OUR PLATFORM FOR 1923
Adopted by the Commission at the Pittsburgh Meeting, December, 1922

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

If Christ were only a man it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in an uncultured community; the child of a poor peasant's home, of a subject race. Yet he rises sheer above all mankind, this one commanding moral character of humanity. Now if Jesus was all that just as a mere man, the world should long ago have advanced beyond him.

And so I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was. With nineteen hundred years of his influence upon the world, with advantages possessed by us such as he never dreamed of in his day, if Christ's character was purely human, it ought long ago to have been surpassed and there ought to be in the world today many men and women who are superior to his character to him... I believe Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men.
—Robert E. Speer.
The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 19, 1923

WHOLE NO. 4,068

Try Hopeful and Cheerful Messages

In a world where life is a struggle, where burdens are heavy, and where every heart has its own discouragement, nothing is more needed than messages of hope and good cheer. It is far better to be able to put a little bit of brightness into the hearts of struggling men, than to be constantly uttering discouraging words that tend to quench the flame of hope or to cool the ardor of any life.

The commander leading his soldiers into battle can completely handicap them and make sure their defeat by dwelling upon the power of the enemy and talking of the uncertainty of the issue and magnifying the difficulties and the dangers.

We sometimes fear that leaders in the army of the Lord are too much given to lugubrious messages regarding the conflict with the servants of the ministry, the 15th and 16th words of the first day of the week in the months of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

To bring cheer where hope is dimmed by worldly cares, and to make the Word of God a joy to all who hear it, is the aim of the workers for the field who are seeking to be of good cheer and comfort to their young people and others who need encouragement and inspiration.

There may be many who are seeking to do good work and genuine progress by putting a little bit of brightness into the hearts of the world. They seem to live to discourage others in their work for the ministry may not be due in a measure to the prevailing influence of the enemy and talking of the unimportance of the messages they bring. It is a sad thing to find the enthusiasm of a hopeful heart, or to add to the despondency of one who is already discouraged.

In these dark days of world trouble some need encouragement and inspiration. We fear that many a church is kept from putting a little bit of brightness into the hearts of the world. They seem to live to discourage others in their work, and the prevailing influence of the enemy and talking of the unimportance of the messages they bring. It is a sad thing to find the enthusiasm of a hopeful heart, or to add to the despondency of one who is already discouraged.

In these dark days of world trouble some need encouragement and inspiration. We fear that many a church is kept from putting a little bit of brightness into the hearts of the world. They seem to live to discourage others in their work.
the fact of the Christ, who went about doing good, who never had to repent of sins, or who never felt himself to be a sinner, and who made good all his claims to divinity settles the question as to his being the only begotten Son of God.

To accept any other view would make the only perfect man the world has ever known the result of sin. If God was ever to manifest himself to men, the most natural way would be in human form; and the most natural way for him to come to men would be through the gates of childhood. Take away the idea of the divine conception and you remove the blessed truth that God did come to men as a Savior to bridge the chasm between the lost world and the heavenly home.

If Christ were only and solely human—if such a man could be produced in the common way nineteen hundred years ago, then under the superior advantages of our civilization, of our schools, of our scientific knowledge, of our superior light, the world ought to have produced—developed, or even shaped a Christ long before this. The only explanation as to why it has not produced better men in two thousand years of light from the Christ life, must be found in the fact Christ was the only begotten Son of God the Father.

We have heard much about the thought of a Christ from the Christ and you take away our Savior. Indeed to take away the supernatural, so called, from Jehovah's hand dealings with men in giving them his law and in providing his Son as a Savior, and you rob us of our God; you undermine all our hope of heaven, and leave us in a soulless world of unfeeling grudging law.

"Catching Leaders On another page we give our readers an excellent article from the Literary Digest on the subject of young men for the ministry. It sets forth the importance of the minister's job, and the possibilities for grand leadership in the ministry in a way that should appeal to the young men.

There is also food for thought regarding the attitude of parents and of the churches and ministers which should not be overlooked.

Let everybody read this article and ponder well the truths it contains.

Roses and Violets It is a delightful, spring-like day in the first week in February. The early morning was ideal, with a golden glow at sunrise which illumined both sky and river and until one could scarcely tell where the one left off and the other began. Even the narrow belt of woodland that marks the boundary between sky and river was golden tinged by the reflected glow of light.

Roses blooming in the sun, and boys in shirt sleeves going about their work; golf players strolling over the fields, clad in white from head to foot; mercury climbing toward the eighty mark, and the windows wide open as we write—all these combine to make it seem like a bright June morning in our northern homeland.

But the morning paper brings quite another story. The fiercest blizzard of the winter is even now holding the middle west and northern lake regions in its icy grip, and is headed for the Atlantic States. The weather prophets say it will last several days, and will be so much colder than anything we have had yet, that people will forget that hitherto our winter has been mild! Soon after reading this icy news, which almost started the chills, out of sympathy for the dear ones who must endure such cold, the lady of the house entered our room with a delicate little bouquet of blue roses and violet. It was a delightful, spring-like day still nearer home, and we can but ask, "Will the chasm between the lost world and the eternal be lessened by the beauty of the flowers of spiritual life which fill many a home, and which make our meetings a little heaven below."

Character Will We hear much about the settle it final judgment to be passed upon men when they stand at the bar of God. In human courts of justice witnesses are called and the judge sums up the evidence produced and pronounces sentence according to the testimony. All depends upon what men have heard and seen.

How very different it will be in the court of the Bar! The prophet said: "He shall not judge after the eye, neither reprove after the hearing of his ears." The supreme Judge will need no witnesses and he will not need to pronounce the verdict. Our own conscience will be the witness fresh from the quick and placed on our bureau. These bright blooming roses brought the good cheer of this summer-like day still nearer home, and we could but feel grateful for the providence that has brought us to the land of flowers just in this, our time of need.

But the flowers of good cheer are not all blooming out of doors in this summer land. There is much to be thankful for in Dayton besides roses and palms and orange groves. People here love the "Rose of Sharon," and the earthly paradise does not make them forget the heavenly. The "palms of victory" promised to the faithful have great attractions, and there is love for the spiritual graces that beautify the home-life and that bring rest and peace to the soul.

We have been greatly cheery by these things as we have witnessed the sweet fellowship of those who gather each Sabbath for worship and Bible study here. They have come from distant States to enjoy fellowship with one another and with the friends of other days now living here, and the flowers of Christian graces, the bright sunshine of spiritual life, make the meetings a little heaven below.

This little bunch of violets, and the roses we saw climbing the lattices this morning, bringing brightness and beauty to earth, are suggestive of the flowers of spiritual life which fill many a home, and which make our meetings a little heaven below.

Important Decision Days Our Commission has been in session for several weeks for the deepening of devotional life in the homes and in the churches. These two suggestions go well together, and the special effort should lead up to a decision day with many, not only for the minister in particular, but also for a Christian life, in cases where the ministry is not contemplated.

Every good Christian we have known made his start in some decision day. It is
also true that some decision day settled the question with those who have gone the downward road to ruin.

How much is involved when one stands at the point of decision. Last Sabbath we preached from the text describing Ruth's choice: "Thou goest, and I will go: where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God, where thou diest, will I die, and there will I be buried." That was a wonderful choice including the pathway of the godly: "Where thou goest I will go;" the Christian home: "Where thou lodgest I will lodge"; Christian society: "Thy people shall be my people," the God of Israel: "Thy God shall be my God!", the death of the righteous: "Where thou diest I will die," and the Christian burial.

On the hills in the land of Moab, three women are looking toward Bethlehem in the land of Judah's home. For ten years Naomi has lived true to her God in a heathen land. The three have suffered bereavements together, and each one had buried her husband. Naomi's faith must have impressed the two girls with a sense of loneliness over her own, and they stand at the point of decision. Shall they leave the land of idols with its evil associations and go with Naomi across the Jordan to the land of Canaan? They had talked the matter over, both young women were greatly moved; twice they lifted up their voices and wept, and Orpha goes back to her people and her gods, while Ruth goes with her mother-in-law to Bethlehem.

Who can read this story without being impressed with the importance of a single choice. There were two girls with hearts stirred to tears, both looking toward Canaan, and having equal opportunities to choose the true and the false, did not identify with her people. Orpha did not stay with Naomi, and there were two girls with hearts stirred to tears, both looking toward Canaan, and having equal opportunities to choose the true and the false, did not identify with her people. Orpha did not stay with Naomi, and the two sisters were left to starve and to die in a land where faith was to be feared. Thus great calamities may be the outcome of a single decision.

Little did the Jews realize what would come to them, when, in their decision day they cried: "Abraham and Isaac, and Jacob and I, we would most of the people leave, but our people will stay."

Someday such decisions are still being made, when Christ is being crucified afresh.

Oh, friends, do not make any mistake when decision day comes to you.

And They Were All Filled With The Holy Spirit. The early disciples received the "power from on high" in the same church pew, listen to the same sermon, both be stilled to tears, both have the same opportunities, and yet their decision may be in opposite directions. There the great gulf begins, and it widens between them as the years go by! Who can measure the moral distance between the endings resulting from such a decision day?

When Lot came to his decision day and deliberately chose to turn away from Abraham and pitch his tent toward Sodom, he settled the question as to his future and the future of his family. Out of that choice came his own downfall and through that the deadliest foes of Israel for many generations, Moab and Ammon. Thus great calamities may be the outcome of a single decision day.

There was pow'r to set ev'ry captive free; There was pow'r to take ev'ry throng captive; There was pow'r to make it somehow. There was pow'r to make it somehow.

There was pow'r to make it somehow. There was pow'r to make it somehow.

There was pow'r to make it somehow. There was pow'r to make it somehow.

There was pow'r to make it somehow. There was pow'r to make it somehow.
story of a layman who complained that his minister, though a scholar, was dry as dust and lacking in pastoral ability, and suggested that he would make an excellent professor in a theological school! Think of a sane layman who wants an open-minded, interesting pastor, suggesting that a ministerial mechanism was an excellent teacher in a theological seminary, exclaims Bishop Lawrence. Yet, he says, much of this has gone on in the past:

"Seminaries have made a sort of 'soldiers' home' for the old warriors. Those days are passing and they have not made the transition as might have been. If the Church of Christ is going to get into pace with the rest of the world, the fact is that in these days the real scholar and teacher has got to be caught young. The colleges know that well and the seminaries are learning it; some of them have gotten on to it as quickly as the colleges. A teacher of divinity students is a trained man, a specialist. He was a scholar in college and is now; but theology is not purely an academic study: it is the revelation of life, and the true teacher in theology must be shot through with spiritual life: he must be human, keen in his interest in youth, in present-day thought. He must be a man with a truth-loving character: he must have vision beyond the lecture room: and the one object of his life and teaching is to bring God to man and man to God: teaching is to bring God to man and man to God: we pray for thy pardoning grace. We would love our neighbors as ourselves, but the insistence of self has always put our neighbors' good remote from our thought. Forgive us, O God. Show us the way to live a Christlike life of love in this needy world. May the love abide with us; through Christ. Amen.

Sunday. Deeds of Love. Read 7: 24-37. Text: 7: 37. He maketh even the deaf to hear and the dumb to speak. "The same Father heaven will always know the fathers and mothers who offer "effectual fervent prayers" for many sons to accept the divine impress to preach the gospel of Christ. Pray for the old warriors. Those days are passing and they have not made the transition."

The MINISTRY OF CHRIST

(All readings from Mark's Gospel)

March 4-10. The Ministry of Love

PRAYER FOR THE WEEK

Our heavenly Father, we would love thee with all our heart, soul, mind and strength. We have been made to love and be loved, and to give and receive love. Father, we pray for thy forgiving grace. We would love our neighbors as ourselves, but the insistence of self has always put our neighbors' good remote from our thought. Forgive us, O God. Show us the way to live a Christlike life of love in this needy world. May the love abide with us; through Christ. Amen.


Tuesday. The Incarnation of Love. Read 8: 14-29. Text: 8: 14. The deity of Jesus is a truth that cannot be demonstrated to a man whose heart is not right towards God.

Mediation. Christ did not tell his disciples at first that he was the Christ, but allowed his life to show what manner of man he was. If we are Christlike, we do not need to tell it. We pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. This the man who "protects the law" in such a way that he has to mask to protect himself has no place in America. Washington Post.

Ahva J. C. Bond, Director
207 West Sixth Street, Plainfield, N. J.

THE NEW FORWARD MOVEMENT

AND

SABBATH STUDY AND PROMOTION

THE SABBATH RECORDER

FOR THE WEEK

PRAYER—That Christ's love may be manifested by my life. (29).

For outcast, wayward and forgotten.

Mediation. Many modern parents are apt to be more anxious about their children's physical health, education, etc., than about their religious training.

Hymn No. 21—O Love that will not let me go.

Prayer—For parents. (51).

SABBATH DAY. The Reward of Love. Read 9: 30-37. Text: 9: 35. If any man would be a... servant of all.

"Christ in history. There is a fact—face it."

Mediation. History proves the truth of this paradox. Christ's way of living has been clearly justified throughout the centuries. The one who serves others, gains all that is most worthwhile, and takes a positive place in the kingdom where character counts. The one who serves self makes only temporary gains and loses all that has permanent value.

Hymn No. 16—Take my life and let it be.

Prayer—For Seminary students, student volunteers, and others considering Christian life service. (62 and 63)

THE SATURDAY RECORDER

PRAYER—For workers, church officers, and for the spiritual life of our church. (59).


The crowning achievement of a man on earth is to make the word 'father' so rich in memories and associations, that it brings God nearer to his children.

Hymn No. 26—Lord of all being, throned afar.

Prayer—For our pastors, church officers, and for the spiritual life of our church. (59).


"The reasons for thinking him divine are solid and colossal facts, even a wayfaring man, can see."

"The crowning achievement of a man on earth is to make the word 'father' so rich in memories and associations, that it brings God nearer to his children."

Hymn No. 38—Beneath the cross of Jesus.

Prayer—For a Christian solution of race problems: for workers among negroes and immigrants. (74).

January 15, 1923. are worthy of praise God and to man to God: for Christ, the very revelation of God, is the leader, the leader of men through the ages. If young teachers, they must have teachers who have the intellectual and moral courage to be leaders of the future leaders.

"The effectual fervent prayer of a righteous man availeth much", yes very, very much. It gave to the world the very valuable prophet Samuel.

Thanks be to our heavenly Father, he knows all Christian mothers and will continue to know who will follow the example of Hannah, and will give the same result, according to his infinite wisdom. Also the same Father, wherever we offer "effectual fervent prayers" for many sons to accept the divine impress to preach the gospel of Christ, Praise God many parents have seen such prayers answered. May the gracious merciful God forgive all of us who should have, but have neglected to offer such prayers.

Dear brethren and sisters in Christ, throughout the denomination, let us all realize that this is a needed time with us and an acceptable time with God to offer prayers that will increase the number of our ministers, members, and churches.

Surely if filled the soul of Hannah full to rejoicing that her prayer was answered. Also praised he God for the joy that comes to every church and every individual soul when anxious, earnest prayers are answered.

Now let us all pray:

"Come Holy Spirit heavenly dove With thine own light and fire
Kindle a flame of sacred love
And that shall kindle ours."

and inspire us to offer "Effectual Fervent Prayers". Amen.

The man who "protects the law" in such a way that he has to mask to protect himself has no place in America.
PERSONAL TESTIMONIES OF SABBATH CONVERTS

About three years ago the present writer conceived the idea of bringing together the personal testimonies of persons who have accepted the Sabbath. He went so far as to secure eight such testimonies, seven of them personal and one through the wife of a deceased husband.

These eight testimonies were given by former members of some of the largest evangelical denominations in America, namely, Baptist, Presbyterian, and Methodist.

Of the Baptists there are two ministers, one layman, and one woman; Presbyterians, a minister and a medical missionary; Methodists, a minister and a layman.

These persons were chosen, in part, because of their representative character both as to the communions in which they formerly held membership and their subsequent positions in the church, respectively.

The most effective way to establish or to propagate truth is to bear witness in personal testimony to its place and value in human life.

Now that the present writer has called to the position of leader in Sabbath study and promotion he may follow out his original idea and bring these testimonies together in a form that will make them available for a wider use.

Meanwhile he has decided to publish them in the SATURDAY RECORDER, running two letters each week, for the next four weeks, believing that they will become a real contribution to our efforts to deepen the spiritual life of the people, which includes a more spiritual conception and practice of Sabbath-keeping.

(1) JOSEPH W. MORTON
A Presbyterian

I have no written or printed statement of my husband's experience of his change of views on the Sabbath question, but he told me at one time how it came about, and I now give you a brief history of his experience at that time as I remember his talk with me.

No doubt know that Mr. Morton was an ordained minister of the Reformed Presbyterian church and was sent by this denomination to Hayti as a missionary. At the same time Eld. William Jones was doing work for the Seventh Day Baptists in Port au Prince. These two men soon became acquainted. The helpers in the Presbyterian Mission became anxious that Mr. Morton should make an effort to convince Mr. Jones that he was in error regarding the Sabbath question.

An invitation was sent to Mr. Jones to spend the day with Mr. Morton's family when they, in the presence of others of the Mission, would talk the matter over.

At this meeting Mr. Morton and Mr. Jones had a friendly talk on the subject. Each presented his side of the argument. When Mr. Jones left he asked Mr. Morton if he would be willing to read some tracts on the subject, which replied he would gladly read them.

The next day Mr. Morton took the tracts and his Bible to his study and spent the entire day investigating them. That evening he announced to his family that henceforth he would keep the Seventh-day Sabbath. Never after this did he keep Sunday.

It was the sincere and candid study of the Bible that convinced him that no other day was the Sabbath but the seventh day of the week.

Mr. Morton told me that every test that he had thought would strengthen the argument for the so-called "Christian Sabbath" utterly failed to support his former views, and that it was his honest study of God's Word and the fervent prayer of his heart that he might be led to accept the truth that resulted in bringing him to the Sabbath.

Mr. Morton rarely talked of his personal trials on this subject, yet I knew it was all too hard to recount, but he quietly and devotedly left it all with Him who was able to sustain him when trials and discouragements came.

JENNIE B. MORTON.

(2) BESSIE BELLE SINCLAIR
A Presbyterian

You ask me to give my testimony as to why I have decided that it is right to keep the Sabbath, rather than Sunday, as the holy day of rest.

It is because of my belief that the Bible is written by holy men taught by the Holy Ghost. That it is the inspired word of God.

For a long time, when I was a very small child I thought Sunday was the seventh day of the week because we were commanded to keep the Seventh Day and we were keeping a day. Later, a schoolteacher told me Sunday was the first day of the week. But at the same time I was studying our Westminster Catechism which informed me that Sunday was the Christian Sabbath.

Thinking that what came out of the Catechism was taken from the Bible I was satisfied until an Adventist lady assured me the Catechism was not the word of God, that what was in it did not all necessarily come from the Bible.

I was grown by this time and was kept in doubt a long time by Sunday-keeping friends giving many seemingly infallible arguments as to why Sunday was the right day. Finally I saw there was no place in the Bible where it said in plain simple language that Sunday or the first day was our Lord's rest day, but the commands very plainly said the seventh day is the Sabbath.

It had been my intention and plan since I was a school-girl to be a foreign mission-scrion. If I felt I could not do so without the heathen to which I did not want to teach them a lie. Therefore I wanted to be very sure and was a long time in making a decision. I feel sure I have chosen rightly, and that my conscience would be hurting me had I continued to disregard the Sabbath and keep Sunday.

I feel honored that you should want my testimony.

BESSIE BELLE SINCLAIR.

IS SUNDAY THE CHRISTIAN'S REST DAY?
An Answer to Keith L. Brooks

LESTER G. OSBORN

Some days ago there came into my hands a pamphlet with the above title, which is advertised thus: "This booklet is just the thing to satisfy yourself and all your friends that the teaching of God's Word, the Seventh Day's position as the holy day is not the right one." I wish to examine Mr. Brooks' statements closely and see how far they will go toward satisfying any one who really wishes to study the Sabbath question.

COMMENDED PERIOD OF TEACHING

As a layman and one with no church training, I should regard such teachings as the equivalent of the two credits gained during the first semester in the department of education. The teacher, however, had a theological backgrounds, and I believe it would be best to pass on.

The one of the following is a review of the first page of the pamphlet:

"I will take the entire pamphlet up by sections giving the exact wording used by Mr. Brooks. All that I ask is that my readers will look up the references and study them carefully and thoughtfully. This is an important question and ought to be passed over lightly. It is pre-eminently a Biblical question, for without the Bible there would not be any Sabbath question. It is from the Bible that we get all our rules for conduct and Christian living. Therefore if any one makes a statement and says the Bible proves it, it is not for us to laugh at him and deny it, but to get our Bibles and study the subject without prejudice, striving to find the truth even though we have to change our beliefs radically. Let us approach this question in this spirit, asking God to show us the truth."

Without further delay let us take up the introduction to this pamphlet.

A SUMMARY OF THE SABBATH QUESTION

"No careful reader of the New Testament could conclude that salvation was a dependent upon upon which day of the week was observed; the day of the week. Yet there are many today (especially Seventh Day Adventists) who make the keeping of the Jewish Sabbath the sum of all righteousness, and class those who observe the Lord's Day (Sunday) as bearing 'the mark of the beast.' Ever Christian is entangled by the laws of this cult. We beg to be permitted to summarize the facts concerning the Sabbath question."

I say "Amen" to the first sentence. But I do not agree with Mr. Brooks that Sabbath-keeping is the keeping of a day the means of salvation. I am not a Seventh Day Adventist nor yet a Jew. And far be it from me to be a legalist. The Bible plainly teaches that salvation is only through Jesus Christ's crucifixion. To be saved one must believe on Jesus Christ, accept him as his personal Savior, confess him before men, and obey his word. This is according to my belief and according to the teachings of the Bible Institute, the finest Bible school in the West. I do not subscribe to the teachings of the Seventh Day Adventists as a whole, but I do firmly believe that they are right in regard to the day of the Sabbath. Even Rev. D. M. Canright, who renounced Adventism, made the statement about a year before his death that if the Bible should fall into the hands of some tribe in central Africa in their language, they could not interpret it in any way but..."
to keep the Seventh Day which God sanctified as the Sabbath.

"1. The Mosaic Sabbath was strictly a Jewish institution, a part of the law of Moses from which Christ has delivered the Christian.

"(a) It was given to Israel and not to the heathen. Acts 16: 13; 1 Cor. 15: 20; 31: 13-17; Ezek. 20: 12, 13."

If you will turn to Genesis 2: 2, 3 you will see that the Sabbath was instituted at the time of creation by the Creator of all things. And in the Decalog God says plainly that the Sabbath is to be kept as a memorial of the creation. Then he himself said in Mark 2: 27, "The Sabbath was made for man."

What nationality was Adam? Abraham was the first Hebrew, and there were some 2,044 years between the creation of Adam and the birth of Abraham, and the latter was an old man when God called him to separate himself and family from the rest. True the Sabbath was given to the Israelites in their law, but what of the years before? If we are to reject the Sabbath on the ground that it is Jewish, we will have to reject Christ too, for he was a Jew.

(b) Christians are no longer in bondage to the Mosaic laws and ceremonies. 2 Cor. 3: 7-11; Rom. 7: 4; Gal. 3: 24, 25; Rom. 7: 6; Col. 3: 10-12; 4: 4-7; Rom. 6: 14; 1 Tim. 1: 8, 9."

This section and also section "c" following, bring up the subject of law and grace, which we can not go into fully here. However, we will summarize the subject briefly. God's plan for mankind is that they shall be saved by faith. When he gives the power to choose for himself. On Mt. Sinai God gave the children of Israel three sets of laws. Schofield, in his reference Bible, (Gal. 3: 24, note) says, "The Mosaic Covenant was given in three parts, the condescending, expressing the righteous will of God; the 'judgments', governing the social life of Israel; and the 'ordinances', governing the religious life of Israel." Sell, in his "Bible Study by Books" (p. 17), explains the Mosaic laws as follows:

"1. The Moral Law—as revealing righteousness and sin; the Ten Commandments.

"2. The Ceremonial Law—as revealing redemption from sin and its consequences.

"3. The Civil Law—as cementing together a nation which would furnish a place of safety for the development of the Divine religion."

The civil law we are not concerned with. It dealt with the relation of Israelite to Israelite. It was to them what our civil laws are to us. It is with the Moral and Ceremonial laws that we are concerned. The Moral Law, or Decalog, is simply a statement of God's will for the people, of his rules for a godly life. It was the yardstick by which they were to measure their conduct, by which we are to know rightousness from sin. Paul says in Romans 7: 7, "I had not known sin except by the law." And in Romans 3: 20, "By law is the knowledge of sin." He surely was not talking about any law except the Decalog. Then knowing that the people would not always live up to this rule of living, God in his greatness of heart gave the Ceremonial Law, to show them how to escape the penalty of their sins. This penalty was death, and is death. Ezek. 18: 4, "The soul that sinneth, it shall die," and Romans 6: 23, "The wages of sin is death.") The plan of redemption by sacrifice is known to all. When an Israelite transgressed the law (Moral) he chose a perfect goat, lamb, or other animal, and laid his hands on the head of this animal he confessed his sin, and the animal was then sacrificed, paying the death penalty for him. But this means of redemption failed. Man was just as great a sinner as ever. There was nothing in the dead animal to bring him to sinning. God then decided to make the supreme sacrifice, to send his own Son to the world to take the place once and for all time of the animal sacrifices.

For God so loved the world, that he gave his only begotten Son, that we are to deal as he believed on him should not perish, but have everlasting life" (John 3: 16). Thus we see Jesus as the fulfilment of the law—not of the Moral Law, the will of God, but of the Ceremonial Law. Instead of preparing some animal to die for our sins, we take God's word that "He has laid on him the iniquity of us all" (Isa. 53: 6) and we accept him as the supreme sacrifice, who has suffered the death penalty that we may live. Certainly we can say with Mr. Brooks that Christians "are no longer in bondage to the Mosaic laws and ceremonies". But God's will for our lives, his "yardstick", his rules for Christian living are just the same now as ever. Let me repeat what I said at the first. No one can be saved by keeping the law. The only way of salvation is by accepting Jesus Christ as our Savior.

(c) The Mosaic holy days, new moons and Sabbaths are no longer in force. Col. 2: 6-7; 4: 5.

These references are to the feast days and high Sabbaths connected with the Ceremonial Law, and not to the weekly Sabbath. As Paul says in the reference in Colossians these feast days and days of sacrifices were "nailed to the cross". The Galatians were trying to live by the law, and by not keeping the Jewish feast days and Paul rebuked them for it. But Paul himself observed the Sabbath, and would hardly take the Galatians to task for something which he himself thought was right.

See the following references as to Paul's Sabbath-keeping: Acts 17: 2; 13: 44-44; 16: 13; 18: 11.

"2. The fundamental idea of the Mosaic Sabbath was spiritual, and not an unalterable date beginning and ending at certain hours for all time. It was a call for the consecration of one-seventh of the time. There was to be one day of rest to six days of labor. It was not specified that the day of rest must begin at sunset Friday evening and end at sunset Saturday evening."

Certainly the fundamental idea of the Sabbath was spiritual. I can say placed in the center of the Moral Law and was especially blessed by God. Gen. 2: 3, "And God blessed the seventh day and sanctified it.

Read Schofield's note on this verse: "In the Old Testament the same Hebrew word (spades) is translated sanctify, consecrate, devote, keep apart for a holy use, or the service of God." Man can not transfer this blessing to any other day. I can not agree with Mr. Brooks that it was not an unalterable date. The Fourth Commandment certainly does specify a particular day, and not simply one day in seven. Read it and see. If a particular seventh day was not meant how does it happen that the seventh day of the week in many languages is called "Sabbath". As for the Sabbath beginning and ending at sunset see the creation account. "And the evening and the morning were the first day", etc. And also see Lev. 23: 32, "From even unto even shall ye celebrate your Sabbath."

A study of the history of time will show that until very recently days were counted from sunset to sunset as in Bible times, and not from midnight to midnight as they are now.

"Dr. John Wallis suggests that all sticklers for the Jewish Sabbath should make a voyage around the world, going out by the Straits of Magellan and round the world, going out by the Straits of Magellan and coming back by the Cape of Good Hope and keep their Sabbath all the way. When they get back to England they will find their Sabbath to fall on Sunday when they may continue to observe their Saturday-Sabbath on the same day with us."

"Or better still, let them go to the North Pole where the day is six months long."

Dr. John Wallis is a good master of sarcasm. This old excuse has been worn out. It is simply a grasping at any excuse as a drowning man grasps at a straw. Mariners always know what day it is when they are on the sea. My friend Mr. Campbell went around the world and when the ship came to New York the day in New York was the same as the day on the ship. Charles Lindsay Taylor gives the problem of a pair of twins starting at San Francisco and going around the world in opposite directions. According to Dr. John Wallis one of these twins would be two days older than the other when they reached San Francisco. Or in other words they would no longer be twins. Mr. Taylor in his book "The Marked Bible" gives a fine explanation of the day line which would be profitable for any of my readers to study if this bothers them.

I suppose Mr. Brooks would just as soon keep his Sabbath as the old farmer that could not refuse to light a fire for the seafarers when it was blowing a gale at night. When the weather was bad in winter and things were snowy up so that he could not work outside, he kept his fifty-two Sabbaths in a row. That was one seventh of the time all right, but not in the spirit that God meant it. But enough of such trifling.

3. The laws connected with the Sabbath were not to be of universal application, and especially in the dispensation of grace.

(a) Some thirty-nine kinds of work were positively prohibited on the Jewish Sabbath. Those who live in cold climates, for instance, and especially those clothes being to be guided by the Christian law of love, could not refuse to light a fire or do anything else that was forbidden."
We are not concerned with the "laws connected with" the Sabbath. They were for the Jews alone, a part of their religious ritual. Probably Mr. Brookes has ideas of how the so-called "Christian Sabbath" should be kept. One should do this and not that, etc. But still it should be kept. My ideas of what is right or wrong to do on the Sabbath are not the same as many of my friends' ideas. It was of all these "laws connected with" the Sabbath that Jesus purged the Sabbath and gave us the "new Sabbath", not another day, but the old day with a new meaning of worship and Christian service. A day not of idleness and inactivity, but of working for him. He set us the example of doing good on the Sabbath.

"(b) The Sabbath-keeper was commanded to remember his deliverance from Egypt on that day (Deut. 5: 13-15). The Gentile Christian knows nothing of this Sabbath memorial. It was an educational institution for the chosen nation alone. The Christian Lord's Day memorializes something far beyond the finishing of creation (which the Israelites connected with their rest day) or the deliverance from Egyptian bondage (which the Israelites connected with their rest day). The Lord's Day memorializes the resurrection of the Savior of the world and the completion of redemption.

As I said above the Sabbath was given to man as a memorial of the creation as shown by Gen. 2:2-3; and Exod. 20:8-11. It was not given as a memorial of the deliverance from Egypt of the Israelites. The command is to "remember his deliverance on that day. What more natural and fitting than that the Israelites should praise God for this deliverance on the Sabbath when they came together for worship. Do we not the same? How about special praise services for the signing of the armistice in the World War, etc.

The "Lord's Day", as Sunday is so commonly erroneously does not memorialize the "resurrection of the Savior of the world, and the completion of redemption" for Christ did not rise from the grave on that day, and even if he had, there is no command or precedent for observing any day in commemoration of that great event. Baptism is our memorial of the death and resurrection of Christ.

(c) Connected with the Jewish weekly Sabbath were numerous other Sabbaths (Sabbath of weeks, of months, of years, of Sabbatic years, etc.). The special Sabbath of the Israelites is connected with the Mosaic weekly Sabbath laws should be kept on the whole round of Sabbaths. They are not doing it. A group of early Christians tried to carry out the idea and were rebuked of the apostle Paul (Gal. 4: 9-11).

These other Sabbaths are also a part of the Ceremonial Law, and not of the moral "yardstick". As I said before, Paul would not have rebuked the people for observing the weekly Sabbath, as he observed it himself. It was the old feast and sacrifice days, the types of "things that were to come".

4. A new Sabbath covenant was foretold and foreshadowed. The first day was anticipated in the Old Testament as the eighth day or day after the Sabbath (Lev. 23:10, 11). On the eighth day, the priest waved the sheaf. Raising it from the ground where lying, raising it up before God. See Cor. 15: 20 where this is said to be fulfilled in Christ who arose from the dead and became "the first fruits" on the morrow (Matt. 28: 1). See Ezek. 43: 27; Lev. 23: 39. Prophecy foretold (Jer. 2: 31-34). Heb. 8: 6-13 declares the Gospel covenant fulfills it.

I must admit that the argument in this paragraph is "beyond me". I can see no connection between the sacrifice of Leviticus and the Sabbath. And I can see no connection between 1 Corinthians 15: 20 and the Sabbath or the sacrifice. The "new covenant" had nothing to do with the Sabbath in the way which Mr. Brooks would lead us to think.

(A to be continued)

A HAPPY LIFE

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought
And simple truth his utmost skill.

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make against their fate.

Who God doth late and early pray
More of his grace than gifts to lend,
And entertains the harmless hand
With a well-chosen book or friend;

Whose armor is his honest thought
And simple truth his utmost skill.

S. H. Davis, Treasurer,
Westerly, R. I.

DEAR MR. DAVIS:

Hereewith I enclose our semiannual reports, and also two "advises" (No. 27 and 28) showing certain sums of money for which we have issued drafts on you.

It has been my habit to send to Secretary Shaw duplicates of the financial reports that I have been sending to you. I am sending duplicates of my own report to Secretary Burdick this time but I have only one copy of Dr. Palmberg's report so you will get the only one I send. I suppose you or Dr. Burdick will wish to send them to the Recorder for publication.

With the closing of the U. S. P. O. here of course it will be necessary to pay five cents postage on letters sent to us. And of course our address will no longer be Box 714. As to the best way to address us it is not so easy to say. The address at the top of this page, "Pastor S. Catherine" will reach us all right. Miss West has on her stationery the same thing in English, namely, "St. Catherine's Bridge", but Eugene Davis has on his "3 Route de Zikawi". Our old address, "West Gate" will also reach us. It may be that later we shall get a P. O. box at the Chinese P. O. But in the meantime you may pay your money and take your choice. I think that soon we shall try to fix on a definite address. But if we use street numbers the West's should be 1 Route de Zikawi and the Davis's 3 A route de Zikawi and ours. B 3, so you see it is complicated.

Early in February I shall be drawing on you for about $700.00 for the ship fare for Eugene and family.

Yours faithfully,
J. W. Crofoot.

December 31, 1922.

SEMIANNUAL FINANCIAL REPORT OF THE SEVENTH DAY BAPTIST MISSION

June 1 to November 30, 1922

EVANGELIST AND INCIDENTAL ACCOUNT

Receipts

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 1—Balance</td>
<td>$75.54</td>
</tr>
<tr>
<td>Bank interest to June 30</td>
<td>$4.40</td>
</tr>
<tr>
<td>June 6—B. Sinclair for Lieu-oo church to</td>
<td>$72.00</td>
</tr>
<tr>
<td>July 12—Grace I. Crandall, rent of house</td>
<td>$13.20</td>
</tr>
<tr>
<td>Grace I. Crandall, Insurance of</td>
<td></td>
</tr>
<tr>
<td>Lieu-oo buildings</td>
<td>$66.59</td>
</tr>
<tr>
<td>Borrowed from Girls' School</td>
<td>$127.50</td>
</tr>
<tr>
<td>Aug. 15—S. H. Davis, G$113.44</td>
<td>$201.81</td>
</tr>
<tr>
<td>Nov. 15—S. H. Davis, G$125.00</td>
<td>$239.30</td>
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</table>

Deficit                                    | $748.34 |

Expenses

<table>
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<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Toong Tsing Ong, salary 5 months</td>
<td>$250.00</td>
</tr>
<tr>
<td>Missionary for two months</td>
<td>$9.90</td>
</tr>
<tr>
<td>Paint for church and two dwellings</td>
<td>$152.12</td>
</tr>
<tr>
<td>Woo Zien Nyok, evangelist June to Aug.</td>
<td>$72.00</td>
</tr>
</tbody>
</table>
The Sabbath Recorder

Financial Report of Grace High School

Receipts
June 1, Balance from old account $864.45
Bank interest to June 30 7.42
Tuition fees, board, books, athletic fees, etc. 4,290.10

Expenditures
Repairs and sundries $60.17
Athletic supplies 20.20
Advertising 81.20
Books and stationery 164.75
Postage 40.00
Flowers and ribbon for commencement 280.00
Teachers' salaries 1,095.00
Board 877.64
Coolie wages 48.00
Petites bought by coolie 7.00
Water 12.70
Light 21.03
Carpenters and printers 52.40
Rejected to pupil 7.00
Scavenger and disinfector 27.25
Balance 623.83

$3,083.97

J. W. Cropfoot.
Audited and found correct.
N. M. West.

Report of Building Fund Account
Grace Hospital
Balance June 1, 1922 $2,401.95
Gifts on the field 319.70
Proceeds from play 140.00
Interest 17.75
Gifts from America and balance ($149.12) Gold 271.40

$3,150.81

ANNA M. WEST.
Examined and found correct.
N. M. West.

Facts Versus Fiction

"Let Us Have Wine and Beer"

J. F. Whitford

Recently the press (controlled largely by the "wets") featured statements made by a "noted minister" in one of our large cities to the effect that the Eighteenth Amendment to the Constitution was class discrimination, because it can not be enforced and it militates against the poor workingman who can not afford to pay the soaring prices asked for liquor; that it is making of us a nation of hypocrites; and that the large foreign populations in our urban centers will soon be on the verge of an uprising, if the Volstead Act is not modified to permit the sale of light wines and beer.

These newspapers did not state that the minister was from a small and unimportant church of this city nor did they state that he was a Lutheran who had to have his beer as of old. They did not quote what the wives and children of the poor working man had to say now that father came home with his pay envelope full instead of coming home full with an empty pay envelope.

What the newspapers did know was that most readers of average grade intelligence are so busy that they read the headlines, can scan such articles, and form somewhat hasty conclusions before turning to the market reports or sporting pages.

Following the close of our third year under prohibition the wet papers ran garbled facts and articles to prove their contentions sound and featured isolated portions of the rather remarkable utterances of President Butler of Columbia. Many of them tried to make a big point of their stand against the saloon, saying that it was gone never to return, and that they had always been against it per se. Their fight is for light (?) wines and beer—"it is a nation of hypocrites; and that the large foreign populations in the land)."

Would that we had more Gifford Pichts! Every reader of the Recorder should read and pass on to others that portion of the governor's inaugural address apropos of prohibition in Pennsylvania and then, as a "chaser", peruse our old friend William Jennings Bryan's resume of the subject in the February seventh issue of the Outlook.

There are laws on the statute books of every State prohibiting theft. These laws are over-ruled by a large number in every urban community. There seems to be of late an outbreak of larceny of every sort. Autos are stolen in large numbers; burglars are plying their trade; robberies are a part of the daily news. Men in high office steal from the cities that elect them. In fact, as the "wets" say about prohibition, this law can not be enforced and getting to be almost a farce. Inasmuch as this law is so inadequately enforced it ought to be repealed, or at least it ought to be modified so as to permit stealing to the extent of 2½ per cent. Graft and petty filching should be forbidden. This old "Blue Law", hailing traditionally from Moses, should not be imposed upon a free people. There is a strong sentiment among the people against this restriction of their person liberty and always laws should accommodate themselves to the personal aptitudes of the people! "If their personal tastes and habits incline them to steal, restrictions against theft should be removed."

During the Great World War it was the writer's good fortune to serve as religious work director of the Central Y. M. C. A. of Buffalo. In the day of directing the shop meetings held in the large manufacturing plants of this "wet city" he came in touch with most of the Protestant clergy and found them uniformly against the sale of light wines and beer and mostly actively organized and
THE PACIFIC COAST ASSOCIATION

On Friday, March 30, 1922, at 7:30 p.m., the Seventh Day Baptist Pacific Coast Association will convene with the Riverside Church. In place of confining the meeting to three days, as usual, it is deemed wise to make it a ten-days' meeting this year. The field is so very large and we are so scattered, that we are prevented from getting together enough in religious services, for our highest spiritual upbuilding. We want to make the meeting this year, a real "get together" kind of meeting, more fully than we have ever yet held. And we give this early notice, that all may have it in mind and on their hearts, and be prompted to attend. We hope to see the far-distant ones, as well as those near at hand, with us at this meeting. We hope this may be made a real rally of the scattered ones. We desire, very much, to see you all.

Let us all begin at once, to plan to attend; and let one of our greatest points in the planning and preparations be, to earnestly pray for the presence of the Holy Spirit at the meeting, and for the greatest possible divinely bestowed results. Ours is a great, All-powerful God. Let us all ask him for great things, and ask in fullest faith, expecting to receive them.

The program has not yet been fully arranged. But we are expecting to have with us, Brother A. J. C. Bond, of Plainfield, N. J., our Forward Movement superintendent, who will have a large place on it.

May we all come, and come in the spirit of prayer, faith, and consecrated service, expecting a great spiritual uplift.

GEORGE W. HILLS,
Corresponding Secretary.

EDUCATION SOCIETY'S PAGE

"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

RACING THE ENGINE

I am moved to say another word about the present need of ideas, of thoughtfulness, if we—our ideals, our religion, our civilization—are to move on.

Outside my window I hear a Ford engine racing madly. Translated into terms of speed and distance—of work done—I judge the racket would mean about fifty miles an hour. Looking out I see the car in a drift, the hind wheels revolving furiously and spilling much good snow, getting nowhere. The car can find no traction in that spot. A group of small boys coming from school are greatly delighted with the noise and the spectacle. Grown men are beginning to assemble on the sidewalk and to make remarks. Then a neighborhood car arrives, with a shovel and gunny sacks. The trick is turned and the Ford with its driver, goes blithely about its business.

This incident quite perfectly, to me, symbolizes the headlong emotionalisms which have been latterly making such a prodigious stir in the world but have hardly moved us an inch.

I am wondering whether the world just now has not had its satiety of emotion—practice to it, the facts of life and of God by which men may arrive at larger visions of duty to reality, to fellow-man, and to God. Such emotionalism keeps religion noisy, noticed, but renders it often helpless in crises. God is not in the wind or in the earthquake or in the fire but in the still, small voice. That right advances through the ages is due to God's truth the world's getting traction in God's truth.

The indicator gauge of life is the eyes both of the church and state. An emotionalism resting on the spirit of the church and state—on the spirit of the American mind—is in no temper to reason on the facts of life and of God by which men may arrive at just settlements.

An unreasoning sort of emotionalism also invests certain types of religious conservatism and radicalism. It is in no temper to learn new or old truth, as the case may be, in the calm, the cool, the careful study of the facts of life and of God by which men may arrive at larger visions of duty to reality, to fellow-man, and to God. Such emotionalism keeps religion noisy, noticed, but renders it often helpless in crises. God is not in the wind or in the earthquake or in the fire but in the still, small voice. That right advances through the ages is due to the world's getting traction in God's truth, in catching— to change the figure—the fruits of life and of God by which men may arrive at just settlements.

In place of confining the meeting to three days, as usual, it is deemed wise to make it a ten-days' meeting this year. The field is so very large and we are so scattered, that we are prevented from getting together enough in religious services, for our highest spiritual upbuilding. We want to make the meeting this year, a real "get together" kind of meeting, more fully than we have ever yet held. And we give this early notice, that all may have it in mind and on their hearts, and be prompted to attend. We hope to see the far-distant ones, as well as those near at hand, with us at this meeting. We hope this may be made a real rally of the scattered ones. We desire, very much, to see you all.

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May we all come, and come in the spirit of prayer, faith, and consecrated service, expecting a great spiritual uplift.

GEORGE W. HILLS,
Corresponding Secretary.

OLD SHIPS

I, who had longed for fame in youth, who saw my name Shining in the firmament, Renown, star bright, And passed the story to Mother and still I am free Long since of all regret.

Those dreams I hearkened to, Those ships that sailed the blue, Have come at last to harbor All I longed for— My son, who brought them in Has cancelled might-have-been And glorified the sunset.

—Library Digest.
merely, but a many-times over, by the God-given critical faculty. It must be tested by thoughtfulness, by reason; it must stand the test of experience. It is going too far to say that this will not be a test of every movement—social, political, religious—which appeals only to emotion and gives no intellectual satisfaction? I see no other safe-guard against vagaries, against stuck-in-the-mud emotional earth-quakes, except an unshakable purpose to confront every issue with reason, to shoot through and through every claimant to our devotion the X-ray of human and divine thoughtfulness.

By ideas I mean the results arrived at after prayerful and studied consideration of all questions confronting us. Thinking is erecting a structure out of fact. An idea is the completed edifice. Yet this figure does not give a correct idea; it symbolizes something stationary. Let me try again. Thinking is assembling belligerent, unorganized horde that may do much destruction, but must melt away before thoughtful religion like a swarm of savages before a disciplined army actuated by thoughtful religion like a swarm of savages before a disciplined army actuated by thoughtful religion, but an increase in membership is not needed, perhaps as much as a spiritual awakening to our own privileges and possibilities, both as a church and denomination. I do not mean by this that we are not spiritual; far from it, for we are, but we need in these days of social, political, and religious unrest to put forth our strongest efforts to hold up before our own community, our denomination, and other religious bodies, the importance of the Christian life.

The pastor's memorandum shows that he has during the year preached 72 sermons, conducted 16 funerals, performed 3 marriage ceremonies, made 345 visits and calls, and sent out 634 letters and communications.

Respectfully submitted,
A. CLYDE EHRET,
Pastor.
December 10, 1922.

REPORT OF THE BIBLE SCHOOL.
The Bible school has an enrolment of 275: 207 in the main school and 68 in the primary school. The average attendance of the entire school for the year was 130.

Early in June moving pictures were introduced in the primary school and the attendance has increased more than 20 per cent. A short reel is shown each week at the end of the class period.

The society has been active in its work. The Junior Christian Endeavor has a membership of 22 active members. With the increase in membership there is a decided advantage over the child who has no such memories. For he knows, in spite of all the disillusions and betrayals and bitterness of later years, that there is such a thing as absolutely pure and unselfish affection.”
WOMAN'S WORK

MRS. GEORGE E. CROSBY, MILTON, WIS.

THE WORLD'S AND NATIONAL W. C. T. U.

CONVENTIONS

MARY DAVIS TOMLINSON

World's Superintendent Parlour Meetings

Continued

YOUNG PEOPLE'S PROGRAM

"The program for Monday evening was in the hands of the young people, and Mrs. Mary Anderson Crawford, World's Y. P. B. secretary, presided, and introduced the representatives from various countries. No more encouraging indication of the development of our work is to be noted than the large number of young women delegates present from overseas countries. Among those who spoke were Consuelo Y. P. B. from the Philippine Islands; Miss Wilson from Scotland; Mrs. Oliver from Canada; Mrs. Carvosso from Australia.

"Under the direction of the state Y. P. B. secretary, Early afternoon, a most effective demonstration of the progress of prohibition was given. There filed in across the stage forty-six young girls, clad in white, representing the forty-six States which have ratified the Eighteenth Amendment. At the end of the procession walked slowly and mournfully two figures in black, representing Rhode Island and Connecticut. As they turned and faced the audience, the two bowed a note of optimism, as clearly and decidedly they announced in unison, 'We too shall win!' and all joined in singing, 'Work for enforcement where you are.'" All lights except the footlights and spotlight were turned off, and there appeared a sight figure in filmy white which stepped to the front and held high a globe encircled by a band of white, as the company sang, 'Wind the ribbon round the nations.' The hushed attention and burst of applause showed the appreciation of the delegates and visitors for the teaching thus presented.

"A little later Mrs. Maude Perkins, national general secretary of the Y. P. B., told of the particular work which had been undertaken by the Young People's Branch during the past year—the securing of new signers to the Polyglot Petition. In response to her call the young people from the different States filed across the stage, bearing a list of names and stating their numbers, which varied from a few hundred to 11,104 names secured by the Iowa Y. P. B. The whole number, with 1,500 added by Canada to help keep the boundaries dry, was about fifty thousand."

"Hardy K. Norville, World's W. C. T. U. representative in South America, transported her hearers to that 'neglected continent' as she portrayed with great vividness and power the conditions that make imperative at this particular time help from North America."

"The reports from the world's superintendents were exceptionally fine; but we must write here of those that are needed in our everyday life."

"The three great difficulties in the way of prohibition enforcement," said Mrs. Martha M. Allen, superintendent of medical temperance, "are avarice, appétite and the claims that alcohol is a medical necessity. By aarly 1914 alcohol had collected all over the country, the last statement is disproved. In forty-four large hospitals in Minnesota no alcohol is used at all. The same thing is true in Cook County Hospital in Chicago.

"There 447 cases of pneumonia, which is one of the diseases for which alcohol has been used, have been treated during the last two years and no physician has requested permission to use alcohol. The Mercy Hospital in Chicago has said that from figures gathered in that institution there were more deaths from pneumonia where alcohol was used than where it was not used."

"Mrs. Middleton, superintendent of Scientific Temperance Instruction, told of the work of the women of the United States in securing laws providing for scientific temperance teaching in all public schools, and of the old saying, 'What you would weave into the fabric of the nation, put into the public schools,' has been magnificently demonstrated. For its successful working there must be:

"First, legislation requiring temperance teaching, to make it uniform and systematic.

"Second, textbooks, up-to-date and scientific.

"Third, teachers trained through courses in normal and teacher-training colleges.

"Fourth, active co-operation of the W. C. T. U. with the school."

"An appeal for the 400 refugees from South America and Asia Minor now at Ellis Island and in danger of deportation, was made by Mrs. Florence Spencer Duruyer, national director of the woman's organization division of Near East Relief. She urged that the convention send delegates to Europe before the special session of Congress opens, asking that these persons be permitted to enter this country. If they are deported they will be at the mercy of the Turks."

"Tuesday afternoon, word came to the convention that the latest news of the election left the prohibitionists as strong in the House at Washington as they had ever been and stronger in the Senate than ever before."

"Shouts of victory and applause merged into one big wave of appreciation and satisfaction, that the cause is advancing. The news was brought by the executive committee of the Anti-Saloon League, nineteen members of which visited the convention during the afternoon. Seats for them had been reserved on the platform. When the audience became quiet, Howard H. Russell, founder of the organization, said, 'I desire to tell our friends that this body by electing this morning, Miss Anna A. Gordon as its president.' As Mr. Russell began to tell of the tremendous work, the courageous and tactful leadership of Miss Gordon, she attempted to stop him, but the audience forced her to let him continue. Then a great bunch of chrysanthemums in a tall wicker vase was carried in by two men. It was the gift of the Anti-Saloon League to Miss Gordon, which she described in accepting it as "a converted demijohn". She asked permission to send it in a few days to a children's hospital, so that they might enjoy it.

"We should have been helpless in our fight without the assistance of this organization," said Dr. Purley A. Baker, national superintendent of the league. "You were instrumental in gaining the victory. And with your continued help, we will never stiil the liquor traffic has been driven to its eternal doom."

"Early on Wednesday afternoon, the League Island Navy Yard band took their seats on the platform. They played the national airs of different countries, and the music was one of the delightful numbers on the program. Mrs. Ella Hoover Thacher, World's Y. P. B. secretary, for twenty-five years National superintendent, spoke of the work among the soldiers and sailors, and during her demonstration of the flags, the boys of the band were encircled by a broad band of white ribbon."

"With a beauty of music to match, played "Onward Christian Soldiers" three lads of the Navy marched down the aisle carrying the Stars and Stripes, the flag of the Navy, and the church flag, the last of the three lifted high above the others. Mrs. Thacher presented this "flag of the Living God" to Miss Gordon, as custodian for the World's W. C. T. U. Chaplain MacNair paid a beautiful tribute to the work of the W. C. T. U. for the boys of the Navy.

"A telegram was received from President Harding, "Greetings and best wishes, to the world and national W. C. T. U. Conventions." Greetings came from Lady Cecilia Robson, of London, and Mrs. daughters of the late Countess of Carlisle, the Baronne de Lavelye, Dame Margaret Lloyd George, Miss Christina Roberts and Madam Camperio of Italy.

"It was an impressive moment on the last night of the World's W. C. T. U. Conv., when the representatives of twenty-eight countries had briefly spoken, when Miss Slack, one of the honorary secretaries from England, gave the order, "Will the British Empire please step to the fore." Immediately, it seemed, all the people on the big platform moved forward. There were representatives from Australia, New Zealand, India, Egypt, South Africa, Burma and Indonesia, each group driven to its eternal doom. They sang "God Save the King."

"Miss Anna A. Gordon, of Evanston, Ill., was elected president; Miss Dagmar Prior, of Denmark, vice president; Miss Agnes Slack, of England, and Mrs. Blanche Read Johnston, of Toronto, Can.
There were 475 delegates. The presidents of the W.

"The World's Convention ended on Wednesday evening, and on Thursday morning and afternoon, and Friday morning, departmental conferences were held in the school rooms of the Chambers-Wylie Memorial Presbyterian Church, where we had ar

Department of Health—Dr. P. S. Bour
dreau-Sisco, Baltimore, Maryland, Na

dr. Tracy, Dean of Woman's Medical College of Pennsylvan

Dr. Tracy was born and lived in Plainfield, N. J.

"Poor Health"—Dr. Lenna L. Means, Wo

Women's Foundation for Health Department

Department of Child Welfare—Mrs. Eliza

3. Specific pieces of child welfare work given immediate attention;

"Research Work for the Child"—Dr. Bir

Bird T. Baldwin, Director Iowa Child 

Research Work for the Child Research Station.

Department of Evangelistic Work—

Mrs. Helen H. Carlson, Maine, National 

Superintendent.

Christianity in practical Christian living, thinking and working is emphasized in the work of this department.

"How Can the Evangelistic Department Become a Greater Force for Righteousness and a Greater Co-operative Power in the W. C. T. U.?

Department of Publicity—Mrs. R. 

Scott Dunkin, Dr. Bourdeau-Sisco, Director.

To take advantage of every opportunity to spread nation-wide, helpful, constructive stories through newspapers, magazines and trade journals; and to keep the National W. C. T. U. before the eyes of the world as a leader in big events and interests.

"Publicity and Its Relation to Journalism"—Ida Clyde Clark, Associate Editor of "The Sabbath Recorder."
Prohibition, and this teaching must continue, to hold and enforce our prohibitory laws.

"Health and Temperance Teaching in the Public Schools"—Dr. J. Eugene Baker, President Philadelphia Normal School.


Bureau of Scientific Temperance Investigation, Miss Cora Frances Stoddard, Massachusetts, National Director.

Complete prohibition must be built upon and buttressed by the education of every man, woman and child of the nation in the teaching why alcoholic drinks are harmful. Special education is demanded to meet the untruthful beer and drink propaganda.

Present Scientific Temperance Facts to be emphasized, followed by: Questions and Answers.

Methods and Materials for Reaching the People with the Truth about Alcohol.

Slogan: "Every Voter an Informed Voter!"

Department of Medical Temperance—Mrs. Martha M. Allen, New York, National Superintendent.

The large quantities of whisky held in storehouses for medicinal use continue to be a source of trouble in enforcing the prohibition law. Prohibition agents, by perjury, theft, forged permits and "bootlegger" enforcement officers are a result of the permission to keep and sell alcoholic liquor for the supposed benefit of the sick. Twenty-two States have laws forbidding the sale of alcoholic liquors as medicine. The department is endeavoring to show through education that similar laws for all the States would improve community health and do away with many of the difficulties now encountered in enforcing prohibition.

Discussion: (a) What is the effect upon the prohibition of the retention in warehouses of large quantities of whisky? (c) What is the new amendment to the Anti-Narcotic Law likely to accomplish? (d) How can this department aid in the enforcement of law? (e) How can this department be of help in adding a membership to the C. T. U. membership? Give facts as known.

Questions and experiences from the floor will be welcomed.

Loyal Temperance Legion—Miss Mary B. Irvin, General Secretary, Xenia, Ohio. Our L. T. L. Doers and their Deeds.

"During the past year our splendid Loyal Temperance Legion army has played its part as National Prohibition Guards and as Young Campaigners for Law Enforcement. Our legions have helped to create sentiment for law enforcement through the rendition of patriotic programs, songs, recitations and responsive exercises, and they have sent a wave of enthusiasm from ocean to ocean with their cheering cry:

"The Eighteenth Amendment in the U. S. A.

The Eighteenth Amendment is here to STAY. We’ll treat it right, and hold it tight, with all our might."

Hurray! The Eighteenth Amendment in the U. S. A."

"Over 350,000 pages of temperance literature have been distributed by our L. T. L. boys and girls and they have given out through the Social Welfare department over 18,000 bouquets, contributed over $600 for Relief work and made over 500 Direct and sunshine bags. Our legions generously contributed this year to the Anna A. Gordon Missionary Fund $310.29. Reports show that about 500 legions have been organized this year. Fourteen states merit honorable mention for the national good. The number of new legions organized. Dues amounting to $894.38 paid into the national treasury show the I. T. L. paid membership to be 17,867, a net gain of 3,115 members. Twenty-three States made an appreciable gain along this line."

"May our Loyal Temperance Legion watchwords, ‘Love, Loyalty, Light’, shine brighter and farther the coming year."

Mrs. Maude B. Perkins, National General Secretary Young People’s Branch—"Where Shall We Look for Recruits"—"I believe in the program of the Young People’s Branch because it offers an opportunity for the thinking of the ideals we possess, and the service of the Y. P. B. membership to the church."

"I have no authority to give advice to America, but I think I am speaking a language which the American democracy will understand when I assert that all the democracies of the old continent of Europe, which is breeding the vipers of vice, and diffusing the microbes of imperialism all around, are awaiting the supreme word of democracy and peace from the America of Washington and Lincoln."

TWO-FIFTY DOLLARS FOR A SUNDAY-SCHOOL DESIGN

Business concerns have their trade marks. A design is wanted in connection with the publicity for the Ninth Convention of the World’s Sunday School Association which will be held in Glasgow, Scotland, June 18-26, 1924. The insignia chosen will be used on the letterhead of the World’s Sunday School Association, all printed matter setting forth the plans for that great gathering in Scotland and also in the souvenir program which will be used when 4,000 delegates assemble in St. Andrew’s Hall, Glasgow, in June of next year. When the convention was held in Japan in 1920, the special design bore the words which became very familiar, "To Tokyo I want to go."

For some months a design has been used on the Glasgow Convention literature but a member of the Transportation Committee said at a recently held meeting that he did not like it very much. This led to the offer of $25 by another member, which has already been accepted. Whether, that a general invitation might be made asking for drawings to be submitted in competition for this reward. The design will be reduced to a circle one inch in diameter. The words, "World’s Ninth Sunday School Convention—For the Nation, for the World, for the future, if desired by the artist. All designs should be submitted in sealed envelopes marked "Glasgow Convention Design". The envelopes will be opened July 1, 1923, when the contest closes. Address, World’s Sunday School Association, 416 Metropolitan Tower, New York City.

The Transportation Committee has arranged to have at least three Convention steamers sail from such ports as Philadelphia, New York, Boston and Montreal and additional reservations have been made on other ships. A leaflet is in preparation giving suggested routes and tentative prices. This can be had on request as soon as it comes from the printers. Forty have sent in their first deposit or $25.00 and asked that a reservation be made.

CHANGE OF PASTORATE

Rev. Erlo E. Sutton, for several years pastor of our church at Shiloh, N. J., has resigned the pastorate there to accept a call to the Milton Junction (Wis.) Church.
STEWARDSHIP OF SELF, SUBSTANCE AND SERVICE

WALTER L. GREENE, ANDOVER, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 10, 1923

DAILY READINGS

Sunday—Surrendered self (Rom. 12: 1, 2)
Monday—Full consecration (Phil. 3: 1-11)
Tuesday—Duty (Prov. 22: 6, 7)
Wednesday—Noble examples (2 Cor. 8: 1-9)
Thursday—Rule of service (Mark 10: 42-45)
Friday—Extent of service (Acts 20: 18-24)
Sabbath Day—Topic, The stewardship of self, substance, and service (Matt. 25: 14-30; Pst. 4: 10.)

In common life the word steward is not in general use. We are more familiar with the work of a trustee. The meaning, however, is not so very different. Organizations and institutions of all kinds have trustees who have given them trust funds and are charged with certain duties and responsibilities. May we then use the word trustee and think of ourselves as trustees to whom have been committed certain responsibilities? Others are at home and in the home church and community where more and more the responsibilities of these fundamental institutions are being laid upon their shoulders. Will they stand square and strong as these burdens come or will they step out from under? Upon all wherever they are or whatever they do they are trustees and stewards to use their minds, their strength and skill, their possessions whether great or small in a way to glorify God and serve their fellow-men and help to bring in the Kingdom of God on earth.

QUESTIONS TO THINK ABOUT

1. On what is God's claim for our substance based?
2. What proportion of my income should I set apart for benevolent and Christian purposes?
3. Where is stewardship most often disregarded?
4. What talents do I possess which I have failed to use?
5. How much time each week should I give to God's service?

C. E. NEWS NOTES

C. E. WEEK AT ASHAWAY

Ashaway Christian Endeavorers feel as if they had been quite active during C. E. Week and we are waiting with interest to hear from our sister societies as to their activities.

C. E. Week opened January 27, with a special program for Christian Endeavor with Tacy Crandall as leader. Elisabeth Kenyon gave a splendid talk on Cooperation. Pastor Davis gave a talk on "Our Platform for 1923." Josephine and Helen Maxson, of Waterford, sang a duet.

Sunday the Juniors had a business meeting and election of officers followed by a social.

Monday night we had hoped to hear Dr. Clark's message over the radio, but we were disappointed in this as we found Lansing broadcasted messages only 200 miles. Wednesday night we were invited to Westerly to meet with the Pawcatuck Christian Endeavor Society. A bountiful supper was served at 6:30 followed by the Radio social sent out by the Young People's Board. We had a splendid time, each one doing his part to make the evening a success.

The impromptu radio program was much enjoyed. We left for home feeling we had spent an evening which had proven worthwhile.

Thursday evening the local union met at the First Baptist church in Westerly. After regular business, election of officers took place, followed by an address by Rev. Mr. Stocking of the M. E. Church. This was followed by the Social Hour. At this meeting the prize was awarded that I spoke of in my last letter. Ashaway had hoped to win it, but failed; but as we didn't, we were very glad it went to one of our own. A couple of our Juniors got the prize and were very glad.

Friday evening the young people had charge of prayer meeting, Mrs. Blanche Burdick leader, Helen Kenyon, Clara Hoxie, Margaret Davis and Barbara Kenyon leading the music, with Mary Partelo at the piano. The topic for the evening was "Better." Several passages of Scripture were read by members of the Pawcatuck Seventh Day Baptist Christian Endeavor Society. We know they worked hard for it and we congratulate them on their success.

Saturday evening the young people had charge of prayer meeting, Mrs. Blanche Burdick leader, Helen Kenyon, Clara Hoxie, Margaret Davis and Barbara Kenyon leading the music, with Mary Partelo at the piano. The topic for the evening was "Better." Several passages of Scripture were read by members of the Pawcatuck Seventh Day Baptist Christian Endeavor Society. We know they worked hard for it and we congratulate them on their success.

In the evening we met at the parish house for a social. You remember in my last letter I spoke of a three-sided contest our society was holding and the winning side were to furnish a social for the winning side. Gilbert Main was chairman of the winning side; Elisabeth Kenyon and Mrs. Blanche Burdick of the losing sides. We gave the "Get together"—a whole year's entertainment in one evening. This social has been reported to Mrs. Sanford. Hopefully, we had a social as is used as a Standard social for the Young People's Board.

This has been a busy week, but we have enjoyed it and feel that the time given for these various things was well spent.

Yours in service,

Mrs. BLANCHE BURDICK,
Corresponding Secretary.

C. E. WEEK RECOGNIZED IN BATTLE CREEK

The opening services for C. E. Week in Battle Creek started with the usual service in the College Building of the Sanitarium,
Friday evening, January 26. The meeting was in charge of Mrs. Frances Babcock. Interest and attendance were good, the topic being, “What are the rightful claims of the church upon us?” We had some very interesting talks by several of our people emphasizing the claim of the church, the denomination, local church, and Sabbath school upon us.

Monday, evening the Christian Endeavor social was held at the home of Dr. Johan­son. Since this was a radio social, Dr. Johanson invited every one to the radio room, where we listened to interesting programs from several parts of the United States and New York State; Davenport, Ia., and Shreveport, La. New York could be just about as well heard as though we had our entertainers present with us. The entertainment proper began with games which were planned for the evening. We especially liked the game of dividing the people present into groups of five, each group made a five minute impromptu program such as one would be likely to hear over the radio. This provided a fine opportunity for some very unique original stunts. The evening finished with refreshments and every one went home saying we had a very enjoyable time.

Wednesday evening the Young People’s society co-operated with the older people in their weekly prayer meeting. The meeting was under the direction of the younger people, at which time special music was given and the topic discussed, “Religion in the Home”. Several talks were given by members of the older society. Both young and old received an inspiration from the meeting.

The celebration of our C. E. week program ended with the Christian Endeavor meeting Friday evening, at which time we intended giving the Christian Endeavor pageant planned by Mrs. Ruby Babcock. Owing to unfavorable weather conditions which hindered a large attendance and also the fact that the state C. E. secretary, was present at the Sanitarium C. E. society, we decided to postpone our pageant till next week.

Mr. Spafford recalled an interesting inter­view he had just had with Dr. Francis E. Garvey, and related several goals to which we might all work with increasing interest.

Mary Resser.
Lesson IX.—March 3, 1923

Jesus Teaching in the Temple


Golden Text.—"...Cesar the things that are Cesar's, and unto God the things that are God's." Luke 20: 25.

DAILY READINGS

Mar. 1—Lev. 27: 28–34. The Tenth Belongs to God.
Mar. 2—1 Cor. 16: 1–4. The Christian Offering.
Mar. 3—Psalm 2. The Rejected One shall Reign.

(For Lesson Notes, see Helping Hand)

The worm will turn. An automobile de- raised a train in Illinois.—Asheville Times.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHYA JOHN CLARENCE BOND

Chapter One

A Growing Regard for Bible Authority

Chapter Two

The Sabbath in the Old Testament

Chapter Three

The Sabbath in the Gospels

Chapter Four

The Sabbath in the Early Church

Chapter Five

The No-Sabbath Theory of the Early Reformers

Chapter Six

The Sabbath in the Early English Reformation

Chapter Seven

John Trask and the First Sabbatian Church in England

Chapter Eight

Theophilus Bradshon and the Able Exponent of Sabbath Truth

Chapter Nine

A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, 160 pages, about 160 pages of small type, and with an attractive green cover. Price per volume, 50 cents.

This book of nine chapters is recommended by the Young People’s Board for use in this year’s study classes. Five copies will be sent post paid to one address for $2.00. Send for five copies, sell four at the regular price, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.

DEATHS

Bellamy.—Claire, daughter of Jabez and Mary Jacques Burdick, was born February 12, 1839, in the town of Genesee, Allegany County, N. Y., and died December 4, 1922, on the farm near Wellsville where her home had been most of the time for twenty-three years.

February 14, 1888, she was joined in marriage to Erwin G. Bellamy. To them were born Charles A., Edward R., and Mary J. Edward died January 21, 1920, and Mr. Bellamy died November 4, 1922.

Mrs. Bellamy had spent a good deal of time in loving care of her aged brothers at the old farm near Little Genesee, N. Y., and had hoped to be with them as long as they needed her. She was baptized and united with the First Seventh Day Baptist Church of Little Genesee about four years ago. She was a noble, consecrated Christian, and will be greatly missed by the surviving members of the family and the church.

H. F. L.

Berkalew.—Cora Lumira, a daughter of Jonathan and Electa Ward, was born at Lake Geneva, Wis., June 1, 1859, and after an illness which extended over a period of nearly two years, died at her late home in Milton, December 12, 1922.

About thirty years ago Mrs. Berkalew was married to a Methodist. On her removal to Milton she embraced the doctrines of the Seventh Day Baptists and became a member of the Milton Church, in whose Christian fellowship she remained and worked until her death. Her religious profession was a definite experience in daily living life and teachings of her Master. Toward all people she tried to exemplify the spirit of a generous, kindly-minded and thoughtful woman.

On February 23, 1881, she became the wife of David Berkalew. The marriage took place at New Auburn, Wis., Rev. James Bailey being the officiating clergyman. In 1888 they came to Milton to make their home.

Mrs. Berkalew is survived by her husband and two children, Mrs. John Kind, of Riverside, Cal., George Berkalew, of Milton, a granddaughter, Dorothy, and a brother John Ward, of Lake Geneva.

H. N. J.

Bush.—Marcellia Bush was born in Gilmore County, W. Va., May 2, 1849, and passed away October 29, 1922, at the home of her son Race Jackson at Beltoni, Okla.

When the deceased was a child her family removed to Grason County, Texas; here she grew to womanhood and was united in marriage to Robert N. Jackson who died eight years ago. To this union were born six children, four of whom are still living: Race, of Beltoni, Okla., with whom his mother has made her home for many years; Henry, of Checotah, Okla.; Mrs. Sarah Allison, of Wapanucka, Okla.; and Mrs. Georgia Flenmore, of Nady, Ark., Andrew J. and Mrs. M. M. Mitchell died near Nady, Ark., several years ago.

About thirty years ago Mrs. Jackson and her husband, who were at that time living in Little Prairie, Ark., were converted to the Sabbath and

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united with the little Prairie Seventh Day Baptist Church. Later at least four of their children became members of the same church.

Ten years ago, the deceased and her husband, together with their son Race and their family, moved to Oklahoma and located at Belzoni. Here they were visited as L. S. K's by several of our ministers who always found a warm welcome in their homes.

In the summer of 1920, the writer, assisted by Elder C. R. Brasseal, of Ft. Smith, Ark., conducted a revival meeting at Belzoni and as a result of this effort the Rock Creek Seventh Day Baptist Church was organized with twelve charter members, four of them being from the Jackson home–Race, his wife, her mother and a daughter.

Grandma Jackson, as she was familiarly known among her many nieces and nephews and a host of friends, was intensely interested in the growth of the little church and her hope and courage has been a source of inspiration to the missionary who has made monthly visits to the field since the organization of the church.

Besides the four children, the large number of grandchildren and great grandchildren, there remain to mourn their loss, two brothers, two sisters, many nieces and nephews and a host of friends.

As it was not possible to secure a minister of her own faith, funeral services were conducted by Elder Glan and interment was made in the local cemetery, where lay the remains of her companion and two grandchildren.

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Laurie L. Gardner, Manager
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Serene I told my hands and wait,
Not care for tide or wind or sea:
I rave no more 'gainst time or fate.
For lo! my own shall come to me.

—John Burroughs.

FOR SALE

Seventh Day Baptist Calendars for 1923

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American Sabbath Tract Society,
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OUR PLATFORM FOR 1923
Adopted by the Commission at the Pittsburgh
Meeting, December, 1922

THE MINISTRY

9. We suggest that March 24, 1923, be set
aside as “Ministerial Decision Day” in the
churches, and urge our pastors to preach at
least one sermon during the year on the minister
and to use every possible effort to attract
young men of promise into the calling.

10. We commend also to the people of the
denomination the importance of “talking up”
the ministry, of encouraging young men to
enter it, and of sustaining in every possible
way the men already in the field.

11. In anticipation we welcome at least five
new men to the ministry and pledge our sup­
port to them in the realization of their hopes
and plans for denominational service. Since
no calling demands richer resources of mind
and heart, we commend to them the fullest
preparation within their reach.

The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N.J.

Vol. 94, No. 9
Plainfield, N. J., February 26, 1923
Whole No. 4,069

“What's Wrong With the Church?”

Yesterday we went to hear Helen B. Mont­
gomery discuss the question in the Daytona
Beach Auditorium. She had an audience
estimated at two thousand five hundred at­
tentive listeners. Mrs. Montgomery has
twice been elected president of the Northern
Baptist Convention; and she has taken much
pains to secure reliable data on every side of
this vital question. Many are asking:
“What is wrong with the Church?” just as
though the Church were entirely wrong and
a complete failure.

But Mrs. Montgomery did not do that
way. Her first work was to remind her
hearers of the wonderful record the Church
has made during the ages and what it has
done for civilization and the uplift of the
world. Her well verified data as to the
actual growth of the church in America in
the last ten years was really an eye­
 opener for those who claim that the Church
is losing ground. The percentage of gain
in communicants has indeed been great, and
there never was a time when the Church
exerted a greater influence than today. She
made good use of the fact that during the
war our government, after a careful can­
vass for the societies through which it could
best secure the attention and co-operation of
the American people, decided in favor of
the Church.

After giving the Church fair credit for the
good it has done, the speaker frankly
acknowledged that, after all she had said
in its favor, there is still something wrong
with the Church.

What do you think was the first and most
emphatic indictment she brought against it?
It was comprehended in one word: “World­
liness”. When she uttered that word, there
came a prompt response from her vast audi­
cence—a regular storm of cheers—showing
how true the people thought her words were.
The graphic picture she then drew of the
way great masses of people, belonging to
the Church, habitually spend their Sundays,
brought forth cheer after cheer. Many who
cheered her burning words must thereby
have sanctioned their own condemnation.

Want-of spirituality in Christian homes is
the next charge she brought. There are
altogether too many prayerless homes. The
absolute necessity of a prayerful spirit
among church members before the churches
can prosper and do the work they are com­
missioned to do, was made very clear.

The great lack of the spirit of missions
was given as another thing wrong with the
Church. Her figures and other data show­
ing that those who give most for foreign
missions are as a rule the ones who do most
for the homeland were most convincing. As
a rule the one who refuses to do anything
for foreign missions may be expected to do
little or nothing for home work.

The speaker told of an enthusiastic Chris­
tian in the city who when soliciting funds
for all the work, carried with her three
books for subscriptions. When she pre­
sented her foreign mission book a certain
well-to-do woman refused to give, saying
she did not believe in foreign missions and
wanted to help the home fields.

“Well,” said the solicitor, “we give
every one a chance to choose the field which
he prefers to help. Here is our subcrip­
tion book for the home mission work.
Quickly the woman explained that she did
not mean home mission work beyond her
nearby-by community. She liked city mis­
sions.

“Oh, well you may have the privilege of
doing something at home; for I happen to
have my city mission book right here,” and
she offered that.

The applause was so prompt, upon hear­
ing this, that we could not catch Mrs. Mont­
gomery’s last words as to the result. But,
Friends, what could you expect the response
to be in such a case?

The speaker made a most telling indict­
ment against those Christians who ignore
or disobey their great Commander’s march­
ing orders, to go into all the world and
preach the gospel to every creature, prom­
sing to be with them always even unto the
end of the world. She had heard stay-at­
home Christians who take no special in­
terest in any kind of mission work, stand