Mr. Bee had lived in Colorado for about twenty-five years. His body was brought to Salem, held in the Greenback Church, where the funeral was conducted by the pastor of the Salem Church.

Davis—Carrie E., daughter of Hiram Charles and Anna M. Davis, born November 2, 1879; died November 14, 1935, at Shiloh.

In January, 1900, she was married to Richard Sheppard, who preceded her in death. All four of their children were born at Milton, N. Y., where they lived at Milton for many years. They were prolific in the church and benevolent organizations. Many distant relatives and friends remain to cherish her memory.

Funeral services were held in the Shiloh Church, conducted by Rev. H. L. Cottrell of Delaware, assisted by Rev. William H. Cottle of Greenwood, in the absence of her pastor. Interment in the Shiloh cemetery.

JETT—Iva Van Horn Jett, daughter of Mr. and Mrs. James Van Horn, born January 4, 1871, at Webster, Ia., died November 25, 1935, at Boulder, Colo.

She lived with her father's family in North London, N.Y.; Ticonderoga; West Springfield, Mass.; Calahan, Colo.; and Boulder, Colo. She was married to Alfred Wheeler on April 8, 1905. All of her married life was spent in Boulder. She leaves her only surviving husband; two daughters, Beth and Oleta; two brothers, Leon and Ralph Van Horn of Rifle, Colo.; and a sister, Mrs. Minnie V. Hills of Arlington, Wash. Farewell services were held at the Hall-Kcelso Mortuary November 22. Internment was in the Shiloh Cemetery. (A tribute to her life is found elsewhere in this issue.)

RECOVER WANT ADVERTISEMENTS

For sale, Nate Wann, a sweet-natured article of a like nature, will be run in this column at fifty cents per word for first insertion and one half cent per word for each additional insertion. Cash must accompany each advertisement.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth. Full leather bound. $1.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course.

For each part of course, 2 cents; for each part, each 10c. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, pledge cards, and other supplies carried in stock. Collection envelopes in various sizes. Paper is best. Please have our catalog. Complete sets, 10c; 100, $1.00. Pledge cards, 2c each; for 100, 50c.

LETTERS TO THE EDITOR, by Unda Oliver.

Of special interest! Contains many helpful words for parents who have children in school. For 5e, add 25 cents for cloth, 50 cents for leather binding. Satisfaction guaranteed. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST DOCTRINE.

Written by J. W. Jelosky. Contains value to those who would know more about Seventh Day Baptists. Published at a reduced price.

PUBLICATIONS OF THE SABBATH RECORDER,

Men of Mark.

OPPORTUNITY

In an old city by the storied shores, Where the bright summit of Olympus soars, A statue, Heel-winged, tip-toed, and poised for instant flight, "O statue, tell your name," a traveler cried; And only the marble lips replied: "Men call me Opportunity. I lift my winged feet from earth to show how swift My flight, how near my start. How Fate is ever waiting on the way."

"But why that tossing ringlet on your brow?"

"That may seize me any moment; Now, Now is my other name; today my date; O traveler, tomorrow is too late!"

—Edwin Markham.

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What Will You Do? The chances are that many church people, and especially locally as good Christians do not read the SABBATH RECORDER. Recently such a person met the writer in a distant city and expressed surprise at meeting him there. The visitor explained that to the prominent church member that an extended tour was just being completed that necessitated finances. Much depends upon the week's work. What shall we do about it? Let us look on the arrangements of our budget—a budget which represents our denominational work—as sympathetically as folks did when a fire in Jamaica set our missionaries into a six months' hunger. Pray to God that many of our funds flow out of our pockets to meet the loss. Some of our workers today may be wondering where the bread is coming from. Where are we looking for it? Our answer is your answer. Our answer is already made.

Missionary Month. It is doubtless true that if the secretary of the Missionary Society went throughout the denomination stressing the needs of our home and foreign work, with the money in his pockets and appeals, the "Urgent Message" from the Finance Committee and Treasurer Crandall's report in the Recorder of December 23, should have stirred more than five thousand Seventh Day Baptists. Perhaps one fifth of that number read those items. Did one tenth of these readers do anything about the matter? Likely the most of those, who were stirred up, already had paid their pledges up to date or further. The appears in the budget, salaries of missionaries and other workers withheld, and important work delayed should cause every loyal, unselfish "Seventh Day Baptist" to get directly concerned. What shall we do about it?

First, let the reader of this editorial check up on his subscriptions and see that they are at least paid up to date. If not, make it an early New Year's task to do so. Let him also review his obligations and resources to discover some way of increasing the amount already pledged.

Second, let him check on his home church treasurer to discover if offerings have been sent in, and if they are being regularly remitted. Let him discover if his church cannot raise even more for this work than it has proposed to do.

Third, think let him pray for our work and its adequate support.

Fourth, let him become a booster for the SABBATH RECORDER and encourage people to read it and pass it on to others.

Much depends upon pastors and church officials. It is easy to become so busy with our own problems, work that our Christian obligations and responsibilities are neglected. Brethren, this ought not to be. Let us look on the arrangements of our budget—a budget which represents our denominational work—as sympathetically as folks did when a fire in Jamaica set our missionaries into a six months' hunger. Pray to God that many of our funds flow out of our pockets to meet the loss. Some of our workers today may be wondering where the bread is coming from. Where are we looking for it? Our answer is your answer. Our answer is already made.

Kagawa in America. The Christian world has been profoundly moved during the past decade by the life, work, and influence of Dr. Toyluck Kagawa, of Japan, who arrived in San Francisco, December 18, for a six months' speaking trip. Kagawa was one of the great men of the great cities of the United States and Canada. The Christian Century hailed him as "the most significant figure in the Christian Church today." His capacity for a deep and sympathetic impulse impress people greatly. His first contact with Christianity seems to have been that of a youth. He had joined for the purpose of learning English. Some time later he confessed Christ and prepared for the missionary work. For fourteen years he lived a simple life with nothing to himself but a plaque stricken huts of his native country. Thanks to his untiring efforts and courage, conditions in many places have been improved. It is said that while in the huts he lived on $1.50 per month and shared anything beyond that which he received with the needy. As a tiny room without a stove or table or chair, he shared with others needier than himself. He has written much about the poor, and his books and other literature have attracted wide attention. Many have looked upon him as a "flame in the Dark of the Missionaries"—$15,312.00." Even when "broken down"—so much for China, so much for the home field. Let us take the vital personal element, the human appeal. To overcome this and to impart helpful and encouraging information, the plan of "Missionary Month" is proposed. Splendid material is found in the Missions Department this week. We are sorry that much of this material was not discovered before the last issue of the Recorder.

The Recorder, a heavy holiday mail, with consequent slowing up of postal service, accounts for the lateness of these papers. Those who have been furnished with other helpful information for the encouragement of special programs or other activities within the church to promote missionary interests.

If January cannot be used for this purpose, then February or March may be used. It will be well to remember, in this connection, that other vital interests will be stressed in April. Meanwhile, let every church center its best attention upon the work of missions—laboring, giving, praying. The great commission may be fulfilled in every part for which we are responsible.

Anti-tobacco Billboards Accidents and tragedies are mounting daily, caused by a drink or two "under the belt" of "unintoxicated" drivers. Less dramatic results of moderate drinking are seen on every hand. Recently the daily papers were reluctantly printing news items concerning prison conditions and vast increases due to the drink.

True "temperance" people will rejoice over every effort put forth to discourage drinking and of urban people that it is. Anti-tobacco Billboards are appearing. An editorial in the Willard Centenary Temperance Educational Program of the Nation. This is 1959, is now being carried on in cooperation with state and local W.C.T.U. organizations. The educational presentation to the American public, epitomizing the consensus of scientific, social, and economic findings on the alcohol problem. With the beginning of a new year, emphasis will be placed on a more dramatic presentation of temperence truths through posters, billboards, and motion pictures than ever before.
New York State has already begun such a program, by using a new, arow-shaped signboard in the form of a map, which the board is designed to tell a story of the hazards when alcohol is inside the car instead of inside the radiator.

These temperance signboards, four-and-a-half by five feet in size are mounted attractively on fifteen-foot iron posts in a manner not to obstruct daily traffic. They are also carrying display advertising—four columns in size—sponsored by the state W.C.T.U. No fewer than twenty-five dailies in the state of New York have carried these large display advertisements in "Alcohol Education"—reaching a circulation among a million and a half of the adult population.

The well-known advertising firm of Frank Prebrey Company prepared the copy for three different advertisements for this purpose, using the most up-to-date methods of advertising approach and appeal.

Mr. Prebrey is vice-president and a member of the executive committee of the Boy Scouts of America and, as recently announced, re- signed from the board of directors of the Council of America. He found that he had been mistaken in his belief that that organization was formed for the purpose of putting on an educational program against all liquor.

MESSAGE FROM THE RELIGIOUS LIFE COMMITTEE

The suggested program of the Religious Life Committee was adopted by the General Conference, printed, and distributed to all the churches. Hence, it did not seem necessary to send the Recorder with messages from the committee.

We have been encouraged by the report of everything that has been done by Secretaries Van Horn and Sutton, Pastor Bottoms, Coon, Malby, and others. The report of President Inglis of work and plans as he observed them on his western trip all these activities are heartening. Then, too, the spirit of the splendid revivals held last year is carrying over into this year's work. For all those evidences of increased interest and growth we give praise to God.

However, all churches will not conduct revivals this year. To attempt such, in some churches, might be unwise. But every church can have a program that will give some degree of assistance to the cause of evangelism. Since we are now in the midst of winter when, at least in many of our churches, revival meetings are not practicable, why not use this time for personal visitation, or various types of training class work, or Bible study? The Department for Home Work of the Federal Council recommends that January be used for an every-member visitation campaign. We recommend that January—such be used for such a church picking the time best suited for its work.

We know not all churches—not all pastors even—have caught the vision of this enlarged undertaking. The pastor who wrote us last year that he had not entered into any of the planned recommended activities, but preferred to carry on their work in the usual way, and that his church "felt the same way about it," probably expressed the view of some other pastors. But if our denomination is to continue as an organized body and justify its existence, we must have a definite, constructive program of evangelism—and then work the program.

Will not each pastor call together a group of his deacons and deaconesses and ask them to consider the needs of their church and community, and then adopt some forward-looking, constructive program of evangelism? We have suggested that the first three months of the year be used in personal visitation, in training class work, or group classes for Bible study. If you are planning for next fall, begin your preparation work now.

In behalf of the committee,

A. L. Davis,
Verona, N. Y.
Chairman.
January 1, 1936.

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL P. HURLEY

WHAT AND WHERE IS GOD?

The Church today has equipment for both transportation and machinery for any machinery or equipment without. Today we have the equipment without in plenty and in great variety. We have the inner power of the Holy Spirit. And we have started out to study the Holy Spirit.

To understand the nature of the Holy Spirit it is essential to understand first the nature of God. What is God like? How and where may I find Him? If I am dependent on God how shall I cooperate with Him? Of course, God is too vast for human explanation; yet, if he is the origin and continuation and destiny of man and, in a sense, to know what we can of him and to live aright on the basis of that knowledge are the chiefest responsibilities of life.

J. S. Newton says, "Only God is permanently interesting. Other things we may fathom, but he outtops our thought and can neither be demonstrated or argued down. The pageant of nature and the procession of events are endlessly fascinating, yet they are only symbols of something beyond. God is the meaning beyond the facts, the Great Programmer for which the processes of nature and the facts are the means. "Our thought of God determines what we think about ourselves and our fellows, about life and death, about the value of philosophy in history and our interpretation of experience. By the same token, if we are wrong about God we can hardly be right about anything else."

1. WHAT IS GOD? We may learn about him in nature, in conscience, and in revelation.

A. In nature. God is revealed as

Power. The one who looks around cannot help but see God.

2. Intelligence. In spite of elements that jar, there is plan and purpose to be seen. Snowflakes growing plants among chemical forms, human bodies and atoms, all show a plan.

Law. We have a law-obiding God. He who demands obedience from all his creation is himself a law breaker. God never broke a law in order to work a miracle. He may set in operation a thousand laws of which we know nothing, but he does not violate his own creation.

B. In conscience. God is revealed as a moral God.

"Two things fill me with indescribable wonder: the starry heavens above me, and the moral law within me." Moral laws as well as physical laws are alike invariable. Though the penalty may not be so obvious, yet for unkindness, impurity, dishonesty, and falsehood the penalty is as sure as it is for falling from a skyscraper. And that means both a God of blessing and mercy, and a God of wrath, that is, of judgment.

C. In revelation. God is revealed as

1. Personal. Of course God is vastly more than all we mean by the word "personal"; but since personality is the highest expression we know, we cannot call God anything less than that. The story of the manger is.

"Speak to him thou, for he hears." All revelation that lifts mankind tells of a God who learns those who cry to him.

2. Love. Of course this is shown also in nature. As Maude Royden makes clear, creation itself is evidence that God is love. In difference does nothing; hate only destroys. Love alone creates.

Again Miss Royden points out that beauty is the essence of love. Only a lover plans a flower garden. Think of a mother sewing on a dress for the baby that is to be born. Lace and ribbons and embroidery, what are they good for? They do not make the baby any warmer or more comfortable. Yet the mother must put them on the dress. She loves the baby. And to eyes that see, the whole universe is drenched in beauty. "God is love."

But it is in redemption that we have our clearest evidence of a God of love. To make something may be evidence of love, and it is. How much more to remake that which is marred? But God in the highest revelation of God we have. He takes lives broken and marred by sin, and remakes them into veritable jewels, with the alchemy of his Grace. God is love indeed!

3. Christ-like. We judge everything by its highest expression. But Jesus is the highest expression of God, we know or can conceive. However much we may yet learn of God through the eternities, it will always be Christ-like. "He that hath seen me hath seen the Father."

4. Spiritual. "God is a Spirit." That is a truth both humbling and encouraging. It is humbling because in the nature of the case
we can't know much about God. Our senses have been made to respond to matter, not to spirit. We know very little about God's inner life. If we can't see our emotions, or hear our intellects, or taste our wills; if we really have little of our own minds ideas, and can guess what we know about God? Why, we really know little of our own lives. We never see what has been in us. It is as if God had been changed to a corpse. We ought to be very humble when we talk about God. We know so little about him! "God is a Spirit," says John 4:24.

Yet, as Baron von Hugel pointed out, we can know God without knowing much about God. A dog cannot explain where its master was born, nor who were his parents, nor where he was educated, nor what he is. But he knows his master. Our dog may be very intelligent, and know that his master is trying and the Lord's presence. There is a hidden, inner life beyond our senses.

The Bible. How are they higher? In feet or miles? In goodness and blessedness and truth? Is it higher or lower than the other? If so, what at this time? Is heaven just one place? Or is it the blessed experience of God—wherever that may be? It must be that did Jesus mean when he said, "And no man hath ascended up to heaven, but he who came down from heaven, even the Son of man who is in heaven?" Was Jesus in heaven while he walked in Palestine?

"Again, He brought me up out of an horrible pit," we read. 
Where is that pit? Is it in the center of the earth, or in our own God-forsaken hearts? Listen again to Jesus, "And he took his journey into a far country." Where is that far country? It Rome or Paris or Tia Juana or New York? Can one be in the far country as he sits in church? Is the far country a matter of miles, or of evil habits and guilty secrets? You see, we are so human and earth-bound that even the Bible has to speak to us in the terms of distance and space, when it would tell us of spiritual ideas.

But the joyous truth is that Spirit is not limited by distance or by any physical barrier. He is not just somewhere, he is everywhere. We are always in his presence. "In him we live and move and have our being." He fills all things. "Closer he is than breathing, and nearer than hands or feet." How glad we ought to be!

There is one arresting fact, however, that ought to give us cause for gladness. We are always in his presence; we may not be in his fellowship! Everybody is in his presence; many are not in his fellowship! Can that be the reason why God sent into the world a Son, and a Holy Spirit?

4415 Lemon St., Riverside, Calif.

MISSIONS

LET US NOT FORGET

By the action of Conference other interests will be given consideration later. The general well-planned-enthusiastic observance of Missionary Month will make other special months all the more valuable.

Missionary Month means opening a door for special gifts to missions, the increase of contributions to the entire budget, a better understanding of missions and evangelism, and growth in grace on the part of the churches.

NATIONAL PREACHING MISSION

For many months the Commission on Evangelism of the General Council-Of Churches has been working out plans for a National Preaching Mission to be held next autumn. The time set is from September 15 to December 15. It is expected that the plan that has been put upon it and the arrangements now seem to be pretty well perfected. The plan provides for the holding of the preaching mission in many of the cities of our country, and foremost preachers in America, England, and elsewhere have been engaged to bring the messages during a series of meetings.

The writer had had first-hand information from the beginning of the move and has been wondering how this nation-wide move can be made of help to Seventh Day Baptist churches. The meetings planned by the Commission on Evangelism of the General Council are to be held in the cities and will not reach many Seventh Day Baptist churches, as they are largely rural churches, unless they plan preaching missions in their own churches, and it is hoped that the will do this. We need to take advantage of the interest that will be created by the move. Pastors and churches are now making plans for the near year and no doubt many of them will wish to include the preaching mission in their plans. It would be a different approach if the denomination would plan for a preaching mission next autumn or sometime during 1936, and this can be done with very little extra expense.

In country churches it will not be wise to undertake to follow the methods in-all the details of the National Preaching Mission. The preaching mission is a series of meetings in which preaching is given the principal place. Thorough preparation should be made beforehand and this helps to commit themselves to the support of the meetings. The pastor may do the preaching or a brother minister.

The object is to entice Christians, encourage the fearful, strengthen the weak, win converts, build up the church, and glorify Christ and his Church. It is a different approach to the problem that is always before the church. While it emphasizes preaching, as does the Missionary Month, it is the spirit of this Christian effort and result in manifold blessings to the church and community in which it is held.

NEWS FROM THE WORK IN GERMANY

Now a word about the present situation in Germany. We have now regular Sabbath meetings in all the towns, and the number is steadily increasing. What force have we to look at all these growing communities, with about 15 ordained local church elders, and two ministers, if you count me as one! You will readily see that, to look after a field of the size of Texas and to visit all these places from time to time, it costs considerable for fares and takes much time. I spend, when I am out, about $20 to $40 monthly, and the same for the brethren and sisters at that. The same is true of Brother Wippemann, who is now eight weeks in eastern Prussia and Pomerania. Add to all this the editing and proof reading on the sixteen-page "Monthly," some new publications, the large correspondence: then you have some idea of the work. I take after the financial part of the publishing, as well as the commercial side of it.

"Receive one another as the Lord\'s disciples!" Philippians 4:4. As few as we might be in numbers and small in strength, still we have great reason to rejoice always as also did Paul, for what the Lord does we do. Through the work of the Day Baptist churches and through the small number of evangelists. With few exceptions our churches are alert. Our leaders have found some souls ready to unite with us and also new visitors. Brother Wippemann visits at least the Lord\'s day. The brethren in the East and the Lord adds his signal blessings. Thus our local elder at Dilzien, Brother Gnaa, writes me: "We have spread the preaching mission from one church to another, are now having a wonderful time, and are working out different methods to edify each other in a Christian and brotherly manner, and to encourage each other. There exists a live interest among our friends. A sister writes from Inter-
THE SABBATH RECORDER

I am happy to report that the graduating class from our junior high school, numbering just over seventy, took the government examination last summer and got the first place among eighty-nine schools of a similar standing in Shanghai. We are quite proud of it. Our senior class also did well, taking the thirty-third place in the sixty-five schools.

We have just made arrangements with a bank to advance us a loan of $7,000 local currency, to be paid back when the school opens next spring. Too bad that we have to do that in order to finish up the term, but there is no other way. We have been obliged to do that at the end of nearly every term during the past two years or more. However, I agree with Mr. Eugene Davis that finance is not the only thing that matters. As our Master has already led us through difficulties in the past, I am sure he will continue to guide us in the future.

The Girls' School is celebrating its fiftieth anniversary today. I do not want to miss the program, so I must stop here. Wishing you a "Merry Christmas."

Sincerely yours,
T. M. CHANG
Principal's Office,
Shanghai, China,
December 1, 1935.

PURPOSE OF CHRISTIAN MISSIONS

BY PASTOR WILLARD D. BURDICK

(A four-page outline presented on the program of the Missionary Society at the General Conference, August 8, 1935)

When Jesus taught his disciples and sent them out on the first day of his work, he clearly stated the purpose of Christian missions. He told them where to go—"into all the world"; to whom they should go—to "every creature"; and why they should go—to make known the good news of salvation.

1. But why were they to go? What is the purpose of Christian missions? Jesus sent them out "to make disciples of all the nations". The divinely appointed purpose of missions was, and is, to make known the good news of salvation.

2. But this was not all; they were to baptize in the name of the Father, and the Son, and the Holy Spirit those who accepted the gospel. The missionaries were to expect converts, and were to encourage them to confess their acceptance of Jesus Christ as Savior in the beautiful and meaningful ordinance of baptism.

3. But Christian missions do not stop with preaching the gospel and baptizing believers. Jesus continued his mission by saying, "Teaching them to observe all things whatsoever I have commanded you." Peter speaks to the one person who has to be told repeatedly, "Feed my sheep." The Church has been remiss in that she has not been charging the missions with the teaching of the Bible. She has, in his personal life, his family, his business, social, inter racial, national, and international relationships.


When Jesus spoke of Twelve, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." When he sent out the seventy he told them that upon entering in to a city, if the people received them, they should "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." There are many schools operated by Jesus' compassion for and care given in the province of medical missions an important line in Jesus' purpose in instituting Christian missions.

But who is sufficient to work out such a program?

It would be a hopeless task were it not that he who guides the Christian missions has promised to be with his missionaries "even unto the end of the world."

HOME FIELD

(Items gleaned from reports of missionary pastors)

Rev. Robert W. Wing, missionary pastor of the churches in Herborn, Pa., reports that his interest has never been better since he went onto the field of service in May, 1934. The average attendance at the First Herborn Church, located on Candall Hill, for the last four years has been for the church located at East Herborn, Ohs. Rev. Wing is planning a vacation trip into the South during which time he will visit Sabbath keepers in Fortville, N. C., Savannah, Ga., and elsewhere.

Rev. Alva L. Davis, pastor at Verona, N. Y., reports that his missionary pastor at Syracuse, continues his regular pastoral work. The Missionary Board makes a small appro-
Priestion to help defray traveling expenses and Pastor Davia has borne the remainder of the expenses.

At Salemville, Pa., the plan followed last year by which ministers visited the church once a month, will be put into effect again. During December, the boarding school at Salemville was closed and Pastor Malby of Shiloh, N. J., to lead a series of meetings and these were very helpful. There has been without a regular pastor for nearly two years, the appointment of the church have been well maintained.

Rev. A. T. Bottoms, missionary pastor at Middle Island and Berea, W. Va., was released by his churches for ten weeks' work in Iowa. This work has been in connection with congregations in Welton, Marion, and Garwin, Iowa, and Rock Island, III. The labors of Brother Bottoms have been much appreciated and new developments are pending.

Rev. S. S. Powell, missionary pastor at Hammond, La., has recently assisted the pastor of the Methodist Protestant Church in a series of meetings, and preached the sermon at the annual Thanksgiving service of the churches of the city. Pastor Powell's unusual scholarship is recognized and his consecrated service has been highly acclaimed by those who have heard him.

It has pleased God to call the pastor of the church in Anderson and the church had to be closed from Ponchatoula and settled in the parsonage at Hammond, 404 Coleman Ave.

Rev. Ellis L. Lewis, missionary pastor at Geneva, Ohio, was called to the work Gentry: "At Gentry interest continues above normal, with excellent attendance at the appointments. There is a new family who is attending our services (three in family) and who this month will be reported as Sabbath converters, but who are investigating our church policy. These are exceptionally desirable people, because their hearts are right. Another family is keeping the Sabbath. Others are showing unusual interest. This is the only way to work, 'It is about time for a special effort here.' Pray for us that we may be led."

Brother Lewis also spent a considerable time this fall with the church in Little Prairie, Ark., and in doing field work elsewhere. He writes that he and Mrs. Lewis are planning to return the second of January and that he will spend this winter, doing daytime work in the parsonage.

It appears that there has been no time in fifty years when the opportunities for work in the Southwest seemed more favorable than now. Of this point Brother Lewis writes: "The Southern Baptist Churches, outside of the cities, which have been visited are staunch and faithful, but very anxious for meetings in their communities. In my opinion now is the time for much energetic work. If we ever hope for success. We have already lost two of the most fruitful years, and this will probably be seen in this half century. This fulfills the prophecy that a Gospel church will be found in this region."

Rev. W. L. Davis, who became missionary pastor of the church at Fouke, Ark., last autumn, reports a good interest and a hopeful outlook.

Rev. Claude L. Hill, pastor at Farina, Ill., who has continued his missionary trips to Stonefort, III., under the auspices of the Missionary Board, has found it a very effective gospel message, but he thinks it wise for him to discontinue during the winter at least.

Rev. Vincent A. Wilson, who is serving for a second time as missionary pastor at Jackson Center, Ohio, reports interest good, appointments well kept up, and loyalty on the part of the people; but he finds that the economic depression is making a difficult problem for both pastor and people.

Pastor Charles W. Thornage, Albion, Gia., has been given by his church two months for missionary work, and plans are being perfected for his services during this time with one of the pastorless churches in the Northwestern Conference.

Rev. C. B. Loofbourrow, New Auburn, Wis., some fifteen or more years past became missionary pastor of the church in that village.

After a short time he undertook his entire support. When this became too heavy a burden, he continued as pastor, laboring with his hands to supplement the salary. Finally, three years ago, the church was so sorely pressed financially that the pastor's relation was dissolved. Now the good news comes that he is again serving as pastor, but neither church nor pastor has asked for help so much needed.

Rev. Ralph H. Coon, who has been missionary pastor of the Boulder and Denver churches, is now giving his entire time to the Boulder Church and field work. He continues his visits to isolated Sabbath keepers and proposes of Sabbath keepers, preaching, giving Bible readings and illustrated talks. The Daily Vacation Bible Schools and the summer camps are used by Pastor Coon to fine advantage.

Pastor Loyd F. Hurley has ceased to be missionary pastor; but supported by the Riverside Church, Los Angeles, he is giving much time to work with the unattached Sabbath keepers, and the Missionary Board is sponsoring it by helping to bear the expenses. Pastor Hurley is in company with Editor Van Horn who has done some valuable work of this kind during the quarter just closed.

HOLLAND LETTER

Rev. William L. Burdick, Ashaway, R. I., U. S. A.

DEAR BROTHER BURDICK:

It was a great pleasure for me to receive your appreciative letter of October 11. I heard something about the serious accident. It is a reason for great thanks that you escaped with your lives. The object of this letter is also to write you some items of the quarter, July-September. On this moment I cannot give a full report, nor the figures of my visits and sermons, because of lack of time.

In the month of July the General Conference of the Union of Baptist Churches met here, and at that opportunity Doctor Carl Neufhauser, the assistant missionary, stayed with us. It was interesting, what Doctor Neufhauser told us. He has found nearly 70,000 Baptists in Germany. He listened with no semblance of aversion to our arguments for the Sabbath truth. I was also in July 21 with him in Lausanne at the Conference for Faith and Order.

July 27, we had the baptism of Sister Steen- bergens at Haarlem in the Baptist church here.

Besides our own circle there were nineteen attendants. We have good confidence in the connection of this new sister, and her joining the church is a reason of joy for her husband. At the same time a brother and sister living also at the same place returned to the church. In the baptismal service there may be an incitement for those of their children who are not indifferent towards the gospel and the church.

In August we had our Conference at Haar- lem from the ninth to the eleventh. It was a good one. Sabbath evening we had our prayer meeting; Sabbath morning I preached the ser- mon for the Lord's Supper. We had one foreign guest, Doctor Conradi, who spoke to us Sabbath afternoon, and also Sunday morn- ing, both times translated by me. It is to me a pleasure to do this. And he is always fond of having me for interpreter. But the aston- ishing fact is, that he, a man of nearly eighty years, remains untired at speeches of one hour and more, and I must also add that I with my nearly fifty-five years indeed give signs of fatigue. The meeting on Sunday afternoon was the most interesting of all. As Doctor Conradi has done an extra number was published of the paper, edited by him "De Gelo'sge Witte," the monthly of the Midnight Mission. Twenty-four of his comrades in the purity move- ment gave expression to their affection and respect. Besides that there were also five testi- monies of foreigners. I myself am very glad for the fact that this appreciation of our brother with so many good qualities is addressed to his share. And I am not only glad for him, but not less for our little churches who have such a worthy representative.

I must limit myself to this few words.

Sincerely yours,

P. TAKEMA.

Nieuwe-Pekela, Holland.
November 12, 1935.

A legal religion confesses there is no in- herent virtue and merit to recommend it to the public."
Report of the Woman's Board

The Woman's Board met at the home of Mrs. Earl W. Davis Sunday, January 13, 1936, at 2 p.m., with the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Miss V. C. Black, Mrs. Earl W. Davis, Mrs. Oris O. Stutler, Visitor, Mrs. T. J. Van Horn.

Following the reading of Hebrews 10: 16-24 by Mrs. Loofboro, brief prayers were offered by Mrs. Van Horn and members of the board.

The minutes of the December meeting were read.

Voted to approve the report of the executive committee following the regular session of the board in December.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey), Treasurer.

In account with the Woman's Executive Board of the Seventh Day Baptist General Conference.

Receipts:

Balance December 8, 1935 $ 96.20
Harold R. Crandall: November 30, 1935 $ 6.24
Verona: December 1, 1935 $ 20.00 26.24
Loofboro: December 18, 1935 $ 6.24
McLearn: December 21, 1935 $ 34.00 40.24

$162.68

Disbursements:

Fox Printing Company: December 1, 1935 $ 6.00
Conference on Christian World Facts: December 18, 1935 5.15

Delegate's registration fee 2.00
Federation fee 10.00
Total expenditures $ 23.15
Balance 139.53

Sabbath Recorder

Vol. 2, No. 1

AMERICAN SABBATH TRACT SOCIETY

January 29, 1936

WHY SO FEW SABBATH CONVERTS?

"Photophile"

"But why, if you have the truth, as you claim, doesn't your denomination grow? I've been looking into the history of the Seventh Day Baptists in connection with one of my courses in seminary. At the rate of increase of other religious bodies, you should number now around 100,000. But the figures in your own Year Book for 1935 show that you have less than 7,000 members in the United States. Can you explain to me why God does not prosper you as he does the other religious bodies which you claim are in error on the matter of the Sabbath?"

Young Robert Filkin was very much in earnest as he faced Rev. Arthur Stillman, pastor of the Seventh Day Baptist Church in Albion, across the street from the pastor's desk. He was at home for the holidays from Preachers Conference. For some time he had been studying the Sabbath truth with more than ordinary interest, and it was not his first visit to the parsonage to discuss the matter with Pastor Stillman.

"I don't wonder that you ask that question, Bob," was the reply. "I've puzzled over the matter myself. In the decade from 1803 to 1813, we had a 67 per cent increase. That would make over 200,000 at present. I'm not proud of that phase of our history. Back in 1821, we numbered 200,000. We are now down to 15,000."

"But the Sabbath is a matter of faith in Christ, without works. Paul says, 'A man is justified by faith without the deeds of the law.'"

"That doesn't nullify your contention that we should observe the Sabbath of the law?"

"No, Bob! The law is a basis for defining sin. You surely don't think that after we accept Christ we are free to sin?"

"Of course not!"

"I didn't think so. We are not saved to do as we please, but as we ought. Isn't that right?"

"Sure."

"That's what I believe. I keep the Sabbath, the day of which Jesus Christ called himself the Lord. I have an unfailing sense of guilt and a sense of awe and gratitude for my salvation, not because I have to accept the 'have to' of love. The love of Christ con-
I.

"Yes, but it seems to apply. Are you intimating that people do not love the Lord enough?"

"Exactly, Bob. I'm afraid that a large percentage of the people in the church have never been 'born again.' And further that the vast majority of Christians are not fully enured to the idea of anything about Christian conduct he must be a child of God. And before he thinks seriously about a matter like this one of which is the true day of rest and worship, he must have consecrated himself entirely to Christ, as I believe you have.

"Yes, praise the Lord, I think I have given myself over entirely into his hands. Believe me, Mr. Stillman, if I thought he wanted me to observe your Sabbath, I'd begin right now."

"God bless you, Bob," and the pastor humbly, "The Lord can use you mightily in his cause. But don't say 'your Sabbath.' It's not mine.

The seventh day is the Sabbath of the Lord, your God. The truth I stand for is an unpopular one. It is too hard—too far for the average Christian to go. There is not enough satisfaction in the world to please his heart. That is one of the biggest reasons why there are so few Sabbath converts.

"Do you know, pastor, I'm not sure but I'll have to give up the struggle and join your church. For, I must tell you, I have been fighting for some time against a conviction that you just won't let me off.

"Well, Bob, I'm glad to hear you admit that. And let me tell you this—as long as you are refusing to let the Lord have his way with you, you'll not be happy. Do you know that?

"Well, I know one thing—I surely wasn't happy under the old system to call to give my life to full-time service. What a peace and joy came to me when, after a year of refusing, I finally said, 'I am ready to preach the gospel.'"

"My boy, I pray that God will not give you peace until you yield this point too."

After a few moments of silence, during which the young man sat with bowed head, his face working, he looked up with a new light on his face, and said quietly,

"Pastor, I am ready. Will you baptize me and receive me into your church next Saturday?—I mean next Sabbath?"

II.

"Praise God, Bob!" said Mr. Stillman, with misty eyes. "Let us pray together."

They knelt, and he lifted his heart to God in thanksgiving, and after fervent prayer for strength for the young man who had just made such a momentous decision. Then Robert poured out his heart to God and warm handclasp followed the prayer, and they sealed themselves again.

"Oh, what a load is off my heart," said the young man.

"Thank the Lord!" said the pastor. "But I fear you've taken another load onto yourself. You will be unpopular. You'll be criticized..."

"Many will sneer at you and ridicule you. But Jesus Christ says, 'blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake.'"

"Oh, I know. I remember how I've treated some people who turned to the Sabbath. God forgive me for it.

"Persecution will give you a tender sympathy for others. It will be a 'trial as by fire,' but you will come out 'pure gold' through the fire, which is a grace to me. I think we have here another reason why people do not come to the Sabbath—they can't stand the thought of the consequences in ridicule, snubs, loss of friends, opposition of loved ones, and all that it entails. But he that loveth father and mother more than me..."

"... and he that taketh not his cross and followeth me, is not worthy of me."

"Going back to our subject again and what a big thing has happened since we began," said Robert, "I have wondered sometimes why Seventh Day Baptists haven't preached the Sabbath more. If the Sabbath is the truth—and it is, it is—why don't people do that? And I said in my observance, why not be proud in sharing it with other Christians?"

"Your criticism is just, Bob. There was a time in the days of H. Lewis and others of his type when the denomination felt called to spread the Sabbath truth. It was during that period that we grew. But of late years there has grown up a reticence in speaking of it. I think it is for two reasons. First, probably, is the accusation of our Christian brethren through the world. I think that is not a just charge, though it isn't good to lie to give people a truth which will be a blessing to them and will lead them closer to the Lord, is it?"

"No, of course not. I have never thought of yourself as prolesy. But you spoke of another reason, and that is true."

"It is this: There are other Sabbath-keeping bodies who have peculiar beliefs such as not eating meat, not wearing jewelry, fantastic interpretations of the Bible, etc. I hate to have folks think we are peculiar. We have been guilty of 'the fear of men' in this respect. And what is the use in giving the Sabbath truth to the Christian world we are conforming a favor upon them. God helping me, I'm going to talk the Sabbath more..."

"Well, I don't see why I have a reason for talking about it. There's one thing sure, pastor, you know now that I have accepted the Sabbath, I'm going to be a Seventh Day Baptist. No more Friday night entertainments, or school affairs on Sabbath. I have always sort of questioned the sincerity of Mr. Purser, who is a member of this church, but who opens up his office on Saturday... Sabbath afternoons."

"I know you will be loyal, Bob. Some of our staunchest Sabbath keepers are those who have left Church of God..."

"... and turned to the true Lord's day, the seventh day. My own father is a Sabbath convert, and you won't find a more loyal Seventh Day Baptist anywhere. I think you have struck upon another reason why there are not more converts to the Sabbath. Far too many of our people are not living up to their new stand. They are a new breed. Others see lightly they regard their obligations to the day, and think it cannot be of much value to attempt to change the very best argument for the Sabbath is that it is the Lord's day..."

"... the holy of the Lord, taking as a standard for observance of it the words of Isaiah 58: 13, 14."

"I pray that Christ will make my life a testimony to the value of the Sabbath," said Robert with a smile. "I remember the hard, but he'll give me strength, won't he?"

"He surely will, Bob. Remember 'His strength is made perfect in weakness, and his grace is sufficient.'"

"Another thing has bothered me. You know I've been studying this off and on for over a year. Something one of your young people from Elimzule said about it once set me thinking. But when I asked her some questions about some phase of the Sabbath, and she couldn't answer me."

"I know. That is one reason why so many of our young people leave the Sabbath when they get away from the home church. A reason why they were talking about it one day. One of them said, 'After all, Tom, don't we just keep the Sabbath because we were taught to, and we were brought up that way? We don't need a religious reason for it.' Tom gave him a good answer right all. 'Well, maybe you don't know why you keep the Sabbath, but I know why I do it! I've studied it from the Bible, and there's no alternative.' I'm afraid too many of our young people are like Jack. They have never been taught the reason to keep the Sabbath, and when they get out into the world they have no foundation to stand on except custom, and in this day and age custom doesn't count for much. I try to send the young people out from this church well grounded in the fundamental truths of the Bible, the Sabbath among them. I hope that when they are asked about the latter that they can 'give a reason for the faith that is in them.' I'll give you a chance of time to testify to them as to just why you made the change."

"And I'll be glad to tell them."

"I know you will. The Lord surely will use your influence in steadying them. You must preach for us sometimes too."

"All right, but wait until I get adjusted to the change. Sometimes I want to talk to you about my experience. You know I'm a middler this year, and maybe now I should go somewhere else."

"Wait until you finish this year, then we'll think about it some more. You know we're changing days, than to go somewhere you are not known. But you can testify for the Sabbath wherever you go. You'll have to when your new stand is known."

"I'm going to tell the fellows first thing. I sort of feel that."

"I don't wonder. But they will be forced to admire you for having the courage of your convictions. I have always had a warm feeling toward the first. It is a fine institution, and has many splendid people. But all, they are loyal to 'the faith once delivered.'"

"I know. But here is another reason why people do not turn to the Sabbath. The Sabbath is binding upon Christians today, it is because of the authority given to it by the
Bible. Modern theology is bringing about a lack of regard for and denial of the authority of the Bible. It is widespread. Most of our college students have gotten into the camp of the liberals. The result is a breaking down of moral standards and of ideals of Christian conduct. You know I spent a year in Walgren Seminary, which is modernistic in the extreme. Let me tell you, there was a different standard and spirit there from that at Preachmore where the daily prayer groups are a feature, and where the talk is of winning souls, missions, and the like.

"Guess you're right. I remember how shocked I was when I went to the Inter-Seminary Conference last year and saw theological students acting just like any other bunch of fellows."

"Well, Bob, it is just the result of modernistic interpretation of the Bible, and the authority of God's law goes too. Remove the authority of the Bible, and the Sabbath has no foundation upon which to stand. I cannot quite fathom a 'modernist' Sabbath keeper. What young Stewart, who was pastor of the Weston Seventh Day Baptist Church a few years ago, did is the logical step to a modernist. He is preaching for a so-called 'community' church. You should see the statement of belief of his church. I'd call it 'statement of unbelief.' Bob, I'd stay at Preachmore this year anyway."

"I would hate to quit," said Robert, "for our prayer group there means so much, and there's that little remove the last spring. Well, Pastor Stillman, forgive me for taking so much of your time this morning. I'm going right down and tell Pastor Hillett of my decision. How I hate to do it! It will hurt him, and then he'll try to change my mind. But the Lord has spoken, and 'where he leads me I will follow.'"

"Good-bye, Bob. God bless you as you go. I'll be praying for you. And we will arrange for your baptism soon. I'll be here this afternoon. I want to talk to me after seeing Brother Hillett."

"Good-bye, pastor, and thank you," said Robert with a hearty handclasp. And he went down the street whistling softly, "Have Thine Own Way, Lord."

Rev. Arthur Bland closed his study door, and turning to his desk went down on his knees and lifted his heart to God in thanksgiving for the splendid surrender of the young Christian. You know I spent a year in Walgren Seminary, which is modernistic in the extreme. Let me tell you, there was a different standard and spirit there from that at Preachmore where the daily prayer groups are a feature, and where the talk is of winning souls, missions, and the like.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: Peace be unto you. John 20: 19. This is an account of our Savior meeting with his disciples after his resurrection. His object was, as the context teaches, to convince them of his resurrection. Nothing is here said about the change of the Sabbath. But it is urged from this text, and also from verse 26, which says that "after eight days" he met them again, that we also should assemble on that day. We would say in reply that the first meeting was not a public one, and the second being "after eight days" must necessarily have been upon the ninth or tenth day from that time, and consequently could not have occurred on the next first day. The next chapter teaches that the third time Jesus met with his disciples was when they were engaged in fishing. Now if we are to conclude that by Christ's meeting his disciples upon a certain day will constitute it a Sabbath, then we have a Sabbath on the first day, and another next the middle of the week, and lastly, we would have a Sabbath on a fishing day, which, of course, is too absurd to be entertained for a moment.

We now introduce another text which is considered stronger. But it will be seen that it comes far short of teaching that the first day is the Sabbath. "And upon the first day of the week was Mary Magdalene, and the other Mary to see the sepulcher. Matthew 28: 1. "And when he thus had spoken, he departed from them, and went up early in the morning, the first day of the week, from the sepulchre at the rising of the sun. And they came unto two disciples who were walking to Jerusalem. Acts 1: 12. These two passages are sufficient to show that the New Testament recognizes the seventh day as the Sabbath, while it is entirely silent as to the first day being a Sabbath."

"The change of the Sabbath who authorized it?"

That the people of God anciently observed the seventh day as the Sabbath must be admitted by all Bible readers. That the great majority of the people at the present time observe the first day of the week as the Sabbath, is also admitted. Then it must be evident to all that there has been a change of the Sabbath from the seventh to the first day of the week. To show when and by what authority this change was effected is the object of this article.

It is a prevailing opinion that Christ and his apostles authorized this change. This claim we shall now consider. In order to institute the first day as the Sabbath it certainly would require as plain a command as to institute the seventh day as a Sabbath. The command for the seventh day is very plain: "Remember the sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work."

Exodus 20: 8-10. Now if Christ or the apostles had said that the first day of the week was now the Sabbath, and that we should do no work on it, then this question would be settled. But we search in vain for that passage. Christ and the apostles are as silent as the grave upon this subject.

But some claim that the example of Christ and of the apostles is sufficient to settle this matter. We might admit this provided it could be proved that they regularly observed the first day as a Sabbath, or that it was their custom or manner of doing so; and that belief in this was so universal that on every day would be a Sabbath, for we read that the disciples met "daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Acts 2: 46. Third—it was a night meeting, for "Paul continued his speech until midnight. Acts 18: 18. Fourth—it was a farewell meeting, for Paul "preached unto them ready to depart on the morrow. Fifth—the disciples who saw Paul did not observe this as a sacred day, for while he was preaching they were taking the ship around the cape. See verse 13. There is nothing in this passage to teach such a change."

We now call attention to one more text which is relied upon by some to prop up that tottering and man-made theory of first-day Sabbath. "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him, that there be no gathering when I come." 1 Corinthians 16: 2. This contribution we leave for the readers at Jerusalem, but there is no intimation in the above of the change of the Sabbath. Neither does the above text teach a public collection on the first day of the week, for it says: "Let every one lay by him (individually, not in the collection box) in store as the Lord hath prospered him."

This object is that upon this day secular work was to be attended to, as they would only know how much each was prosperous by casting up their accounts, which of course is secular work.

We have now examined all the principal texts which are relied upon to teach the change of the Sabbath; but we find they teach nothing such a change. Neither does our Savior nor the apostles intimate such a change, but on the contrary, they taught and observed the seventh-day Sabbath.

It is said we should keep the first day to commemorate the great work of redemption. But we reply by saying that Christ, while he同志们 memorated his sufferings and death, and baptism which brings to remembrance his burial and resurrection, never as much as once said anything about the first day being a commemorative. Since Christ has set up his own memorials of the work of redemption, it appears to me the height of folly and bigotry to amend the work of Christ by setting up a memorial of our own as if Christ had not completed his own work. But those who will claim the first day for the work of redemption ought to observe the day of the crucifixion, for Paul says, "we have redemption through his blood."
VI.

14. The song of the redeemed will be: "Thou hast redeemed us to God by thy blood." Revelation 5:9. "He who is worthy to open the book and to loose the seals thereof, is one of the seven spirits who are before the throne, having seven horns and seven eyes, which are the seven spirits of God, sent out into all the earth." Revelation 5:6. "And he that was with me spake, saying, I will make him a pillar in the temple of my God, and he shall go no more out. And I will write him upon the pillar of the temple, and will write his name in the city of the twelve tribes of Israel." Revelation 3:12.

fact it never entirely succeeded in doing this. We shall now notice some of the steps that led to this change.

The very name Sunday suggests its heathen origin. Webster in his Unabridged Dictionary, thus defines it: "Sunday: so called because this day was ancienly dedicated to the sun, or its worship, the first day of the week." "Worchester's Dictionary has the following: "Sunday: a name of ancient origin, dedicated to the sun, or its worship; the first day of the week." Morey says: "It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of their veneration dedicated this day to him." — Dialogues on the Lord's Day. p. 22.

These authorities teach that Sunday was anciently dedicated by the heathen to the worship of the sun. And we learn from the Scriptures that this worship was in direct opposition to the true worship of God. When Josiah the king destroyed the idol worship in Judah, it is recorded that "he put down the.他是一个 heathen priest from the king of Judah, had ordained to burn incense in the cities of Judah, and in the places around about Jerusalem; them also, and upon Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven." 2 Kings 23: 5.

We learn from this passage that even the people of God had for a time followed the heathen in worshipping the sun and the hosts of heaven, and also that the image of Baal was dedicated to the worship of the sun. This is the image of that Elijah proclaimed against: "If the Lord be God follow him; but if Baal, then follow him." 1 Kings 18: 21. This heathen festival Sunday was to a limited extent brought into the Church in the latter part of the second century of the Christian era, by the professed conversion of some heathen who continued to observe some of their pagan rites and festivals. But it was left for Constantine, Emperor of Rome, to the Scriptures. The Christian Church for the observance of this day, the Sabbath, issued an edict in favor of this heathen festival, A.D. 321, as follows:

"Let all the judges and 'town people,' and the occupation of all trade, rest on the venerable day of the sun; but let that day be profane to the country, freely, and at full liberty to attend to the businesses of agriculture, because it often happens that no other day is so fit for sowing corn and planting the earth, as this; men should lose the commodities granted by heaven."

This is the first law for the observance of Sunday, for which day was given in favor of paganism, as is evident from the language used, for he speaks of it as the "venerable day of the sun."

In Library of Universal Knowledge, under the article of Sabbath, I find the following concerning this edict:

"But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabattical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321. But it was not till the year 538 that absinabence 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 say their prayers; nor was it till the year of the ninth century that the Emperor Leo, the philosopher, revealed the exception which it enjoined under the edict of Constantine."

From the above extracts we learn:

First—the law of Constantine, A.D. 321, was the first religious or civil law for the observance of Sunday of which we have any record.

Second—it was only binding on town people, and left all country people free to labor at their agricultural business on Sunday.

Third—that this privilege, for country people to work on Sunday, was permitted until the ninth century; although the church council of Orleans, A.D. 538, recommended the people to rest on Sunday. —By A. C. Long in The Bible Advocate. (To be continued in next Supplement)

VII.

SHALL WE QUAYT?

"Many devout and earnest people are coming to the conclusion that our age-long struggle for the establishment and maintenance of Baptist principles is no longer necessary. They feel that we have won the victory and that there can be no further opposition or acquiescence in the things for which our denomination has stood so valiantly. It is their belief that the sake of Christian unity, the impa.ct on established evils, Baptists should no longer stress their differentiating principles.

For our part we believe that our distinctive principles were passed on to us by our Lord and his apostles, and that it is not for us to decide to soft-pedal them for the sake of Christian unity. We believe that in all matters where the churches need to show a solid front to established evils we can cooperate fully with other Christians without the sacrifice of the principles which hold us together under the general name of Baptists. At the outset it may be conceded that the most loyal Baptists of this generation are glad that the old and solid antigens are over and that now all Christians dwell together in peace and love."

—The Watchman-Examiner.

This can be carried out by us as Seventh Day Baptists. It is largely conceded by the great Bible scholars that Seventh Day Baptists follow the Scriptures not only on baptism but in the matter of the Sabbath. In spite of this criticism of scholars and testimony of the state, we go right on violating the teaching of the New Testament and regarding the matter of the Sabbath. Our Baptist brethren, staunch for the Bible and its teaching as they are, are inconsistent with this principle and are violators of the truth.

There never was greater need of the Sabbath than now exists—need of it in the Church, in the national life, not by legislative enactment, but by personal choice and practice. The Sabbath needed most is that with God back of it and having the sanction of Christ. The Sabbath of the seventh day of the week is the only day having these qualifications.

Never was the need greater for Seventh Day Baptists to stand by loyalty and carry through.
VIII.

WHEN WAS THE SABBATH INSTITUTED?

Some have contended that the Sabbath was not instituted until the law was given to Moses at Mount Sinai. But there are serious difficulties in this belief. In the second chapter of Genesis, after having given an account of the creation, the sacred historian says: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all the work which God created and made."

Now, if any part of this narrative is to be construed literally, the whole of it must be; and if we may not venture to deny or explain away the account which Moses has given of the creation, then we may not or cannot explain away this unequivocal statement respecting the original institution of the Sabbath in paradise. The blessing and sanctification of the seventh day is mentioned in connection with the first seventh day in the order of time, and it is so mentioned as most forcibly to impress the reader that the Sabbath was then instituted. God's resting on the day is given as the reason for its sanctification; and the immediate sequel shows that this reason existed two thousand five hundred years before the institution. We conclude, therefore, that the Sabbath was enjoined immediately after the close of the work of creation.

This opinion is corroborated by some facts recorded in the Scriptures. There are frequent early notices respecting the Sabbath. Noah observed a period of seven days in sending the raven and dove from the ark; the term week is used in the contract between Jacob and Laban; Joseph mourned seven days for his father; and Job and his friends observed the term of seven days.

Nor is it in the sacred volume or among the Jews alone that such facts are found. Nearly all nations of antiquity were acquainted with the weekly division of time. The Assyrians, Egyptians, Indians, Arabsians, and, in a word, all the nations of the East, have in all ages made use of a week of seven days. And we find that these nations not only divided time thus, but that they regarded as holy the very day which had been sanctified as a Sabbath, although they had forsaken the true worship of God. Homer, Hesiod, and Callimachus, say "The seventh day is holy." Theophrastus of Antioch says, respecting the seventh day, "This was the day which God was pleased to call a pulla sanctum celeberrim." Josephus asserts that "no city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." And Plutarch says the Sabbath was a festival not peculiar to any one people or country, but so common to all mankind that it might be called a pulsa sanctum celeberrim. So far the most general feast of the nativity of the world. These authors, who lived in different ages and were of different nations, cannot be supposed to have written thus in order to please the Jews, who were generally despised and persecuted; and this universal reverence for the seventh day supersedes any other supposition than that the Sabbath was instituted at the close of creation, and handed down by tradition to all the descendants of Adam.

If additional proof of this early institution of the Sabbath is needed, it may be drawn from the manner in which it was revived in the wilderness. Before the children of Israel came to Mount Sinai we find them voluntarily making its observance; for it is said that the day on which the tabernacle was pitched was the Sabbath unto the Lord. "And it came to pass, that there went out some of the people about the third day after, which the children of Israel did pitched in the wilderness. Now, to the fourth day they did offer burnt offerings and meat offerings unto the Lord, even seven Sabbaths. For in seven days the Lord made tabernacle work, etc." As Moses was commanded to give the people every form of a law, why did he not give them the Sabbath? Because the Lord had not given them the Sabbath during the forty years in the wilderness.

The seventh day is blessed.

In the United States alone last year more than 275,000 programs were used. At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Senorita Laura Jorquero of Santiago, Chile. She is the president of the Council of Presbyterian Women of Chile, and active in the Y. W. C. A., the W. C. T. U., Sunday school work, and other church interests. Miss Jorquero is a woman of charm and personality. Her sincerity, her unaffected manner, and her belief in people enabled her to her many friends and make her a great asset to the cause of Christ in Chile.

It is noteworthy that she chose to place in the form of a prayer the story of "God and the Angel of the Andes," the immense bronze statue on the boundary line between Argentina and Chile. The statue was erected by the Peace Pacts of May, 1901. The statue was cast from the cannons which had almost been aimed at each other and at the inscription: "Peace shall be our unchangeable lot, and war and contention and strife and wrath shall pass away."

The Sabbath Recorder.

THE SABBATH RECORDER

"WORLD DAY OF PRAYER"

It is time that we should begin to plan for the observance of the World Day of Prayer, Friday, February 28, 1935.

Programs for schools, need for peace, and for the personal knowledge of him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein."

The service of Worship for Youth has also been made.

The Children's Service of Worship is called "Come Unto Me, Children of Every Land, My Own to Be." The thought centers about Christ and the Angel of Peace, and children from various lands who bear the fear of war and longing for peace so that all the families on earth may be happy.

"Offerings are taken all over the world to be given to specific missionary enterprises. In the United States the World Day of Prayer offerings are given to furthering the work of Christ among Children in Other Lands, the Women's Union Christian Colleges of the Orient, Christian Service among Migrants in the homeland, and Religious Education in the United States Indian Schools."—Release.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURY, DECEMBER, 1935

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This is my first letter to the Sabbath Recorder.

I am eleven years old and in the seventh grade. I live a short quarter of a mile from school. Just now we are having our Christmas vacation.

We have a "Rhythm Band" in our school and we all play in it. We play so well that the county superintendent has us come into Harlan and play three pieces before the teachers' convention.

Sincerely yours,

MIZPAH S. GREENE.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

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Sincerely yours,

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DEAR MRS. GREENE:

I am sorry not to have written before. We and a lot of other children in our school have had the measles. One third of the children were out of school before it closed, for the holidays much. At one place a puppy begged mournfully to be allowed to join the company, and at the other, the dog walked away in without permission and lay stretched out in the middle of the living room floor, with his head resting on his crossed front paws. He was so still that he seemed as dead.

I am so glad you enjoy the Recorder letters.

Your true friend,

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Your true friend,

MIZPAH S. GREENE.
Then the prince begged the giant to let her go home; she was punished enough. So they went back the way they had come. On the way home the prince made her a ring of three blades of grass, which, when she dipped it in a whispering ring and ever after when she was tempted to lose her temper, it would whisper to her, "Remember the Road of the Loving Heart," and steadily all be kind. Her parents were very happy that she had become so unselfish, and overjoyed that the enchanted bear had become a prince again. Oh, what a happy, happy kingdom it was.

**OUR PULPIT**

PRINCIPLES OF VICTORIOUS WARFARE

(Joshua 5: 13 to 6: 20)

By REV. LESTER G. OSBORN

At last Israel was in the land of promise! They had been miraculously delivered from their bondage in Egypt. The forty long years of wandering were ended. In their victory they crossed the Jordan River. Their feet were on the land of promise. And their feet were in the presence of God, who had given it to them. Their country lay before them, but they must reach out and take it. So God always gives, leaving it to us to appropriate his gifts.

Having crossed the Jordan they were facing Jericho, the key city. Here was a strategic point, for by possessing it they would cut off the northern part of the country from the southern. Only a small city, this Jericho, but well protected! Archaeologists tell us that around it were parallel walls fifteen feet apart, six feet thick and thirty high. Fending these walls and the city within were experienced warriors, with all the necessary equipment for withstand ing a siege. We are told that the gates were "straitly shut up"—barred and closely guarded, with no chance for a surprise attack. Israel, inexperienced in the art of warfare, and more particularly in besieging a walled city, felt small and utterly helpless.

Did you ever face a Jericho in your life and experience? Who hasn't! Have you stumbled upon an apparently insurmountable obstacle? Have you realized the strength of the "powers of sin," and felt your own weakness in comparison? Facing the tasks and temptations of the new year that lies before you, may you be competent, skillful, and unerring. This task in the history of the children of Israel under great leader Joshua, gives us the principles of victorious warfare. Here we find the secret of overcoming in our Christian life and work.

Upon Joshua, the leader, fell the burden of placing the Loving Heart. His man of God felt his responsibility. Read his experience while he was out at night reconnoitering, in chapter 5: 13-15. Cannot you see him, after the rest of the camp was at rest, out in the starlight, studying the defences of the city? He saw its strength and the difficulty of capturing it, and was meditating upon the method of approach. Was there, perhaps, some weak spot, any particular point of vantage for an attack? No thought of not attempting to accomplish the task entered his mind.

As he was slowly pacing along, he looked up and saw directly in front of him a man with drawn sword in his hand. Many would have fled, but not Joshua. He "went to him" (verse 13) with an aggressive attitude, and challenged him. Which side are you on? "Art thou for us or for our adversaries?" If a friend, he had been given the right road; if an enemy, he might be a deserter, carrying information to the city. If an enemy, he must fight, and perhaps give some information of the city. The answer was surprising, "Nay," neither one in an ordinary sense, but "as the captain of the host of the Lord am I now come. God never leaves his people in times of difficulty. As someone has said, "man's extremity is God's opportunity." So, on this special occasion, God used a special method of communication to encourage and instruct this leader of his people.

As for Joshua, he "fell on his face to the earth and did worship." He acknowledged this commander, and pledged his allegiance, saying, "What saith my Lord unto his servant?" (verse 14). Here we have the first principle of victorious warfare—acceptance of the Lordship of the right commander. Our attitude must be in the words of Fanny Crosby:

I am thine, O Lord, I have heard thy Voice
Let my will be lost in thine.

When Joshua had asked for instruction, the Lord's messenger revealed the plan of attack on Jericho. What would Joshua have done with no engines of war, no battering ram, no high tower, no wall? Certainly he would not have devised such a plan as the Lord's host disclosed to him! Read it over again (chapter 6: 2-5). How foolish it sounds! But we must remember that he says, "My ways are not the ways of the world." Foolish? Perhaps, but the "foolishness of God" is "wiser than men." The "foolishness of God" is a Man on a cross as Saviour from sin. And how effective!

Just march around the city once for a day and six days with the priests and the ark at the head of the procession. Then the seventh day go around seven times, and at the seventh time, when the trumpet sounds, shout and the walls will fall down flat, leaving the city open for attack on every side.

Why not march around just once, and surround the city—why thirteen times? Was it not because God wanted to impress upon both besieged and besieging that it was supernatural power by which the walls fell? News of this marvelous thing would spread, and other of the Canaanite cities would be discouraged and affrighted. Then, too, there was the lesson: "It is not by calling people to be encouraged. Their faith often wavered. God wanted to strengthen this weak faith of theirs. They must enter upon the conquest of the land with complete trust in Jehovah God.

Here is the second principle of victorious warfare—receiving the Lord's plan.

The promise given to Joshua by the captain of the host of the Lord was, "I have given you their land." (6: 3). The method of attaining the fulfillment of the promise was revealed (6: 3-5). The result was assured (6: 19). There was nothing left but to obey. Faith, "standing on the promises of God," must go on and carry out the plan, expecting "by the living word of God" to prevail. They would be exposed to danger from snares of the gates as they were strung out in a thin line. They would be exposed to ridicule, which is sometimes harder to face than physical danger. But they must obey. Joshua had pledged allegiance to the right commander, and had received the Lord's plan. It remained with him and the people to follow instructions.
must have the conviction that God, who made the plan, will bring it to success. Only in obedience to the Lord's plan can we hope to be "more than conquerors." Here is the second principle: Joshua and the people began their daily march around the city.

Probably the first day the citizens of Jericho were just curious. The next day and the next it went on. Then on the seventh day, as Jericho watched, the Israelites instead of returning to their tents after the circuit, kept right on for the second time, and the third and fourth. Perhaps they ate for lunch, but more probably they ate on the march. Five times, six times around they went. What must the people of Jericho have thought of this unusual thing?

And what must the children of Israel have thought? By this time they must have been getting tired. Beside, there was no sight of the walls of Jericho falling, or even getting weaker. There they stood, just as impregnable as ever. Twelve times they had marched around the city with no visible results. Had they stopped there, Jericho would never have been taken. But the directions were to make the circuit seven times on the seventh day. Then, as encouraged by Joshua and the priests, they went on; Joshua had faith, but his faith alone was not sufficient; it had to be backed up by the faith of the priests and the people.

At the end of the circuit the trumpets blew, and Joshua cried, "Shout, for the Lord hath given you the city." Beside, there was no sign of the walls of Jericho falling, or even getting weaker. There they stood, just as impregnable as ever. Twelve times they had marched around the city with no visible results. Had they stopped there, Jericho would never have been taken. But the directions were to make the circuit seven times on the seventh day. Then, as encouraged by Joshua and the priests, they went on; Joshua had faith, but his faith alone was not sufficient; it had to be backed up by the faith of the priests and the people.

The significant thing in this story for us just now, however, is the fact that in the very act of obedience, the victory was won. It was when Naaman had dipped himself in the Jordan seven times that the leprosy left him. The man with the withered hand found it restored as he began to stretch it out in obedience to Jesus' command. It was the sixth circuit or the twelfth which brought the fall of the walls, but the thirteenth. We are not to be discouraged by our seeming lack of results from our efforts, but we go on in faith, in full obedience, if we are to conquer.

Here, then, are the principles of victorious warfare: Accept the Lord's plan of the seventh day, the Lord's plan, put it into operation, and go on in faith. It is summed up in two words—"trust" and "obey."

"When we walk with the Lord, In faith, in his work, What a glory he sheds on our way."

"What he says we will do, Where he sends we will go, Never fear, only trust and obey."

OBSERVATIONS
BY THE CORRESPONDING SECRETARY OF THE SABBATH TRACT SOCIETY

MINNESOTA

Three pleasant, busy days were spent at Minneapolis. Some correspondence was caught up, and several Sabbath keepers visited. The Twin Cities afforded a splendid field for missionary and evangelical, consecrated effort. Here are many people of the Seventh Day Baptist faith in their institutions still maintained in home churches. With proper leadership they should constitute a strong nucleus around which a good church might be formed. There too are Sabbath keepers from other communions, adrift, who would welcome a warm and spiritual fellowship. Doubtless leaders for such work could be found if funds were available.

The week-end before Christmas was spent at Dodge Center and happy experiences among former parishioners were had. Long years without careful pastoral leadership have not resulted in the best good of the church. However, a splendid group gathered for the services Saturday and again Sabbath morning, afternoon, and Sunday night.

The future is bright for this church, viewed in the light of the many fine young folks and children seen in the congregation. A splendid Sabbath school with full classes and a live Christian Endeavor society are actively meeting the needs of young and old. For more than three quarters of a century this church has ministered to some of the religious needs of the community. If its members will pull together, unselfishly and without self-seeking, imbued and patterned, the church will continue a most helpful ministry. A live, wise pastor should at once be sought and called.

It was a pleasure and privilege in behalf of the church to welcome into fellowship a family of father, mother, and two college students. The young people are the future, and we would welcome the opportunity of being a part of this work.

The Sabbath was spent in Chicago, and a small group of the church was met at the home of Mr. and Mrs. Babcock. Interesting special music had been arranged by Mrs. Ernest Leuenberger for the worship service. The children made a splendid group as they gathered at the Tract Board.

WISCONSIN

Snow and zero weather speeded the departure from Minnesota. After more than a day of slow travel by private conveyance and bus, friends at Stevens Point, Wis., were ready and eager to spend the pleasant evening at their home of the Halladays. The writer was the first Seventh Day Baptist these friends had ever met. It was a happy evening. The Halladay own a filling station and operate a station and motel, and Mrs. Halladay is known to our readers as an occasional contributor to the Sabbath Recorder. Among the leaders deeply interested in the secretary's western trip and contributed toward his expenses. Reluctantly he continued from the congenial fellowship here in the early afternoon before Christmas for Milwaukee for the holiday. By bus, then, with four changes of trains in as many hours, he came to the college town in time to see Christmas cards broadcast from the church tower by a horn quartet.

THE SABBATH RECORDER

Brief conversations here were had, following Christmas, with Pastor Carroll L. Hill, Director of Religious Education E. E. Sutton, and with Professor J. Nelson Inglis, president of General Conference.

Then Home

Some interesting though brief calls were made on people at Aurora and Wheaton, Ill. Some correspondence had been had here at the suggestion of Brother Ballenger of Riverside, Calif. As in other places formerly mentioned, we found people under religious shadows and longing for some spiritual and sympathetic fellowship. We trust such may be found, by some of them at least, in Chicago or Milton.

The possibility of making these contacts conveniently and with least possible time spent in travel, together with calls on old line Seventh Day Baptists at Geneva and St. Charles, Ill., was due to the interest and generosity of Dr. Lester M. Babcock of Milton—a lifelong friend—brother—who put his own time at the writer's disposal for two full days, Friday and Sabbath.

The Sabbath was spent in Chicago, and a small group of the church was met at the home of Mr. and Mrs. Babcock. Interesting special music had been arranged by Mrs. Ernest Leuenberger for the worship service. Following the three promises service—Engagement and board of observation services for Western Methodists, and sermon—the writer by request conducted a discussion on denominational and local problems. Much interest was shown, and again a good voluntary offering was made for the work.

Two days later, train was taken for home, a twenty-four-hour stop at Salem and Lord Creek was made, and early the morning of January 2, a journey of more than 9,450 miles was ended. How many a wonderful trip. Good health, good friends, good opportunity were enjoyed. God was good to us—so much better than deserved. What good will come of efforts made—who can tell?

DEMONINATIONAL "HOOK-UP"

DENVER, COLO.

The Denver Seventh Day Baptist Church held a New Year's dinner and social hour at the home of Mr. and Mrs. Charles F. A. Jones. The banquet was one of the finest ever held in the city. Those present were members of the congregation and guests invited. There were many friends in attendance, including the management, some seventy-five or more being present, of members and friends.
The annual dinner, always a time of reunion and good fellowship, was held on Sunday, the twenty-ninth, with nearly one hundred present.

Visitors at church during the special meetings were Professor and Mrs. W. R. Brackett (Tacy Coon), of Manhattan; Miss Helen Tilsworth, of Lawrence; and Deacon and Mrs. John Peterson. Other visitors during the month were Esther, Elwin, Orland, and Lewis Maxson, of Denver.

Home for the holidays were Mrs. Myrtle Stillman, from Topeka; Lois Wells, from Bethany College at Lindsborg; Ceci Stepham, from Milton College; Lulu Hurley, from Denver; Harriet and Rachel Crouch, from Kansas City; Mr. and Mrs. Hubert Bond, from Lebanon. Alma Bond came home from Denver to remain for a while.

A new series of studies was begun at the Sabbath evening prayer and Bible study hour last week, on "God's Eternal Purpose." The new year was ushered in by a watch night service at church on New Year's eve, and by the regular covenant and communion service the first Sabbath in January.

NORTONVILLE, KAN.

December has been a busy month. Besides the regular holiday activities, there were the special meetings with Secretary H. C. Van Horn, with a funeral and a wedding to add notes of sadness and joy.

We were glad to have our secretary to help us with our special gospel services. He brought a series of ten soul-stirring messages in the evenings, and two splendid inspiring presentations of our opportunities as Seventh Day Baptists, on the two Sabbaths of his stay with us. The average attendance in the evenings was one hundred ten, with the peak at one hundred seventy-five. The slogan of the meetings was "Tune up Your Life," and we feel that the life of the church and its members was truly tuned up.

We were saddened by the passing of an old friend and neighbor and former business man of Nortonville, John Cobey, a few days before Christmas. Our hearts go out to the bereaved family, who live in Topeka.

The Christmas service this year was built around the "White Gifts" idea. A "human Christmas tree" was one of the features. Most of the gifts of substance went to the Denominational National Budget. An adult choir under the direction of Ansel Crouch sang the accompanying music to the pageant presented by the young people.

One of our girls, Lulu Hurley, was married to Elwin Maxson of Denver at the church on the twenty-sixth. Our prayers and best wishes go with this young couple as they establish their new home at 433 23rd Street, Denver, Colo.

The ladies' Aid voted to send the tithe of their year's income to the Missionary Society. The collection from their holiday bags is to go to our theological student, Marion Van Horn, and the thanksgiving boxes and the other sums given by the Aid at Christmas, will go to Miriam Shaw at Liuho, China.

The offering at the Christmas program amounted to $46.45. It was divided as follows: Missionary Board, $14.65; Miriam Shaw, Liuho Hospital, $13.20; Marion Van Horn, theological student, $12.10; Mrs. Hargis, Jamaica missionary, $4.00; the pastor, for magazines, $7.20.

"If after kirk ye bide a wee, There's some one like to speak to ye. If after kirk ye ride and flee, We'll all seem cold and stiff to ye. The one that's cold and stiff to ye Is stranger here than ye, maybe. All here have a house and a cares; Add ye your soul unto our prayers; Be ye our angel unawares."

—Church Bulletin.

NORTH LOUP, NEB.

Mrs. Jessie T. Babcock, well known to local readers for her literary ability and scores of whose historical sketches about North Loup people and incidents of local interest have been published in the Loyalist, won the ten dollar prize offered by the Ord Exponent last year in their Pioneer Days story contest.

Mrs. Babcock's story, headed "Seventh Day Baptists Held First Church Services Among Valley County Settlers," told about the first church service held on May 18, 1872, on the river east of North Loup village, at which time Elder Babcock preached a sermon using a rocking chair for a pulpist, and Charley Redfield led the singing.

Honesty and accuracy, literary ability, and news interest were the principal factors in determining the award according to the three judges who read all stories.—Loyalist.
THE SABBATH RECORDER

A fine program of music, recitations, exercises, two short plays, and a pantomime, "O Little Town of Bethlehem," was listened to by an appreciative audience. The program was under the efficient direction of Miss Geraldine Thornate, Mrs. Floyd Sholts, and Mrs. John Williams. At the close of the program, Superintendent Raymond Sholts presented a gift to Rev. and Mrs. A. L. Davis as a slight appreciation of their untiring efforts for the church. Alta Dillman and Allison Smith have returned to Salem College, after spending the holiday vacation with their respective parents.

CORRESPONDENT

IRVINGTON, N. J.

The annual Christmas service of the junior and kindergartens, Sabbath school department of the Irvington German Church was held Sunday, December 29, at 3 p.m., in the Ella's Hall. The entire exercises were held in German—each child taking some part in the program. There are twenty-five children enrolled in the school.

Both children and teachers had worked hard to make the program a success. At the close of the service Pastor F. F. Stoll pointed out to those present that it was the duty of all to proclaim the message of Christ to all the world.

Two of the children passed the collection plates and $14 was raised, which will be forwarded to foreign mission fields.

A gift and a bag of cookies which the women of the church had baked and donated were given to each child.

CORRESPONDENT

WESTERLY, R. I.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh-Day Baptist Church, delivered the sermon at the dedication Protestant services held last evening at the Broad Street Christian church, as the annual Week of Prayer continued. He took "Prayer" for his subject.

SECOND HOPKINTON, R. I.

The Second Hopkinton Church begins auspiciously the second year of its second hundred years of community service. The sermon was preached by Rev. R. S. Boardman, and Willard D. Burdick, an appeal to higher ideals of living and the obligation of young people in choosing companions for life, and the importance of the home training of children.

The annual supper and business meeting was held at the parsonage in Rockville Sunday evening and was well attended. The ladies served a good meal, and the discussions and elections were harmonious.

Pastor Burdick, who held the pulpit one Sabbath, giving us a very interesting talk upon his work of that church.

The nation-wide Week of Prayer was observed by this church, meetings being held each evening from Jan. 6 to 12, with different leaders each evening. The meetings were very helpful and interesting.

CORRESPONDENT

HAMMOND, I.A.

The Hammond Ministerial Union elected the following officers for this year: Rector Tare Young, president; Dr. E. D. Elliott, vice-president; Dr. W. U. Holley, treasurer; Dr. A. M. Haver, secretary. The ministers discussed rather freely the moral situation facing the whole country and expressed themselves in seeing hope only in the gospel truth of regeneration of the individual soul. Dr. S. S. Powell reviewed Archbishop W. A. Nye's book entitled "Our Divine Home." This is a book written in Latin and in a dialogue form. There was only time for the discussion of the first chapter, but the request was made for the learned Doctor Powell to continue this review in his next evening's meeting.

He showed that nothing can dim the value of Anselm's "contra Calvin," having established the inerrancy of the Roman Catholic doctrine in the infinite evil and offense of sin.

From local paper.

SHANGHAI, CHINA

The evangelistic committee is very active and real work is being done. Two or more meetings are held each week and hands go out to tell the gospel story on the Mission. To-day two special efforts are made each year to give the work a certain look and know, and always some of them decide to go to Christ. The cottage meetings are under the charge of Mr. and Mrs. C. O. Chan, one being held each week in the home of a church member. The temperature meetings, which meet at the church, are held each month, and are attended by the Chinese. The lecture well attended and very much appreciated.

Another feature last year which gave us great joy, was the coming of Miss Miriam Shaw, to our church and community, who spoke to us one Friday evening telling in a very interesting way of her work among the Chinese. Her many friends were indeed glad to visit with her again.

THE SABBATH RECORDER

Miss Phoebe Stillman, a member of our church who works at "The Church of the Open Door" in Los Angeles, Calif., occupied the pulpit one Sabbath, giving us a very interesting talk upon her work of that church.

The nation-wide Week of Prayer was observed by this church, meetings being held each evening from Jan. 6 to 12, with different leaders each evening. The meetings were very helpful and interesting.

From China Mission Bulletin.

LIHUO, CHINA

Our Sing-daung branch is not doing such a great amount of medical work, and of the children's work, it is very small, but it certainly seems to be an evangelistic venture which is producing fruit.

The past few Sundays I have gone, taking one of the nurses who is able to lead the singing. Last week I took Miss Mil, one of our graduates and who is the assistant in the nursing school during Miss Shaw's absence. She spent the night, and Friday evening held a very satisfying service. I spoke a short time, then called upon the girls to speak. Only Miss Phie is staying there now for we were so busy at Liubo that we called Miss Te to help her. Miss Phie is very modest and does not speak readily, but she gave a good clear testimony of her religious experience. Then I called on Miss Mil, and she gave a good, clear gospel talk. I am surprised that these girls who knew nothing of Christianity before, have had such a clear grasp of its truths and can put it across to others so convincingly.

This week I went to work with me an undergraduate nurse who is also a good singer. She is a younger sister of Doctor Palmberg's helper, Miss Lok. She led the singing and gave another fine talk. Miss Phie did better this time than the week before. We feel that this work is not only evangelistic, but is a sort of training school which will enable our workers to learn to give their witness fearlessly and clearly to those who do not know. They seem to enjoy these opportunities for service and are as glad as we to see the people willing and glad to hear. Both nights we had about fifty people in the audience.
feel too greatly fatigued and Miss Lok seemed to enjoy it.

One thing that greatly impressed me, while at Sing-дау-з, was Miss Phe’s loyalty to the Sabbath. While she was in training I gave a short series of talks at our daily prayers on the Sabbath. Several of our nurses, including the superintendent of nurses, are members in other denominations. Of course there was some discussion among the nurses. One day Miss Phe was reading some Bible verses in my presence. They referred to the Sabbath. She said, “Why, according to the Bible we are right.” Both Friday nights in Sing-дау-з when it came near sundown, she said, “Now it is Sabbath day,” and put her work away. She plans carefully for their food so that she buys nothing on the Sabbath. To me it is very satisfying to see such a clear understanding of the sacredness of the Sabbath in a land where no Sabbath is kept, and where it seems so hard for people to get the Sabbath idea.

—From China Mission Bulletin.

MARRIAGES

Duo-Boi,Tomlinson.—On November 28, 1935, at the home of the bride’s parents in Marlboro, N. J., Joseph Dui-Boi and Emma G. Tomlinson were married by Rev. U. G. Hagaman, assisted by Pastor Herbert C. Cottrell.

Maxson-Hurley.—On December 26, 1935, at the Seventh Day Baptist church of Nortonville, Kan., Lulu Hurley, daughter of Mr. and Mrs. Charles Hurley, was united in marriage with Rev. Lester G. Osborn. The new home is to be at 433 23rd St., Denver, Colu.

Vester-Van Horn.—At the Seventh Day Baptist church in Battle Creek, Mich., following the Sabbath morning service, December 21, 1935, Mr. William E. Vester and Miss Orra L. Horn, both of Battle Creek, Rev. E. M. Holton officiating.

OBITUARY

Cosby.—John Cosby was born at Kent, Ind., on January 14, 1874, and died at Topeka, Kan., December 20, 1935. He came to Kansas at the age of twenty-one. On February 20, 1901, he was married to Miss Myra Champlin of Nortonville, who survives him. To them were born three children: Marie, now Mrs. Grant Hartman; John Henry; and Dorothy, all of Topeka. Besides these and four grandchildren there survive him three sisters: Miss Ada of Los Angeles, Calif.; Miss Orna At- thar of Lawrence; and Mrs. Marie Gragg, of Abilene.

Funeral services were held at the Nortonville Seventh Day Baptist church of which he was a member, with Pastor Lester G. Osborn officiating. Burial was in the village cemetery.

Crandall.—Aljie Crandall was born at Brookfield, N. Y., June 8, 1854, and died at her home in Milton Junction, Wis., December 27, 1935.

She was married July 28, 1875, to Emmette Crandall, a Milton officer who survives her, with two daughters: Mrs. Bessie Pfeiger, Milton Junction, and Mrs. Corrine Doland, Beloit; two sons, George, Pala Alto, Calif.; and LeRoy, Battle Creek, Mich.; six grandchildren; two great-grandchildren; two sisters, Mrs. Emma Burdick, Boulder, Colo., and Mrs. George E. Coon, Milton Junction; and one brother, Sherman Crandall, Brookfield. Early in life she became a Christian, uniting with the Seventh Day Baptist Church in Westworth. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church.

Funeral services were conducted in her church in Milton Junction, by her pastor, Pastor Erlon E. Sutton, December 30, 1935, and burial was in the Milton Junction cemetery.

Randolph.—Ida Fitz Randolph, oldest of three daughters of Reune and Anna Campbell Randolph, was born near Plainfield, N. J., August 5, 1864, and died at Green Bay Hospital, January 3, 1936.

Early in life she became a member of the Plainfield Seventh Day Baptist church and continued a faithful member, regularly attending as long as health permitted. She taught in the Sabbath school for many years. She was a member of the D.A.R., and the W.C.T.U.

She leaves an only sister, Mrs. Etta F. Randolph of Plainfield, cousins, and many friends who will miss her with lost and kindly deeds.

Funeral services were conducted by Rev. Herbert C. Van Horn, Internment was made in Hillside Cemetery.

Smith.—Ann Elizabeth Smith was the last survivor of five children born to Thomas and Ann Greene Revely. She was born in the village of Westfield, Aug. 6, 1842, and died in the home of Mr. and Mrs. T. Stuart, Smith, December 18, 1935.

On February 26, 1866, she was married to George Smith of Lowell, N. Y. To these born two children—T. Stuart, and Anna Rachel who died at an early age. Anna Rachel was converted and united with the M. E. Church. About five years ago she was baptized by Rev. Lester G. Osborn and united with the Verona Seventh Day Baptist church. She is survived by her husband, her father, her brother and four nieces, and three nephews.

The funeral was held in the home, December 22, 1935, conducted by Pastor A. L. Davis. Burial was made at Lowell.