O B I T U A R Y

WEELE'l.- Alfred T. Wheeler, son of Rev. Samuel R. Wheeler, was born December 13, 1868, at Nortonville, Kan., and died November 30, 1938, at the Colorado General Hospital at Denver, Colo.

Early in life Mr. Wheeler was baptized and joined the Nortonville Seventh Day Baptist Church. In 1893, he went to Boulder, Colo., and lived the rest of his life in or near that city. On July 4, 1905, he was married to Irene Van Horn who passed away three years ago. He was a great lover of the mountains and often expressed the hope that he could collect enough material for them that could be used for the church and the Lord's work in the world. He leaves two daughters, Mrs. J. C. (Ruth) Lederer and Mrs. Tony (Oletha) Barr.

Farewell services were conducted in Boulder, December 3, by his pastor, Ralph H. Coon. Burial was in the Green Mountain Cemetery.

FAY.-Annah C. Hartman, daughter of Silas S. and Ann Romey, was born at West Boylston, Mass., and died November 28, 1938, at her home near Princeton, Mass., at the age of eighty-five years.

In February, 1879, she was united in marriage to Arthur E. Fay. To them were born four daughters, Lois, Mary, Patience, and Annah, all of whom lived with her; and two sons, Arthur S. and John H.

 Widowed by an accident to her husband and left with a large family, Mrs. Fay brought up her children in Christian discipline and orderliness and carried on an uncompromising battle for her religious faith and convictions on education and morals.

She was a lone Sabbath keeper for the past thirty-eight years and was respected in her convictions by all who knew her.

Farewell services were conducted by Rev. Everett T. Harris of Ashaway, R. I., assisted by the pastor of the local Congregational Church, and interment was in Woodlawn Cemetery, Princeton, Mass.

GREEN.-Fred Wilbur was born at Carleton, Minn., April 3, 1875, the third son of Mr. and Mrs. Lee Green. At an early age he moved with his parents to Loomis, Neb., where he met and later married Minnie E. Clement. May 31, 1892.

He always lived a temperate Christian life, true to his religious faith, the Seventh Day Baptist denomination, and leaves a host of friends here in Cashmere.

Surviving are his wife, Minnie; three sons, Ralph, Olney, and John; one daughter, Mrs. Lottie Wright Cashmere; three daughters, Mrs. Lottie Wright, Cashmere; three daughters, Mrs. Lois Kerwin, Wenatchee; Mrs. Louisa Murch, Los Angeles; eleven grandchildren, and two great-grandchildren.

Farewell services were conducted by Rev. R. J. Keiley of Wenatchee, and interment was made in the Cashmere (Mars) Cemetery. From Cashmere Valley Record.

REV. ERLO E. SUTTON

Pastor of the Denver, Colo., Seventh Day Baptist Church.

Director of Religious Education, and President of General Conference, 1938-'39.
The Sabbath Recorder

The Sabbath Recorder

(September 14, 1938)

A SEVENTH-DAY BAPTIST WEEKLY

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Letters to the Editor

Dear Mr. Van Horn:

I am inclosing $5 to extend my subscription to the Sabbath Recorder, and also a clipping from page 371 of November 21, 1938.

I protest very much the injustice of such a description to the working classes as I meet them (and they run into thousands) are no more "spendthrift" than they were forty or fifty years ago. They are not extravagant; on the contrary, many "sore thumbs" and families will be destitute if the editor does not know, and the description of the working classes as thrifty has never been so generally accepted. I shall take pleasure in forwarding to her this entertaining story of the versatility with which this name may be associated.

With cordial greetings for the coming season,

Very sincerely yours,

Almon H. Robinson.

Am I a Sore Thumb? We are using here an editorialised seed from an esteemed religious paper, the Christian Union Herald, by the Methodist Protestant Recorder. This editor has not known, personally, many "sore thumbs," and yet our church and associates, in all branches of our work, have run into thousands. But there may be some, and the article will not hurt any of us. None, we feel sure, wants to be a "sore thumb" in any situation or circumstance.

One of the most useful laymen within one hundred miles of Mount Vernon tells how he was aroused after several years of uselessness in the kingdom. He had really been quite critical and hard to work along with. He made session meetings uncomfortable with caustic comments. He openly criticized the pastors for slips in grammar and awkward gestures. He refused to teach in Sabbath school because he did not like the superintendent. The Christian Endeavor was nothing but a social club and the Ladies' Aid a

A good sermon, in the first place, is one that keeps me from mulling over my own daily perplexing problems. It challenges and holds my attention.

A good sermon, in the second place, interprets for me something of God's will and purpose, as may be brought from text or passage of Holy Scripture. It should stick close to the Bible, whether much or little actual quotation may be used. It will be Biblical.

A good sermon, finally, is one that sends me from the house of worship enthused with new confidence in my fellow-believers, quickened faith in God, deeper love for Christ and larger hope for mankind, and an enlarged conviction of my responsibility for the good of the world and for its advancement. A sermon that sends me out with head erect, shoulders squared, heart warmed, and sympathies broadened. It will quicken.

Such a sermon, in whatever way it may have been developed and into whatever homiletical mold it may have been cast, is good for me, at least, a poor, needy sinner.

Items of Interest

People are beginning to manifest considerable interest in the World's Fair, which will open in the spring of this year. The first day of the Fair was the inaugural of the first President of the United States one hundred fifty years ago, an event commemorating the city of New York. The grounds are located in Queens Borough on Flushing Meadows, and in land built up from the grounds of the New York World's Fair that will open in the spring of this year.

Among interesting items we learn that a total of 85,000 acres of land will be utilized for the buildings, covering a plan following the tints of the rainbow, a total of 200 tons of pigment will be required.

Landscaping of the grounds is record making in extensiveness and variety. When the exposition opens the thirteenth of next April,
its broad acres will be embellished with 10,000 shade trees of fifty different species, 250,000 evergreen and deciduous shrubs of 500 kinds, one million perennial and annual plants of 400 different sorts, and one million flowering bulbs.

Commenting editorially on the recent Catholic Exposition on religious persecution in Germany, the New York Times declared that the protest "comes as a brave answer to those who fear or who hoped that on this issue the common front of Christendom was broken."

The statement, which condemned "all totalitarianism, whether Communist or Fascist, as "incompatible with Christianity," was signed and issued by leaders of the Roman Catholic Church. "The celebration of the Church in Southern Baptism Convention, the Presbyterian Church of the United States, and the two constituting bodies of the Federal Council of the Churches of Christ in America.

"This is believed to be the first time," said the Baptist spokesman, "that Christian denominations in this country, Protestant and Roman Catholic, have united in a million on a significant international issue. For this reason the significance of the statement is unmistakable. Never before in the history of this nation have so many or who heard the voice on this issue the common front of Christendom was broken."

New York—The recent admission of the Syrian Antiochian Orthodox Church to membership of the Federal Council of the Churches of Christ in America poses a problem for the Tract Society.

Hitherto the Federal Council has been described as a "Protestant" agency, a term no longer applicable in view of the inclusion of an eastern orthodox church. Officials, consequently, are looking for a phrase which will denote both the Protestant and Eastern Orthodox constituency of the council, especially in view of the possibility that other eastern orthodox communions may be accepted into membership in the future.

So far, no solution is in sight, council officials admit.

R. N. S.

YOUTH—SHALL IT BE INSIDE OR OUTSIDE THE CHURCH?

Ten years from now, when this generation at most—a new generation will control the Church. Some thoughtless—others thoughtful—as varied as temperament human nature can be, it is believed to be the church to their elders—in a few short years all the responsibilities of life will be their.

Fortunately, our power to guide and shield them need not be limited to the years we are here.

Their attitude toward the Church and the Church's attitude toward them is a problem which is being closely studied by the church press.

From these questioning young people of today must come the leaders of tomorrow. By helping the church press to continue its constructive work, we are carrying our religious influence onward into the next generation.

—Associated Church Press.

MICRO-MEETING OF THE COMMISSION

The Commission of the Seventh Day Baptist General Conference assembled for its mid-year meeting in the Hotel Room of the Seventh Day Baptist Building, Plainfield, N. J., at 2:20 p.m. Tuesday, December 27, 1938, and adjourned at 5:51 p.m. Thursday, December 29, 1938, to meet at the call of the chair.

All members of the Commission, namely, Chairman Erlo E. Sutton, Denver, Colo.; Paul H. Hummel, Boulder, Colo.; Orville B. Bond, Lost Creek, W. Va.; Courtland V. Belknap, Rockport, Conn.; Walter Burdick, Missionary Society on Wednesday morning and afternoon, and Corresponding Secretary Herbert C. Van Horn of the Tract Society and Editor of the SABBATH RECORDER on Thursday morning, Tuesday, December 27, 1938, to meet at the call of the chair.

It was voted that the Commission instruct its secretary, the Editor of the General Conference, to inform the Education Society of the Commission's interest in the proposed merger of the Sabbath School Board, the Young People's School Board, the Tract Education Society, and the Episcopal General Conference, to make a representative and experienced committee to coordinate the several departments of work.

It was voted that Erlo E. Sutton, Denver, Colo., chairman (from the Sabbath School Board); Edward M. Holston, Battle Creek, Mich. (from the Missionary Society); Hurley S. Warren, Plainfield, N. J. (from the Tract Society); and Paul Bond, Warren, Me. (from the Commission on Publishing Interests), be appointed as a committee to investigate further what steps can be taken to promote the possibility of publishing helps for the primary and junior departments of the Sabbath schools.

The members of the Commission evinced large interest in the "faith project" of the Church and those who are urging the "assumption of the financial support of a home missionary agent," discussed at length the proposal, and through their secretary have communicated them to the Board concerning the matter.

The Commission would commend to the churches the program as proposed by the Tract Society which includes the "exchange of pastors to present the interests of the Sabbath and of the society, the Sabbath Rally in the spring, and the place that an emphasis on the Sabbath might well have in the Preaching Mission."

(To be continued)
MISSIONS

THE VALUE OF A CHURCH HOME

Everyone needs a church home the same as he needs a family home. Man and human society are so constituted that the church cannot take the place of the family and the family, to do its best, cannot take the place of the church in man's life. In Israel there was the family and there was the Jewish church. The church was connected with the state as to be more or less obscure, the church idea in Israel has always functioned and filled an important place.

A church makes a community a desirable, even decent, place to live. There are millions of people today who can testify that the church has become just as helpful in their lives. There are vast multitudes who have made shipwreck because they did not avail themselves of the help the church is ordained to give or for some reason did not have it. Unless one connects himself with a church he will not get much good, comparatively speaking, and the more he puts into it the greater help it is.

People who settle where they cannot have churches or who have grave mistakes; people who fail to support the church are committing spiritual suicide; and a denomination that lets its churches die for lack of needed help is guilty before God. Establishing, reviving, and maintaining churches is imperative in the work of missions.

For some denominations often neglect churches because they underestimate their value to themselves, to the community, and to the triumph of the kingdom of Christ. The November Seventh Day Baptist News Letter of Boulder (Colo.) has a testimony regarding the value of the church which is worthy of repeating in this connection.

THE NEED OF THE DAY

ISAIAH 6: 1-12

By Rev. H. F. Johnson, Missionary Secretary of the Free Methodist Church, Winona Lake, Ind.

Anointed Messengers—The young prophet was not fit for service until he had "seen the Lord high and exalted in the house of His habitation." The live coals of the fiery furnace had touched him. He had every qualification, except the one vital, essential, inner equipment of the Spirit. He had been through this purging, cleansing, and anointing experience, we never would have heard from him. The great crying need of this day is for Spirit filled messengers of Christ.

MESSAGES WITH A SENSE OF MISSION—The young prophet said at once, "Here am I, send me." He had that irresistible, missionary urge. Paul saw Christ high and lifted up and went to work; St. Francis of Assisi saw him and went to work; and a host of others have followed in their train after their day of Pentecost.

If a Christian has lost interest and has not the urge to stretch out a hand to help save a lost world, he has lost Christ.

THE SABBATH RECORDER

MESSAGES With A Message—The Book is his message, it contains the truth of redemption through a Messiah. This world is dying for this message of hope and salvation. We have a message, a New Testament message, a redeeming, worldwide, world-wide message of a crucified Savior. Pray and strive that this need may be met.

Taken from Laymen's Missionary Movement

THE CHURCH AND ITS WORK IN CHINA

(Extracts from "Survey of the Year," in "International Review of Missions")

The outstanding feature of the Christian Church in China is its steadfastness in carrying on the work of evangelism and in the care of the needy. As the Japanese army plunges on there is disorganization and a great human dispersion. A great many in the early days of the Church in the Roman Empire the persecuted Christians scattered, carrying the seed of the gospel and planting it widely, so today in China Christians among the refugees are carrying the gospel into new provinces and towns. "A new chapter in 'Acts' is being written in China today. Great opportunities for evangelism are offered among the soldiers, especially the wounded. General Chiang Kai-shek has given orders to all hospital units to get in touch with any local Christian community and to give facilities for preaching to the wounded, who listen while their life work is also being carried on in the great refugee camps in Shanghai and Nanking. Broadcast evangelism is gradually extending. The Shanghai, Beiping, and Foochow stations are the chief, the two former broadcasting daily, the latter twice weekly. All the Chinese, being a composite, and French, Russian, English, and several Chinese dialects are used. Together these broadcasts reach the whole of the Far East and Australia. There is evidence that many of non-Christians who listen regularly some have been converted. The Huphe Christian Council broadcasts weekly. The cinema, too, is being enlisted as an evangelistic medium. A company under the chairmanship of the Bishop of Hong-kong has been formed in that city to produce Chinese films. The "Christian Talking Picture Company" hopes to carry the gospel into the many corners of China where a cinema is to be found.

THE SABBATH RECORDER

The evangelistic activity is in line with the "call to a Forward Movement," issued by the National Christian Council late in 1927, with the bases of which were the constant witness of all Christians, the strengthening of local churches, and the combining as far as possible of the Christian power of all churches and Christian institutions (schools, hospitals, and so on). "The Gospel of Christ is not a message of 'what'? but a message of 'why?' to the sinner and the fallen to summons to a struggle against the forces of evil in the lives of men and nations.

CLELLA FORD EHRET

(In Memoriam)

Cella Ford Ehret, wife of Pastor A. Clyde Ehret of Alfred, N. Y., was born October 30, 1885, in West Union, W. Va., daughter of Samuel and Anna Ford of Union, W. Va. She was brought up at her home in Alfred November 27, 1938, from a heart attack.

In early life she was baptized and united with the Salem Seventh Day Baptist Church. She received her education in Salem Academy and College after which she was a public school teacher for a time.

On May 30, 1912, she was united in marriage to A. Clyde Ehret of Berea, W. Va., and later that year came to Alfred where her husband entered the theological school. From 1913 to 1920 six happy years were spent in home and church life at Adams Center, N. Y., where her husband was pastor and where her two daughters, Aurabeth and Cletta, were born. Since October 1, 1920, she has been the mistress of the manse of the Alfred Seventh Day Baptist Church.

In 1926, she suffered a stroke of paralysis and again in 1930, which incapacitated her for further work in the church and its organizations. Especially was it a great sorrow to her to relinquish activity in the Evangelical Society and Ladies' Aid, where she had served so long and faithfully.

By nature she was endowed with an unselfish and generous disposition. She always willing to put up with any hardship or inconvenience if by so doing she could make life a little more pleasant for someone else. Her last deeds, characteristically, were in behalf of others.

She delighted in the simple things of life—the grass, the flowers, streams and lakes, storm clouds and sunsets. It was fortunate she could find such pleasure and joy in her
The Sabattah Recorder

Father's world, for the hand of infirmity was at times heavily upon her. She undoubtedly suffered moments of depression when she became conscious of her limitations. And her duties were found this little poem by James Whitcomb Riley:

Oh he of mind, we shouldn't worry so. What we missed of calm we couldn't have known. What we've met of stormy pain and of sorrow's tears

Then through all coming years just be glad.

The ills and misfortunes of life, not her own but in others, found quick response in her sympathies. Surmounting the barriers of her own limitations she was quick to find some practical way of sharing the misfortunes of others. Some slight gift, a postcard, some message of sympathy frequently brought cheer to others in need or trouble.

She is survived by her husband; two daughters; her mother, Mrs. S. L. Ford of Salem, W. Va.; a brother Glen; two sisters, Mrs. Ros Seger and Miss Eva Ford.

Farwell services were conducted at the home and at the Alfred church by Rev. Edgar D. Van Horn, and the body was laid to rest in the Alfred Rural Cemetery.

YOUNG PEOPLE'S WORK

INDIFFERENCE

This is one of the greatest scourges of Christian living in the world. Perhaps the leaders of religious societies, denominations, are to blame for not putting a positive challenge into life. Perhaps they are to blame - but I do not believe it. We elect a President and set up a preacher and say to him, "End the depression" or "Build up the Church," while we sit back casting on our cynical gaze and criticize.

People and young people! We belong to a nation whose government is democratic, and to a denomination which doesn't do enough about its congregational policy. The fundamental principle of both is that the leaders can do nothing unless they have the backing of the people. (Chalmers couldn't have declared war on Germany if he had wanted to, because his country is democratic, and the people are largely pacifically inclined.) Neither can our leaders, national or denominational, accomplish much without the aid of the people.

The people are dead-killed by inertia—supersaturated with status-quo, afflicted with a pernicious purposelessness which leads almost abruptly into a cardiac hardening. This in turn causes chills in the shoulders resulting in some eminently indifferent feeling.

All too often the antedote given for this disease is the "knock out drops" of cynicism. Why not try a little love and Christian fellowship?

Once upon a time there was a man named Jesus, and he told a story: "A sower went out to sow some seed: and as he sowed, some fell by the way side... And some fell upon a rock... And some fell among thorns... And other fell on good ground... Those by the wayside, which hear, and are converted... And these have no root, which for a while believe, and in time of temptation fall away... And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of life, and bring no fruit to perfection... But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience... Take heed therefore how ye hear: for whoever hath, to him shall be given; and whoever hath not, from him shall be taken even that which he seemeth to have. (Selected from Luke 8.)

INDIFFERENCE TO THE SABBATH

(Pages 24 and 25, Edgar D. Van Horn, 24th Annual Meeting Western Association at Andover, N. V.)

Of all the words in the dictionary to describe this present generation, regarding its feeling toward God and the Church, I think the word indifferent or indifference covers it completely. The word means absence of interest. I refer here not only to the denomination as a whole, but seems to be a decided lack of interest in anything regarding the kingdom of God. The past generation was bad enough, but the present should not even be mentioned. We have lost interest in the Church and its meetings. Youth no longer comes in to listen to the sermon, nor do they take part in the service as a whole. Just look over the average congregation on Sunday mornings or Sabbath mornings and see of what they consist—about eighty per cent old ladies, a few old men, some children who come because they have to, and some in the choir who are paid to sing. Where are the interested youth that should be present? They have been to a midnight show or bingo game, perhaps even to a cocktail party which is so popular. These places are crowded. What is the reason for these things? I would place indifference to Sabbath observance first on the list. This might apply to the Sunday Sabbath as well as to the seventh day Sabbath.

For the last seven years I have been in business in a small Sunday town. At first the question arose as to what I should do. I started in closing on the Sabbath and advertised accordingly. Please don't take this as an example. To be sure, some think I am mad or don't get the idea. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. I take heed therefore how ye hear: for whoever hath, to him shall be given; and whoever hath not, from him shall be taken even that which he seemeth to have. (Selected from Luke 8.)

I get very discouraged, however, when I look at the future. Modern trends show one's conscience more and more to one side and perhaps not in sights of feeling, in mass action and discipline. I get very discouraged at this cause when I see and hear of the things people do on the Sabbath. Why should I drive forty miles each week to attend church on the Lord's day when the majority of those in Sabbath-keeping communities do everything but show interest in the church and its services? I sometimes wonder what will happen when I sometimes I would like to renounce my faith in such a cause. Have we reached a place in our denomination when its death is sure? We
have, unless we rededicate our lives to honest, sensible Sabbath observance. Seventh Day Baptists seem to consist largely of people from small villages and farms. They do not supply the moral or social standards which permeate the communities. Has modern civilization made us and the people so fast that they don’t know how to use it? I don’t mean improvements in machines or new machines. I mean the moral or social standards which permeate the cities. Has it come home to roost? Perhaps we were thinking ourselves to be self righteous and when we are brought into direct contact with the outside world we are led quickly away. I have great faith in Seventh Day Baptist youngster. They are not standing for or against a great cause but because few people are careless or indifferent, but we are champions to a cause of right which the whole world needs today as never before in history. The regard for the Sabbath, I believe, is a direct parallel to regard for God. By worshiping God on his day we have placed a divine value to the meaning of Sabbath keeping.

Seventh Day Baptists should select careers which would permit Sabbath worship if possible. This is not always possible. If one has to work on the Sabbath, select a Sunday church you like in your community and attend it. So many of our young people are often lost when they go into Sunday places. Why should they lose all willingness to help in church work if they cannot go when they should?

Marriage has always been a problem. Many successful marriages have resulted when a Seventh Day Baptist married one from outside. Many have been of seeming opposite results. I feel that in every way possible we should encourage marriages within our own faith. The real problem arises when one of stronger Sunday beliefs and always have to live in a Sunday community. Should you keep two days? Should you both keep separate days? Should you keep Sunday with perhaps a chance of bringing up your children to keep one day well? Problems such as these arise with many of our decisions.

Let us not be so ready to accept such a vital thing as the Sabbath. "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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested in the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." In the Old Testament we find that "Sabbath was made for man but not man for the Sabbath."

We should not feel that keeping the Sabbath is a handicap, but a blessing. We should not be indifferent to its rich rewards. The whole world needs a Sabbath which has God’s blessing back of it. If you have nothing to keep within you, your heart and souls you cannot give it to the world.

LETTER TO EDITOR

NO. 3

From Cheyenne, Wyo., via Union Pacific railroad, through the plains, by boat, down the Missouri, and on Ogden, Utah, at eight o’clock the morning of November 22. Snow on the mountains and a temperature of four below zero made me realize that winter was near at hand. Across plains, deserts, and mountains, we approached San Francisco in the early dawn of the twenty-third. A truly inspiring sight to one who loved outdoors was the reddish and pink sky of the sunrise in the far distance and the flocks of ducks coming into the marsh lands along the Sacramento River, near at hand. San Francisco, one of the most interesting cities of the United States, built on one of the finest harbors in the world, is a beautiful city, but after an old-fashioned Thanksgiving dinner with relatives in Berkeley, we boarded the S. S. Lucine of the Matson Steamship Company at noon, November 23, and proceeded to Los Angeles where, for the present, labor conditions are better. Miles of the water front in San Francisco seemed about deserted of shipping. The shipping interests have permanently lost, for the shippers have turned to the railroads for transportation. Everyone wants to see laboring people given a proper wage and good living conditions, but labor organizations must be held responsible by law just the same as capital is held responsible. Where will this one-sided warfare end?

The farewell at the dock was at the Golden Gate city. It was most interesting. There are thousands of serpentine streamers from the ship to friends and relatives on the pier really left us with much regret at parting, but also with a realization that those left behind were interested in our successful voyage. Next day at the Los Angeles pier a similar farewell doubly impressed us, and flowers, telegrams, gifts and personal good bys cheered us on our way.

H. N. Wheeler.

CHILDREN’S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I don’t think I would like goat’s milk very well although I have tasted it. The man where I am from had a lot of goats. One was a big one and the other was a nanny. This nanny wasn’t big enough to milk. The milk was clean and we had to throw water in his face to make him leave us alone.

One Sunday, I was away playing with some friends of ours. It was time for me to go home. After I got home I went out in the shed where everyone was. They were skinning the last goat. The big goat was so future. For two years, strike after strike of the longshoremen and other groups has hit it, many feel it is a way of life. Most of these strikes appear absolutely unjustifiable and they should have a high salaried foreman there to call strike after strike for the most trivial and dangerous objectives? The last big strike was by the employees of the Department stores, demanding a share in the profits of the business. Does any right thinking person believe a sit-down strike is legal? The big steamship companies are moving their offices to Los Angeles where, for the present, labor conditions are better. Miles of the water front in San Francisco seemed about deserted of shipping. The shipping interests have permanently lost, for the shippers have turned to the railroads for transportation. Everyone wants to see laboring people given a proper wage and good living conditions, but labor organizations must be held responsible by law just the same as capital is held responsible. Where will this one-sided warfare end?

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One Sunday, I was away playing with some friends of ours. It was time for me to go home. After I got home I went out in the shed where everyone was. They were skinning the last goat. The big goat was so

mean that we had to get rid of him, so they killed both goats the same day.

I think I will switch to something else. I surely have had a swell Christmas this year. If you see Herbert C. Van Horn tell him his nephew, Kenneth Van Horn, he had a nice Christmas and a Happy New Year. That is all for this time.

Your Recorder friend,

Minatara, Neb. Kenneth Van Horn

December 28, 1938.

c/o Tom Guzinsky.

Dear Kenneth:

Since reading your letter I begin to wonder whether or not I should like goat’s milk. Perhaps I wouldn’t be a bit more enthusiastic if I didn’t mind trying it once. I might be like a little friend of mine was in regard to horse radish. He begged for some, but his father said, “Boy, you wouldn’t like it.” But over and over he demanded, “Give me some! Give me some!” So his father gave him a whole teaspoonful of strong horse radish. The small boy choked and struggled and cried when he saw in his checks, but just as soon as he could speak he said, “I like it but I don’t want any more.”

I am sure I do not like a mean goat, for I had quite an experience with one when I was quite a little girl. My brother and I were picking black cherries at the back part of the pasture when we heard a sudden noise behind us, and turning, we saw a fierce looking billy goat coming right at us. We hurriedly climbed the nearest tree, and none too soon, for Mr. Goat hit that tree so hard that we were almost shaken out. Under the tree he stayed and in the tree we sat until, after what seemed like hours to us, our father came and drove old billy goat away.

I do not know how soon I will see your Uncle Herbert C. Van Horn, but I’m pretty sure he will read your Christmas and New Year’s greetings to the Recorder friend long before I have a chance to see him. What do you think about it?

I am very glad I have your letter this week. You see, it is the only letter I have, and a good one at that.

Affectionately yours,

Mizpah S. Greene.
Dear Children:

I hope you are interested in my birds. This time another little girl came to stay with us—a very pretty little girl with large honest blue eyes, and her daddy called her Mike, and she liked it, only that was not her real name.

Our garden was a long way from the house, and three boys and two girls, you know, helped me, and we would go there when I went to work. Out there, a long way, was a green grassy place close to a little hill where a sunflower was broken off, just a stub of it left, and a meadow lark would sit on it and sing and swing, so, as we came to it, we would all be very quiet and white as you and me, and the little girl would sing “I love you,” and she would sing it very low, for she was a little girl you know. Then Mr. Meadow Lark would sing, “I do too,” as though he loved her, too. So she is our meadow lark. And when Mr. Meadow Lark sings his praises high up on a telephone pole I always look for a letter from this little girl who is a big girl now.

Now if you were her daddy and mama what would you expect her to be when she grew up?

Aunt Hattie.

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Sincerely, 

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Morton R. Swinney, Treasurer.

THE SABBATH RECORDER

OUR PULPIT

SHOULD WE KEEP THE SABBATH?

BY EVAN J. HOPKINS

Principal St. John’s College, Cameron, Marquette, Wisconsin.

When, and to whom were the Ten Commandments given?

The Ten Commandments were established long before the tables of stone were delivered to Moses (Exodus 20). This is clearly proved from the following:

1. Thou shalt have no other God before me.—See Gen. 35: 2.
2. Thou shalt not make... any graven image.—See Gen. 31: 32.
3. Thou shalt not take the name of the Lord thy God in vain.—See the inscription of the Eternal your God, profane.—Moffatt) See Ex. Jude 11.
4. Remember the sabbath day to keep it holy.—See Gen. 2: 3 and Ex. 16: 23. (Note: The introduction of this latter verse took place before the giving of the Law on Mt. Sinai, Ex. 20.)
6. Thou shalt not kill.—See Gen. 4: 11.
7. Thou shalt not commit adultery.—See Gen. 20: 15.
8. Thou shalt not steal.—See Gen. 31: 32.
9. Thou shalt not bear false witness against thy neighbor.—See Gen. 31: 25.
10. Thou shalt not covet...—See Gen. 31: 41.

The Ten Commandments then are not “Jewish.”

How has God himself kept the Sabbath?

In Genesis 2: 3, we read that God blessed the Sabbath day and hallowed it. The word for “God” in the original Hebrew is Elohim, a plural word, in which surely the Trinity is recognized. In Genesis 1: 29 we read, “And God said unto Moses: And he said unto Moses, ... (The Very Rev. R. Payne Smith, writing in Ellicott’s Commentary.) Thus, in the Ten Commandments, which was known long before the establishment of the Israelitish nation, it is most certainly not Jewish.

Some Characteristics of the Old Testament Sabbath.

1. It was to be kept perpetual covenant (Ex. 31: 12-18). “You must be sure to keep my sabbaths, for the sabbath is a token between me and you throughout all ages, that men may know that I am the Eternal your God.”
2. It was the Father’s Day. The time of the sabbath was the Father’s day. And when Christ came he took it away from the Jewish system, and gave it to the church. “And in the sabbath he made him to rest from his works.” (Neh. 13: 15, Moffatt.) Thus the Sabbath was the mark of God’s followers in Old Testament times to be kept at all ages.
3. No manna fell on the Sabbath (Ex. 16: 14-16). It is to be observed that the tables of the law had yet to be given.
4. Buying and selling were forbidden. In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and loading asses, as also wine grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day whereas they sold victuals (Neh. 13: 15).
5. General work was forbidden. See Ex. 31: 13-15 and Neh. 13: 15 above.
6. In Ezek. 20: 12-26 we read that those Israelites who came of Egypt did not enter Canaan because they broke the Sabbath, and that the dispensations were due to the same cause. What about our troubles as Christians?

persons of the Trinity has a way, was a green grassy place close to a little hill where a sunflower was broken off, just a stub of it left, and a meadow lark would sit on it and sing and swing, so, as we came to it, we would all be very quiet and white as you and me, and the little girl would sing “I love you,” and she would sing it very low, for she was a little girl you know. Then Mr. Meadow Lark would sing, “I do too,” as though he loved her, too. So she is our meadow lark. And when Mr. Meadow Lark sings his praises high up on a telephone pole I always look for a letter from this little girl who is a big girl now.

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1. Old Testament times. “The law and the prophets were until John...” (Luke 16: 16.) It is to them here mentioned not the moral law of the Ten Commandments.
2. The time of Christ’s earthly ministry. “... since the kingdom of God is preached...” (Luke 16: 16.)
3. The Holy Ghost (or present) period. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” (John 14: 16.)

The guiding Person of Old Testament times was the Father, and thus each of the three

persons of the Trinity has a way, was a green grassy place close to a little hill where a sunflower was broken off, just a stub of it left, and a meadow lark would sit on it and sing and swing, so, as we came to it, we would all be very quiet and white as you and me, and the little girl would sing “I love you,” and she would sing it very low, for she was a little girl you know. Then Mr. Meadow Lark would sing, “I do too,” as though he loved her, too. So she is our meadow lark. And when Mr. Meadow Lark sings his praises high up on a telephone pole I always look for a letter from this little girl who is a big girl now.

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can look back, on One who kept it in the flesh, we really have less excuse than the Israelites of old.

The Apostles and the Sabbath

From Acts 20: 7 it appears that it was customary for Christians to meet on Sunday. Paul sometimes gathered together on the first day of the week to break bread. The actual breaking of bread on the specific occasion here recorded took place during the evening service (since it was still morning until that time, then raised up Eutychus, thus broke the bread). Since the act of breaking bread took place after twelve P.M., it must have taken place on what we should call Sunday morning. For if the preaching had continued until Sunday midnight, the actual breaking would have occurred on the second day of the week, which is contrary to the record. Again, from verse 3, we gather that the ship which was to carry Paul to Jerusalem had been chartered by the apostle himself, and he sent it on beforehand, on the first day of the week, i.e., on the Sunday, and thus he was the cause of putting men to the ship that is now given the dignity of Sabbath! Again, while the apostle was in a hurry to arrive at Jerusalem (v. 16) he waited until the Sabbath was ended before setting sail. Paul, then, appears to have observed the sanctity of the Sabbath.

The words, "For Christ is the end of the law for righteousness unto everyone that believeth" (Rom. 10: 4), mean merely that the Lord discharged the law perfectly, the Sabbath remaining. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days" (Col. 2: 16), have to do with the ceremonial law. Paul prescribes the by the way, the word days is not in the Greek; so that the word refers to sabbaths of a ceremonial kind.

In Galatians 4: 10, 11, we read, "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain. What vanity were the Galatians in the habit of observing? There can be only two explanations: (a) That, although they had converted to Christ, they still entertained some Jewish notions. It is possible that they had been brought under some judaizing influence. From verses 8 and 9 we can easily see that Paul was very guilty of returning to pagan customs; so too were the seven Jewish teachers Paul made in verses 10 and 11 refer to the holy days of paganism (probably druidism, as the Galatians were old Cæcian people).

The words, "One man esteemeth one day another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Rom. 14: 5), evidently do not refer to the Sabbath as may be seen from the very next verse, "He that regardeth the day regardeth it unto the Lord. Let no man esteem another man profane, to the meat which is his own; and let no man esteem another man unholy, to the day which is holy unto him." This verse clearly shows that the first day of the week in mind, since we have evidence that this day gradually came to be used for the purpose of breaking bread, and thus designated "the Lord's day."

Paul's Doctrine Concerning the Law

Paul tells us that the law is our school-master to bring us to Christ (Gal. 3: 24, 25). The law may thus be regarded as something similar to collections tables or of arithmetic. Arithmetic without such tables is impossible, and tables without arithmetic are of no use. The real expression of Christ in our lives is thus impossible without the law, which again, is of no value apart from Christ. This is plainly shown in his attitude to the rich young ruler (Matt. 19: 16 et seq.).

That the law and the Gentiles as well as to Jews is clearly shown in Romans 2 and 3 in Galatians 3; and in Romans 3: 20 (last portion) we see that our knowledge of sin is dependent on the law.

The keeping of the decalogue is thus a very important matter. That being so, what authority have we for placing our interpretation on the fourth commandment, especially when we remember that he who breaks one is guilty of all (James 2: 10).

Comparison of Topic in Old Testament and New Testament

Why is so little space, comparatively, devoted in the New Testament to the Sabbath? It had been made so clear in the Old Testament that no further explanation should have been necessary. In the same way the other nine commandments have so very scanty attention in the New Testament. But would anyone suggest that any of these has been abolished? Would anyone suggest that it now say that it is not wrong to kill, or steal, or to commit adultery? Would he say that these are not for us, but for the Jews? Then why should the Sabbath receive different treatm?

The Sabbath in Present-day Jerusalem

At the present time, there are three "sabbaths in Jerusalem—the Mohammedan sabbath (Friday), the Jewish Sabbath (Saturday) and the Sabbath of Christendom (Sunday). Thus, just as Christ was crucified between two thieves, so is God's Sabbath treated. Of the three "sabbaths, the Mohammedans is typified by the imperious thief, whereas that of Christendom (Sunday) is typified by him who went into Paradise with our Lord.

Is Sunday the Sabbath?

1. If so, what Scripture can be adduced in proof thereof?
2. Has Christ anywhere announced the abolition of the Sabbath, and if so why does he single out the fourth day for it?
3. Does the New Testament tell us not to keep the Sabbath? If so, where?
4. Does the Lord anywhere call the first day of the week the Lord's day?
5. What authority have we for substituting the Sunday (the day dedicated to the Sun) for the Sabbath?

Conclusion

"If you refrain from doing your business upon the Sabbath, on my sacred day, and hold the Sabbath a delight, and the Eternal's day of rest, then shall all the seed of Israel be saved." (Isa. 58: 13, 14, Moffatt).

DENOMINATIONAL "BOOK-UP"

SECOND HOPEKINTON, R. L. Rev. James L. Skaggs of Salem, V. Va., will conduct a Preaching Mission at the Second Hopekinton Seventh Day Baptist church in Hopekinton Green. Services will be held at 7:30 o'clock each evening during the week.

Sunday evening the Sabbath school will assist in the service under the leadership of Robert Kenyon. The vocal soloist will be Mrs. Eliott Wells.

Monday evening devotional services will be led by Lewis Randolph and special music will be provided by the Seventh Day Baptist Church of Ashaway.

Tuesday evening Miss Ruth Kenyon will be the leader of devotional services and the vocal solo will be by Rev. A. N. Rogers with special music by the Pendleton Hill Baptist Church.

The leader of the devotional period Wednesday evening will be Mrs. Laurence Kenyon and special music will be by the Hope Valley Seventh Day Baptist Church.

Thursday evening devotions will be led by Walter D. Kenyon and special music will be by the Rockville Seventh Day Baptist Church.

Friday evening the Ashaway Christian Endeavor society will assist in the services under the leadership of Miss Thelma Kenyon.

The services of the week will conclude Sabbath afternoon with a worship service at three o'clock, when the music will be provided by the Seventh Day Baptist Church of Westerly. The soloist will be Arline Kenyon.

Westerly Sun.
fund. We wish to thank all who have helped us in any way for this project. We greatly appreciate your interest and co-operation.

—Dodge Center Star-Record.

RESOLUTIONS OF SYMPATHY

Whereas our heavenly Father has called home one of our beloved sisters; one whose life of service for her Master, through helpful deeds for others, was a blessing to the community, one whose faithfulness as secretary of the Women's Benevolent Society for many years, as treasurer of the church, and in other offices, will long be remembered; one whose geniality and genial hospitality will be greatly missed, namely, Mrs. Hattie T. Greene, be it

Resolved, That we, as representatives of the Women's Benevolent Society, do hereby

1. Extend our deepest sympathy to the bereaved family, and
2. Express through the RECORDER our appreciation of her Christian life, our regret at her passing, and our assurance that she is safe in the Father's keeping.

Mrs. Olivia Tremmel, Mrs. Martha Button, Mrs. George Rogers.

Leonaiville, N. Y.

CAN WE BELIEVE BOTH SCIENCE AND THE BIBLE?

Do You Know—what the Bible teaches about nature and its phenomena? Do You Realise—that the statements of Scripture are in accord with modern science and that the errors of the ancients are excluded?

Are You Aware—that modern scientific discoveries were set forth in God's Word centuries before they were made?

Would You Like—to hear this matter presented understandably?

Why Don't You—have a series in your church or school?

SOME OF THE TOPICS

"The Heavens Declare God's Glory" (Bible astronomy)

Botany and the Bible," "Biology and the Bible," "The Firmament Shows God's Handiwork" (Bible physics and meteorology) —

"Water and God," "Light and God," "The Animal World Testifies to the Creator" (Bible zoology)

"Was Moses Mistaken?" "What About the Flood?" "What Is Man?" (Bible anthropology and physiology)

"The World's Best Fish Story," "Pick and Shovel Evidence" ARRANGE FOR ONE LECTURE—OR A DOZEN—OR A SERIES

These lectures are interesting, instructive, and inspiring. Write for information to Rev. Lester G. Osborn, Nortonville, Kan.

MARRIAGES

TOY-Rogers.—Mr. T. Harold Toy of Denver and Barbara Rogers of Boulder were united in marriage at the home of the bride's parents, Mr. and Mrs. Roy Rogers, on December 24, 1938. Their home will be at 317 Acoma St., Denver, Colo.

OBITUARY

COLLER.—Jasper W. Collier was born in Cuba, N. Y., September 24, 1852, and died at his late home in Wellsville, N. Y., December 29, 1938. He was a graduate of Friendship Academy, and Long Island Medical College and Hospital, Brooklyn, in 1880, and the same year began a long and successful practice in Wellsville, N. Y. For fifty-two years he was health officer of the town, a position which he filled most efficiently. August 26, 1875, he was married to Miss Helen Ardoette Gardiner of Cuba, N. Y., who died September 18, 1918. He is survived by a sister, Mrs. Elizabeth Cooper of Westons Mills; an adopted daughter, Mrs. Ethel Gould of Wellsville, and her three sons, and by several nieces and nephews.

Farewell services were conducted by Rev. Walter L. Greene of Andover, assisted by Rev. J. W. Crofoot, Milton, Wis. Interment at Wellsville, N. Y. W. L. G.

Ehret.—Celia Ford Ehret, wife of Pastor A. Clyde Ehret of Alfred, N. Y., November 24, 1938. (A more extended obituary will be found on another page.)

RECORER WANT ADVERTISEMENTS

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

Wanted: Strong, willing young man to take care of horses who can speak Swedish.

—Selected.

The Sabbath Recorder

Vol. 126 JANUARY 16, 1939 No. 3

QUOTES FROM SCHOPENHAUER

A certain amount of care or pain or trouble is necessary for every man at all times. A ship without ballast is unstable and will not go straight.

Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection.

It is a curious fact that in bad days we can very vividly recall the good time that is no more; but that in good days we have only a cold and imperfect memory of the bad.

There is no more mistaken path to happiness than worldliness, revelry, high life.

—Bartlett's Familiar Quotations.

Contents

Editorial. —"Precious Money"—The Seventh Day—"Real Among the Prophets"—Power of Love To Be Tried—Items of Interest... 44-46

Mid-Year Meeting of the Methodists.... 47

Mission. —What About It?—Go, Teach!—Hopkinton Preaching Mission—News From Jamaica—Education Goes Into the Interior of China... 48-50

Denominational Budget

Women's Work: —The Church, a World Fellowship.... 50

Letters. —Some Letter... 40

Children's Page, Our Letter Exchange... 51

Lotteries—The Holy Spirit and the Lotteries—Everyday Problems... 51-53

For 1838—Denominational "Hookup"... 54

Obituary... 34-36

No. 3