BIG SHIPS

FELLOW - - SHIP

"Ye—called unto the fellowship of His Son Jesus Christ our Lord.
"That I may know the fellowship of his suffering." — OPPORTUNITY.

PARTNER - - SHIP

"If thou count me therefore a partner"
"My partner and fellow helper"
"We . . . workers together with Him." — RESPONSIBILITY.

STEWARD - - SHIP

"As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God."
"First gave their own selves to the Lord."
"Therefore, as ye abound in everything . . . abound in this grace also." — ACCOUNTABILITY.

God is the owner of these ships. We are the captains.

THE UNITED BUDGET makes it possible for others to take the Kingdom Voyage.

Published by the Committee to Promote the Denominational Budget.

The Sabbath Recorder

Vol. 112 MAY 16, 1932 No. 20

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 the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

—Fourth Commandment.

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The Sabbath Recorder

Vol. 112, No. 20
Plainfield, N. J., May 16, 1932

WHAT THE SABBATH MEANS TO ME

May the editor be pardoned if in this article he drops, for the moment, the more formal phraseology of the editorial and speaks in a directly personal way? This seems desirable, as this message is meant to be directly a personal testimony. I might well say at the outset with the Apostle Paul, "I am already made perfect; but I press on, that I may lay hold on that for which I am laid hold on by Christ Jesus." My love for the Sabbath is imperfect, the blessings promised unrealized, too often because of weak observance and mixed motives, but the Sabbath often neglected or left to others. Let me confine my errors and "forgetting the past, press on to a larger achievement and a greater joy.

If ancestry affects a man's life and character, I am sure it has helped me as a Seventh Day Baptist. My great-great-grandfather, as the pastor, Jacob Davis, led the pilgrimage of the old Shrewsbury Seventh Day Baptist Church through the forests of Pennsylvania and Virginia, and finally settled at what is now Salem, W. Va. My father and mother, both, of this Sabbath-keeping stock, my mother being the second Clarke line from Rhode Island, in the Newport and First Hopkinson churches.

As early as I can remember, my home was a Bible-reading, praying, Sabbath-keeping home. So the collections were with Elder Henry B. Lewis and his noble wife in the church at Welton. Though their home was made no consciousness impression on a three-year-old's mind, a Sabbath school leaflet in a word picture story with an eye looking out at a box in "Duets" did the lasting impress of "thou, God, seest me.

In later childhood days when my father, in a far western city among strangers, felt he must work on the Sabbath to provide his family bread, mother never faltered, but called us week by week from the yard and played as the sixth day's sun declined and administered unwanted physical cleansing as she sought to teach us the spiritual meaning of, "and God rested on the seventh day and blessed it, because in it he had worked a complete day's work."

In some ways different from other days by her whose faith wavered not nor courage ebbed, Bible stories and lessons, stories of "back East" and "grandpa's orchard" even now cause tears to start in the son's eyes. Later still, back at North Loup, with father back in the wheat field which never again did he depart, "as . . . custom was . . ." we went regularly to church — prayer meeting on Sabbath evening, worship in the morning, Exceeding gladness and Christ'sDNer in the afternoon. Visiting the postoffice was left out of the program for Sabbath day. The usual games and amusements were laid aside. But, as I remember it, the day was never irksome. The hours not spent in church were devoted to getting lessons ready for Sabbath school, and then the family was free to gather together in our various homes, songs were sung by the company grouped about the organ.

Up to this time, Sabbath was taken by me as matter of course. Occasionally the jibes of "Jew" and "Sabb" were hurled unkindly at me and others of my fellows whose parents were Sabbath keepers. In the main, we experienced but little incom­ venience because of what we were, because of what our parents were.

With religious awakening, with the teaching of Elder Oscar Babcock, and pastors G. J. Crandall and J. W. Morton, the Sabbath began to be a more personal matter. I began to feel I had dropped off the "Sabbath Recorder," in order to be able to hold my own in an argument, while a little later conviction took hold that the seventh day was
the Sabbath of God and of the Bible. Concern gripped me in sermonary days when a further study convinced me of the truth of the Sabbath as we hold it, and now indeed I can say it is a real joy, and I delight to honor it. For it is beautiful as a memorial of God’s creation—a memorial of his love and thought for mankind in setting apart the seventh day for his good and blessing.

I am benefited greatly by the Sabbath as a day of rest, when I can lay aside the ordinary cares and think of “other” things—a day of quiet worship in the house of God, with people of God—a day in which God in a most special way has a larger chance to mark his presence known and felt in the heart. The weakness and failure of much Christian living are found in missing this experience.

I like to think of the Sabbath as a sign between God and his people—between him and me. I gave my wife a very common ring nearly twenty-nine years ago—our wedding ring. It is beautiful, but it was exchanged for a gold ring, a day of rest, when God has placed his presence in between God and his people—between our own place, in such a manner that it would stand for the Sabbath Recorder. The conviction and Seventh Day Baptists is cherished that our paper and a people—a sound and Biblical working faith and experience. Christian history encourages them in such a desire. Our roots are planted in good soil; growth and harvest will not be augmented by pulling up these roots for reshaping and replanting. Cultivation is needed, weeds must be eradicated, and our garden watered with prayer and enriched with worship. We have not been greatly moved by changes in theological fashion; others have been fashioned by a stronger change, in the form of doctrinal expression; others have been confirmed the more deeply in faith by clinging to older molds. Let us remain loyal to God and go forward according to the teachings of Jesus the Christ.

But through the changes and forms that have come, some of us have stood still—the “self-styled prophets,” who have perhaps flourished for a day, our people have stood firm. To some it has seemed we have done too much to please the old; to others still standing still for this moment will be found much better than going in the wrong direction. We need not fear being laughed at for being a bit “old-fashioned.” A prophet, long ago, received from the people the message—“Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.” Distress, loss, and captivity resulted when God’s people refused to “walk therein.”

3. The Sabbath Recorder is progressive. Conservatism and progress are not always seen to hold a place of honor. Seventh Day Baptists have ever stood in the front ranks of progressive movements in education, civic life, economics, and social endeavor. They have urged training for their ministry and have not feared to face historical criticism, philosophic thought, or a sane psychology. Our leaders have been capable and consistent in endeavoring to adjust the new to the old in such a way as not to destroy or impair the old truth in its new settings and enlargements. Perhaps Day have not always succeeded as well as they hoped. Men have been severely and often unjustly criticized for these endeavors to harmonize progressive thought and conservative loyalty. Our real concern should be that care is used when adjusting, that truth be not impaired or impoverished in its new relations and enlargements.

Last of all, it should be pointed out that “by their fruits ye shall know them.” As a paper and a people “progressive” and “conservative,” we must manifest our “faith by our works.” We must bear fruit. We must not spend time in alibis, finding fault, or excuses.

Paper and people must go forward hand in hand to build up the kingdom by promoting the faith and the work of the Sabbath Recorder. The editor must have the support of the people. “United we stand, divided we fall.” Together we shall advance.

God Cares In these days of spiritual depression and skepticism it is not usual to have people bearing witness that their prayers have been definitely answered. There must be hundreds of thousands of earnest Christians who could so testify. However, more than that, the many who are cynically sceptical about the need of prayer, and the inconsistency of it, that
This question was asked by a young person about six years of age, during the discussion of the Sabbath lesson in the Sabbath school for last quarter. The question was answered in the class, but the teacher did not consider it a fitting time to explain the error of the child. The teacher did, however, write to the child the next day to explain the matter to him. The teacher thought it best to answer the question and to explain the error to the child.

Jesus kept the Sabbath. He also declared himself Lord of the Sabbath. His death brought to the world the knowledge that what he taught and lived was worth dying for. His resurrection but witnessed to the fact that what he taught and practiced was right.

We keep the Sabbath because we are taught to do so in God's Word, and because Jesus kept the Sabbath. Now, this is no question on which God will ever be likely to make. Of course when one sits down and coldly indulge the purely intellectual side of his nature, and when he reaches out in his imagination through the limitless expanse of the universe, he is apt to feel his smallness and to exclaim with the Psalmist, "Who is able beside thee, O Lord, to build thee a temple fit for thy dwelling place?"

But, of course, we want also to be able to give a reason for the faith that is in us. The answer, "I believe it because Jesus taught it," is not one that the child or the teacher can give. We must have personal part in the incidents of a singer. For and visit the Eternal "...the vices are too many in the earth to be numbered by the fingers of a child," and it is one that Jesus often used.

The Resurrection Accounts.

When we come to study a gospel we find no record of any sort of meeting on the first day of the week before the resurrection day. In fact, the first day of the week, "the first day of the week before the resurrection," occurs only six times in the four gospels, and refers each time to the same day, the day of the resurrection of Jesus, which was discovered.

The Sabbath day just preceding the resurrection was observed by Jesus' followers. We read in Luke that after watching the entombment, "they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment" (chapter 23: 56). Then, on the day following, "...very early in the morning, they came to the sepulchre, bringing the spices which they intended to use. But when they entered, they saw the stone rolled away from the sepulchre; they did not consider the day sacred at that time, for they came to embalm the body — to work. Mark corroborates this (chapter 16: 2). And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome had bought sweet spices, they came that early morning to the tomb. And very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun."
John tells us that “on the first day of the week came Mary Magdalene, and she went early to the tomb, and seeth the stone taken away from the tomb” (chapter 20: 1). She then ran to Peter and John. They also entered the tomb and discovered the absence of the body, although the stone was in place. Peter went on in after them “and seeth the sepulchre was empty” (verse 11). That is, he saw the empty tomb, but, as it would seem, were not much impressed, for they "went out again unto their own home” leaving Mary “standing without the tomb weeping” (verse 11). It was then that Jesus appeared to her. Mark corroborates this account (chapter 16: 9, 10). He says, “Now when he was risen, early on the first day of the week he appeared first to Mary Magdalene.” (“Early” qualifies “appeared” and not “risen.”)

Matthew’s account has a slight difficulty. He says, “Now late on the sabbath day, as it began to dawn, on the first day of the week, came Mary Magdalene.” (chapter 28: 1). The reckoning of time in those days was from sunset to sunset, and not from sunrise to sunrise, so, how could the first day be dawning before sunset? It has been suggested that we read the phrase, as a word, of the 66th verse of chapter 27, thus: “So that when the soldiers made an end of what was therein which had seen him after he was risen.” We need not take this reference alone, for Luke tells the same thing (chapter 24: 36-41). “And as they spake these things, he stood in the midst of them, and saith unto them, Peace be unto you.” But by so saying, Jesus “clearly did not mean the fact that none were within, and Thomas (verse 11).” The important thing is the fact and not the time of the resurrection of the Lord. The time evidently has no significance or the record when Jesus appeared first to Mary. These five references, then, have to do with the day of the discovery of Christ’s resurrection. It is clear that none of them has to do with the day following first day was meant. Quite evidently too, reckoning of time was not exact. We find in the accounts of Mark and Luke of the transfiguration, that the former says (chapter 9: 2) “and after six days,” while the latter says (Luke 9: 29), “about an eight days after.” With such reckoning, “after eight days” would be “literally after” and not “certainly not the next first day.” A greater weakness is that we are reasonably sure that the disciples were hiding together in concealment “for fear of the Jews” every day. No stress can be laid upon the fact that Jesus appeared to the disciples on the first day of the week unless we can be shown that this was the only day upon which he appeared to them. Then, again, there is here no implication of any sort of religious significance. No matter of any sort of religious significance connected with the day in connection with this meeting is the removing of Thomas’ doubts as to the fact of Christ’s resurrection.

The gospels, then, in six passages referring to one certain first day of the week, and one other which may just possibly refer to another day, may give us no evidence of any regard for the day. There is no command of Jesus Christ, no precedent of a meeting for worship, no hint of its being considered sacred in any way. In fact, it would seem from Jesus’ words in Matthew 24: 20, that instead of expecting his followers to observe the first day of the week, he was keeping the Sabbath at the time of the event predicted in that passage. (Concluded next week.)

SALEM Y GAZETTE

BY RANDAL STROTHE

New officers of the Young Men’s and Young Women’s Christian Associations at Salem College, in the weekly programs of the organizations, Thursday morning, April 28, for the first time.

Dr. C. A. F. Ruge, head of the foreign language department, discussed the subject, “Talking,” before the Young Women’s Association. He elaborated on rules of good conversation, advising that when one had nothing to say, he should keep still. He also told what subjects girls are most likely to discuss.

Robert J. Thomas, of New Martinsville, W. Va., who is a member of the music department, rendered violin selections as a special feature for the men’s program. Glen Islemann, president, read the Scripture and led the group discussion. War was the main subject for discussion at the men’s meeting. Two articles from a leading magazine were read, giving views of leading writers concerning the ethical side of war.

While no official count can yet be obtained on the number of spring term students at Salem College, it is thought there are as many new students for the spring session this year as there were last year. Several are enrolling late for the spring term, but the rural schools in West Virginia did not close before the registration date, which was April 13.

The summer term at Salem will open Monday, June 6. Officials expect a large summer enrollment. The summer faculty has been announced to include the following: Dr. J. O. Brown, dean; Alta L. Van Horn, Dean of Women; Mildred Koontz, chair of the music department; Dr. C. A. F. Ruge, head of the foreign language department; Dr. Robert J. Thomas, in charge of the Young Men’s Christian Association; Dr. A. H. Rapking, extension sociologist from the agriculture college at West Virginia University; Professor A. R. Spalding, president of the Y. M. C. A.; Professors Nettie Goodfellow, B. R. Cowgill, Mildred Woofter and S. E. Frothingham; and Dr. C. L. Van Horn, head of the art department.

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Chapel features for the summer will be especially interesting. Among events already scheduled are addresses by Dr. John R. Turner, president of West Virginia University; Dr. A. H. Rapking, extension sociologist from the agriculture college at West Virginia University; Professor A. R. Spalding, president of the Y. M. C. A.; Professors Nettie Goodfellow, B. R. Cowgill, Mildred Woofter and S. E. Frothingham; and Dr. C. L. Van Horn, head of the art department.

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We had no news excepting rumors from January 29, when Doctors Thorngate and Fordham rode to Dzau, 10 miles away, imperially to see if we could not do something to stop the frightful scene of the last three days. On reaching the town, we found a small crowd of people, all full of Chinese soldiers. Trenches were dug, with a huge smoke rising beyond and above the large crowd which was const:ant. Uncle Sam was the name given to the man who was in command, and all the others made do as they were ordered. The hospital was full of Chinese soldiers. The scene was very cheering, and the people were friendly to us. The hospital was full, and it is feared that the forts have been abandoned.

On Sabbath day, the sixth, Mr. Davis came out with word that the consul had concluded that all mothers and small children had better be in Shanghai. Doctor Thorngate did not wish to go away as long as his patients were still in the hospital lest they should become alarmed, so I drove in with my family and Mr. Davis took Mrs. Davis’ car and met us at the post office where I was enabled to return to Luiho that day. On the way back I saw some many that were being loaded with bundles and I picked them up and took them off to Lootien. They were from Woosung and had come away only that morning. They told me that they were no Japanese on shore the night before, and that the forts were still holding out. I was especially glad to hear their report for I had just seen in the Shanghai papers that the forts had fallen. I made sure that, perhaps, it would be better to evacuate the hospital while the road was still open. So the following week we went at it systematically, sending the Luihio girls there at left three Luihio girls who were nurses, Mr. Dau, the drug man, We-ze, and Mei-ling to the hospital, and at Doctor Palling’s, the Bible woman, Doctor Sinclair’s adopted girl, Glenn, and an old woman of eighty who had refused to go to Shanghai when the call came. There were also about seven of eight servants still with us, our standby hospital helpers.

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The people of the town are panic-stricken and very many are moving out. I walked through the Zu Ли street, San Na’s house. She is well enough to go out. It seemed so good. I reassured her and told her to trust in the Lord. Shortly after I had left her house I found a soldier was coming in. There was a town about four miles north of us which was bombarded by the river gunboats one day. There was no more noise but none of the shells came near us.

Finally the latter part of February the Japanese began a determined attack upon the inland near this town. They had been pushing the Chinese across the Yangtze in Shanghai for some days, gradually driving them back toward Da-zang, the town where our school land is, and bombing the towns behind the Chinese lines from airplanes. The surprisingly stiff resistance which the Chinese had put up had upset their plans and they seemed fearful about it. I guess they finally decided that they had to get in behind the Chinese lines if they were ever to dislodge them. The Chinese had been so hard pressed that they had withdrawn their best troops from the shore line along the river and this was Japan’s opportunity. We heard that there were only about fifteen hundred soldiers who were left on shore from Lihou and north of us, and many of these were student soldiers. We do not know just what happened out there but we do know that the last day of February we had airplanes over our heads most of the day. They did not bomb at Lihou but they did bomb the auto station. We just heard that some Japanese were on shore about eight or ten miles to the north. However, re-enforcements were coming out from Shanghai and we heard also that those who had come on shore had either been killed or driven back. Occasionally soldiers came to the hospital for treatment and some told us they were there so we knew nothing for certain. There were still a good many of the common people in Lihou.

We slept well that night and the next morning we were awakened just before sunrise by a most effective alarm clock. It was a most awful whiz, bang, and roar. I thought we were facing for the army on the river. One truck which was bringing ammunition was bombéd only two miles away and we could see the planes over it and hear their machine gun fire as they tried to prevent the Chinese soldiers from removing the ammunition. They got it just the same! At noon the Japanese went away with their planes and were gone a long time. It was all very good. I have been thinking of the excitement in the city and a good place to land troops, so on the river shore near the hospital. There was a town about four miles north of us which was bombarded by the river gunboats on one day. There was no more noise but none of the shells came near us.

February 19. Mr. Davis, Doctor Thorngate, Miss Burdick, and Miss Holway came out. The Thornates are planning to leave on the twenty-third and Miss Burdick on the twenty-seventh. We are all relieved that they are leaving this war-stricken place.

BY DOCTOR CRANDALL

Doctor Palmborg and I had decided to stay by the place as long as we could. If we were fighting in Lihou we were not planning to try to stay, but we knew that the moment the places were evacuated there would be looting and we wanted to try to keep it from getting too bad. Therefore Doctor Thorngate to keep the car in Shanghai for I felt that with so many soldiers coming and going, it would be more of a danger than a help. If Lihou were menaced the road would be closed unless the Japanese were already in possession of the town. I felt, too, that if we had to leave our church there would be no place to go. The church was right near the auto station and decided it was too near for her, so she stayed with us. The servants all went home to see about their families, excepting the cowman, whose home was just in line. They were only a few shells fired so we decided not to run immediately. The hospital cook had already cooked the rice so we ate some breakfast in the Chinese kitchen. It was not long until the airplanes began to buzz over our heads again as Doctor Palmborg said, "Like devil's darning needle."

A soldier had told us that when the planes were about to drop a bomb, they always stopped the engine, sailed down low, dropped the bomb and rose again. They frightened us pretty thoroughly a few times when they went through that maneuver right over our heads, all but the bomb. The Chinese had been quite worried. The wounded soldiers from the inlet, four miles away, began to come in. Every little while a group would bring a wounded man to the hospital. There would be several non-wounded men who would go on toward Ka-ding. That looked as though they were giving up. I felt that the Japanese would not risk it and troubled us most were those horrible airplanes overhead that were watching everything and we were afraid that they would see the soldiers coming and going and would bomb us. They have hereofore shown no respect for hospitals.

We had four wounded in bed when Doctor Palmborg and two of our good friends in Lihou came in. He told us that we had better send these woundéd on to the military hospital in Tha-tsun and as soon as possible because we would probably not be able to stay at the hospital. He was just about to return to Shanghai.

There were many trucks coming from Shanghai with re-enforcements for the army on the river. One truck which was bringing ammunition was bombed only two miles away and we could see the planes over it and hear their machine gun fire as they tried to prevent the Chinese soldiers from.
but with surprisingly little damage done. I've not a great deal of respect for Japanese marksmanship, but the fact that they could not even hit the target a few feet away makes any judgment of their skill any better and we did not relax any for those three hours. We all sat in a well-protected room in the hotel being told that we expected at any moment to hear the crash of timbers and bricks but we were saved, as we have been so many times.

One of our Christian women, who lives not far from us but we have yet to hear of any deaths among our own people in Liuhou.

We made up our minds that we would not spend another night at our mission, for from that every indication showed that the Chinese were not going to be able to guard the coast and we were afraid that we would wake up to machine gun fire and not, in a hurry, to get away from the place attacked from rifle fire but not from bombs or cannon. So we sent away our wounded in the evening and prepared, to go to the country.

Our evangelist's mother was with us and she said that her son and family were a mile or so to the southwest at his mother-in-law's where they were the day before, and we could go there. We planned all to go as soon as it was dark enough. Doctor Palmborg and her women went home for something, and after a time the doctor came back and said that that stubborn old lady had struck and would not go. So she and the Bible we would stay with her until early in the morning and let the little girl go with us.

The cowman let us out the back gate and we told the hounds to come early the next morning before the airplanes would get busy. We had a very peaceful walk in the dark and the people received us like members of the family and it made us comfortable. The next morning Doctor Palmborg's group and the cowman came early. The airplanes were busy all day over Liuhou but we were too far away to feel much alarm although we could see our buildings and know something of what was going on. The cowman had gone to his home the day before and brought his son back with him, so we had two men to help carry things. He is a faithful old fellow. He saved our cows for us in the war of 1924. He is a Christian and seems to be true blue as far as we know. He has always been very brave. He expects God to take care of him and he does it. The child-like faith that some uneducated believers is a good lesson for us all.

(SEVENTH DAY BAPTIST WORK AMONG COLORED PEOPLE IN LOS ANGELES)

Among our workers in California is a colored man named Lewis. He is a lawyer, as well as an ordained minister, and his work is among colored people in Los Angeles. In a recent letter he writes regarding his work in part as follows:

It is always a pleasure to talk about the work of God, among the children of men, and at any time, the work of a human lives his power at work transforming from indiffer­ence and often from that satisfied state of no-difference between God, demon, or man, to a quickened new life in Christ. I count myself blessed for having had a small part, in his work, which has so transformed, or commenced to transform, whosoever the individuals.

As I look over my ministerial record for the first quarter in 1932, it is disclosed (1) I have preached thirty-two sermons; (2) preached two funerals; (3) made forty-eight visits; (4) two trips to the general hospital to see persons; (5) held three baptismal services, (a) two of them in homes, (b) the other in the mission; (6) baptized an old brother nearly eighty years old now a Sabbath keeper; (7) carried out the teaching of the Sabbath in the churches; (8) given out many tracts, and yet the above is just a part out of the whole need, accom­plished in Jesus' name.

I am afforded abundant opportuni­ties to the Seventh Day Baptist to carry Christ's ministry to the needy; in a way of course, missionary zeal largely depends upon on a constructive or follow-up plan urged from denominational headquarters, so it is my plan to get in touch with the Missionary Department for missionary literature in or­der to do more effective work.

Please pray for the Los Angeles field brethren.

IS SUNDAY THE CHRISTIAN SABBATH? (To be continued)

SOUND DOCTRINE IMPORTANT

But some one says, "What difference does it make which day we keep, provided that we keep it in the right spirit?" The question reminds one of the attitude of those who think that it is not what one believes that counts, but the sincerity with which the belief is held. There is a difference, yes, all the difference in the world, between those who bring their children to Jesus that he may bless them, and those who throw their children to crocodiles in their sincere devotion to their religion. There is the difference between truth and falsehood, and there is a difference between those who lovingly keep God's commandments, and those who, like Saul, think that they can take liberties with his commands and improve upon them. With all my heart I be­lieve that God's blessings are upon the person who does the best thing that he knows and who does his best to know the truth.

We stand taken by others on the principle that God's blessings are upon the person who does the best thing that he knows and who does his best to know the truth. But it seems that the majority of worshipers had lost the true spirit of Sabbath observance. Jesus did not condemn them for keeping the Sab­bath, but rather for their wrong notions as to what constituted the right kind of wor­ship. He did not proceed to keep some other day than the Sabbath, but he did show the right spirit of Sabbath observance.

The first-century Christians apparently observed the Sabbath according to the ex­ample and teaching of their Master. Paul defended the synagogues on the Sabbath and preached Jesus. The day made an oppor­tunity for Jews and Gentiles to unite in heaven's gospel. But to the spirit of Jesus upon earth it seems that the day was the Sabbath day in the commandment we read. From that time it is evident that the Jews have carried the Sabbath down the centuries and around the world.
God's Law Never Abrogated

Pressed for better and more plausible arguments, those who hold to the substitute hypothesis assert their cases against the possibility of keeping from seeing the fourth day as a Sabbath. But for those who claim their full liberty. But, alas, and other commandments, had been abandoned by the seventh day uniformly from pole to pole and in all lands, they do not seem to see that the old commandments, ancient and new, had come to an end. Happily, students of church history have recently discovered this. They state that the apostles and early Christians kept the seventh-day Sabbath for at least one hundred years after the resurrection. It would be strange, they say, for the apostles who associated with Jesus in the flesh, and those who heard the apostles preach, did not understand that the fourth commandment, nor any other commandments, had been abrogated.

Or perhaps teachers of Sunday sacredness think that the truth dawned upon the early Christians only gradually as they were able to bear it, and that it was only in the third and fourth centuries when the Church was so mature and spiritual, that they claimed their full liberty. But, alas, the history of the Church during those centuries, and during the succeeding centuries, does not seem to indicate that the truth, clearer faith, and mightier works were vouchsafed to them than to the earlier Apostolic Church.

The Sabbath Recorder

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The Sabbath Recorder

YOUNG PEOPLE'S WORK

WHY SHOULD WE PRAY?

Christian Endeavor Topic for Sabbath Day, March 28, 1909

DAILY READINGS

Sunday—Pray in distress (Ps. 102: 1-8)
Monday—Praise through prayer (Ps. 103: 1-13)
Tuesday—Pray because we need help (Matt. 6: 9-13)
Wednesday—Pray because we need guidance (Jer. 33: 3)
Thursday—Pray because God is Father (Matt. 6: 9-13)
Friday—Pray because weak (2 Cor. 12: 8, 9)
Sabbath Day—Topic: Why should we pray?

WHY SHOULD WE PRAY?

"...More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me day and night. For what are men better than wild beasts? If, knowing God, they lift not hands of prayer Both for themselves, and those who call them friends."

Evever since man was made, he has acknowledged that there is some Being higher than himself, and has in some way prayed to that Being. At first man's ideas of this being were vague and man worshiped the spirit of the door, or the tree, or as in Egypt, took a cat for his deity. But God revealed Himself in a special way to Abraham, and through him the worship of Jehovah, the true and only God, has come to us.

Prayer is a way of worshiping. It is putting ourselves in shape so that God can use us. It is talking to God, and God speaking to us.

Praying is like conversation with a friend. We do not pass by our friends without speaking to them, when we meet them. God is ever present with us, and we should often pray to him.

In the reading for today David prayed for mercy, cleansing, and forgiveness for sin. "Wash me, and I shall be clean: make me white as snow." He likewise desired a "clean heart" and a "right spirit." We pray for the same forgiveness and cleansing.

Besides this, we pray for comfort in sorrow, for direction in choosing right paths, for fulfillment of desires. We, through prayer, ask God to be a Father for all that we would ask of an earthly father, and more beside.

SONGS

Have Thine Own Way; Neater, My God, to Thee; My Faith Looks Up to Thee.

THE ORIGIN OF SEVENTH DAY BAPTISTS

BY GERALDINE THORNGATE

All of us have heard of and probably know something about Martin Luther. In order to understand the origin of Seventh Day Baptists, as well as any other religious denomination, we must know something about the German Reformation that was started by Luther in 1519. Luther was a Catholic and a monk. He became dissatisfied with his own religious experience and with certain practices within the Catholic Church. He organized, and vigorously opposed the Catholic Church and its practices. He started a reformation movement that spread not only throughout Germany and Switzerland but in time, through England, France, and Spain.

As the movement spread in Europe, it had many different phases. Rev. A. J. C. Bond, leader in Baptist Promotion for our denomination, says: "While the early Baptist movement had its beginning in Continental Europe, the first churches of that faith were organized in England, and were founded by ministers who came out of the established church. This was true of 'Sabbatarian' Baptists equally with others. One of the first names to appear in this connection is that of John Trask."

In England, the controversy relative to the Sabbath commenced near the close of the sixteenth century. John Trask, just mentioned above, began to speak and write in favor of the seventh day as the Sabbath of the Lord about the time that the "Book of Common Prayer" was published under the direction of the Archbishop of Canterbury and King James I, in 1618.

At that time the king and the ministers of the Church of England were trying to restore Sunday to itself where it had held before the Reformation as one of the church's holy days. On it Christians were supposed to meet for worship, but after the services they might pursue their own pleasures and occupations.

As a result of his convictions and preaching, Trask and his wife, as well as Theophilus Brabourne and others, were persecuted and imprisoned. In a manual of Seventh Day Baptists, published many years ago, George B. Utter said: "Several influences combined to prevent the early organization of Seventh Day Baptists in England. The laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the established church, were doubly oppressive upon those who kept the Sabbath on a day different from the mass of Christians. To this Baptist movement, probably, is due the fact that there were no churches regularly organized until about 1650. Within fifty years of that date, there were eleven Sabbatarian churches in England, besides many scattered Sabbath keepers in various parts of the kingdom."

Of all the Seventh Day Baptist churches established so long ago only one remains, the Mill Yard Church in London, of which Rev. James McGearry, a former Seventh Day Adventist, is pastor. As nearly as is possible to tell, the Mill Yard Church was organized in 1617. It has always been thought of as the Mother Church.

From England came a few Seventh-day-keeping people about the middle of the seventeenth century who zealously spread the Sabbath truth, and from these beginnings came the Seventh Day Baptists in America.

Olympia, N. Y.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENNICHSEN

VIII—AROUND THE CAMP FIRE

Poem of Worship

Kneel always when you light a fire! Kneel reverently, and grateful be.

For God's unfauling charity.

And with songs for joy and peace inspire

A little prayer that shall upbear

The incense of your thankfulness For God's unfauling love.

Within the wood

There lived a joyous life

Through sunny days and rainy days

And winter storms and strife—

Within the coal

Where fire was entombed.

Oak, elm, chestnut, beech and red pine bow.

God shined the sunshine, and enwombed

For you these stores of light and heat,

For your life joys to continue.

These all have died that you might live;

Yours now the high prerogative

To make the long days cool.

And through these new activities

A wider life to give.

Kneel always when you light a fire! Kneel reverently, and grateful be.

For God's unfauling charity.

Prayer—

"O God, who givest fire to men that they may no longer fear darkness; who givest us light and knowledge, that we may discern the true from the false, help us this night and every night to do your holy will."

—John Ozenham.

Doxology—

"Praise God from whom all Blessings Flow."

Liturgy—

"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou competest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but Lo, O Lord, thou knowest it altogether. Thou hast hasted me behind and in truth, and laid thine hand upon me. Surely thou art wonderful for me; it is high, I cannot attain unto it. Who shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness seeing thee; but the night shineth as the day: darkness and light are alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am feareth and wonderfully made: marvelous are thy works; and my soul knoweth them. My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth."
Thine eyes did see my substance, yet being un­
perfect; and in my days did I see no man of them.
How precious also are thy thoughts unto me, O God! bow great is the sum of them!
If I should count them they are more in num­
ber than the sand; when I awake I am still with thee.
Search me, O God, and know my heart: try me,
and know my thoughts
And see if there be any wicked way in me, and lead me in the way everlasting.

Hymn—
"Mine Eyes Have Seen the Glory of the Com­
ing of the Lord."

Prayer—
"O God, thank thee for this fuel—
for those trees which grew in strength and beauty,
which bore delicate blossoms and leaves which offered safe
perches for a bird’s joyous carolling or ten­
derly guarded wee nestlings. We thank thee
for thy great gift which transforms them into
live as symbols of thy divine love and power.
In Jesus name we pray. en.

THE SABBATH RECORDER

THE SABBATH RECORDER

IS THE BIBLE TRUE?

BY LYLE CRANDALL

In this day of depression and doubt,
many people ask the question, "Is the Bible a true book?" In this short article I
wish to state a few facts, and let you
answer this question in your own way.
If you go into an old museum in Belgium you
will find the first printing press that
was ever invented. Just beside it lies the
first book that was ever published, and it is
a Latin volume of Psalms, with the words "it is a very
old book when we consider the date when
the first Bible was published. We must
not forget, however, that it was written
many many years after it was published.
Fifty-one years ago this month a certain
company in England announced that they
had published a revised version of the New
Testament which was late as one month before it
was published orders for one million copies
received by the company. Has any other
book ever received so many orders?
Does this fact mean anything?
A certain infidel on his death bed said that
within ten years the Bible would be out
of existence. Just exactly one hundred
years from that day the very room in which
he died was packed to the ceiling with
Bibles, ready to be sold. Does this mean
anything?
Thousands and thousands of books have
been written against the Bible by infidels,
but none of these books have a wide circu­
tion today. The Bible still has the largest
circulation of any book. What does this mean
to you?
I heard an impressive story told about the
coronation of Queen Victoria of England.
She had been told that she should sit during.
the ceremonies. It is customary to have
the oratorio, "Messiah," sung at the corona­
tion ceremonies, and when the Hallelujah
chorus is sung the audience rises. When this
beautiful chorus was started the audi­ence
stood, but the queen remained seated,
according to her instructions. As the words,
"King of kings and Lord of lords," were
sung, she arose and stood with her arms
folded and her crowned head bowed, in rec­
ognition and reverence for Jesus the "King
of kings and Lord of lords."
The Bible tells us that he is our King
and Lord. Let us "Bring forth the royal
diadem, and crown him a king of all."

"Blessed Bible, book divine!
From whose pages light doth shine,
Let us read it, and let us live more,
Tell us how to be a better one.
While the shadows lengthen
Walking in the narrow way.

Making the World Friendly
1932
What makes the world unfriendly?
What have missionaries done to create a
friendlier world?
What are some causes of international suspicion?

Sunday—Creating a new brotherhood (Eph. 4: 14-21)
Monday—Love makes a friendly world (1 John 4: 19)
Tuesday—Help other races (Luke 17: 11-19)
Wednesday—Meeting human need (2 Kings 5: 1-7)
Thursday—Bringing men to Christ (John 10: 10)
Friday—Acknowledging one Father (Rom. 10: 10)
Sabbath Day—Topic: Helping to make the world friendly (John 15: 12-15. Foreign Missions)

DENOMINATIONAL "HOOK-UP"

SALEM, VA.
Miss Anita Davis, daughter of E. O. Davis, will appear in a graduation recital in
voice, in the college auditorium tonight at
8 o’clock. Miss Davis is supervisor of music in
the Lost Creek schools. She was graduated from Salem
College with the bachelor of arts de­
gree in 1930, and also holds a diploma in
viol.
Robert J. Thomas, student violinist, and
Miss Elizabeth Bond, instructor of piano,
will be present in her recital. Miss Davis is
the only one to be graduated in voice
from Salem this year.

BROOKFIELD, N. Y.
Rev. and Mrs. H. C. Van Horn and grand­
daughter, Jean Bailey, arrived in Brookfield,
Thursday afternoon from Plainfield, N. J.
Mr. Van Horn was pastor of the Seventh Baptist church here twenty­
one years ago and at the present time is
governing editor of the SABBATH RECORDER and secre­
tary of the American Sabbath Tract So­
ciety, located in Plainfield. He spoke at a
Sunday service one hundred five people were in at­

First Hopkinton (Ashaway, R. I.) church
Wednesday, April 27, the Christian Ende­
avor society entertained the Westerly Lo­
national Union at its quarterly rally. The state
officers were present to conduct conferences,
the assistance of the ladies of the church
in serving luncheon and refreshments, to­
gether with the presence of the state officers,
did gladly in making it an outstanding rally.
Sunday, May 1, the Christian Endeavor
society served a May morning breakfast at
the parish house. The proceeds will go to­
wards new hymnals for the church.
Tuesday, May 3, the Ladies' Sewing so­niety held its annual meeting in the parish 
house.

—CORRESPONDENT.
MARVELL, ARK.
Mr. and Mrs. Clifford A. Beebe have moved from Nady, Ark., to Marvell, Ark., where Mr. Beebe is to open a job printing business, and eventually start a newspaper. Mr. Beebe is well qualified for this work and we wish him the greatest success.

ALFRED ALUMNI BANQUET AT CHICAGO
The Chicago banquet of Alfred Alumni was held last Sabbath night at the Women's Club, 6 North Michigan Ave. Dr. John A. Lapp was in charge of the meeting. "After dinner the diners repaired to the parlor, reached another goal in the special effort: being made for an increased enrollment next year. The group was unani­mous in the state governor in 1908 approved 'the same story; the flowers springing up when the memory of him."

President Davis, who succeeded Arthur E. Main in 1895, and has served continuously as Alfred's active leader ever since then, will conclude a thirty-eight-year era of con­ ​​

control upon his retirement in 1933. Coming as it is on the eve of the Alfred centennial year, it likewise marks a time when Alfred Uni­

versity's "manifest destiny" will be virtually assured. At the beginning of the Davis regime the college was but a small struggling institution, handicapped in every way, and since that time it has exceeded all expectations in size, equipment, and enrollment. In 1895, the local campus prided itself on its equipment of seven buildings and a teaching staff of only a dozen professors. The provision for a State School of Clay­working and Ceramics in 1900 increased the enrollment and made way for the erection of a new building. President Davis likewise reached another goal in respect to this school when he announced that it would be recogn­ized next year as a full-hledged College of Ceramics.

The state governor in 1908 approved a bill for the establishment of a State School of Agriculture which in turn co-operated in the enrollment of twenty buildings and its endowment.

The student body in 1895 was 188, with the university in 1908, 24 students being taught how to live the "Christ way."
cheery letters. She writes, during one of our last snowstorms: “How do you like the nice snowstorm we are having this forenoon? It isn’t very hard but it is quite cool. We certainly haven’t had so much winter weather, have we? But of course there is lots of time for more. All weather is nice in its way.

“Our birds are singing quite a lot today. I have got one in here with me.

Did you hear from anyone that I got an electric radio for Christmas? Yes, the many citizens of Whitesville gave it to me. Don’t you think it was nice? I do. The name of it is Pentatron. Kind of a funny name, isn’t it? But the name has nothing to do with the sound. It is a fine radio. It was a genuine surprise to me when Mr. Shaw brought it up to me the day before Christmas.

“I am glad that Eleanor is getting along so well in school. That was always my aim, to get along well in school. I always liked it, and wish now that I could go, but cannot. Carl and Adaline [her brother and sister] are getting along fine and I hope they continue to do so.

“I just heard a nice program from WHAM, Rochester. It comes on every day at 11:30 in the afternoon. I like old time pieces. Do you folk? And every morning there’s a program from Cincinnati, Ohio, at 6:30, but I very seldom listen because it is pretty early.

“Well, Mrs. Greene, I haven’t any more news to write, so will close. Please come sometime soon.

“I am, as ever, your friend,
Virginia Densmore.

Are you not glad, girls and boys, that Virginia’s kind friends gave her a radio to enjoy?

Sincerely your friend,
Mizpah S. Greene.

BRIGHT SAYINGS OF CHILDREN

Jean (granddaughter of Rev. H. C. Van Horn): “Comb my hair like your pastor’s, grandma.”

Grandma: “I can’t, Jean.”

Jean: “Well, comb it like grandpa’s, then.”

Charles is fond of sitting on the edge of his chair. At Vacation Bible school we use folding chairs. The first day Charles was sitting on the edge of his chair, when over it went and the boy got quite a hard bump; the same thing happened the next day. Charles laughed with the rest, and then picking up his chair, carried it quietly to the other side of the room and came back carrying a plain kitchen chair. “There!” he said, decidedly, “I guess this one will stay where I put her.”

DISAPPOINTMENT

It is a long, hard ride from Pancho’s ranch to the city. The road winds its way around high, flat-topped hills and through deep, rough canyons. There are no wells, no springs, no streams. There is not even a water-hole between the ranch and the city; for the country is a desert.

Pancho was tired and thirsty, but not so tired and thirsty as the horse he rode, because the Mexican had had a canteen full of water that the weary horse so desired. The watering-trough is no longer needed. Pancho cannot; therefore it should be removed because the Mexican had had a canteen full of water that the weary horse so desired. The watering-trough was a piece of wonderland, we came to the pleasant home of Mr. Greene, and Pastor Sutton of Nile, moderator of the association. For this purpose this stop was made.

At Buffalo lunch was taken with William E. Rice, general secretary of New York State Christian Endeavor Union, for dinner in such service in West Virginia a very pleasant hour was spent with him and his wife, noble examples of young manhood and womanhood. The night was spent at N. H. Van Horn, a research expert in one of the big chemical plants of this place. It is always interesting, of course, to visit the falls—and on this occasion especially to note the V-shaped contour left in the falls by the dropping away of seventy thousand tons of rock from the water of the falls since the construction of the dam. Largely for publicity purpose, perhaps, rather more notice was given in the papers to this damage to the falls than was really warranted.

A rapid one-day drive over the splendid roads of Canada brought us easily to Detroit and the hospitable home of Brother Royal Crouch. Mr. C.: "The SABBATH RECORDER"
Regular Sabbath services are held in some of the homes, usually that of Brother Crouch or that of Brother Everett Sutton.

A SABBATH AT DETROIT

A few faithful members and one stranger gathered on Sabbath afternoon in a beautiful little chapel in the new Y. M. C. A. building on the corner of Harper and Cadillac, near Crouch. Here had a pleasant word with one of the secretaries who had graciously granted Elder Scott the privilege of meeting in the building. The chapel has a seating capacity of about thirty. The seats are comfortable pews facing a small pulpit. Back of the pulpit is a well-lighted mural painting, well done, of a group of fishermen meshing their nets, and Jesus in their midst. It is really an inspiring place in which to meet. Our small group made, in this room, quite a comfortable little congregation. The writer was courteously given the extra sitting, the usual that of Brother Crouch or that of Brother Everett Sutton.

The interest increased as the writer concluded his presentation of denominational matters with a message of inspiration and consecration to the work and responsibility placed upon us as individuals and as a people.

With keen regret it was decided unfeasible to continue with a series of meetings during the week, a service the writer would gladly have rendered.

Not a little interest was shown in the work during the week. Articles were published, especially in the ones recently made ready for distribution — "Piscataway Church," "My Holy Day," "Spiritual Sabbathism," and "The Sabbath and a Changing World."

The interests in Detroit ought to be conserved and a strong church built up. The present condition of the church may offer a great opportunity for others. It is in a great industrial center. Many and varying types of Sabbath keepers are here; many who were born and raised as Seventh Day Baptists and some able and consecrated workers among them. A strong, well-informed minister of the right type and with adequate support placed on this field for five years, with the moral and spiritual co-operation of the present consecrated leaders, we believe, would be able under the guidance and blessing of the Holy Spirit to build up a strong and vigorous church. Seventh Day Baptists have been a rural people. Largely they are so no longer. No longer are they upon their own farms. Many have moved to the city for homes and support in professional and industrial life. It may not be for the best, but it is the fact. We must not, therefore, be afraid to face the problems of the city. We must not shrink from present obligations laid upon us by new circumstances and conditions. No doubt an ever greater resolution and a more resolute faith are required than ever before demanded of us. We must prove true.

"WHATSOEVER"
The other day a notorious criminal, entering the federal prison at Atlanta, Ga., lost the name that had spread terror and dominated gangland, and became just criminal No. 40,886. After a medical examination, and clouded by the program of the Onward Movement as represented in our United Budget, and presented the grave situation now confronting them. The interest increased as the writer concluded his presentation of denominational matters with a message of inspiration and consecration to the work and responsibility placed upon us as individuals and as a people.

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The interests in Detroit ought to be conserved and a strong church built up. The present condition of the church may offer a great opportunity for others. It is in a great industrial center. Many and varying types of Sabbath keepers are here; many who were born and raised as Seventh Day Baptists and some able and consecrated workers among them. A strong, well-informed minister of the right type and with adequate support placed on this field for five years, with the moral and spiritual co-operation of the present consecrated leaders, we believe, would be able under the guidance and blessing of the Holy Spirit to build up a strong and vigorous church. Seventh Day Baptists have been a rural people. Largely they are so no longer. No longer are they upon their own farms. Many have moved to the city for homes and support in professional and industrial life. It may not be for the best, but it is the fact. We must not, therefore, be afraid to face the problems of the city. We must not shrink from present obligations laid upon us by new circumstances and conditions. No doubt an ever greater resolution and a more resolute faith are required than ever before demanded of us. We must prove true.

"WHATSOEVER"
The other day a notorious criminal, entering the federal prison at Atlanta, Ga., lost the name that had spread terror and dominated gangland, and became just criminal No. 40,886. After a medical examination, and clouded by the program of the Onward Movement as represented in our United Budget, and presented the grave situation now confronting them. The interest increased as the writer concluded his presentation of denominational matters with a message of inspiration and consecration to the work and responsibility placed upon us as individuals and as a people.

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There is an ever increasing emphasis on Jesus the Christ as Savior, Guide, and Ideal Way. Youth and young people, whose conferences of youth are asked to learn more about Jesus, and they discuss Jesus' way of life. When they read such books as Christ or Christianity, Christ of the Indian Road, In His Steps, and many others, they are learning of Jesus. We hear great leaders in the biological sciences say that we must go back to the religion of Jesus. As I study the New Testament, Jesus becomes more real, and means much more to me. As I study the Old Testament, I see that it points to Jesus, saying when he shall come and redeem the world, and urges that men follow him. That is why we go to him, and we help others to go to him.

There is a reason why we should go to Jesus because he is the Son of the living God and is one with the Father. John 10:30, "I and my Father are one." John 14:10, "Believest thou not that I am in the Father, and the Father in me?" The words "All power is given unto me," says, "All power is given unto me in heaven and in earth." Jesus also said, "The Son of man is Lord also of the sabbath." That is, he is the protector, preserver, and master of it; and now that he has left his work here to be carried on by his followers, we under his grace are in a sense the preservers and protectors of this. Thus we have this duty, let us remember that he has left us an example of how it is to be done.

It seems to me that to have a Christlike Sabbath consciousness means to believe in, and observe the same day that Jesus did. Jesus said, "I came not to destroy but to fulfill," so he did much to fill the Sabbath full of life and glory. The Sabbath for the Jews, because of these many restrictions, had become burdensome and Jesus did much to make the Sabbath a delight. But because Jesus rid the day of these burdens, or else all that was merely external about the Sabbath could be established, since Jesus did not say so? Because Jesus said that he was Lord of the Sabbath, we know that he is Lord of our lives and that the Sabbath is written into human life, because Jesus although divine lived on earth in the flesh. Thus it was physically possible for Jesus to do, and that means all mankind.

The Sabbath has never been Jewish, but is included in the New Testament and in the history. We need for today the message of the Sabbath of Jesus because it makes a connected religious history. We cannot say that the observance of Sunday worship is a part of the history of God's people. We may say now that there are people of God who have never heard of, or because of convictions or other reasons not following the Sabbath, and that means all mankind. We need for today the message of the Sabbath of Jesus because it makes a connected religious history.

Christlike Sabbath consciousness may be developed by Christlike Sabbath observance. Jesus did not say as much about Sabbath observance as he revealed by the things he did. There was no need then to talk about which day, because that had been established; but there was much need of action to remove burdensome laws. We need today this help which Jesus can give in finding out how best to observe Sabbath. I think many times our questions about what to do on Sabbath arise because of our lack of the spirit of Jesus and our desire to please ourselves instead of God. - We do not have the spiritual courage to do the things we know are for our best. God's commandment for us is "Do not be a burden to do that which will be pleasing to us. The spirit of Jesus should be our final authority and the Holy Spirit guide us. When we ask our teacher, and he says, let us do what Jesus did, but do not take away their opportunity for happiness while doing it. It would be well for us to take such walks or rides so that we could call on the aged, sick, or discouraged. If we go to movies, baseball games, churches, or do such amusement places and such, do I not believe that we portray the spirit of Christ. Let us be careful about what we do and then say that this is according to the spirit of Christ. On the other hand, let us not hedge the Sabbath about with just restrictions, but find these opportunities of doing good so that the day will be one of blessing and joy to old and young.

We cannot close this discussion without thinking for a moment of the blessings which have found their way out from the Christlike Sabbath consciousness. It brings a peace, joy, and satisfaction which can never come to the person who, as Isaiah says, "has had no Sabbath consciousness. The Sabbath, and does his own pleasure on God's holy day. Blessing always comes to those who "do the righteousness of the Lord, and shall honor him, not doing their own ways, nor own pleasures."

When we rest our body and mind there is a rest of the soul which, as the writer of Hebrews says, is symbolic of that eternal rest in God. We have more opportunity on this day to learn of God, and we need so much to know him better so we can serve him more effectively. We have a better opportunity than on other days to worship our God, which is a great aid to soul development, and the world so needs to, "Be still and know that I am God."
636 THE SABBATH RECORDER

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE MINISTER AND RELIGIOUS EDUCATION

Sooner or later the philosophy of the life of the church becomes apparent in the nature of the program of the church. What he thinks, feels, and desires inevitably colors all that takes place in an official way in his parish life. This is because his own objectives for the work of the church determine what he says and does. Happily, the church whose pastor is possessed of an alert, discriminating, honest, and intellectual life. This alone makes possible that kind of spiritual vitality to which we may look unafraid for guidance in the things of the spirit.

The application of scientific methods to practically all the areas of life has brought about an educational revolution. This is the result of a study of the methods of religious education. In an address some three or four years ago, Professor George H. Betts said, "People have begun to see their fears of facts. Only timid minds and the flippant few any longer insist on the absolute. The humblest commonplace begins to see the educational promise in every open-minded search for truth who today attempts to employ scientific methods in religious education."

It is largely because of the new facts about human life which the social sciences and physical sciences have provided that there are now new and a new educational world. We are attempting to discover and to utilize the processes which determine personality. This constitutes a major religious educational problem.

We are beginning to see the educational significance of the methods used by Jesus. He never violated a personality. He constantly sought to stimulate the kind of thinking which would change the current conduct patterns by transformations into conformity with those of the kingdom of God. Jesus gave few rules, but he did offer the eternal principles of living. What he said and did set people to thinking that the patterns of social living cannot be separated from the modes of social living. If love, and not hate, if justice, and not injustice, if understanding, and not misunderstanding, if truth, and not strife and selfishness, if peace, and not war, are to become characteristics of our society, then these ideals must be built into the minds of growing persons. We have too long been teaching young people, as well as adults, what men have said about Jesus. Why we need to set forth is the challenging implications of what Jesus taught and lived.

Religious education considers the native endowment of the pupil and adapts the matter to be taught him. It studies the world in which he lives and seeks to interpret his experiences in it. It seeks to provide that freedom from restraint that makes it easy and natural for the pupil to bring his problems forward so that in a sympathetic atmosphere they may be analyzed and he be led to find a Christian solution. The pupil lives in what, for him, is a unified world. It is true that it may be narrow, inadequate, good, bad or any other kind from the adult point of view. It is the only world he knows. Upon his grasp of its meaning and the interpretation of his experiences therein will grow his ideals and conduct. Therefore, it is then that the best truths are religious education, both in materials and methods.

In most communities churches must look to their ministers to provide leadership in the religious educational activities of the parish. This is just as it should be. If any real change is to be made in the intellectual aimlessness and the spiritual barrenness which characterize much of our current religious educational practice in altogether too many churches, then the minister must set himself to the job of mastering the best educational procedure. Understanding, appreciation, and administrative skill are the foundation stones of ministerial activity.

When viewed understandingly and used with good common sense, religious education becomes the process by which church, home, and community together may build a society in which love is dominant. The Bible inevitably becomes the great source book and guide; the church becomes a living agent of interpretation and inspiration for life, and for the best there is the prophetic, the seer, the companion, and guide of his flock.
DEATHS

COTTRELL.—Suddenly, April 24, 1932, at his home on Elm Street, Westerly, R. I., Charles P., aged 74 years. Charles Perkins Cottrell was the son of Calvert Byron and Lydia W. (Perkins) Cottrell of Westerly, who had been married for more than 75 years, and had been a life-long resident of this community. On May 26, 1932, he was united in marriage with Charlotte E. Cottrell, with whom he had been married for 36 years. They have four children: Calvert B. Cottrell, of Westerly; Virginia A. Cottrell, of New Bedford, Mass.; and Charles Perkins Cottrell, Jr., of Westerly. Miss Cottrell is survived by her husband and four children.

Miss Cottrell was a friend of the community, having been active in many local organizations, and was a member of the Westerly Seventh Day Baptist Church. She was a devoted wife and mother, and will be missed by her family and friends.

Nelson.—John W., 84 years, of Union Street, Westerly, R. I., April 30, 1932, at the home of his daughter, Mrs. Margaret Cottrell, Westerly. He was born in Westerly on July 27, 1847, and died on April 30, 1932, at the age of 84 years. He was a member of the Westerly Seventh Day Baptist Church, and was a devoted husband, father, and brother. He will be missed by his family and friends.

Nelson.—Mary J. C. Nelson, 84 years, of 204 Elm Street, Westerly, R. I., April 30, 1932, at the home of her daughter, Mrs. Margaret Cottrell, Westerly. She was born in Westerly on July 27, 1847, and died on April 30, 1932, at the age of 84 years. She was a devoted wife, mother, and grandmother, and will be missed by her family and friends.

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THE SABBATH RECORDER

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For further information, address Jay W. Crofoot, O. A. Babcock, President, Union, Salisbury, MD 21801.

MILTON COLLEGE

Sabbath School Lesson 1X—May 28, 1932


DAILY HOME READINGS


May 23—Solomon’s Dream. 1 Kings 3: 4-5.

May 24—The Vision of Elisha. 2 Kings 6.


(For Lesson Notes see Helping Hand)

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H. L. C.
Best plan to carry on
must be back of it
Doubts discarded
God's service rendered
Eternal interests promoted
Time yet to raise it

• If we all get busy

Conference Year closes
June 30

A PRAYER

Spirit Father, with thanksgiving in our hearts and upon our lips for all your unailing providences which have followed us through another week, we come again to the place of prayer, the place of song, the place where by divine spiritual intercourse we set again our compass by your Son, our Fixed Star.

Save us from haphazard navigation. Help us here to lay anew our course consistently toward the harbor which you have taught us by faith to look for, and be pleased ultimately to bring us safely into it.

Amen.

—Lloyd R. Watson, Ph.D.