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

Published by the Committee to
Promote the Denominational Budget.

The Sabbath Recorders

Vol. 112
MAY 23, 1932
No. 21

A PRAYER

Spirit Father, with thanksgiving in our hearts and upon our lips for all your unfailing 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.

Contents

Editorial.—Your Name.—The Army Chaplain.—The Linotype Machine... 641-643
The Seventh Day Baptists
Supposed “Traces” of First Day Observance in the New Testament... 644
The Story of the Book of Micah... 648
Minstrel.—Letter from Rev. G. D. Hargis... 649
A Consecrated Fighter... 650
The Beginning of Seventh Day Baptists... 652
Notice of Semi-Annual Meeting... 652
Women’s Work.—Notice.—Minutes of the Woman’s Board... 653
Baptist Federation.—Federated Church Women... 655
Huddle in Religion and Good Health... 657
In Memory of Mrs. Flora J. Mason... 658
In Memory of Mrs. Rosa Purrow Hood... 658
Youths’ Work.—How Should We Pray?—How Did Jesus Keep the Sabbath?—Why Should We Keep the Sabbath?—Our Worship Out-of-doors.—Intermediate Topic—Polly and Paul’s Discoveries in the New Church... 657-660
Observations... 660
Children’s Page.—“This is My Father’s World.” — The Happy Squirrels—Bright Sayings of Children.—God’s Helper... 663
Our Pulpit.—“Ye Must Be Born Again”... 665-667
California, Polynesian... 668
Denominational “Hook-Up”... 669
Deaths... 670
Sabbath School Lesson for June 4, 1932... 672
We often hear quoted the line, "What's in a name?" We are inclined to think there is a great deal. The statement is sometimes made, "A rose would smell as sweet under any other name." Probably it would. There is a name we love to extol—"Sweetest name on mortal tongue, Jesus, precious Jesus." Jesus was the name given to the Savior even before he was born. This name of Christ was bestowed because of his character. By nature, development, and revelation he was the Messiah, Christ.

The custom, not prevalent among us now, was to give some name characterizing the person in some way. The Indians so named their children from some event or experience—thus, "Rain-in-the-Face," "Sitting Bull," "Minnehaha" (laughing water). Jacob was the name given to the younger of Isaac's sons—meaning "heel-catcher" or "heel-tripper." Later it was changed as his character changed, to Israel, prince of God. The sons of Zedekiah were called "Boanerges" (sons of thunder), while Simon's name became "Peter" (rock). It is said that Jesus knew what was in man. He knew the possibilities latent in Simon and declared, "Thou shalt be called Peter" (rock).

If one is to be known by a name characteristic of him, what will it be? One's fellows soon attach a nickname to him, usually with keen appreciation of his appearance or character. Especially is this true with school and college fellows. The writer recalls yet, with embarrassment, the youthful cognomen, "Scally"—not, he hopes, a mark of his youthful character, but fastened to him because of the looks on his face or the prairie winds. But if known by character designation, what will it be? "Faithful" "Reliable," "Friendly." Does some splendid quality mark you? Some weakling been seared purpose? Should our friends call us by something given expression in our lives, what will it be?
The Linotype Machine

The pump in the first Particular Baptist Church. At position, and being solid lines save operator assembles...

A school for chaplains is maintained at Fort Leavenworth, and there is a church for chaplains dedicated to the study of man. It may rightly be said that the proper study of mankind is the machine by which we read and operate. From the simplest form of tools based on the principles of the lever, inclined plane, and the pulley, man has developed some of the most marvelous machinery, challenging the adoration and wonder of ages. In our own printing shop is an equipment known as the linotype. We have three, requiring skilled men to use them. We use the "Brief Description of Operation of the Linotype" to one of our reliable operators, Mr. J. W. Bannister. The editor adds, not for the interest and loyalty of those who help in producing the SABBATH RECORDER. Mr. Bannister's description follows:

Linotype derives its name from the slag it casts. Most people are familiar with hand type. Imagine a line of this fused together on the sides, you have a line of linotype slag. A mechanically driven keyboard has 16 rows of keys, fifteen to the row, any one of which can light touch the metal being cast, thus, familiarly known as a "mat." A series of hidden operations were used to the advantage of the operator sending the line away. A pot full of molten metal was used as a line was assembled to carry the type. Any type being cast from the line was taken away. It is a cycle of the linotype as it is waiting for the next line.

The Linotype Machine

"The proper study of mankind is," is a great truth learned in playing a game of "authors" many years ago. Who plays such quiet games now? The age we live in is full of excitement, but the above statement lingers in memory. Man is so common that we often fail to realize how wonderful he is. Just stop some day, on the street, and watch a man pick up a pin or a steel bar. Can a dog or a cat do that? Of course, you have seen the fingers so trained as to reach around and grab the opposite handle of a pot or a saucer in which it passes. The mats are then transferred to an arm, a series of continuous lines corresponding to those of the various mats; screws carry the mats along, and as each mat and combination correspond the mat drops off into the magazine to be used again.

Meanwhile the slug has been carried round to its own position, the two knives which trim its sides, thence out onto a galley where it is jogged up to make its final form. Meanwhile the slug has been carried round to its own position, the two knives which trim its sides, thence out onto a galley where it is jogged up to make its final form.

Production equals about five times hand composition, and being solid lines save much time in handling. A number of safety devices protect the machine from serious damage in case of accident. By many observers the linotype has been described as almost uncanny in the way it performs its various functions. It has almost all newspapers, many magazines and periodicals, books, and job work for linotype in the form of tabular work and magazines having a great number of illustrations of odd sizes. The linotype is a machine, as its name denotes, casts each letter separately and resembles hand type.

THE SEVENTH DAY BAPTISTS

When English Christianity was divorced from both Rome and the atmosphere became charged with the spirit of religious freedom. By many the authority of the Church was denied, and in certain congregations religious orders were dissolved. A new amalgamation was taking place, and the lodestone was the Bible; a new authority in religion was being recognized—the holy Scriptures interpreted and ordered. For certain classes were taking the casting mechanism, the line of maps descends by two jaws; a slot led downward, and is pressed against the line of maps, and at the same time, the wedges between the words are driven upward, leaving the words to carry the metal along to its full width. A pot full of molten metal was used as a line was assembled to carry the type. Any type being cast from the line was taken away. It is a cycle of the linotype as it is waiting for the next line. Such a cycle of the linotype carried out six or seven times a minute. Four lines at a time are dealt with by the machine; number one is being distributed, number two is casting, number three is waiting to go to casting position, number four is being assembled by the operator.

Production equals about five times hand composition, and being solid lines save much time in handling. A number of safety devices protect the machine from serious damage in case of accident. By many observers the linotype has been described as almost uncanny in the way it performs its various functions. It has almost all newpapers, many magazines and periodicals, books, and job work for linotype in the form of tabular work and magazines having a great number of illustrations of odd sizes. The linotype is a machine, as its name denotes, casts each letter separately and resembles hand type.

THE PARTICULAR CHURCH

The first Baptist Church composed of Englishmen was founded by Rev. John Smyth, who with his followers had gone to Holland. Members of the Independent Church in Holland evidently came to America, and for a century and a half in England and in the American colonies Baptists played an important part in both Arminian and Calvian Christianity and its legitimate offspring, modern democracy. Helwys, an associate of Smyth's, returned to England and established a church of General Baptists in 1611. Another congregation of dissenters organized a church in London in 1616 and having accepted the Baptist position sent one Blount, who "understood Dutch," to Holland to be baptized. On his return he baptized others, and there was established the first Particular Baptist Church about this same a "Sabbatian Baptist" Church was organized in London, the old Mill Yard Church, which has a continuous history to the present time. There were not only "Calvinistic" and "Arminian" Baptists, "Particular," and "General" Baptists, but there were almost as many kinds of Baptists as there were individual churches. For instance, there were "hymn-singing" and "non-hymn-singing" Baptist churches. One local church attempted to arrange its program so as to accommodate both those who believed in hymn singing and those who did not. They have a hymn sung at the close of worship, but there is no service out for those who did not believe in this method of public worship, it being expressly stipulated that those who did not believe in that form of service might "go freely forth." Those who did not believe in the singing of hymns were called "non-hymn-singing," and those who believed in such heresy in the church, and so they withdrew and organized a "non-hymn-singing" Baptist Church.

For the past generation it may be of interest to note that Benjamin Keach was the first Baptist to write hymns for use in the churches. His immediate successor as Baptist in England was John Stennett, and the latter's hymns are in common use today. Stennett wrote "Another six days' work is done," which is a hymn that he had reference to the seventh day Sabbath. There was one congregation in
London known as the "Leg-o'-Mutton Baptists," They were so designated because they took their lunch with them to church and supped with their shirts off. This was a "Sabbatarian" Church which was presided over by Rev. John Maulden.

CHRISTIAN MARTYRS

While there were present in the beginning these different ideas of belief, the fundamental doctrines of local church autonomy, believers' baptism administered by immersion, religious freedom, separation of Church and State, and the priesthood of all believers. They soon associated themselves together for certain common purposes, and by confessing the Baptist doctrine of the authority of the Bible. "Sabbatarians" took their place along with others, often taking the position of leaders and speakers. The learned Joseph Stennett on more than one occasion addressed the king on behalf of all dissenters. Dr. Peter Chamberlen, physician to three English sovereigns, all dissenters. Dr. John James, the pastor of London known as the "City Church" was beheaded which compelled his adherents to walk in great danger and they enjoyed religious liberty, having the quality of their work have been of a high order. One of their earlier missionaries in China was chairman of a committee having the translation of the Bible into the native language. They maintain two mission stations in China at present, and have missions in Jamaica, South America, and Java. They have always been active in support of home missions.

The first Seventh Day Baptist Church in America was organized in 1758. In 1671, by members who withdrew from the First Baptist Church for that purpose. Among the constituent members were Samuel and Tacy Hubbard, intimate friends of Roger Williams, with whom they were associated in the cause of religious freedom. The Hubards had been persecuted first in Massachusetts and Connecticut. They finally went to Rhode Island where they enjoyed religious freedom and helped to establish the political principle of religious liberty. In 1745, this church included in its membership Samuel Ward, the governor of Rhode Island colony, who refused to receive the stamp act, and who was a member of the Continental Congress. Mr. Ward did not live to sign the final Declaration of Independence, having died while in Philadelphia in 1776. But his name is attached to the secret pact signed by members of the Congress and which now reposes in the Congressional Library in Washington.

Seventh Day Baptists are an educated people and throughout their history have been interested in the promotion of education. They have maintained two mission stations in China at present, and have missions in Jamaica, South America, and Java. They have always been active in support of home missions.

In the field of co-operative Christianity, Seventh Day Baptists have taken an honorable part. They have been active in Christian Endeavor from the beginning of that movement. For a number of years they have had a member on the board of trustees of the United Society and they have furnished at least two state presidents, and many other officers. They are active in the Council of Religious Education, having a member on the less committee of the International Council, and on other committees of the international and of several state councils.

SPURGEON PLUS SABBATH

Seventh Day Baptists were present at the preliminary meeting in 1905, and at the organization meeting in 1908 of the Federal Council of the Churches of Christ in America, and have been closely allied with the Council and with the Union of American Churches for the last eight years of its splendid service. They sent a delegate from America to the Conference on Life and Work at Stockholm in 1925, and a delegate from Holland to the World Conference on Faith and Order held at Lausanne in 1927.

The object of this article is to acquaint Baptists generally with the history and character of the great Baptist household. In distinguishing themselves from other Sabbath-keeping denominations, Seventh Day Baptists emphasize the fact that they are Baptists, historically and doctrinally, with one distinguishing religious principle: Men and women, wolves and sheep, have been led by their interest in the mission work. In later years this practice was adopted by many other churches.

For many years Dr. Samuel Tennent of London preached for a Baptist Church on Sunday, having as one of his most prominent characteristics the following condensed statement: 'There is just a day between us.' Rev. E. T. Tachell of Holland made a strenuous effort at Lausanne to inform a delegate with respect to his denominational connection, struggling with the problem of a different language, to which Dr. C. W. Howard, the great prison reformer, met the challenge by the fact that the enquiring delegate had never heard of the particular denomination of which Mr. Tachell spoke. It was an earnest and clear statement of the facts which lay upon the countenance of this interested gentleman as he exclaimed, 'Oh yes, Spurgeon plus the Sabbath.' Mr. Tachell was entirely satisfied with the results of his effort.

Wherever Baptist and Seventh Day Baptist churches have existed in the same community the most cordial relationship has prevailed. For years Dr. Samuel Tennent of London preached for a Baptist Church on Sunday, having as one of his most appreciated characteristics the following condensed statement: 'There is just a day between us.' Rev. E. T. Tachell of Holland made a strenuous effort at Lausanne to inform a delegate with respect to his denominational connection, struggling with the problem of a different language, to which Dr. C. W. Howard, the great prison reformer, met the challenge by the fact that the enquiring delegate had never heard of the particular denomination of which Mr. Tachell spoke.
SUPPOSED "TRACES" OF FIRST-DAY OBSERVANCE IN THE NEW TESTAMENT

BY REV. LESTER G. OSBORN

(CoNCLUDED)

Passing now to the early apostolic history as recorded in the Book of the Acts, we find one passage (chapter 20: 7) which is used, perhaps more than any other, to prove that the early church observed the first day of the week. And small wonder, for it is the only one which will do. Yet the regular day of worship upon such a service is referred to in the Book of the Acts, chapter 2: 42 and 46. In the former it is almost certainly the Lord's Supper. In the latter it may mean either. The verse reads, "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home (or 'from house to house')." But this question is of minor importance. We favor the Lord's Supper as the meaning. What concerns us here principally is whether the celebration of the Eucharist was peculiar to one day in the week. This has already been answered in the reference to Acts 2: 46, where we read that it was a daily occurrence. Therefore, this very day, even if this meeting had been on Sunday, the partaking of the Lord's Supper has no bearing on the sacredness of the day. This leads us to ask what claim the first day of the week as a day of worship has over any other? It commemorates nothing that happened on that day. There is no command to have it on that day. And, besides, as we have seen, it was celebrated every day. Neither is there any significance in the fact of a meeting on the first day, for many such held meetings every day. Certainly Paul could not have on one week's end to another for the purpose of preaching on just one day.

We must conclude then that this most important passage that can be advanced as evidence of first-day observance is not as many a rock foundation, but one of sand. The first day of the week, even if "Sunday," but on "Saturday night," and Paul spent "Sunday" in traveling, not in a worship service. The breaking of bread, if it was the Lord's Supper, and not just an ordinary meal, did not belong specifically to "Sabbath" worship; nor was it limited to one day. Indeed, this meeting seems to have been only incidental. Certain we cannot base so important a change as that of the day of worship upon such a weak and crumbling foundation.

The eighth and last time that the phrase, "first day of the week," occurs in the New Testament is in Paul's first letter to the Corinthians (chapter 16: 2), and reads, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. How this passage can be interpreted to prove worship on the first day of the week is a mystery. The Greek phrase is literally "by himself lay up, making a store." The Greek by himself corresponds to the Greek "kai tois huiois tois hikan" and the German "zum Hause." It means "at home." So far from proving that the first day was one for assemblies for worship, this verse makes it a day of individual bookkeeping at home. What Paul wished was to escape an intensive "every member canvass," when he visited the church.

Another alleged "trace" of first-day observance is the coming of the Holy Spirit on the day of Pentecost. But there is nothing remarkable in the fact of being gathered together on that day, even if, as is claimed by some, the day of Pentecost fell on Sunday that year (on which point there is difference of opinion, as the first day of the week is reckoned to include the sabbath of the Passover) for they were abiding together all along. We have seen this already in Acts 2: 46. We find nothing more natural than that these early Christians, with all their Jewish inheritance, should meet together on Pentecost, whatever event this may have been. The descent of the Holy Spirit was not connected with a day of the week, but with an annual day.

Let us now summarize the place of the "first day of the week" in the apostolic times, as recorded in the New Testament. We find the phrase just eight times. Six of the passages refer to the same first day, the one on which the resurrection was discovered. Once it refers to a farewell service and "love feast" on "Saturday night" with Paul, who walked nineteen miles that "Sunday." It refers to first days in general. Only two specific first days are mentioned. In these passages there is no allusion to a regular every-Sunday observance by religious assemblies either for general worship or for partaking of the Lord's Supper, nor for commemorating the resurrection of Jesus or any other event.

The argument for a specific day is that John is here dating his vision's place, by a historical point of view Sunday might fit, for we find Sunday called "Lord's day" less than a century after John wrote the Apocalypse. But when we look into the Scriptures, Sunday will not fit at all, for in the Bible only one day is claimed by God—the seventh day, the Sabbath, which he calls "my holy day" (Isaiah 58: 13; Exodus 20: 10; etc.). And of only one day does Jesus call himself "Lord"—the seventh day, the Sabbath. So if John meant any specific day, it was certainly the Sabbath, and not Sunday. Then too, in the gospel, written later than the Revelation, John speaks of the first day "in the week as such, and not as the "Lord's day."

However, there seems to be no reason for John's mentioning any specific day. The Book of Revelation deals particularly with the period of the consummation of all things, with what is called "the day of judgment," and the "day of the Lord," in one system, fact is the interpretation "Lord's day" as referring to this period of time, and not to any specific day. In other words, John is speaking of himself as being projected forward, in his vision, into that end time of which he writes. There is one more argument advanced, however, which the writer can not overlook, the "Lord's day" meaning Sunday. It is that John uses a peculiar Greek form, a substantive, and not the ordinary Greek which is employed in referring to the day of judgment. Most scholars, even those who hold that John means Sunday, admit the possibility of the other being strengthened. But Jewish scholars refer to this substantive form as meaning day of
To discredit him, (Rev. 1. 10), means not Sunday, nor any other specific day, but the "day of judgment," a period of time that is still future. So this "trace" also disappears.

Deductions.

We have now examined all the references which allegedly support the observance of the Sabbath, but the evidence at a few passages, which, at a first glance, would seem to tell against the plain "Sabbath," not regularly over periods of time, one as long as a century, an and then only on a compromise basis, without divine sanction. But that is another story. There is no "trace" of it in the records of the New Testament, which is our final and only authority in matters of faith and practice.

THE STORY OF THE BOOK OF MICAH

BY PASTOR EVERETT T. HARRIS

PART ONE

Chapter I.

The sun was shining warm and bright upon the hills and upon the houses in the little village of Moresheth in southwestern Judea. Everything was peaceful and still it seemed impossible that cruel, heartless, grasping men could exist or that an inevitable doom could even now be creeping down upon this quiet village. But one man, Micah, saw that sure doom coming. In Moresheth the peasants looked upon Micah, the prophet, as a little bit queer, and the larger town of Gath, the prophet, as a little bit queer, and the peasants looked upon him as a prophet and able to read the signs of the times aright. Consequently Micah went on his way and even though the poorer people did not understand him, he championed their cause denouncing the thieving ways of the rich land owners because he had seen those "cannibals" driving many of his friends and relatives from their homes or exacting great taxes from them.

On this particular day Micah was filled with hot indignation at some new sins he had noted in the people of Israel, the northern sister state to Judea. Finding a few listeners, he burst into condemnation of the sins that beset the nation, the capital of Israel. Like an earthquake, the prophet's words reduced that city to ruins, unless the people repented of their sins. The sin he condemned was the worship of images and idols. As the impotent images will be seized by the Assyrians and carried away to their temples, and then the same ruin that spread over Israel will fall upon this point Micah's deep feelings overcome him and he

(Continued on page 670)
A CONSECRATED FIGHTER

"Prohibition at its worst is immeasurably better than the old saloon system, and he has studied conditions under enforcement. Eight months on the prohibition battlefield have corroborated his belief that the majority of the people want prohibition, but feeling that the cause stands in jeopardy unless all its friends are rallied to its support, he has thrown himself into an educational campaign in an attempt to stimulate an organized effort in its behalf.

Doctor Poling talks from two to three times a day, and along with the other speakers who are making the tour, has visited nearly four hundred cities, crossing and recrossing the country, frequently by airplane. Recently, the Campaigners in California and neighboring states, Doctor Poling has had to make a flying trip across the country each week-end in order to be in New York for a Sunday afternoon broadcast which he conducts in the interest of young people and vocational guidance.

He has long been a leader of youth. He gave up a life pastorate at the famous Marble Collegiate Church in New York to devote his life to young people, and today, as president of the International Society of Christian Endeavor and the World's Christian Endeavor Union, is the leader of an army of 4,000,000 young people.

"Our young people are not drunken or dissolute as some would have us believe," he says. "The great majority are as sound mentally, morally, and physically as any generation that has been seen. Drinking by young people in public places, but God pity the man who on a few instances would build a general indictment."

Doctor Polving has traveled over much of the world, speaking in all the leading cities of Europe, and wherever he goes, he champions the cause of youth. His Sunday radio talks bring him 200 letters a day from boys and girls who seek his advice—some 73,000 a year—and all of these must be answered. A staff of fourteen persons is employed to do this work alone, and it is all done under Doctor Poling's personal direction.

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Meanwhile, he finds time to carry on his work as editor of the Christian Herald, often in hotel rooms two or three thousand miles away from headquarters or while traveling back and forth across the country. Doctor Poling has never been one to let time pass idly. Even illness won't deter him. Once he was incapacitated in an automobile accident, and while recuperating occupied his time by writing a successful novel. This he has followed with others.

In addition to his novels, he has published a number of volumes of sermons, two important social documents, and several books for young people.

He was a Prohibition National Convention delegate when hardly out of school, and is the former governor of Ohio on the Prohibition ticket. For fifty-nine consecutive days, he made seven speeches a day. He was only twenty-seven and couldn't have taken the office if he had been elected, but it was the principle of the thing that appealed to him. Moreover, 48,000 people voted for him, or 46,000 more than the Prohibition party polled in the previous election.

Since the beginning of his career, he has seemed to possess an inatlas to desire to increase his good works, constantly reaching out for more responsibility. In addition
THE SABBATH RECORDER

to his other duties, which would appear to require his presence in at least two or three places at the same time, he is director of a number of foundations and enterprises.

Now, completing a nine months' tour of the nation with the Allied Campaigners, one recalls his remark made at the outset of the campaign, which seems to symbolize his attitude and the way he undertakes, "I don't know whether we'll win," he said, "but I'll fight as hard as I possibly can for the thing I believe is right—the thing which will best promote and conserve the manhood and the womanhood and the youth of this nation. I can do no more, and when I am through my conscience will be clear." His is the winning spirit, and with his rich background of experience, his pleasing personality, and his great dynamic power as a speaker, he moves men to action.

THE BEGINNING OF SEVENTH DAY BAPTISTS

The Sabbath Recorder, Plainfield, N. J.

DEAR SIRS:

We had the opportunity of sending the enclosed write-up to the State University of Arkansas, through the kindness of a senior student, in answer to one of her questions in "Outlines of Sociology."

The Seventh Day Baptist school at Gentry voted for it to be sent to the Recorder for publication.

Respectfully,

Mrs. Ora Lowell.

Decatur, Ark.

DEVELOPMENT AND PROGRESS OF THE SEVENTH DAY BAPTIST DENOMINATION

Before the time of Christ the Sabbath held a prominent place in the life of God's ancient people. The grounds of its institution—Genesis 2: 2, 3. A sign—Ezekiel 20: 12. Observance of, and taught in New Testament — Mark 2: 23-28. Therefore Christ and his teachings are given first place. He is supreme authority as to the interpretation of the Ten Commandments. He did not come to destroy the law he came to fulfill, Matthew 5: 17-19. What Christ said and did concerning the Sabbath were by way of pruning it—as one prunes an overgrown vine from a vine, thus purifying it from formalism and false traditions and laws concerning it, that it might be fitted for its place in the new dispensation.

Christ kept the Sabbath, and the apostles kept it. With the death of the apostles and the passing of the age of historical Christianity westward from Palestine, the men of culture who became associated with Christianity were nearly all from the ranks of Greek and Roman pagan philanthropists, and there sprang up an anti-Semitic prejudice, beginning with Justin Martyr, about the middle of the second century. Then Constantine, the Roman emperor, in 321, passed a law for Sunday keeping. These pagan leaders said, "The Sabbath was for the Hebrews only." Thus the struggle went on for four or five centuries, until the full development of the Roman Catholic Church, thus assimilating the Sabbath in the Roman branch of the Christian Church.

Then reformers sprang up. Luther, Calvin, Knox, and many others from 1483 to 1570. Then followed the time known as the Dark Ages, a time of great persecution, when the KEEPERS OF THE SABBATH were scattered all over Europe, Asia, and some in Africa. In 1533, John Fryth assisted William Tyndale in the translation of the Scriptures. He was born in 1505, in England, and was martyred in 1533, for keeping the Sabbath, as he was a staunch defender of it, and there were many others in England. Thus sprang up our present denomination, known as Seventh Day Baptists, who are scattered all over the world at the present time.

In account with the Woman's Board by June first. Also a reminder that all contest papers should be in the hands of the corresponding secretary of the Woman's Board by June first. Is your paper ready? We are counting on you.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 8, 1932, at the home of Mrs. Okey W. Davis, Salem, W. Va.

Members present: Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Luke 5: 11-12, Mrs. Trainer offered prayer.

The treasurer gave the following report which was approved:

FRANCES E. DAVIS (Mrs. Okey W.)

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

Receipt Balance on hand, April 10, 1932 $100.00

Balance on hand May 8, 1932 $135.80

Disbursements

Missionary Society $100.00

Balance on hand May 8, 1932 $35.80

$135.80

STUDIES IN RELIGION AND GOOD HEALTH

IV. CHRISTIAN SCIENCE

BY REV. LOYAL F. HURLEY

"As a man thinketh in his heart, so is he." Proverbs 23: 7.

No study of faith healing would be complete without at least a look at Christian
Science. It is the most widespread and, in some respects, the best known of all the so-called healing cults.

In discussing the writer claims no originality, for he is not an authority. He has read the story 64 its founder in the book Mary Baker Eddy by Powell. He has studied Science and Health, the Christian Science Bible. He has talked to many Christian Science practitioner, and who is a much better character than before he became a Christian Scientist. However, the writer has known folks who could scarcely accept this teaching and they are better folks than when they were nominal Seventh Day Baptists. There are people in Adams Center who have found health and peace through Christian Science.

Let us look at Christian Science. When we quote excerpts from its teachings we shall quote at length. We have a copy of Science and Health, which lies here on the desk. But we shall bring you principally the ideas as to the advantages and disadvantages of the cult as given by Dean Chas. R. Brown, who is himself a licensed Christian Science practitioner. Dean Brown has paid Mrs. Eddy herself and has paid $300 for his instruction, so his opinions ought to have weight.

ADVANTAGES OF CHRISTIAN SCIENCE

1. It cures many people of imaginary ills. Now a large share of our troubles are imaginary. Doctors often give "dough" pills to their patients. Mrs. Eddy says in tones of authority, "There is nothing the matter with you. Forget it." And it works! It would help some folks who know they have of a sickness but get well when they turn to Christian Science.

2. It cures many functional ills. Quite a proportion of such ills are caused originally by mental attitudes that are wrong—by thought processes. We often say, "In turning the mind off one's symptoms and giving a different interest, Christian Science must inevitability make folks suffering from such causes,. Doctor Worcester frankly says that it cures some cases of organic disease as well. But in many forms of functional disease it just naturally must be effective.

3. It makes folks better morally. The writer has known folks who could scarcely live in Christian Science, yet who learned to be pleasant and congenial when they turned to Christian Science. Mrs. Eddy stresses love, forgiveness, serenity, faith, Bible study, prayer, peace. Of course, anybody will be "transformed by the renewing of the mind." That is possible for every Seventh Day Baptist, but a lot of Protestants will not avail themselves of it.

The writer is frank to say that one would better be a good Christian Scientist than a preacher. But he would say that the mind-healing standing reveals a practical and scientific.

It is imperious throughout all ages as Christ's revelation of truth, of love, of life, which releases from every man to understand and to practice. Going the Pope of Rome one better in authority. Mrs. Eddy decreed that in services of Christian Science worship, aside from certain selected passages from the Bible, nothing should be read or said except selections chosen by herself from her own book. She is dead now, so someone else must do the choosing, but it is still Mrs. Eddy who speaks in the Sunday services. No other religious leader makes such arrogant demands.

2. Its Unscientific Teachings and Methods. It objects to the principles of scientific medical procedures (which are not only physically and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick." It criticizes competent diagnosis. "Physicians examine the pulse, tongue, lungs, to discover the condition of matter, when in fact all is Mind." It advises a disregard of hygiene. "Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied since the so-called medical theories took the place of spiritual truth." "The less we know or think about hygiene, the less we are predisposed to sickness. It denies that disease has any reality or origin, organic or mental. "Man is never sick, for Mind is not sick and matter cannot be." Science and Health lays down, without any hidden directions on how to make folks believe just that. "Argue at first mentally, not discursively, that disease is contrary to mind and conform the argument so as to destroy the evidence of disease." "Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain." The writer knew of a young man being treated by Christian Science, who died in agony begging for his wife to take him to hospital. Is it humane to tell such folks that there is nothing wrong with them?

3. Its Damage to the Mental Life. It teaches that pain and suffering are not dangerous. It is only thinking that is dangerous. "If a dose of poison is swallowed through mistake, and the patient dies, the doctors who are treating the patient are expecting favorable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of medical science, or of a human person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently, the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the whole body of mankind. It is only the majority to say so. prussic acid will be harmless as water. Its teaching regarding contagious diseases is a menace to society. "Truth handles the most malignant contagion with perfect assurance." Everything we know about scarlet fever, smallpox, or diphtheria, or smallpox with mere denial.

4. Its Danger to Society. Doctor Brown says, "Imagine the effect upon the unfolding mental life of children when they are drilled, at the places of worship and by the conversations of their homes, in such statements as those which I have quoted!" And here is an example of how it frames a turn to the future life. After the Conference in Riverside in 1928, our party on the return trip was very hungry. We were driving through one of the suburbs our large bus came to a very sharp turn where, in order to get around at all, the driver had to take a sharp curve which put the bus off the road and started around. Before he could swing back to his own side of the road a Ford coupe smashed into the bumper. The man who was driving the Ford was hurt. The lady in the Ford was terribly cut by broken glass. Her face was in shreds, nose partly cut off, upper lip largely severed, besides
many other serious cuts. She bled like a slaughtered animal. When we jumped out and asked where was the nearest hospital she anxiously replied, "Oh, don't call a doctor or take me to a hospital. Call my practitioner at No., and I shall be all right." Shades of Jupiter! Absent treatment when one is bleeding to death! What makes a mind act like that?

6. Its Instructive. In about the same breath Mrs. Eddy says that God is Good and Truth and Love, and also that he has created his noblest creatures so that all their senses lie to them! Sight, hearing, touch, taste, smell, and reason are all arch deceivers! P. T. Barnum was supposed to be the last word in colossal humbug, but he is a mere novice by the side of God! What sort of Deity do you call that which tires? Create them with senses which deceivers! P. T. Barnum was supposed to give them reliable information, and Truth and Love, and also that he has made a mind act like that?

In the passing of Mrs. Eddy says that the interpretation, and Truth and Love, and also that he has made a mind act like that?

Dean Main's book on "The New Psychology, Behaviorism and Christian Experience," of over forty pages, will be sent to any address, post paid, for fifty cents.

A. E. MAIN, Alfred, N. Y.
WHY SHOULD WE KEEP THE SABBATH?

BY GERTRUDE HYDE

Exodus 20: 8 says, "Remember the sabbath day, to keep it holy." People ask the question, "When is the sabbath?" You will find in Genesis 1: 1 that "In the beginning God created the heavens and the earth," and in the fifth verse that God called the light day, and the darkness he called night. And the evening and the morning were the first day.

Luke 4: 16 says, "And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read." It says that on the sixth day God rested and made all things. It says, "Remember the sabbath day and keep it holy, for it is the sabbath of the Lord in all your dwellings." Therefore are not all these passages of the Bible proof of how we should keep the Sabbath.

Verona, N. Y.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HINCHBIECHEN

Invocation--
"O God, we come to thee today thankful for our friends. They mean more to us than we can really understand, our Father. Help us to live up to them we pray." Amen.

Hymn--
"Come Thou Almighty King"
Creed--
I believe in the deep blue sky and the smiling world. I can see through the clouds and I am not afraid of the waves of the sea. I believe in the loving friendships given by the flowers and the trees: outwardly they die but in the heart they live forever.
Little paths through green woods I love, and the sound of the leaves on the ground, or of a goal falling off a broken twig.
I believe that the days that are coming already for the wonderful life of our Father, that thou art our best Friend, and we pray that we may feel thy great love for us so deeply that all the world lives in friendship with those about us. Make us worthy of thy trust in us. O God, for thou hast trusted us with the great task of being friends." Amen.

Chinese--2000 B. C.

Chant--
"May We Be Faithful to God and All Man Kind."
--Girl Scout Song Book

Poems of Worship--
A quince, a peach, and a plum, were the gifts which to me you made.
And I gave you an orange back, with a ruby and a piece of jade.
Do I measure the value of gifts which pass before me and you?

No! Friendship is greater than gifts, when friends are faithful and true.

--Shin-Chang--500 B. C.

"From quiet homes and first beginnings
To the undiscovered ends,
There's nothing worth the wear of winning
But laughter and the love of friends."

Bless this man that behoeth the face of a friend in a far country.
The darkness of his heart is melted in the dawn of days, and our Father.
It is like the sound of a sweet music heard long ago and half in the air.
It is like the coming back of birds to a wood when the winter is ended.

THE SABBATH RECORDER

I knew not the sweetness of the fountain till I found it flowing in the wilderness.
Nor the value of a friend till we met in a land where was emerald light.
The multitude of mankind had bewildered me and oppressed me.
And I complained to God, "Why hast thou made the world so wide?"
But when my friend came the wideness of the world had no more terror,
Because we were glad together among men whom we were strangers.
It seemed as if I had been reading a book in a foreign language.
And suddenly I came upon a page written in the tongue of my childhood;
This was the gentle heart of my friend who quietly understood me.
The open and loving heart whose meaning was clear without a word.
O thou great Companion whoarest for all thy pilgrims and strangers.
I thank thee heartily for the comfort of a comrade in the distant road.

Henry van Dyke.

"Hymn of Joy"
Beethoven.

Prayer--
"O God, we want to understand what friendship really means, what we can do for our friends, how we must act to live up to the best that our Father's church can be for us, that thou art our best Friend, and we pray that we may feel thy great love for us so deeply that all the world lives in friendship with those about us. Make us worthy of thy trust in us. O God, for thou hast trusted us with the great task of being friends." Amen.

INTERMEDIATE TOPIC

SABBATH READER

Topic for Sabbath Day, June 4, 1932

What can we do to serve Christ?
How may we serve the church?
How may we serve friends and acquaintances?

DAILY READINGS

Sunday--A good worker (Job 29: 12-16)
Monday--What God requires (Deut. 10: 12)
Tuesday--Serving Jesus (John 12: 26)
Wednesday--Our work set for us (Mark 13: 34)
Thursday--The Endeavor spirit (1 Cor. 15: 38)
Friday--The Endeavor spirit (1 Cor. 15: 38)

POLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGSTER

BY MRS. W. B. LEWIS

5. Working Together

"Our fund for chairs and things in our new room is growing," said Paul as the Brightmam family sat beside their partly finished church on Sunday afternoon.
"The teacher brought a bank to put our money in and nearly everyone put something in each week.
"I am glad everyone is helping," responded Father Brighton.

"But you know," continued Paul, "that we had some new desks in our room at school. The teacher found a bunch of boys marking all over his. She had him get soap and water and clean it and every day this week she kept him after school to report to her how his desk looked. You can bet he didn't like to scrub it and he hasn't marked it since. Some of the old desks are all cut up, too. We do not want our new chairs at church to be that way.

"I think it might help," suggested mother,
"If you discussed in Sabbath school beforehand how to take care of the furniture of the church and that the care you give it is one way of showing respect and love to our heavenly Father. They might agree that this is the way church clean and unmarred. Perhaps a reminder card might be put up. 'We love our new church and want to keep it looking new.' Would help."

"And hang it on the wall like our list," put in Polly.

"Yes, and that brings us back to our list of ways in which little folks can help take care of the church. What were you going to have us add to it today, Paul?

"Polly, why, that is just what I have been talking about—taking care of chairs and things. We can keep from scratching them, cutting them, and marking on them, very easily.

"I am proud to have my boy study to work with his hands and train them to do only good. Shall we put on our list today that our friends can help, 'Helpers to care for the furniture?'"

"Our church has no hands but our hands To do his work today. He has no feet but our feet To lead men in his way."

"I've been thinking of the churches of long ago," remarked mother. "What furniture do they have? What was in them?"

"Beds," piped up Polly.

"Why, Polly, such a funny notion!"
You told us of a boy who stayed at a church and looked after beds and a lot of things," replied Polly.

"You're right, I did. But the rooms where the priest and his family lived were built along the side of the church and their furniture was not in the church itself. All the furniture was not in the church itself. All was taken out the immense establishments of Cadillac, Chrysler, De Soto, and Plymouth, Hudson, Dodge Brothers, and Ford. Many others are here. Anything we heard of that of an endeavor or a coming Friends of God." In the introduction which was written by one of the pupils, we read, "Everyone in our department was asked to write a poem on some topic growing out of these courses. We have found that there is poetry in all our pupils and teachers. This booklet is the result."

The two following poems, taken from the booklet, are by a pupil and a teacher.

MY GUIDE

"The work of thy hands is upon me, O God;"
O'er triumphs and failures thou "strengthenest thy rod";
Thou wilt guide me throughout all my days.

As forward I press in life's great noble race,
Oh, forbid that I stumble and fall;
And guide me on upward with sure, steady pace,
As thou leadest let me follow thy call.

So help me to find my right place in the race,
Week in and week out make my way.

When that I have finished thou wilt smile on my face,
Because others by me have been blest.

—Lucile Simpson,
Age 16, Mrs. Boehm's class.

BATTLE CREEK

A three hour drive from Rouge River Plant brought the corresponding secretary to the city made famous by a health sanitarium, a breakfast food, and "Postum." Soon he was comfortably visiting with Pastor Simpson in a beautiful, modern parsonage located in a slightly remote place about a mile from the ideal church. This pastor has just uniquely offered to accept the call for another year without stated salary and in the offerings he is marked for him. This unsellable action is prompted by the times of low wages and unemployment. We venture a guess that the church will not be willing for him to carry its burdens in this way. This valuable pastor and good people will be able, we feel assured, to work out sympathetically and satisfactorily without reference to the problem of adequate moral and spiritual support and methods of finance.

We were at once interested, in this home, in ideas for the intermediate boys and girls of Pastor Simpson's Intermediate young folks. "Learn to Know God" is the title. The front cover carrying this theme as a ray of light from the Detroit skyline, the picture shows a city's illuminated skyline. It bears also the legend, "A Book of Poems by the S. D. B. Intermediate." As the project covered the greater lessons of the Sabbath school course of the last quarter of 1931. The work of the Sabbath school class was coordinated with that of the Intermediate boys and girls of one of the coming Friends of God." In the introduction which was written by one of the pupils, we read, "Everyone in our department was asked to write a poem on some topic growing out of these courses. We have found that there is poetry in all our pupils and teachers. This booklet is the result."

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MY GUIDE

"The work of thy hands is upon me, O God;"
If space permitted we would be glad to include more. Pastor Simpson is to be congratulated on the results of such work. The pastor and train the youth is not always easy to find and keep, and should have the loyal and sympathetic support of every member interested in real religion.

MEETINGS AT BATTLE CREEK

The Sabbath began with a flawless sun, set, followed by the gathering of some seventy-five people for a carefully prepared and well carried through vespers service. The subdued tones of a fine organ led us at once into the spirit of worship. Sabbath songs and other hymns of faith and praise with the "Missionary Lullaby," prepared some years ago by Mrs. Theodore J. Van Horn, and appreciatively interpreted by Miss Lucile Simpson, led directly into the spirit of the sermon of the evening.

An audience of one hundred fifty-one, Sabbath morning, challenged the corresponding secretary to do his best in presenting the "Evangelical Seventh Day Baptists." The service was closed with the baptism of three young people, two of whom were from another church but wished immersion by Pastor Simpson. He has still other young people awaiting the ordinance, following a course of preparation in church membership. An observer can but feel pleased to see so much pains taken in thorough instruction in the meaning of church rites, practices, beliefs, and duties preparatory to membership. Too often it has been the experience of young people that the "Evangelical Seventh Day Baptists" are more interested in the religious elements than in the social life of the church. This present situation makes it rather difficult just now. But we feel confident that all will come right in the end, and all be the stronger for having pulled together through the stress and strain of extreme difficulties.

An evening meeting after the Sabbath was attended by fifty or more. The matters of denominational interest were at this time more fully discussed and our problems laid before the people. Many intelligent questions betrayed the deep interest of those present. The American Sabbath Recorder's work came in for large consideration and the distribution of tracts and the Sabbath Recorder, its publication and distribution, were emphasized. The depth of the people's interest in these matters was further revealed by the reluctance of many to disband after the service, and by their other questions and conversation in obtaining added information. In all, it was a most enjoyable and encouraging twenty-four hours' conference. When these lines reach the Recorder office the writer will be in the midst of meetings at White Cloud.

Thus every evil to which we do not succumb is a benefactor.

CHILDREN'S PAGE

BY MRS. WALTER L. GREENE, ANDOVER, N. Y.

THE HAPPy SQUIRRELS

A mother squirrel had a home right in a hollow tree, and there her baby squirrels slept as cozily as could be.

Oft in the day she'd skip away
To win their daily food.

So 'twere, small squirrels grew, and grew;
And then they grew some more;
Little Mary was very proud and happy, for mother had promised to visit the second-grade room which the little girl had just entered. After a few minutes Mary raised her hand and asked to speak to her mother. With her lips close to mother's ear she whispered, "Oh, mother! You look very pretty. Now try to act very smart!"

John and Willie were so quiet that mother was afraid they might be getting into mischief, so she inquired, "What are you doing, John?"

John: "Nothing, mother."

Mother: "And what are you doing, Willie?"

Willie: "Helping John."

** GOD'S HELPER **

Once upon a time there were some people who were very poor. They did not live in comfortable homes such as we have, but had to live in caves where they could hide from their cruel enemies who were always trying to make trouble for them. They even had to hide all their food in these caves, for they had learned by sad experience that their enemies would wait until they had their crops all ripe and gathered, when along they would come and take everything these poor people had if it were not safely hidden. You see their enemies were so much stronger in numbers than they that they would steal all their cows and sheep as well as every bit of their crops and if the poor people tried to defend themselves they would only be killed.

Now these unfortunate people were quite a bit to blame for all this trouble and persecution they were having, because for years they had not been serving God as they should and were not trusting him to help them in their difficulties. They were depending upon good of wood and stone to help them, which we know was very foolish and wrong.

At last they began to realize that it was really their own fault that they were having such terrible trouble. "We haven't been true to God as we promised and so he has forsaken us," they said. "If we show that we are sorry for our unfaithfulness and do our best to be true to him and trust him in everything, will he not forgive us and help us?"

Then they went to God earnestly, and because he never forgets his children or ceases to love them, God forgave them in his wonderful goodness and mercy for he saw that they were really sorry for their sins and ready to do his will. He not only forgave them but went right to work to help them.

The first thing God did was to choose a man to be his helper, for see God has a very good and wise way of using people for his helpers—men, women, yes, and boys and girls as well. Did not a boy help Jesus feed five thousand people? And have we not heard of a little girl who, by speaking a word in time, helped to cure a great captain who was sick unto death?

The helper whom God chose this time was a young farmer who was known to be good and brave. This young man, safely hidden away from his enemies, was threshing his wheat, when a messenger from God came to him telling him that God was depending on him to help save his people from their enemies.

At first the young man thought that since he was not a soldier but only the youngest son of a poor farmer that he could never do such a great work as that; that it would take a man much braver and stronger than he to undertake so great a task. But God promised him that if he would do his best that he would help him to conquer his enemies even as he, and at last when the young man was persuaded that this was his duty, and his alone, he decided to do the best he could with God's help. He blew the trumpet as loud as he could to let his countrymen know that they must gather for battle as their enemies were preparing to march against them, and the men began to gather under his leadership.

Dear boys and girls, can you guess the name of this brave young helper? Later on I am going to tell you more about him. God wants each one of us to be his helpers, too, trying to make those around us happier and better and doing everything we can to lead people to love and serve God.

**Not in nature, but in man is all the beauty and worth he sees. —Spiritual Laws.**

**THE SABBATH RECORDER**

**OUR PULPIT**

"YE MUST BE BORN AGAIN"

BY REV. RALPH H. COON

Pastor of the churches at Denver and Boulder, Colo.


**ORDER OF SERVICE**

- **HYMN**
- **LORD'S PRAYER**
- **RESPONSIVE READING**
- **HYMN**
- **SCRIPTURE READING—John 3: 1-18**
- **PRAYER**
- **HYMN**
- **OFFERING**
- **SERMON**
- **HYMN**
- **CLOSING PRAYER**

The third chapter of John is probably as well known as any other chapter in the Bible. We hear that wonderful sixteenth verse emphasized more than any other verse in the Word of God, but there is one thought that the Savior dwells on as being very essential before he comes to that great statement of the nature and scope of God's love. He states it as an absolute necessity that "Ye must be born again." I believe our Master has underscored these words for us. How we enjoy going through the Bible of some departed loved one to see what passages have been underlined or marked. Did you ever think how wonderful it would be if God himself had given us the Bible with the passages he thinks most important underscored? He probably knows that we would miss much of the blessing from the parts not underscored, so he did not give the Scripture that or that of Ephesians. There are many passages, however, that are repeated again and again in the Word. Is there any question about the Lord's desire to emphasize these passages? There is another method of underlining different verses, that is used especially by the Lord Jesus. Did you ever think of his words, "Verily, verily," before a statement as being equivalent to underlining that statement? This thought of the necessity of the new birth is emphasized in both of these ways. Notice not only the repetition and the "Verily, verily" but the strong, positive character of the statements: "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God . . . Ye must be born again."

We shall find it helpful to consider for a moment the man to whom our Lord was speaking when he uttered these words that are so strongly emphasized. Nicodemus must have been an exceptionally good moral man. He was a member of the strictest sect of the Jews, and the Jews were the most moral and the strictest race of the ancient peoples.
He was not like most of those of his group, self-satisfied and place concerned about the appearance of righteousness than he was about things of the heart. This is shown by the fact that he came to Jesus seeking for the truth. The fact that he came at night need not be understood as showing that he was afraid. He may have known that that was the only time he could find the great Teacher at liberty to talk in this personal way about such matters. He was not afraid to speak a word for Jesus, even before the sanhedrin when they were chiding the officers for their failure to arrest Jesus as they had been instructed to do. I am sure it took much more courage for Nicodemus to come to Jesus by night than it did for the gardener to speak in the light of day.

As a further indication of his character let me point out that there were only two men who seemed to care enough about Jesus to want to see that he had a good burial after the crucifixion. One of these men was this same Nicodemus. This was the man whom Jesus was speaking when he said, "Ye must be born again." Like Dwight L. Moody, I am so glad that the Master spoke these words to Nicodemus rather than to the sinner of the multitude who were following the chapter. Friends, if Nicodemus had to be born again in order to enter into the kingdom of God, you and I and every other person in this world must be born again before we can enter in.

It is just as hard for us today as it was for Nicodemus to say with the Prophet Isaiah that "all our righteousnesses are as filthy rags." I may say that I have heard a great reputation for being as honest as the day is long; I have controlled my temper; I have always tried to help others when I saw a need. Is this nothing but filthy rags? Let us walk with the Lord Jesus through Galilee and observe his extreme humility, his sympathy with the poor, sick, wounded, or spiritual trouble, and his complete failure to ever consider his own comfort. Let us stand on the cross and see how he willingly partakes of all of the suffering and shame. Let us hear the words, "Father, forgive them for they know not what they do." Then we will see how deep into our own hearts does that not hold us so to say that "all our righteousnesses are as filthy rags"? Yes, you and I must be born again.

We have "all sinned and come short of the glory of God." Alexander MacPhren says, "There is in every heart a dark chamber. There are very, very few of us that dare tell our thoughts and show our immo selves to our dearest friend. The most sivlerly lake that lies sleeping amidst the beauty of the very fairest spot of all—when drained off, shows ugly ooze and filthy mud, and all manner of creeping, abominable, beastly things." Do we wonder what we should see if our hearts were, so to speak, drained off, and the very bottom layer of everything brought into the light? Do you think you would stand it?

After all, as far as God is concerned, it is not so much what we do externally as it is what we do inwardly. When we look at the matter in this light I think we will all agree with God's Word when it says in Jeremiah 17: 9, "The heart is deceitful above all things and desperately wicked." The deceitfulness of it is that the one who has not been born again seldom looks into the very depths. It takes the Holy Spirit himself to convince a man of the truth that "Ye must be born again."

"Except a man be born again he cannot see the kingdom of God." Thank God there is a happy side to this great truth. We can see the kingdom of God in the following way. It is indicated by the following little story which I will use for today's object talk. I have in my garden a briar bush which I obtained from the thick brush on the hillside. One briar like this grew in a ditch beside the road. One day a gardener came and very carefully took the end of it off for from the thick brush on the hillside. One briar like this grew in a ditch beside the road. One day a gardener came and very carefully took the end of it off for the beauty of it. The briar said, "How foolish he is. Doesn't he know that even if I am this beautiful garden and most of my thorns have been broken off I will never be anything but a briar?" Then the gardener came and cut deep into the briar's stem and there he placed a piece cut from a beautiful rose bush. That bud grew and when summer came beautiful roses like the one I have here were growing on that briar. The gardener said, "Your beauty is not so much due to that which came out of you but to that which I put into you." How wonderful it is that Jesus can trim away all the thorns and make a beautiful rose bush.

The natural man cannot understand this. It is so foreign to his experience and life. People today are saying, as Nicodemus said, "How can these things be?" My Christian friends, it is up to us to demonstrate by the object lesson of the world we live and by the victorious joy we have in Christ to show the world that these things can be. We must remember that this life is not what grows up from ourselves but what the Master Gardener has put in and is constantly nourishing.

As we read on in the chapter we see that the truth, "Ye must be born again," is only part of the Savior's message. In the twelfth verse he says, "If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things." He says he has been telling of the earthly things, in other words, man's side of the transaction. Man must let God plant the new life in his heart in order to enter into the kingdom of God. "Ye must be born again." Even though the earthly things are not understood the Lord Jesus must go on and tell of the heavenly things of God's side of the great transaction. As there is a "new birth" on the human side, so there is also. Notice: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. Sin is such a terrible thing, that in order to prepare this briar and make it a fit place for the new life to be placed, God himself must bear the sin and its punishment. In the person of his beloved Son he must bear it. That this refers directly to the crucifixion is shown by a passage in the twelfth chapter of John where the same expression is used. The thirty-fourth verse reads, "And I, if I be lifted up from the earth will draw all men unto me." And in the next verse the gardener says, "This he said signifying what death he should die." The only thing that can overcome sin is its opposite, love. It is evident that human effort to care for the tender plant that it may grow up into a beautiful life like his own life will shed joy and fragrance to all around. That is not enough. This is not enough for he put it there. Yes, we must be born again," and when we are born again we must let him care for the tender plant that it may grow up into a beautiful life.

This brings us to the final and most important fact of all for the man or woman or boy or girl who has no life for the Lord: That is the fact of the statement of which the Lord himself underscores by repetition. It is repeated four times in this chapter and at least once in some form in every other chapter of the Book of John. The statement, "Whoever believeth in him should not perish but have eternal life," is repeated first in this chapter in the sixteenth verse and then repeated again in the eighteenth and thirty-six verses. If this great fact has not had a chance to grip you, I beg of you that you study through the whole Gospel of John to see how it is emphasized. This belief shows us where we stand. This shows us where our free choice comes in. God could not go any further in bringing eternal life to us and have us remain human beings. As long as we are men with the power of choice, and we are so convinced at times that we did not have that power, we must either choose or reject this great gift of eternal life through Christ Jesus. My dear friend, which are you doing, accepting or rejecting? You are doing one or the other. I beg of you that you accept God's gift and know that you have been loved and that you believe the gospel, that is accept it, you can know from God's promise repeated again and again that you have eternal life.

One thing more: if you are sure you have accepted it, are you sure enough that you have eternal life so that you want everyone else to have it too? If you are not sure that God's Word is the most innumerable promises and its wonderful examples of those who have believed, until you have that assurance and with it comes the strong desire to make that message clear enough to others so that they will accept the gift too.

To be what we are, and to become what we are capable of becoming, is the only end of life.

—Robert Louis Stevenson.
Every boy who enters this department must have a thorough training in the various shops and become a highly skilled mechanic before he can handle the torch to weld the fuselage or make the marvelously light but strong ribs for the wings, all of which must be of maximum strength with a minimum weight and of faultless construction.

The electrical and civil engineering courses are particularly attractive to boys who are interested in the power and light problem. The institution is independent in the matter of heat, light, power, and water, with three distinct generating units from 200 H. P. boiler to the ten thousand dollar Diesel engine and generator. Every boy who is graduated from this department must be able to operate the plan and be thoroughly familiar with every phase of the work from power plant to sub-station and to distribution and wiring of every conceivable nature. With this fine technical and practical experience behind them it is not to be wondered at that General Electric and Westinghouse pick these graduates up for practical experience behind standing and most deserving boys in the department. The only materials bought ready made for the department work on their "way". The two outstanding and most deserving boys in the department through the East last summer, the older boys in the department. 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DEATHS

Hutchens—Charles R., a son of Andrew and Rachel Hutchens, was born at Lake Town, N. Y., April 6, 1846, and died at the home of his oldest daughter, at Grand Island, April 12, 1932.

Both his parents died while he was very young, and he was the administrator of his mother's estate and executor of his father's will. He was educated in Lake Town, N. Y., and then went to Ohio State University, majoring in civil engineering. After graduation, he worked for a few years on the railroad, then went to work for the City of Detroit, where he remained for a number of years. He then moved to Grand Island, where he lived for the rest of his life.

Hutchens was always willing to help his family and friends, and was a devoted church member. He was a member of the Grand Island Seventh Day Baptist Church, and was an active participant in the church's community outreach programs.

His passing is a great loss to his family and the community. He will be missed by all who knew him.

Hutchens was a deeply religious man, and was a member of the Grand Island Seventh Day Baptist Church. He was a dedicated church member, and was an active participant in the church's community outreach programs.

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Marion - Most honorable of men--can keep a secret! And let the other fellow foot the bills, for others do the same--a' common rule! 'Tis to as though he paid, and none be aught the wiser when on the free pew, plan, a man may have.

June 3 - A Good Conscience. 1 Peter 3: 8-17.

River Cemetery.

Edward, Wis., Sh~rence; 13, 1932. Interment was in 672 THE SABBATH RECORDER

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