers to the chumminess of the intermediate age. You have seen that group of boys or class of girls withdraw, after the general exercises of Sabbath school or Endeavor society, to some particular point in the room that they call "ours." There the chairs are set in a circle; a friendly discussion is entered into; the spirit of informality prevails. So let it be in this department of the RECORDER.

Topic for Sabbath Day, March 6, 1926

HOW DO CHRISTIAN PRINCIPLES HELP US IN BUSINESS LIFE? PROV. 22: 29, PS. 24:

I-5. (CONSECRATION MEETING.)

TRUE RICHES

"I wish I were rich"; "I wish I had a million dollars";—how often in the past year have you heard someone make some such remark? If I could speak to every boy and girl in America in terms of strongest conviction, I should say, "Don't wish for any such thing." If you were suddenly to find yourself rich, you would also find your worries and responsibilities increased a hundredfold. Your days would be filled with people trying to beg or steal from you, or to sell you something you do not need. Your nights would be sleepless be-

cause of worry. You would lose many old friends, and the new acquaintances would be largely "fair-weather friends," who would only tempt you to "waste your substance in riotous living." Your money would probably go quicker than you thought it would, and, nine chances out of ten, leave you worse off than you were at first. What more pitiable spectacle has the world to offer than the man who has "seen better days," both morally and financially.

If you would wish anything, then wish this: "That I may be able to earn an honest living"; "That I may be able to save enough to keep me comfortable in my old age." For the good thing about such wishes as these is that they are within reach of almost every one. When one man becomes rich, it means that many others must remain poor; but the true attitude should be to try to lift our fellow men up to a level equal with ours. Good honest work and the practice of economy will do wonders in this regard.

One thing I do not think Jesus would approve today, is so much going into debt. There is a mad rush now on in America to get something—automobile, radio, piano, phonograph, or bicycle—and pay some time in the indefinite future. After that it's easy to get behind with the rent and groceries. The landlord and the grocer down on the corner begin to get insistent. Father and mother get in a jangle and each blames the other. The children don't know exactly what it's all about, but they notice the difference. Father and mother are too worried and distracted to pay much attention to them. Meals are poorly cooked and inadequate, because parents are figuring how to pay the next "installment." Oh! I wish that we could learn that the true welfare of the children and the home is of more importance than all the six-cylinder-superheterodynes in the market.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR MARCH 6

This meeting is to be led by the Sunshine Committee. Let the committee decorate the room as cheerfully as possible. The members of the committee might wear bright yellow or orange bands of ribbon

around their heads. Let the society buy a flowering plant (hyacinths are very pretty and do not cost as much as other plants), use it during the meeting as a part of the decoration, and then take it to some sick or shut-in person. Let the committee also take some "comfort powders" or "funny pills" which they made for their goal work in January.

This week the juniors and seniors are to exchange music leaders. The testimonies are to be the favorite verses selected from the daily readings.

The thought of this lesson can be carried out in an object talk. Use an ordinary ruler of twelve inches in length. Tie twelve strings of different lengths to the ruler an equal distance apart. On the end of each string tie a tag or small piece of cardboard. Take this to the meeting all prepared with the topics given below written on the tags. If you have no place to hang the ruler let one of the juniors hold it. As each way of helping others is taken up tell the juniors that we are going to find out what the Bible tells us about these things, and let the junior who can find the reference first read it.

"Be Cheerful Givers," 2 Cor. 9: 7; "Be Honest," Eph. 4: 25; "Be Helpful," Jas. 1: 22; "Be Patient," Heb. 12: 1; "Be Prayerful," Jas. 4: 8; "Be Unselfish," Gal. 6: 2; "Be Peaceful," Matt. 5: 9; "Be Loving," Mark 12: 31; "Be Forgiving," Rom. 12: 20, 21; "Be Kind," Eph. 4: 32; "Be Faithful," Prov. 11: 13; "Be Humble," Matt. 20: 27. Finally ask the juniors what the ruler stands for and bring out the thought that if we are honest, kind, unselfish, loving, forgiving, etc., in our treatment of others we will be keeping the Golden Rule.

Ashaway, R. I.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

The progressive enlargement of the self, of which we were thinking a week or so ago, and the recognition that the differences between us may be *moral rather than racial*, brings us into a new and direct relationship with other races and peoples. What shall be our dominant attitude toward them? Of one thing we may be sure; we can never serve a people effectually un-

til we respect them. And on the other hand they can never develop very far unless they respect themselves. One of the most important aims, therefore, of the world Christian, will be to *cultivate a fundamental respect for the capacities and attainments of other peoples.*

It will help us to form a correct attitude toward other peoples if we look for a moment at several considerations which will better enable us to appreciate the capacity of other civilizations than our own. In the first place, a distinction has been made between genius and fame, which helps us to be fair in the comparison of races. "Genius is the aptitude for greatness that is born in a man; fame is the recognition by men that greatness has been achieved." The ordinary assumption is that the race that has attained the highest stage of civilization is naturally the most gifted. We can not, however, scientifically compare the racial capacity of Americans and Africans by the relative numbers of men or women who have attained fame. For genius may not result in fame. If the born genius remains illiterate, this is a handicap which he can scarcely surmount. Would one ever have known Lincoln if his mother had not been able to give him a start? Now there may be Lincolns in Africa, but what percentage of African mothers can enable their sons to rise out of the illiterate mass? We can not, therefore, compare nations or peoples by the relative number of outstanding men.

A still further aid in securing a proper attitude to other peoples is a suitable time perspective for judgment. If we could stand off somewhere in space and, from this vantage point, see the whole history of our earth pass before us, we would see that only a few years ago, comparatively speaking, our Aryan ancestors were making the beginnings of civilization. It is almost no time at all since the discovery of America, while all of modern missions has developed since then. From this standpoint we do not need to be inordinately proud, for a little while ago India was far ahead of us in civilization; they had high culture when our forefathers were little more than savages. The billion illiterates in non-Christian lands make a sharp contrast with our numerous schools and colleges. And yet it is well for us to remember that only with-

in the last three quarters of a century has free public education spread in the United States. With a proper perspective we realize that not so long ago many mission lands were ahead of us, and now we are only "neck ahead" so to speak. This point of view should take from us some of the condescension with which we tend to approach another people.

From such scientific considerations we may with new freshness recall those conceptions which were fundamental with Jesus. The Fatherhood of God was one of these fundamental realities to Jesus; and yet to most of us has this meant a warm assurance of our own sonship rather than the sonship of the Zulu or the Brahman. Do we really think of the Father's heart hovering in love over each man, woman, and child in the Kamerun as it does over the children of our own community? That anyone, no matter where, should be loved by God, gives to him priceless worth and opens up the certainties of eternal life involving endless possibilities.

Furthermore, Jesus revealed the infinite reaches ahead of every human being. For each people who will appropriate them, God has great riches in store. It is a matter of common knowledge that the American Negro has made vast advances; and if he lays hold on the principle of growth as found in Christ, and we do not, no racial aptitude that we seem to possess will keep him from developing ahead of us. That "God is able to make all grace abound unto you," was not said less for the black than for the white. Why should we not, therefore, trust in man's unlimited capacity to appropriate the inexhaustible good of an infinite God? The mind of a world Christian has, then, a fundamental respect for other peoples and is enthusiastic over the possibilities in all mankind. It dwells, not primarily upon man's defects, but upon their potential promise. When our hearts and minds get saturated with the conviction of the endless capacity of the human soul, we are impelled to join with God in that patient, hopeful, educative love that helps that soul to attain.

"Religion that controls one's heart and hand can easily convince another's head."

HOME NEWS

CHICAGO, ILL.—Our little church in Chicago is going on in the even tenor of its way. We wish we could do some more aggressive work instead of being just able to keep the wheels moving, which, in itself, is quite a task, all things considered.

Our pastor, August Johansen, gives us fine sermons, which if made practical in our lives, can not fail to bring forth fruit in increased faithfulness and in deeper spiritual life.

At the recent annual church meeting the same officers were kept for the coming year.

We miss the presence and help of some of our faithful members. Dr. and Mrs. Ansel Van Horn and Bobby are in Acton, Calif. Mrs. Van Horn was a member of the choir and served the Sabbath school faithfully as secretary and treasurer. Mrs. A. E. Webster is serving efficiently in her place in the Sabbath school. Miss Rua Van Horn is taking advanced work in Columbia University.

There were twenty-one present in the young people's class last Sabbath, five of whom were young men who were in the city between semesters of Milton College. We enjoy the students from Milton. They help in the services, especially in music.

Mrs. Ruth Graves, who will pass her eighty-third birthday in April, is with us regularly on the Sabbath. Our youngest attendant, baby Allison Burdick, Jr., has been very ill with pneumonia, but is now convalescing, we are very happy to say.

Rev. John Klopsbach and family have been with us for a number of weeks. In the absence of Pastor Johansen he has filled the desk very acceptably. He wishes for an opportunity to do city mission work here.

Miss Olive Farrow is in the city taking training as a nurse. Ian Bond, of Salem, is a student in Rush Medical College. We have been glad to welcome them at our services. Merle Bond, of Farina, is with us again, after a prolonged absence.

If any of our pastors know of people who are to be in Chicago for study or employment, we would be glad to know of their coming, and to extend to them a hearty welcome at both church and Sabbath school. Names may be sent to Dr. O. E. Larkin, 1000 Clinton Street, Oak Park, Ill.

MARIE S. WILLIAMS,
Corresponding Secretary.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

HOW TO HELP ONE ANOTHER

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
March 6, 1926

DAILY READINGS

Sunday—Four helpers (Mark 2: 1-4)

Monday—Help by warning (Matt. 18: 15)

Tuesday—Help by forgiving (Eph. 4: 32)

Wednesday—Help by teaching (Acts 18: 24-28)

Thursday—Help by giving (Matt. 25: 35)

Friday—Help in need (Luke 10: 34)

Sabbath Day—Topic: How may we help one another? (Jas. 1: 22. Consecration meeting)

MRS. LESTER G. OSBORN

A Friend of the Juniors

DEAR JUNIORS: Did you ever stop to think that all you juniors, big or little, are God's helpers? He wants every single one of you on the job every minute because there are so many things that you can do for him that no one else can do. There are tasks that you little people can do that bigger folks can't—or at least couldn't do as well. And God is depending on every junior that has taken the Junior pledge. Now let's talk about some of the things that you as juniors can do.

First, in your school life he wants you to be "out and out" for him, to study hard, to obey your teacher, to not cheat nor copy another's work. And especially at play-time you have a chance to tell other boys and girls about your Junior and invite them to go so they will learn to love and serve Jesus too. And they will judge how much you love Jesus by your actions. If you are cross and selfish in your play at recess time you will not make a good helper.

And what about little helpers at home? Sometimes it is even harder to be a good helper at home than it is at school. But it is the little home tasks and how well we do them that tell how good a helper you are. Father and mother surely appreciate the junior that obeys immediately without grumbling or whining, one that will care for baby sister or wash the dishes or carry in the wood cheerfully. Your tasks can

never be well done if done with a scowl.

Another way to help is to save your pennies and nickels and dimes and quarters to take to Junior instead of spending them for candy and ice cream and movies. And the money you give to your Junior society will be sent across the ocean to help teach the little boys and girls there about Jesus.

You can help by visiting little sick boys and girls who are lonesome. Especially in hospitals there are children who would like to have you take them flowers and read them stories.

There are so many ways in which you can help, but the most important thing is to be willing and on the job, and God will use you to help in his great work of saving the world.

WHO AM I? THE NICKEL

I am only a nickel.

I am on speaking terms with the candy man.

I am too small to get into the movies.

I am not large enough for a necktie.

I am of small consideration in the purchase of gasoline.

I am not fit to be a tip; but believe me, when I go to church and Sabbath school, I am some money.

SCRIPTURE ALPHABET

God is our refuge and strength, a very present help in trouble.—*Psalms* 46: 1.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—*Proverbs* 25: 28.

In all thy ways acknowledge him, and he shall direct thy paths.—*Proverbs* 3: 6.

LITTLE BOBBY

Little Bobby was given three cents to take to Sabbath school. He came home with two of them.

Upon being asked for an explanation, he said, "Well, I looked on the plate and they seemed to have plenty, so I brought two of mine home for my bank. They had more than I did."

MY GRANDMA USED TO SAY

"Handsome is that handsome does."

Ask your grandma what she thinks my grandma meant.

TOMATOES WILL NEVER GROW ON A RAGWEED

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., February 6, 1926)

Text: For whatsoever a man soweth, that shall he also reap. Galatians 6: 7.

I think all my Plainfield boys and girls have seen a tomato plant. Some of you have seen them growing in your own garden. You may have seen them last summer in the parsonage garden. And you have seen them out on the sidewalks in front of stores in the early summer, where they were kept for sale. You know what a tomato plant looks like. But you may not know what a ragweed looks like. A young ragweed looks very much like a tomato plant.

I can remember the hotbed my father used to make in the early spring when I was a boy. He made it just inside the garden, right by the gate, and close up against the palings. In this hotbed he sowed garden seeds—cabbage seeds, tomato seeds, and the like. Here the plants would start to grow, and then they would be set out in the garden. Sometimes there were weed seeds in the dirt in the hotbed, and often some of these were ragweed seeds. When the little ragweeds came up among the tomato plants I could hardly tell which were tomato plants and which were ragweeds, they looked so much alike.

It was my job sometimes to pull the weeds out of the hotbed. Often the ragweeds were finer looking and more vigorous than the tomato plants; and it seemed too bad to pull up and destroy these healthy green things which looked so much like tomato plants, and leave the little spindling plants to grow. I used to wonder why there wasn't some way to cultivate a ragweed until it would grow tomatoes. It was well enough, so I thought, for tomato seeds to grow tomato plants, and for tomato plants in turn to bear tomatoes. That was a good rule, but why couldn't there be exceptions? When there was a real fine ragweed, green and sturdy and strong, and when the tomato plants were slender and pale and sickly looking, it ought to be possible to set out the ragweed and give it special attention and care so that it would produce tomatoes.

That is what I used to think when I was a boy. But I am very glad now that a ragweed *never* bears tomatoes. Since a ragweed, no matter how much it looks like a tomato plant, *never* grows tomatoes, we always know what to do with a ragweed. The thing to do with a ragweed is to pull it up and throw it away. That is the thing to do with a ragweed every time, no matter how good it looks. It may look like a tomato plant, but it is a weed, and will not grow tomatoes. If it looks vigorous and strong it is because it has robbed the tomato plant of its food. It has to be destroyed so that the tomato plant can grow strong. And no matter how spindling and weak the tomato plant looks, you must take care of it; for if you do it will reward you by bearing for you beautiful red tomatoes. And tomatoes are good for people. Someone who ought to know told me once that where people can their own tomatoes in the fall for winter use, they ought to can fifteen quarts for each member of the family. Some of you boys and girls will be glad to know that in a proper diet oranges may take the place of tomatoes. When I was a boy I rarely saw an orange, but in the old garden of my boyhood home we raised tomatoes by the tub full. And they all grew on tomato plants, and not one of them ever grew on a ragweed. I knew a man once who set out ragweeds, thinking they were tomato plants. But he got no tomatoes.

How true all this is when applied to the deeds of our lives. A good deed always bears good fruit. An evil deed never does. It may seem rather hard sometimes that *every* bad deed will result in bad fruit, and will make for a bad life. But because this is *always* true you will always know what to do with a bad thought. Do just as you do with a ragweed. Pull it up and throw it away. Don't think that maybe *this* time the ragweed will grow tomatoes. Never think that *this* time you can do the thing that is not right and it won't hurt your character or spoil your life.

How glad we are that this law is always true. It is just a part of the good law of God.

Because this law is always true, you know how to raise tomatoes. The way to

(Continued on page 223)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

IS CREATION STILL GOING ON?

One Sabbath not long ago this question came up in our men's class, "Is creation still going on?" The most of the members seemed to think it is—two or three not. One said God made the world just as we read about it in Genesis, and that since then nothing has been made—that man can not create anything. He called attention to the beginning of the second chapter of Genesis, "Thus the heavens and the earth were finished and all the host of them." Just at that time the bell rang for closing the class work, and there could be no further talk upon the subject. But since then I have been thinking that those upon both sides were right. It all depends upon what is meant by the word "creation." Before any discussion it is well to know just what it is about.

The word "create" or made, may be used in two senses. If it means the creation of matter, that is something only God can do. The first words in the Bible are: "In the beginning God created the heavens and the earth." And the first chapter ends with, "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day"; and the second chapter begins, "Thus the heavens and the earth were finished and all the host of them." And then over in the fourth commandment it is said, "For in six days the Lord made the heaven and the earth and all that in them is, and rested the seventh day." In John's Gospel 1:3, we find, "All things were made by him; and without him was nothing made that was made."

All these texts have reference to the calling into being of matter itself, which only God can do. It is doubtful if anybody can presume to dispute a word in them unless he be an atheist, one who disbelieves in any God at all. And it is hard to see how he who denies the existence of a Power over and above all things—call him, or it, God or by any other name—can do any real

thinking. Simple negation does not come from *thinking*, but the absence of it.

In this sense creation of matter, with all its latent power and possibilities, the earth was completed before man was put into possession of it. Who of us is able to visualize the heavens and the earth in that primitive condition?

But with man put into possession of the earth it did not long remain in that primitive condition. Man was made in the image of God, with a creative imagination. He soon made himself at home upon this earth created for his habitation, and began to seek out those hidden powers and latent possibilities the Maker of all things had created for him. As he discovered them he began to develop and utilize them. As he did so he found out how to transform various kinds of created matter into what would tend to promote his comfort, convenience, power to do things. He made the earth more beautiful by planting flowers and trees, building good homes for himself, inventing speedy and comfortable means of travel, transportation of food, and the increasing necessities of civilized life over land and sea; and so on to the world as it is now. The earth did not come to us from God just as we have it. Man has made himself a laborer together with God. God hid away iron and steel and silver and gold in the earth. Man has taken these created things, *made* ships, *made* railroad trains, *created* all modern means of utilizing what God gave at the creation. With man working with God creation is still going on and on—and it doth not yet appear what shall be.

THE SILVER-LEAF MAPLE

At a sudden turn in the road we saw it first!
A silver-leaf maple tree!
Its shining and trembling arrested the eye:
Like something of unearthly beauty.
It seemed a spirit-tree, lighted on earth
For a fugitive moment!
The polished silver of its thousand leaves
Caught the shimmer of the sun,
And flung it back again to the blue sky
In a gentle radiance of light!
And after we had passed by,
I thought that I could still see the shining of it,
And I said to my heart:
"Let me turn a shining side each day
To the world where I live;
And give back to others
Some of the light and joy given to me!"

—Grace E. Bush.

OUR WEEKLY SERMON

THE PRE-EMINENCE OF JESUS CHRIST

(Sermon preached at New Market, N. J., by
Pastor Theodore J. Van Horn)

Text: *That in all things he might have the pre-eminence.*—Colossians 1:18.

These words express for us Paul's overmastering ambition. They might be used as a slogan of that man's remarkable career and as an explanation of his distinguished success.

It is quite beyond the radius of the average man's thinking that one should have no ambition for his personal success or preferment. But the closest study of this man's life will disclose no desire for his own advancement. His personal interests were always subservient to the glory of his Lord and Master. That purpose was the passion of his restless energies, and it flamed up everywhere in his writings and most effectively always in his conduct. It comes out in a glowing passage you will find in the first chapter of his letter to the Philippians. (Philippians 1:12-30.) And the merging of his own personality with that of Christ is set forth with even more clearness in his letter to the Galatians: "I have been crucified with Christ and it is no longer I that live, but Christ liveth in me." Galatians 2:20. I would like to make that the slogan of my activities. Would you not like to take it for yours also? We will not hesitate to make that the ruling motive of all our activities when we realize what it would mean to ourselves and to the world that so deeply needs a Savior. Some of the things that would be realized by ourselves and by the world about us, should Jesus be exalted to this pre-eminence in the world's life, is what I have in mind to speak of today.

1. If Jesus should have the pre-eminence in all things, all the forces of Christendom would be united in an exalted and inspiring effort for the world's redemption. Jesus prayed most fervently in that great high priestly prayer, "Father, I pray that they may be one." The more the churches let Christ have his way with them, the closer will they come together in the task of the

world's redemption. You will remember that Jesus said, "And I, if I be lifted up, will draw all men unto me." We sometimes sing with emotion and animation in our conventions, "We are not divided, all one body we." But doubtful emotions are awakened when we consider how little drawing power is exerted by the churches of Christendom. The great multitudes of men and women in our crowded city streets and along our great highways are not strongly attracted to the Church. They will be when Jesus is held up by his followers, and he shall be seen in their lives to have the pre-eminence in all things. If these throngs of people can see in a group of organized individuals a commanding figure, who sounds the note of authority, and whose authority is so respected and honored in that group that they are obedient to his commands; if they shall be seen working unitedly for the attainment of infinitely high and worthy aims; if imbued with the zeal and love of their Master they are an actual force against the designs of wicked men and are actually relieving the wants of the suffering ones, they turn to him. Jesus will not be in the Church as pre-eminent in all things until all, of whatever name or order, are seen to be united in working out the supreme purpose for which he gave his life on the cross—the redemption of lost mankind.

2. When Jesus shall have pre-eminence in all things, everything that is superfluous or cumbersome in creeds and machinery of the Church will be dropped out. There will be no useless material. When Jesus stands before us as prominently as he deserves, there will be no doubt as to what is essential and what does not belong. In the glory of his presence we will see that only those things are necessary that can be translated into conduct. "Every branch in me that beareth not fruit he taketh away." There will be few articles in our creed, and their application to real life will be the test of their worth or validity. We will believe in the reality of sin, because that is the only reason of Jesus' first advent to earth. He came to save people from that malady. We will believe in the Fatherhood of God, for Jesus taught us to pray, "Our Father." We will believe in the brotherhood of man, because Jesus taught us how we may all become the children of our

Father in heaven. That will make a great difference in our conduct towards one another. We will believe in eternal life, for did not Jesus say, "I am come down out of heaven to give life unto the world"? Did not he say, "He that believeth in me, hath everlasting life"? We will believe in the resurrection, because Jesus said, "I am the resurrection and the life." And we shall believe in the final judgment, for he said, "Every idle word that men shall speak they shall give account thereof in the day of judgment."

3. If Jesus gains pre-eminence in all things, he will appear in our conduct. I think here is where, of all places, Jesus desires pre-eminence. It is inconceivable in the doctrine of Jesus that the impulses of the heart should not issue in conduct. "If ye love me keep my commandments." "He that heareth these sayings of mine and doeth them." The result of Jesus' teaching was a life. There was something to do about everything that Jesus said. There was no maxim in Jesus' teaching that was not to crystalize in character. "Let your light so shine before men that they may see your good works and glorify your Father in heaven." "There is a gospel according to you." Our children, our neighbors, the "world lost in darkness and sin" will come to know God and his Son, Jesus Christ, only by the testimony of those who follow him. That fact is sufficient explanation of Paul's exhilarating spirits under the most trying circumstances. How happy he was if only these troubles and distresses under which he was laboring revealed Jesus to his fellow men. That was for him the solution of life's riddle. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Who can read without a thrill the account of his sufferings that he sent to his Corinthian friends, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." Even death had no terror for that man, if death would in some way bring to light the living Christ. So you hear him saying, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our mortal flesh."

Such a life as that ought to make us ashamed of our easy self-indulgent living, and inspire the prayer of that one who many years ago prayed:

"Forbid for me an easy place, O Lord,
In some sequestered nook apart to lie
With folded hands in quiet rest,
To doze and dream and weaker grow until I die.

"Give me, O Lord, a task so hard,
That all my powers shall taxed be to do my best,
That I may stronger grow in toil,
And fitted be for service harder still until I rest.

"This is my reward—development
From what I am to what thou art;
Wrought out by being wrought upon;
For this I plead,
By deeds reflective done in love,
For those in need."

Let us so live that every word we say, every act in relation to others, yes, in every innermost thought, Jesus may have the pre-eminence.

Now at

EVERY TURN OF THE PAGE

of current history it is becoming more and more apparent that for the world's redemption, Jesus must have the pre-eminence in all things. More and more the foremost thought of the world is recognizing the utter hopelessness of other sources of help. A celebrated Jewish Rabbi, one whose system of religion will not permit him to acknowledge Jesus, except as a great historic character, said not long ago that there was no way out of the trouble in which the world is now until the teachings of Jesus of Nazareth are accepted in social and national life. Did you hear the words of President Coolidge in his inaugural last March? He must have been thinking about what Jesus said regarding the need of heart cleansing when he said, "Unless the desire for peace be cherished there, unless the fundamental and only natural source of love be cultivated to its highest degree all artificial efforts will be in vain. Peace will come when there is a realization that only under a reign of law, based on righteousness and supported by the religious conviction of the brotherhood of man, can there be any hope of a complete and satisfying life. Parchments will fail; the sword will fail; it is only the spiritual nature of man that can be triumphant." It seems that our ambassadors and diplomats are coming to feel deeply the need of Jesus and his teach-

ings in international relationships. And only as we apply the principles that he laid down can we hope for a satisfying adjustment and solution of these problems of international life. Only then will they beat their swords into plowshares and their spears into pruning hooks, and scrap their battleships and disband their armies.

Jesus was first of all a teacher. And it would seem that no one can go with any degree of thoroughness into that life and escape the conviction that his masterfulness in this one sphere of his active career would give the right of pre-eminence in every sphere of world life. There is nothing in human history to compare with this phenomenon of his teaching.

That he should have taken twelve men from the common walks of life, with no previous advantages in schooling, without intellectual or social prestige, and within three years have so trained them and impressed them with his own personality that they go out into the world with an influence to transform lives and communities, is beyond anything that was ever before achieved. Great teachers have arisen since, and they have elaborated systems of pedagogy, but they have originated nothing. Whatever of excellence may have been found in any of these systems can be found in the methods employed by Jesus. Jesus' method was that of induction. He always reasoned from the concrete to the abstract. The birds, the flowers, the clouds, the field, the seed, the sower, the sunset, the trees, the fishes, all formed a point of contact with those he taught so that they knew what he meant. He used not the language of the schools, but the language of the common people. I think Jesus never had any trouble from distractions, for if there ever occurred an interruption in his preaching, he had the consummate skill to turn it to an advantage in his discourse.

Then, there was nothing ever put forward by the wisest and best teachers, before or after Christ, that he did not excel as far as the light of noonday excels the glimmerings of twilight.

THE CONTENT OF HIS TEACHING

The content of his teaching was infinitely beyond the precepts of Socrates or Plato. As Dr. Clark has put it, "The teaching of Jesus presents the clearest, simplest, truest,

worthiest view of God and the relation of God to man, anywhere to be found."

He taught so clearly and powerfully what must be our attitude toward God—love him with all our heart, mind, and strength—that we should because of our love to God, love our fellow men. And he made that law clear by telling how a Samaritan treated an unfortunate man by the road side, who had been robbed and all but murdered. That lesson was accentuated by the fact that the unfortunate man belonged to a different social class from the Samaritan. He taught us that God is our Father, and to what heights of moral excellence we may rise after we have been brought by renewing grace into that relationship. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

But there is nothing in all the teaching of Jesus that determines his pre-eminence among teachers so much as the spirit, the temper of mind out of which obedience to him must grow. "If ye *love* me, ye will keep my commandments." It was not merely outward conformity to his precepts, but a disposition of mind that alone would make conformity possible. "A good man out of the good treasure of his heart brings forth good fruit." Oh, that is the great hope for the world in accepting the teaching of Jesus Christ. The nature of the world and its product is to be changed. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name and for an everlasting sign that shall not be cut off." The *new life* that he gives is the mark of his pre-eminence as a teacher. "I am come that they might have life and might have it more abundantly."

There are too many reasons for giving Jesus the pre-eminence in all things to find expression here, but we must take time for two more. One of them is that he alone is able to *give* life. It has been urged that the teachings of Socrates, or of Plato, or the sayings of Epictetus were equal in ethical value to those of Jesus Christ. Even if they were they were not backed with a power that enabled the pupil to live up to them. None of these old philosophers could say, "I am come to give you life." Not one could say, "Ye shall be endued with power from on high." But after that three years' course of training, and after his crucifixion,

he *came forth from the grave*. It was easy enough after that demonstration of the power of his life for them to accept his statement, "All power hath been given to me in heaven and in earth"; and with confidence they could go to their supreme task to which he had appointed them, when he said, "Lo, I am with you unto the end of the world."

And finally, he deserved to be accorded pre-eminence in all things, because he made the supreme sacrifice in defense of his claim, that he was the Son of God and that he came "to seek and to save that which was lost." The story is told of a man who once came to a great theologian very confident that he had discovered a plan by which society would be reclaimed from its degradation. After eloquently urging the advantages of his plan for the redemption of society, the great man turned to him and said, "Are you willing to be crucified that your plan will be successful?" Some one has said of Jesus, "It is because the law of sacrifice is a universal law that it characterizes his life. There never has been one great achievement of man that was not throbbing with sacrifice."

The author of our text throughout his entire career was true to that law, and finally made the supreme sacrifice that Jesus might, in this particular, as in all other

things have the pre-eminence. And when men of the Christian faith shall generally agree to sacrifice their own comfort and convenience that righteousness and purity might prevail in the land; when for the supreme object for which Jesus gave his life, we "present our bodies a living sacrifice, wholly acceptable to the Lord," then we may expect that Jesus in all other matters will have the pre-eminence. And may God hasten the day.

TOMATOES NEVER GROW ON A RAGWEED

(Continued from page 218)

raise tomatoes is to sow tomato seed, and to set out tomato plants.

Because this law is always true, you know how to live a good life. The way to live a good life is to sow the seeds of good deeds, is to cultivate every good thought, and to strengthen every good desire.

"For whatsoever a man soweth, that shall he also reap."

MARRIAGE

SCRIVEN-GREENE.—At the home of the bride's parents in Adams, N. Y., December 25, 1925, by Pastor L. F. Hurley, Mr. Harold L. Scriven and Miss Frances M. Greene.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

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

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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Be like the bird, that halting in her flight
Awhile, on boughs too slight,
Feels them give way beneath her, and yet sings,
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—Victor Hugo.

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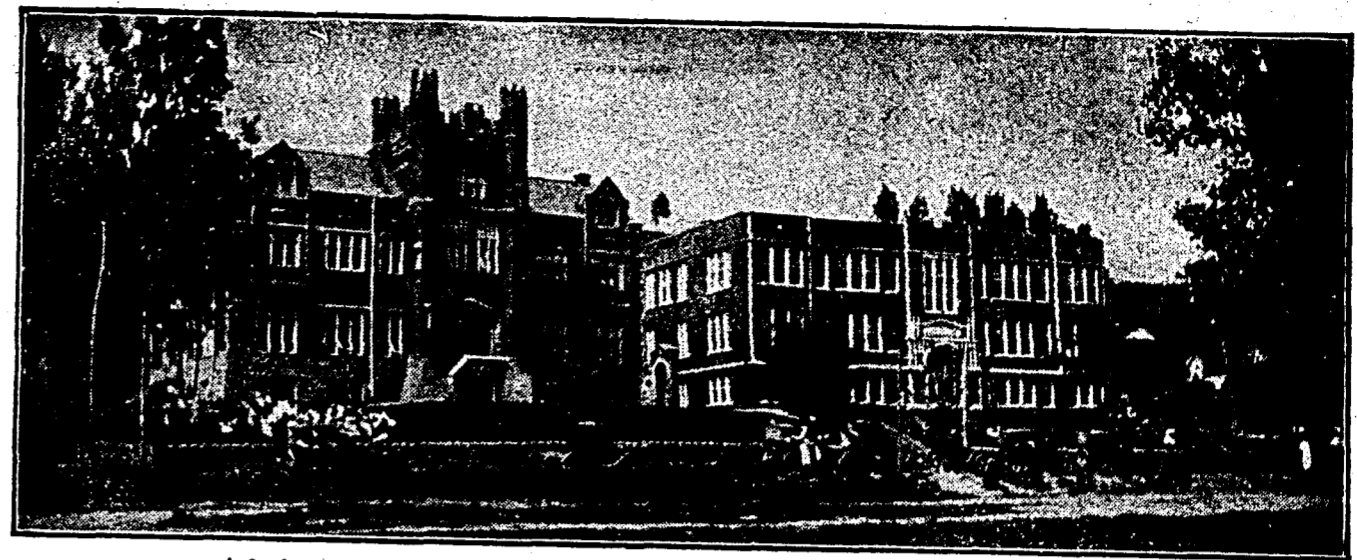
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When Christ came to establish God's law and to give it a broader interpretation, he who was God, who was with him in the beginning, who made all things, even the Sabbath, declared that he was its Lord and that it was made for man. It had held for ages a most prominent place among God's Ten Words, as his measure of man's loyalty. And of the law to which it belonged. Christ said not one jot or tittle should pass away till all was fulfilled.—T. L. G.

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