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.
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N.Y., August 24 to 28, 1926.

President—Dr. James L. Davis, Ashaway, R.I.

First Vice President—President Paul E. Titusworth, Washington College, Chillicothe, Ohio.

Second Vice President—Dr. John E. Whipple, Milton, Wis.

Secretary—James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitehead, Milton, Wis.

ASSOCIATIONAL SECRETARIES—Mrs. Robert B. Titusworth, Marysville, Ohio; Mrs. Paul E. Titusworth, Chillicothe, Ohio.

The estimated cost of the building is $7,500. In order to make the terms as easy as possible for our 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 will give $50 each; and if five hundred will give $25 each, we would have $7,000 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 hand 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 these 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 1926. There I read that so many of the denominational building; and every time I look at the list I cannot 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 F. 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, The Greenes were 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 watch 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 that truth more than anything else, 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 is meeting on 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 present at the conventions. 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-mindedness 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 strong awakening in the Church, and that there would be a strong effort for genuine revivals 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 not do 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 to increase 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 Baptists 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, rather than second, 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 been 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 mentions, called the Sabbath, the Lord’s Day, or by any sacred title whatever.

Six of these mentions 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 travels record in the New Testament a divided religious sentiment at Troas, and was held on the eve of the Sabbath.

Hebrews 4:8-10 says, "Therefore we must be careful that none of us fall into and be caught by the trap of inactivity and unbelief. For all of us were once disobedient to the one who calls us to faith. But he remains faithful even when we are faithless. He does not change: For his love never fails. But God's patience toward you is full. Therefore let any one who thinks that he is standing firmly take note of this: He is not standing at all if he does not obey the message. For whoever is in Christ is a new creation. The old has passed away. The new has come.

Acts 20:14-15 tells us that Paul remained to hold a 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. Conybeare and Houson, in their Life and Epistles of St. Paul, say plainly of this meeting, "This was the last that succeeded the Jewish Sabbath," and they picture Paul on his lonely Sunday walk next day.

The first day of the week was not observed as Sabbath, but merely as a "working day.

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 it fit to exercise this power.

Chanber'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?" The boy replied, "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 work on the seventh day, unless it was demanded by some higher duty than that. For several years after the death of Jesus, the Church consisted of none but Jews, and by these the Sabbath day was kept, but that Jesus came to keep the sabbath holy he has 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 Gentiles was very great, the Jewish Christian rites continued to be observed as before. . . . Down to the present time, the Jewish, who are very few in number, continue 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 continued to keep the seventh day Sabbath until the fifth century, and some, even until now. Lastly, 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 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 apostasy, 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 history with more surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Roman 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 name and the similitude of the things that are done of them in secret").

This circumstance led the Christians, in order to import 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, were derived from pagan mysteries.

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 new channel. The new religion (Christianity) was
Crocodile was one of these Caesars.

But Constantine knew that in all these departments of the empire there were multitudes of Christians, each one of them united to some extent the ten years' terrible persecution under Diocletian: many of these were soldiers in the armies of the five other Caesars. Constantine thought he saw a way, by favoring the cause of the Christians to eliminate the five Caesars and rule the whole world under his authority. He was helped in this by the fact that some of the other Caesars 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.

Now, with 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 star of Apollo was with the sun the only 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. He 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 by 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-worshiping Christians. Not that Constantine was such a one, 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 defy 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 patriarch of the whole eastern church—the first founder of the holy places—Pagan and Christian, orthodox and heretical, liberal and judaical, and decided 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 pagan religions 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 to accommodate 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 lieu of the Jewish 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 townsmen, and the officers 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 unrepealed, 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 robbed his wife Fausta, with whom he had lived forty years, in a state of sin and murder 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 of the 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 Western Church, 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: "Arian, 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 296 we are told, "In several of the Eastern Churches, the Sabbath was celebrated under 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 was helped from the State for the furtherance of her ends."

We have seen the pagan source of the sun festival. As the Italian historian Cavazzi says: "A pagan flood flowing into the Church, carried with it its customs,
The SABBATH IN THE REFORMATION

Carlstadt was a co-worker with Luther. D'Aubigné says that Luther himself admitted that Carlstadt was far 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 as Sabbath 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."—Year'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."—Year'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."—McClintock and Strong's Cyclopedia, 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:

"Towards 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 own 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 decline in favor of the reformed practices, 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 get 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 professed theory is to hold the Scripture alone as the standard of faith, as 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 observe the seventh day, as is enjoined in the first commandment. 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. See the proceedings of the Council of Trent, Augustin Confession, and Encyclopedia Britannica, article "Trent, Council of."

At this argument, the party that had stood for the Scripture alone, surrendered, and the council at once pronounced 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 failings.

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 more for tobacco, and also seventeen times as much for candles as for world-wide missions; one hundred times as much for moving pictures; seventy times as much for tobacco.—Sherwood Eddy.
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.

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 treasurer 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 Audit Committee of the Commission.

The following amounts of money were received by the Onward Movement treasurer and the income from invested funds.

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</tr>
<tr>
<td></td>
<td>Liubu Hospital</td>
<td>873.27</td>
</tr>
<tr>
<td></td>
<td>Home missions</td>
<td>6.60</td>
</tr>
<tr>
<td></td>
<td>Fouke School</td>
<td>18.00</td>
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<tr>
<td></td>
<td>General Fund</td>
<td>1,511.60</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,615.09</td>
<td></td>
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| Total of the boards and societies | $7,046.51 |

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"RACE RELATIONS"

H. D. CLARKE

How many readers of the Sabbath Recorder read and perceived the truth and value of our sister Marjorie Willius’ 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 Negro, 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 Negroes 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 thoroughly enjoy the associations. They were of one family of God.

Those who are continually crying out that the Negro is their inferior, act as if they were afraid that giving him a fair field and a level place would show him 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..."
MISSIONS

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

AN ADDRESS ON HOME MISSION WORK

REV. E. ADELBERT WITTER

(Given at the Quarterly Meeting at Milton Junction, Wis., January 15, 1899)

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." Simply in 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 the general encouragement to in his own home or in 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 Samuel." 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 different 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 in every way to bring them and their needs 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-
It was thought that they could not follow this plan, so I did not go into that work. I am satisfied that such a 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 greater knowledge 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 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 allureth to rest, Thy day, my gift to thee?"

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

Mid afternoon, how wearisome the tasks!
I falttered, careless grew;
"Stay not," he urged, "for know that thy 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.
present building was begun promptly after
the fire but was a long time under construc-
tion. Between these two buildings; the
palace and legislative hall, but farther back
and practically out of sight is the stork
ykan or cathedral.
A stroll off the north end of the bridge
soon brings us to 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 south-
wards came to the home of my 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 at the home of my hosts, and are starting
the Island.

CHURCH AT MILTON, WISCONSIN
ANNUAL REPORTS

[From the Quarterly Visitor, church
paper of Milton, Wis., we gather the fol-
lowing 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 So-
ciety," 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 sev-
eral 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 innum-
erable 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 denominations 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 ex-
pectation.

The church prayer meeting has been held
each week during the year. There were two
cottage prayer meetings held each week dur-
ing January and March. The Mil-
born morning worship has been suspended
three times during the year: Twice on ac-
count of quarterly meeting; and once that
we might accept the invitation of the Milton
Conference to join with it in the cele-
bration of its fiftieth anniversary. The pastor
has been absent from the Sabbath
morning worship of the church on four occa-
sions: 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 at-
tending session of the Northern Wines
soa

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 denominations 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. there were two cottage prayer meetings held each week during january and march. milton born 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 conference 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 by these sabbaths, in order, by rev. anton hatlestad, the christian ender 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, with the added influence of the vacation religion 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 spe-
cial 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 to express appreciation of the contributions of the auxiliary organizations are making to the welfare of the church and community. all are doing splendid work. may their influence be ex-
tended 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 ap-
pointed and will doubtless co-operate in planning for our social welfare.

during the year we have lost five mem-
bers by death, and there has been consid-
erable 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 condi-
tion, as is also mrs. edward severance.
several of our older people are quite feeble and are confined quite close to their
homes. these cases of illness and infirmity give opportunity for the extension of symp-
thropy 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 esti-
mate. during the calendar year we have paid to the onward movement $3,168, and
while this has not fully met our apportion-
ment it indicates a deep interest and repre-
sents 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 do trust 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 for-
ward this year about as in former years.

Of the repairs made on the church
property are floors at the parsonage refi-
nished, plumbing put in at the church, the
(Continued on page 212)
WOMAN'S WORK

MRS. GEORGE E. CROSBY, 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 greens and greys.
The mountain dove, the gossamer bower,
A weeping willow drooping gloom
Athish 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 pled the varied thread
Her pictured kinsmen overhead
In ruff and corset, wig and gown—
Thrice grim forefathers—going down
Still seemed to preach with lips severe
Their dark theology of fear.
Her work was done; she found it good,
And, deeply sighing, dooned her hood
And cloaked to walk abroad.
The warm, sweet wind had thawed the snow;
Brave blossoms decked the maple trees;
Lord laugh, old crocuses;
And all was life, and all was sun,
And all was joy, and all was bliss;
But when, light-footed,
She came, and after the business of the
Week.
.
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 storymight 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
This and the harm it might do her.
She said she was sorry and promised never
To do it again. Her grandmother was
Happiest of all when they were parted,
And it was not long before she returned
To her friends.

The golden motto, "God is Love."
—Arthur Guterman.

It was an unusual program we had that
Afternoon. About thirty women had met
for luncheon, and 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
Many places 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.

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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 a hundred thousand dollars 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 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. Smilde, 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 school keepers, gave away 2,200 pages of literature, and rode his motor cycle over 3,300 miles. He has also started two church buildings, written several scores of letters, and edited the Seventh Day Baptist Recorder, 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 re-fashioned, 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 seventeen. The total membership is four hundred seventy-seven.

"Money is like the water of a river; if it suddenly floods, it does not last, divide it into a thousand channels where it circulates quietly and it brings life and fertility to every spot."

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 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, dependencies, 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 strong in the faith, 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; 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 CRANDAL

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 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 an imparted 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 shunningness of the intermediate age. You have seen that group of boys or class of girls withdraw, after the general exercises of Sabbath school or your Endeavor society, to some particular point in the hall, and call it "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: 1-5. (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 such a remark? If I could speak to every boy and girl in America in terms of strong 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 because of worry. You would lose many old friends, and the new acquaintances would be largely "fair-weather friends," who would only ten days to "taste your substance in riotous living." Your own 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 boy. If 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.

The thought of this lesson can be carried out in an object talk. Use an ordinary rule of twelve inches in length. Tie twelve strings of different lengths to the ruler and stand them 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 tags 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: 26; "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 WILLS

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.

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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 long ago many mission lands were ahead of the United States in educational work. We were 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 Kamarun, 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 all human being. For each person 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 inherent possibilities in a 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. Amsel Van Horn and Bobby are in Acton, Calif. Mrs. Van Horn is 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. They help in the services, 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 Klopbsch 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 Furrrow 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 Parina, is with us again, after a prolonged absence.

If any of you know of people who are to be in Chicago for a few weeks of work, 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, III.

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 people who can be helped 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 be your friends. For in this way you will do as Jesus did. And they will judge how much you love Jesus by your actions. If you are cross and selfish in your play at recess Jesus too. And they will judge how much you love Jesus by your actions. I f you are 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.—Psalm 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.
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 you beautiful red tomatoes. And tomatoes are good for people. Someone who ought to know told me once that where people can own their 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 bushel 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 that all the good will make for light. 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. Don’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 think is Simple. No negotiation 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 made his home 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, and the in 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 bid away the serpent 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 its kind it seemed a spirit-tree, lighted on earth for a fugitive moment! The polished silver of its thousand leaves caught the simmer of the sun, and flung it back again to the blue sky in a gleam radiant as gold. And when we had kept 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.
THE SABBATH RECORDER

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 pre-eminence. 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 driving power of his every effort. He shall be seen in prayer to have the pre-eminence in all things.

If these throns 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 was a mighty power to have the pre-eminence in all things. If this be realized by a 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 was a mighty power to have the pre-eminence in all things.

Jesus gains pre-eminence in all things, he will appear in 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 be in conduct. If I 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 man who was in actual force was a mighty power to have the pre-eminence in all things.

Life that 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: “By no means do we try our strength 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, too, aim 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 the weakness of that one who many years ago prayed:

“Forgive 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 shall be to this pre-eminence. Wrought out by being wrought upon; For this I plead, By deeds reflective do 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. And the 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 artificical efforts will be in vain.” Peace will come 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 be broken; truth will be the only true 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 battalions 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 beyond anything that was ever before achieved. Great teachers have arisen since, and 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," he said. "And my commandment is, that ye love one another as I have loved you." "If you love one another as I have loved you," he said, "this is the evidence of the disciple of a great master."

There are too many reasons for giving the supreme sacrifice of life for them to accept his teaching. And at that 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 thorough with sacrifice."

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The author of our text throughout his ministry was true to that law, answerably 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.

**ANNUITIES**

**OF THE AMERICAN SABBATH TRACT SOCIETY**

**Be Your Own Executor**

You are planning to leave at least part of your money to the Denomination. Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used therefor as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
W. A cordial welcome to all. Minneapolis 4615 holds concernings Christian Endeavor and Sabbath school; Mrs. William A. Crandall, Pastor, 240 W. Adams and Saunders, 240 1/2 E. Lloyd Burdick, Pastor, 483 Denton St., Riverside, Calif.

The First Day Baptist Church of Battle Creek, Ind., holds regular preaching services and prayer meetings in the College Building at 10 a. m., at the homes. The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities. The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

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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
P. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

The Sabbath Recorder
February 22, 1926

The teachings of Holy Writ are clear and explicit in the truth that the spiritual life and real prosperity of the people of God depend upon their attitude toward his Sabbath. Blessings are pronounced upon all who really remember it to keep it holy, and time and again Jehovah makes the Sabbath a test of loyalty. Whenever his people forgot their God and went into idolatry, his first words of rebuke were, "Ye have forgotten my sabbath." For this, Jehovah let them fall a prey to their enemies. For this, he gave them over to captivity. And upon their deliverance from bondage, the restoration of the Sabbath was among the first evidences of their re-form, and renewed loyalty to God.

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 his 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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