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 ministry 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 support 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.

"What's Wrong With the Church?" Yesterday we went to hear Helen B. Montgomery discuss the question in the Daytona Beach Auditorium. She had an audience estimated at two thousand five hundred attentive 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 canvass 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: "Worldliness". When she uttered that word, there came a prompt response from her vast audience—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 commissioned 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 showing 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 Christian in the city who when soliciting funds for all the work, carried with her three books for subscriptions. When she presented 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.

"Very well," said the solicitor, "we give every one a chance to choose the field which he prefers to help. Here is our subscription book for the home mission work." Quickly the woman explained that she did not mean home mission work beyond her well-to-do foreign mission work. She offered that.

The applause was so prompt, upon hearing this, that we could not catch Mrs. Montgomery'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 indictment against those Christians who ignore or disobey their great Commander's marching orders, to go into all the world and preach the gospel to every creature, promising to be with them always even unto the end of the world. She had heard stay-at-home Christians who take no special interest in any kind of mission work, stand
up in meeting and thank God for his promise to be with them always—claiming that promise only, when it was not given for such as they; but was given for those who obey the command to go, preach and teach. Of course we can not all go. But we can send or go. And the one who gives of his substance to send and support another has a substitute in the field at the front.

Such a one may rightfully claim the helpful presence of the Christ promised to those who actually go.

Every Good Report  
We are pleased to see encouragement in messages from the churches.

Out of the Frying Pan  
We were interested in the pathetic plea of a man whose church had been burned to the ground. The members, in seeking new quarters, discovered that their pastor had been in the midst of the flames, offering his life to save the church. It was a moving story, and one that will long be remembered.

We are glad to learn that the Synod of New York has published its reports for the year. These are valuable, and will be of great assistance to those who are interested in the work of the church.

ON CHRISTIAN UNITY  
"Let brotherly love continue.

"I wish to commend the editor of the Sabbath Recorder (if he will allow this to pass the censorship of his blue pencil)—for keeping the pages of our denominational paper so free from the spirit of controversy and unkindly criticism. I have been told (not by him) that it has taken considerable courage at the present time, and that no small censure has not infrequently fallen upon his devoted head from those whose strifes he has felt compelled to refuse a place in print. To all this I say, "Long live Editor Gardner!"—he will have a thousand friends to every enemy for his firm stand, and his insistence that they who presume to speak in the name of Christ, through the pages of the Recorder, shall be required at least to speak in a Christian spirit.

"When I was a young man, or rather, a big boy, I held very positive beliefs, or disbeliefs, about nearly everything; and, as "Uncle Oliver" can testify, there were few subjects on which I was not the nervy Delilah for my favorite. But I have come to see the general futility of the spirit of controversy and the growing conviction of the need of integrity of thought of other Christian men, however much my opinion may differ from theirs, I find far less place or inclination for argument—not to say of heated, accusatory denunciation of the beliefs of another who may be quite as good a Christian as I.

In this connection I would quote from an old English essayist, a man of learning and discernment, Sir Francis Bacon, whose words are as applicable, and perhaps as much needed now as when they were first uttered three hundred years ago. He says: "A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself, that those which so differ mean one thing, yet they themselves would never agree. And if it come to pass in that distance of judgment, which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their conclusions, intend the same thing; and accept both?"—F. E. Peterson.

SYNOPSIS OF BELIEF  
The Church of God believes in the Seventh Sabbath (Saturday); in the sleep of the dead until the resurrection; in the soon coming of Christ; in the earth as being the future home of the saved; in election as the only form of baptism; in the visible and personal coming of the Lord; the eternal destruction of the wicked; the Bible only as our rule of faith and practice; and that the books of Daniel and Revelation are not sealed, but revealed in this day.—The Bible Advocate.
I shall come to you, although unworthy of the high honor, as an ambassador of Christ. I shall come to you as a servant of the Church, and a messenger of the Seventh Day Baptist Denomination.

A pastor's wife expresses it so sentimentally what I believe to be but a statement of many hearts. The wife of a pastor in New England; in Rhode Island, where Seventh Day Baptists had their beginning in America, expressed it so. I am sure the feeling of Seventh Day Baptists in the eastern half of the United States. Learning that I was likely to visit you soon, she said, simply but earnestly, "Carry them our love."

It shall be my privilege therefore to cross the continent to meet with you, to carry loads of love from Seventh Day Baptists "back East."

I understand that to a Californian "back East" does not refer to New England merely, or New York and New Jersey, but that it includes Kansas and Nebraska. Well, I am using the term in that comprehensive sense.

I am glad that your correspondent made specific mention of the Sabbath truth as a part of my message to you. Of course my greatest desire is that every sermon and address, but every word and act shall bear the Christian message. But the Sabbath is the touchstone of our denominational life. It needs today a new emphasis in our teaching and a new loyalty in our practice. We need a revival of the missionary spirit with reference to Sabbath truth.

I shall come to you representing directly the American Sabbath Tract Society; but I shall represent officially also, and just as definitely, the Seventh Day Baptist General Conference, which means the Seventh Day Baptist Denomination, which means our churches, boards, and schools. But these interests are your interests as well as mine. You have been trying to promote these interests in the past even as I have been trying to do. For the one great cause therefore for which Seventh Day Baptists stand we shall confer together, pray together, and work together during my brief sojourn.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine."

**THE MINISTRY OF CHRIST**

**(All readings from Mark's Gospel)**

**March 11-17, The Ministry of Fellowship**

**PRAYER FOR THE WEEK**

O thou Lord and Father of all mankind, unite the hearts of thy children of whatever race or creed, of whatever land or clime, in one great fellowship of the Spirit. Let us unworthy things separate us from one another and from thee, O God. May we have unity of life, of hope, of faith and of service, that thy divine kingdom may come to this troubled world; through Christ. Amen.

**SUNDAY. The Christian Fellowship.** Read 9:38-50. Text: 9:40. For he that is not against us is for us. The redemption of the world is carried onward by the binding of Christian hearts and lives together.

**Meditation.** In Jesus' great heart there is room for those who follow afar off, but is it not pathetic that there are Christians who can not be recommended except that they do not oppose Christ? 

Hymn No. 20—Jesus shall reign wherever the sun.

**Prayer—**For broadmindedness and Christian unity. (61).


**Meditation.** The cry of children is ever in our ears. Countless are the wrongs done to the children around the world. God will not hold us guiltless if we do less than we can to lead the feet of children in the path that leads to Christ. Hymn No. 39—By cool Siloam. 

**Prayer—**For the children of the race. (52).

**TUESDAY. The Peril of Riches.** Read 10:17-28. Text: 10:24. How hard it is for them that trust in riches to enter into the Kingdom of God. "God has made money a part of his world. He has ordained that money shall play a prominent part in all human life." 

**Meditation.** Money by itself is neither good nor bad. The use to which it is put determines its moral value. The rich are in peril lest they come to believe that money can buy all things; and forget that the best things are beyond price.

What is my part in making and spending the world's wealth? God created it all for good. Hymn No. 16—Take my life and let it be. 

**Prayer—**For missionary and benevolent boards. (78).

**WEDNESDAY. Service—the Heart of Fellowship.** Read 10:32-52. Text: 10:4-5. For the Son of man also came not to be ministered unto, but to minister. "The ability to pour one's life into another life is one of the richest of all the gifts of heaven."

**Meditation.** There is no fellowship if "great ones exercise authority" as the great ones become "bond servants" to the others, all are bound together in a real fellowship. In the Kingdom of God Will, no one lives for himself alone.

Hymn No. 18—Savior, who thy life didst give. 

**Prayer—**For patriotic, loyal duty to our country and its statesmen. (70, 73).

**THURSDAY. The Challenge of the City.** Read 11:1-11. Text: 11:1. And he entered into Jerusalem. "Thousands of men and women in all the world's cities have lost their grip upon the high things of life because no one but God sees them."

**Meditation.** The supreme challenge to Christian brotherhood is the crowded city, with its teeming thousands drifting hither and thither. Christ offered his best to his city. Am I a true Christian citizen?

Hymn No. 25—Where cross the crowded ways of life. 

**Prayer—**For neighborhood and for social service workers among the needy. (68).

**FRIDAY. Christ in the Temple.** Read 11:12-19. Text: 11:15. He entered into the temple, and began to cast out them that sold. "The church universal is the one supreme world power for molding ideals and re-creating dispositions."

**Meditation.** Is there danger that men may seek to "use" the church today as did the Jews, for material gain or advantage? The central function of the church is to relate men to God; may it be purged of whatever interferes with this.

Hymn No. 3—How firm a foundation. 

**Prayer—**For reverence and for the responsible servants of the church. (60).

**SABBATH DAY. Fellowship Through Faith.** Read 11:20-33. Text: 11:22. Have faith in God. "Faith is the stone upon which all other stones are to rest."

**Meditation.** Our prayer of faith will be answered if we are in right relations with God and with others. The current of Good Will which flows from God to his children will be blocked if we have unforgiving hearts one for another. Do I have "sought against any one?"

Hymn No. 12—My faith looks up to thee. 

**Prayer—**For the program of Evangelism. (64).
SABBATH HISTORY

The report of the treasurer of the Tract Society for the quarter ending December 1, 1922, shows receipts for "A. J. Bond's S. D. B. History, No. 1, $55.00." That figure represents the sale of at least 112 volumes of the book.

Since that time orders for from one to ten copies have been filled by the corresponding secretary. A few Christian Endeavor societies are using the book as a text in a study group. One of the societies thus using it is the Intermediate society of Plainfield, of which Pastor Skaggs is superintendent.

In considering the best way to go at it in his group of younger young people, Pastor Skaggs decided to prepare in advance and hand out a week ahead of time, a list of questions on the chapter to be considered at the next meeting. He also asks his young people to write out and bring to the meeting their answers to the questions. This insures home study, and provides material for consideration and discussion.

It is possible that other groups may find some help in these questions. Or they may stimulate even others to take the matriculation of Sabbath history, and provides material for consideration and discussion.

In boyhood I was reared as a Baptist and grew up in the time when the controversies between Baptists and Paedobaptists were raging fiercely in and about New York City. I espoused the cause of the church of my parents, and when a mere boy was familiar with the Baptist position. Hence I have always felt that loyalty to the Bible was important. Loyalty rather than literalness expresses the attitude of my mind.

In 1883 I entered Union Theological Seminary, against the wishes of my Baptist friends. I think I possessed an open mind. The question of authority came before me. I felt that the source of authority for the Christian is in a sense threefold: that of the Church, that of the Scriptures, and that of Reason. None of these can be entirely set aside. But the fruits of the three in human history led me to decide in favor of the Bible as the banner under which to enroll. My study of church history and a more exact study of the Bible led me to see that as a consistent Baptist I must also become a Seventh Day Baptist: that is, that the Biblical grounds of the Sabbath are essentially the same as those of baptism.

I can not say that I held then or now hold to either immersion or the observance of the Sabbath in a legalistic way. Rather do I believe that loyalty and love demand these observances.

I felt and still feel that it would have been better for the church in history and for the progress of Christianity in the world if the church had never deviated from the Biblical practice in these and other respects, and I believe now that the church will not reach her ideal till she returns to the Biblical practice. This, as I remember, is about the course

PERSONAL TESTIMONIES OF SABBATH CONVERTS

(3) REV. WILLIAM C. DALAND

A Baptist

In boyhood I was reared as a Baptist and grew up in the time when the controversies between Baptists and Paedobaptists were raging fiercely in and about New York City. I espoused the cause of the church of my parents, and when a mere boy was familiar with the Baptist position. Hence I have always felt that loyalty to the Bible was important. Loyalty rather than literalness expresses the attitude of my mind.

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SABBATH HISTORY—1

QUESTIONS ON CHAPTER ONE

(1) What modern conditions give rise to the suggestion that the church is in a "new world"?

(2) What effect has the war, and conditions since, had on Christian thinking?

(3) What is the chief service to be rendered by the Christian Church?

(4) What is the relation of doctrine to practice?

(5) Where shall the church look for power and guidance?

(6) What do Seventh Day Baptists believe as to the relation of the Bible to human life and conduct?

(7) How may history help us to determine truth?

(8) Is there missionary value in the belief that to Seventh Day Baptists has been committed the Sabbath truth? Are there moral dangers in such belief? Explain.

Memorize two sentences of the last paragraph of the chapter, beginning, "In the face of a distraught world..."

THE SABBATH RECORDER

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IS SUNDAY THE CHRISTIAN'S REST DAY?

An Answer to Keith L. Brooks

Lester G. Osborn

(Concluded)

5. The Mosaic Sabbath is set aside by the New Testament, together with numerous other Old Testament requirements.

The changes inaugurated by Christianity were tremendous. Christ became the Mediator of the covenant instead of Moses. Evangelical law took the place of the Levitical system. The High Priesthood of Jesus took the place of the Aaronic priesthood. The temporal promises of Israel were temporarily set aside to give place to the spiritual promises of the church. The stately temple worship gave way to the simple spiritual forms. The Passover sacrament gave way to the Lord's Supper. Circumcision gave way to water baptism. The dispensation of law was temporarily set aside to give place to the dispensation of grace.

Is it so astounding that the day of worship should be changed along with all the rest?

No express command is required recording any of these changes. We simply have the New Testament record that it was done. Yes, it would have been astounding if the day of the Sabbath had been changed. All the other changes mentioned here were in meaning. To change the day that God sanctified and hallowed to another, or to transfer that blessing to another day would be impossible. And to change the Sabbath which was a memorial of creation to any other than the seventh day would be as impossible as for me to change the anniversary of my birthday from May 26 to July 1,
or to any other day in the year except the twenty-sixth day of May.

I have never seen in my New Testament any evidences of the setting aside of the Sabbath. The evidence is almost the opposite. Jesus kept the Sabbath, Luke 4:16; Mark 1:21. And the disciples kept the Sabbath. Luke 23:56. Paul kept the Sabbath. Acts 17:2; 13:42, 44; Acts 18:4, 11. And the early Christians observed the Sabbath. Paul preached for a year and six months to the "Jews and Greeks" every Sabbath. Acts 18:4, 11. And only one meeting for worship is recorded as taking place on the first day of the week, and that was on the eve of the first day, and Paul traveled all day the next day, the first day of the week, which he would not have done on the Sabbath. Concerning the change of the Sabbath to the first day of the week there is absolutely no "New Testament record that it was done".

Adventists flatter the Romish pope by claiming he gave Sunday worship to the world. But the Lord's Day (first day of the week) was observed by the early church hundreds of years before there was a pope or Roman Catholic system. The millenarians of the present day are just such fools as to let a papal bull tell them when to worship. If there were Scriptural ground for proving them on this score, it would have been included in all the other protests. But on this point, the Scriptures are against them.

This paragraph calls for a long consideration which I have not space to give it. Let me give just a few facts and references to well-known historians to prove that the Sabbath was observed by the early church hundreds of years before there was a pope or Roman Catholic system. But I failed to see references to historians who prove this statement. In fact I see just one reference to show me in any authentic histories that this statement is correct.

A few questions from the "Converts Cathedism of Catholic Doctrine" by Rev. Peter Scudder, 1847.

"Which is the Sabbath Day?"  
"Saturday is the Sabbath Day."  
"Why do we observe Sunday instead of Saturday?"  
"We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."

"By what authority did the Church substitute Sunday for Saturday?"  
"The Church substituted Sunday for Saturday by the plentitude of that divine power which Jesus Christ bestowed upon her."

"See also the following which I have not space to quote in full: Neander, Augustus—The history of the Christian Religion and Church during the first three centuries, page 336. D. D., pages 67 and 68. Christ was brought from the grave on the first day. Even if Christ were brought from the grave on the first day of the week we have no command or precedent to observe the day of his resurrection as a weekly Sabbath. But if Mr. Brooks' Bible says that Christ arose from the grave on the first day of the week, it must read different than mine does. I would like to have his proof for this statement. But he does not even give us a Bible reference on the subject. To be sure Christ's resurrection was discovered on the first day of the week. But in every case those who visited the tomb found Jesus gone already. Jesus said (Matt. 12:40), "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Many noted Bible students, among them Dr. R. A. Torrey of the Bible Institute of Los Angeles, taking the Bible just as it reads, find that Christ was crucified on Wednesday and put in the grave just before sunset, rising from the grave just before sunset on the Sabbath. I would recommend that my readers study Dr. Torrey's discussion of this subject in his "Difficulties in the Bible". The tradition of the Friday crucifixion is the one taught by the Roman Catholic church. So you will see by studying that even if there were a command to observe the day of Christ's resurrection as a weekly Sabbath, (which there is not) the day would not be the first day of the week, as Christ rose "in the end of the Sabbath."

Another statement without any proof. And no wonder! The proof isn't proof at all. A careful study of the subject of Pentecost will show that it could not have been on the first day of the week. I have not space for it here. Pentecost occurred "a week after" the Passover feast. The practice continued from first day of the week to the next day. This would bring Pentecost on Friday or Saturday. If some students are right in saying that after fifty days of the Passover, Pentecost, the next day, it would bring it on the Sabbath; however, this is no argument for keeping one day or the other as a Sabbath.

The apostles and early church met on the first day and there is no record of any dissent on this change. Acts 20:7, 16; 21:4, 26; 28:23-31.

We will take up these references one by one and examine them. Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight." Whether this was a gathering for worship, or simply a farewell supper for Paul is not certain. If it were a gathering for worship, it would not of necessity show that it was a regular custom with the disciples. It was fitting that they should hold a meeting for Paul, as he was to depart on the next day. This meeting must have been after sunset or what is known now as "Saturday night". Paul preached until daybreak (v. 11) and then departed on his journey, which he would not have done had he observed the first day of the week as the Sabbath. People nowadays do not realize the reverence which the people of Bible times gave to the Sabbath. Week-long picnics, trips to the mountains and beaches, ball games, etc., the so-called "Christian Sabbath" (Sunday) is a different day from Paul's Sabbath. Acts 20:16: "For Paul had determined to sail by Epheus because he would not spend time in Asia; but when he hasted, if it be possible for him, to be at Jerusalem the day of the Pentecost." Nothing there about the first day of the week, unless Mr. Brooks means Pentecost, which has been treated above. Acts 13:14, 21, 28: Still no reference to the first day of the week. These references deal with Paul's teachings about circumcision, and the old Jewish ceremonies. Acts 28:23-31: Please get out your Bible and read this passage and tell me what it has to do with the first day of the week being the Sabbath. Nothing at all!!

There is no record that apostolic Christians ever met for worship on the seventh day. They worshiped every other day of the week. Romans 12:1, for the purpose of proclaiming the resurrection Gospel (Acts 13:17).

This is Mr. Brooks' statement, and the reference must be a mistake, for it reads: "And if you are interested in knowing which day Paul observed as the Sabbath, please look up the following references and verify them, as I have those that Mr. Brooks put forth. And they are not all there are to be found either. And I don't think you will have to draw on your imagination to figure out the connection with the subject under consideration.

Acts 17:2: "And Paul as his manner was, went in unto them, and three Sabbaths days reasoned with them out of the scriptures."

And reading on we find that "of the devout Greeks" a great multitude believed. But the majority of the Jews did their best to stop him from preaching more."
cause trouble.

Acts 16:13: "And on the Sabbath we went out of the city, by the river side, where prayer was wont to be made, and we sat down and spake to the women that resorted thither." No synagogue there.

Acts 18:14: "And he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks." Does this look as though "they sometimes went to the Jewish synagogues", etc., as Mr. Brooks says. And there were both Jews and Greeks there. And looking to the eleventh verse of the same chapter we find that Paul "continued there a year and six months teaching the word of God among them." About 78 Sabbaths he ministered. Does that look as though he observed the first day of the week as the Sabbath?

The Mosaic Sabbath is entirely inapprpropriate in this dispensation. It was the day when Christ's body lay dead.

To the disciples it was day of restlessness, doubt and gloom—a day they would wish to forget. It was a day of terrible conflict for those who rejected the Savior. They were carrying on sacrifices as though redemption had not been completed. The Jewish Sabbath continued on that day.

It was a day when creation was under doom. On that day Christ's friends felt keen sorrow and greater sense of loss than on the crucifixion day itself. It was the last day of an old period. The first day was a protest against Judaism which had come to an end.

These statements do not need any answer. They are simply a few "laws" of a drowning man to grasp at. Certainly, if one wants to take the facts in this way, we could start in at the first paragraph thus: Yes, Christ rested in the grave the seventh day, and rose ready to begin his work at the beginning of the first day, etc.

Does it make the Sabbath any less sacred to know that Christ lay dead in the grave on that day? Are we not to realize that only through Christ's death comes salvation? But what is the objection to this? Why do we protest? Why, because Jesus said, "If ye love me, keep my commandments." Let me quote you from Schofield's reference Bible, Gal. 3:23.

"Wherefore the law was our schoolmaster to lead us to Christ, that we might be justified by faith. (not by works of the pedagogue, 'child-conductor'.)"

As the Greeks and Romans, persons for the most part slaves, who had it in charge to educate and give constant attendance upon boys until they were taught a trade (pedagogue), the argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the 'child' became a 'son', when the minor became an adult. The adult son does voluntarily what he did formerly in fear of the pedagogue. But even if he does not, it is no longer a question between the 'son' and the pedagogue (law) but between the son and the father. If I should break my Sabbath, the law is already forgiven as soon as I confess it. If I did not keep the Sabbath my fellowship with Jesus would be interrupted, and I could not not do the tasks he has set for me in the way he would have them done.

Jesus said to Peter, "Lovest thou me?" and he is saying the same to each of us. And the test of our love is obedience to his will, and following his example. Will you answer him as he wants to be answered, or will you continue to refuse to see his will concerning the observance of the Sabbath?

PASTOR SUTTON TENDERS RESIGNATION
Pastor Ero E. Sutton has had a call to the church at Milton Junction, Wis. It is the fourth call to other fields of labor during his eight years' pastorate in Shiloh, and after due consideration he has tendered his resignation, to take effect June 1.

Mr. Sutton is one of the youngest and best sermonizers in the Seventh Day Baptist Denomination. He is a man of energy and high ideals and is an extremely capable man, taking a firm stand along the line of what he believes is right.

Between one and two hundred have been added to the church during his pastorate, and he preaches for progress along spiritual lines more than for members. Through his clear-sighted vision the church has pursued a practical and successful financial course.

He is so modest and hard working that the people will hardly realize what they are missing until he has gone away.

Mr. Sutton has not only endeared himself to his own congregation but to several other congregations, as he has acted as supply pastor in the surrounding territory where they would gladly have given him a call if he had belonged to their denomina-

As a teacher he is also a great success as has been proven by his work as substitute in the schools of the township.

Mr. Sutton is president of the Shiloh Lyceum Association and does much hard work to make it a success. He holds other county and state offices.

He has made great improvements to the parsonage by his own unpaid hard work.—Bridgeport News.

The treasurer was delighted to have money at hand to pay all bills for the month of January. Let's keep him smiling all the year.—Alfred Station Items in Alfred Sun.

Oh, many a shaft at random sent Finds marks the chest no more.

And many a word at random spoken May soothe or wound a heart that's broken.
MISSIONS
REV. WILLIAM L. BURDICK, ASHAWAY, R. I.

NEW WAY IN EVANGELISM
Below will be found an editorial from the pen of Dr. Samuel McCrea Cavert, editor of the Federal Council Bulletin. It is taken from the October-November, 1922, number of that publication. It bears directly on the special effort which is being stressed now by our people and is most timely reading as well as an inspiration to all who join in the special effort from now till Easter. The plan followed in Chicago, as described by Dr. Cavert, is similar to the one we are urging only theirs is for a city, ours for the entire denomination; theirs covered four or five months, ours but one-half that time; theirs stressed certain things for certain weeks, ours leaves the pastor's hand free to carry out the general plan as be, in the light of local circumstances and guided by the Holy Spirit, may think best.

Dr. Cavert's editorial on the New Way in Evangelism is as follows:

NEW WAY IN EVANGELISM

Altogether too little known and appreciated is the work of the Federal Council of the Churches in the field of evangelism. Quietly but steadily there has been developing a powerful type of united pastoral evangelism.

Let Bishop Nicholson of Chicago tell what happened there. His recent words, quoted from memory, are as follows: "We have learned beyond question the value of a united approach. A year ago the pastors of Chicago were invited at the invitation of the Federation of Churches, and, in conference with Dr. Goodell of the Federal Council and the representatives of the denominational committees on evangelism, planned together for a simultaneous evangelistic program running in the fall and continuing till Easter. The genius of the movement was that all the pastors were to concentrate at the same time upon the same thing (now on family religion, now on Bible study, now on ingathering), so as to make no longer a fragmentary but a combined impact upon the city. We set as our goal 30,000 new members of the churches. Many outside said it had never been done and couldn't be done. But when we came to check up, we found a record of 37,000."

Why could the churches of Chicago do together in evangelism what they could not do separately?

Because by doing their task together they were able to capture the imagination of the city as none of them could do alone. Because the combined effort was able to secure for the whole movement a publicity that no single church could secure. Because by doing the same thing at the same time an atmosphere was created throughout the city that made it easier to speak about religion to one's neighbor. Because the concerted effort was at Conference sense of spiritual power in each participating church.

For "one man shall chase a thousand and two shall put—not two thousand but ten thousand to flight."

S. M. C.

LETTER FROM REV. T. L. M. SPENCER
Rev. W. L. Burdick, D. D.
Ashaway, R. I.

MY DEAR BROTHER: I am sorry this letter will not reach you in time for the meeting of the board, owing to the absence of any mail. The quarterly report is enclosed. Please send me some blanks. The work has gone on as usual.

We had a fine week of prayer at our camp this summer. We were able to start at once with the building. I feel sorry that the board is so heavily involved. Mr. Hill wrote me of the inability to start at once with the building. I feel light. Mr. Hill wrote me of the inability to start at once with the building. I feel light. Mr. Hill wrote me of the inability to start at once with the building. I feel light. Mr. Hill wrote me of the inability to start at once with the building. I feel light. Mr. Hill wrote me of the inability to start at once with the building. I feel light.

I have been scattering literature far and near and the interest for reading is encouraging. Now brother I would like to hear from you. I have written you several letters and no reply. I presume that you are busy getting settled. With best wishes,

Yours faithfully,
T. L. M. SPENCER.

EDUCATION SOCIETY'S PAGE
DEAN PAUL E. TITSWORTH, ALFRED, N. Y.

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

MILTON MENTIONINGS
From the Milton College Review

GLEE CLUB PLANS LONG TOUR

The Glee Club is gradually getting into shape for the spring tour which will be taken as usual during the spring vacation. Regular rehearsals are being held twice a week in the regular schedule of classes and during examination week daily rehearsals are held following the chapel period. Business manager Spoon expects to make arrangements for a tour somewhat longer than the one which was taken last spring and as usual engagements in nearby towns will be filled aside from the regular tour. Plans are made to include Battle Creek, Mich., in the schedule as was done by the Club two years ago.

The tentative schedule includes concerts in Milton, Janesville, Edgerton, Monroe, Brodhead, West Allis and Oakfordville, Wis.; Farina, Park Ridge, Herrin, and Centralia, Ill., and Battle Creek and White Cloud, Mich.

Seven new members have been added to the club this winter. They are: George Tervilla, Milton; Orville Keesey, Orfordville; Leland Hulett, Bolivar, N. Y.; Paul Green, Farina, Ill.; Russel Burdick, New Market, N. J.; Everett Van Horn, Edinburg, Tex.; and Paul Ewing, Bridgeport, N. J.

TRUSTEES ORGANIZE ADVISORY COMMITTEE

At a recent meeting of the trustees of Milton College a body known as the Milton College Advisory Board was organized with Mrs. Alida Morse, of Milton, as its chairman. Some of the trustees are far away from Milton and can not ordinarily be present at the meetings. A representative number of these are included in the board which will be an official channel through which their opinions and suggestions can reach the trustees at Milton.

The board is in three sections. The term of the members in one of these expires each year and their successor will be appointed at that time. The present organization is as follows:


Those appointed for two years: H. H. Babcock, Albion, Wis.; Ray W. Clarke, Washington, D. C.; W. H. Ingham, Fort Wayne, Ind.; Horace Looftbooth, Welton, la.; Hyton T. Plumb, Salt Lake City, Utah; Anna Wells, Dodge Center, Minn.

Those appointed for three years: O. E. Larkin, Oak Park, Ill.; Jesse Hutchins, Farina, Ill.; E. H. Lewis, Oak Park, Ill.; H. L. Polan, North Loup, Neb.; Robert West, Madison, Wis.; W. F. Stewart, Columbus, Ohio.

DR. POST, JR., SPEAKS IN CHAPEL
Dr. George W. Post, Jr., president of the Milton College Alumni Association, was a chapel visitor last Thursday morning and gave a short address of greeting to the students. Dr. Post is a teacher in the medical department of Chicago University and comes in contact with many college, university, and technical school graduates. He says that the best class of students which they receive are those of the small Christian college, such as Milton. He congratulated the students upon their opportunity and wished them success.

NEW RADIO APPARATUS

The Radio Club has purchased material worth more than fifty dollars with which the Electrical Committee will build a four stage radio and audio frequency amplifier. The chief items are: two Cuningham amplifying tubes, two Radiotron tubes, two audio frequency transformers, a varico-coupler, and various necessary accessories. Work has already commenced in mounting the tubes and controls and constructing an aerial which has been suspended from the flag pole on the hill back of the Science Hall. Many broadcast programs are received with the vacuum tube detector set now in operation.
THE WORK IN NORTONVILLE, KANSAS

Elsewhere we speak of the annual reports given in the Quarterly Review of the Nortonville Church. We give here an extract from Pastor Cotrell's New Year's Letter to the people.

After writing at some length upon the good cheer of the Christmas season, closing this part with the poet's prayer:

“Light of the everlasting morn,
Deep through my spirit shine;
There let this enchanting morn
Make all my being shine.
There try me as the silver, try
And cleanse me with your care.
Till Thou art able to see
Thy faultless image there.”

the pastor goes on to say:

Then, if we have celebrated Christmas in the deeper spiritual sense, we should be prepared, not only to be better men and women, but also to make this year of 1923 a best year we have ever experienced. Christ, your Savior, is waiting for your permission to help you unfurl your pent-up possibilities, to direct and make you a channel of blessing throughout the whole of 1923. Will you give him a chance?

You are setting goals. Are you not? You are planning for more productive farms, better stock, larger business, better homes. Are you planning to make your man or woman? Are some of these things included among your religious goals for 1923: a more complete control of self, a stronger determination to make the most of my opportunities, a regular support of my church by my presence at its services whenever possible, by my service, my consecrated means and my prayers?

As a church we have not escaped the financial depression which has touched every individual and organization. A higher type of sacrifice must come or our Cause will suffer. Our denominational and local organizations are facing the terrible debt. We should, as a church, make the utmost sacrifice. It is impossible to separate our spiritual and material needs. Our church needs your consecrated tithes, as well as your service, your good wishes and your prayers. If we are to faithfully hold our little sector in God's great battle front of Christian Advancement shall we, as a denominational regiment in the great army of our Commander-in-Chief, Jesus Christ, fall out of the ranks of the faithful, or shall we, with renewed loyalty and consecration, be true to our motto "Victory"? Loyalty and consecration are not cheap words, for they can only be expressed in terms of life, service, truth, and sacrifice. But in no other way can the blessings of Christ be obtained than by the way of the cross. Let us, as a church, have some definite goals for 1923, and then, with the consciousness that "we are laborers together with God", let us work for their realization. That you may have a most happy and successful year is the wish of

Your pastor,

H. L. Cotrell,
Chairman of Committee on Calendar.

PASTOR AND SON WEEK

At November 12-19 was Father and Son Week, we had Father and Son Day at the church on Sabbath morning, November 18. The subject of the message was "Mission: their Relationship and Responsibility." All the fathers and sons sat together in the front seats. On the following Sunday, Father and Son Banquet was held. It was at the time of the regular session of the Men's Brotherhood, and an excellent banquet. The following Sabbath, a Thanksgiving offering for the college was taken which amounted to $173.65.

PRAYER MEETINGS

The prayer meetings have been well attended and a credible interest has been manifested. The average attendance for the year has been about twenty-seven. If it is true that the prayer meeting is the heart of the church, then the privilege and opportunity are before us of raising our spiritual thermometer and becoming 100 per cent effective in the work.

TRUSTEES REPORT

As adopted by General Conference that November 5 be an every-member canvass, and the day being favorable four teams made the canvass consisting of men: C. D. Stillman, Clifford Bond, Clarence Knapp, Ernest Wheeler, Carroll Davis, Ansel Crouch, Jr., L. E. Maris and Allen Stephen. In the evening the solicitors met with the trustees and pastor and made their report of the amounts pledged which was about $2,000. One of the solicitors said every one was so nice to them it just made them feel good. Not as much was pledged, which is pleasing but we trust that more will come before the end of the year. At the regular meeting December 9, Henry Riley, chairman and members were discussed. Rev. D. B. Coon met with trustees and told some very interesting accounts of his work.

Accompanying the Quarterly Review was a personal letter from the pastor to his members, urging them to adopt as many of their church goals as they were willing to carry out. From this letter we give the following:

After reading the pastor's New Year's letter in the Quarterly Review, in which emphasis is placed upon the importance of having goals for which to strive for the coming year, please notice in the regular meetings of our church some of the goals included.

The following Sunday, a personal letter from the pastor to his members was included. In it he urged them to adopt their church goals as they were willing to carry out. From this letter we give the following:

With Christ's help, strive to attain; then, keep the folder, and please return this letter to me. What a strong spiritual church would be ours if every member, with the consciousness that "we are laborers together with God" would accept these goals as his own, and then strive earnestly for their realization. Trusting that you will co-operate with your brothers and sisters in this work, and hoping to hear from you soon,

Faithfully your pastor,

H. L. Cotrell.

CITIZENS' COMMITTEES HELP IN LAW ENFORCEMENT

Citizens of the city of Hazlehurst, Miss., have formed committees for the purpose of assisting in the curbing of illicit stills, and have pledged themselves to "report all violations". It was also resolved, that in view of the fact "that courts are powerless without the proof of such violations, we further pledge ourselves to give our time and attention to the collection and furnishing of such proof to secure convictions; that committees shall have authority to secure summons and such funds as are necessary to carry out this program; that we hereby request the sheriff to deputize reliable men in each neighborhood and furnish them with necessary funds and summons to enable them to hunt for and secure evidence and that violators are hereby given notice that the people are resolved that bootleggers and moonshiners must quit business or leave the country."—Union Signal.

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THE SABBATH RECORDER
WAGONS" WORK

MRS. GEORGE E. CROSBY, MILTON, WIS.
Contributing Editor

LETTER FROM MISS ANNA WEST

Woman's Board,
Milton, Wis.

Dear Friends:

I have been feeling that we—the school girls and teachers—needed some one to come in from outside to stir us up spiritually. We got in touch with Miss MacNeil, of the Young Women's Christian Association, who said she would be glad to come out to us about the middle of December for a few days of evangelistic work. Early in December the Eddy party was in Shanghai and we were fortunate enough to get Mr. Brewer Eddy to give an address to the students of the schools in this section. He pleased us by accepting Christianity because it is China's only hope. He told of appeals he had heard when he was in North China—appeals made by some of the strong Christian men there. The next day Mrs. Eddy talked to the girl students of the two schools at Brillien. She urged them to accept Christ and many indicated their decision by rising to their feet and hearing her tell of the work in her field.

These two meetings had, I am sure, impressed upon the girls their country's need and their own responsibility and helped to pave the way for Miss MacNeil's work.

Miss MacNeil came first on Monday and told her frankly that they believed in the Bible, its general teaching and purpose and why it is necessary to accept Christ and many indicated their desire to do so. The school agreed to do a share of the teaching. Mabel has been asked to supervise it and both of the church members met with approval and half a dozen in each of the two schools carry on the work. The school is about a four-hour walk away.

I've no doubt some of you helped in packing the boxes the Milton Sabbath School sent us this year. I only wish you could have enjoyed the distribution of the gifts with us. We gave the powdery to the girls in the boarding schools and such delighted girls as they were! Then Christmas morning three of the older girls and I took oranges, peanuts, cards and some of the dolls and toys over to the Zia-jau Day School. I thought there was no question but that those children were also pleased though they didn't show it so much. Then one of our teachers and I went into the City Day School and I found that the children would have especially liked you to have been with us. After the regular chapel exercises and some Christmas stories we gave out the peanuts, oranges and cards. Then one of their teachers called off their names and they came up in front, one by one, and received their dolls or toys or whatever their gift might be. Such beans, such proper bows, and such suppressed excitement! It was Christmas and no mistake! There was no part of the whole day that I enjoyed more.

This gathering brought much of joy to each of you in toy or what of the gift of the Son, and may the New Year bring rich blessings.

Lovingly yours,

ANNA M. WEST.

December 29, 1922.
by the reckless propaganda of the wets. The bravado of the "Battle Hymn of the Wets" did not fire our voters as did the home appeal of the "Battle Song of the Drys." "There's something in the air!" sang the wet soliloquists. Yes, agree we that there is something in the air—but it's a song of love, liberty and-domestic bliss, the praise of wine and beer. Is the tender lullaby, the cradle song of mothers as they croon to sleep their little ones; it is the campaign cradle song of mothers as they croon to that we live in a land whose flag floats over nation, are upholding America and her constitutional liberties; it is a song of gratitude that we live in a land whose flag floats over homes free from the demoralizing saloon.

Would-be nullifiers of the Constitution sent forth a rallying slogan, "The Liberty Bell Must Ring Again", and thereby trampled unpardonably upon the sacred inheritance of this "land of the free and home of the brave." We hereby remind the Association Against the Prohibition Amendment, with numerous state divisions, seems to be working towards the choice slogans of the wets.

We urge the association that has already in 1921-22 has been the Jubilee plans of the Woman's Christian Association. The Conference of Social Work for Health. Mrs. Boole is one of the most influential and informed public opinion which shall put a final quietus upon the dismal plans and purposes of the notorious anti-prohibition associations. For "Historic Philadelphia" is the patriotic heart of our great republic—the city of brotherly and sisterly love. Here was framed that immortal document, the Constitution of the United States, into which recently has been written the Eighteenth Amendment. How eminently appropriate it is that in historic Philadelphia the voice of the representative motherhood of the world should interpret to the farthest corner of the war-sick, sin-sick, alcohol-sick world the true liberty, the real freedom that yet shall come to all the world—a freedom from the subtle, subverting enemies of home and child; of health and business prosperity.

Assembled today in the forty-eighth annual "Harvest Home" of the National Woman's Christian Temperance Union, we are encompassed by a delightful atmosphere of international, interspersing comradeship. Our World's W. C. U. is other-world, with superb personnel, was a mighty inspiration and education. We rejoice that many of our white ribbon leaders from other countries—women who have traveled many thousands of miles over sea and land—tarry with us for our national meeting. Warmly we welcome you, honored and beloved comrades and friends. Together we have learned to think internationally; together we have reasoned of justice and unselfishness in international relations, and have passed new ways of promoting the speedy coming of world-prohibition, world-purity, and worldpeace. Together we have cultivated the international heart as well as the international mind. With revulsion from the virulent press, we have been sitting together in heavenly places. "The heart of the world is singing a song and its burden is 'be free.'" It is only as we apply to suffering and backward peoples the Golden Rule of Christ, that the world be not broken.

Our white ribbon organizers, following the watchword adopted by the United States W. C. T. U. "Agitate, Educate, Organize, for the peace, purity, protection and exaltation of their homes, challenges us to the anxious engagement to the American Legion, gratefully acknowledged community co-operation in "American Education Week," December 4-10, 1921, and urgently requests that the National W. C. U. join hands with the American Legion and all other patriotic and civic organizations of a national character to observe December 3-9, 1922, as "American Education Week."
served as chairman or members of community committees for Better Homes Week in October. In this connection it may be noted that the Delinicator, a magazine devoted to service for women, as the financial sponsor for the Better Homes campaign, has stood for prohibition for fifty years and has never carried a liquor or cigarette advertisement.

Five States lead in the list of thirty-five States which have made a net gain in membership: Iowa with 417 local unions, has made a net gain of 1,720 members; Michigan, with 346 local unions, has made a net gain of 1,546 members; Indiana, with 356 local unions, has made a net gain of 1,112 members; Illinois, with 390 local unions, has made a net gain of 897 members.

God, in his gracious providence, placed W. C. T. U. women, mothers of the race and protectors of the home, in the vanguard of nineteenth century temperance educators, organizers and legislators. Now we march, side by side with our brothers and with the militant hosts of the churches of all denominations, vigilantly, and fiercely, in many lands for total abstinence and prohibition.

Co-operation with church and other temperance organizations is essential to successful progress toward our common objective. It will require prayer, patriotism, push and "pep," preaching from pulpit, platform and press; parades, posters, publicity, patience, perseverance and political sagacity, combined with plenty of cash, consecration and common sense to reach the haven of world prohibition! But temperance reformers delight in large undertakings! We are thrilled by the belief that we shall win the "fight for a clear brain.

There are some who tell us that the world is growing better, and there are those who tell us that the world is growing worse. World betterment is as evident as the progress of the human race. It suggests something for which to strive beyond the present. There is process as well as progress. The world is not a mechanical object. It grows better, and there are those who believe that we are ignorant of what is the better way. Through the years of the years of the century we have learned to make our way toward a better world for all mankind. We have seen the world grow better, and there are those who have been reading the world's history, and have seen the world grow better.

There are a third group of Peptimists in the race for honors. A peptimist is best defined by what she is not! A peptimist closes an eye, wrinkles her face, draws up the corner of her mouth and says, "It can't be done." An optimist has a face full of sunshine. She beams on you and says, "It can be done!" and then lets Mary do it. But a "pep-ti-mist" rolls up her sleeves, goes to work and does it! They had a few peptimists in California at the beginning of the great campaign to hold the Wright Enforcement Law. If you have been reading the Union Signal you know the peptimists have taken things in hand.

CHILDLESS WOMEN
In childless women's eyes
A misery of lacking lies.
Under their gaze is wo.
And this, of course, they do not know:
The glad joy of the blue bird winging—
The freshness of the morning singing—
The depths of roses brightly glowing—
The soul of Character should be knowing.

In childless women's eyes
There shines no glimpse of paradise—
Their loss, who miss the high white cross
Of motherhood, eternal beauty.

—Literary Digest.
THE SABBATH RECORDER

follows: Pawtucket Seventh Day Baptist, 170 per cent; Ashaway Seventh Day Baptist, 165 per cent; Broad Street Christian, 164 per cent. The point in which our society excelled was the percentage of original testimonies at Christian Endeavor meetings, our standing being 92 per cent. Betty Whitford, Special Secretary.

THE PASTOR AND THE YOUNG PEOPLE

"1. I love young people and my heart burns to help them. This love causes me to sympathize with them under every condition.

"2. It is natural for me to be one among them, to play the boy with them. For years my work has been so heavy that I have had to let down and be a boy again occasionally. I have found this opportunity among young people, and while it has helped them to have me one of them, it has been a greater help to me than to them.

"3. I never undertake to boss a young people's society. I am on hand to give advice if they want it, but never force my self or my opinions on them or their work.

"4. I try in every way to keep them posted regarding Christian Endeavor work and what other societies are doing.

"5. While not neglecting the spiritual side of the work, I always push the social side.

"6. I constantly hold up the highest ideal of life and service.

YOUNG PEOPLE'S PROGRAM FOR QUARTERLY MEETING
Given at Walworth, January 20, 1923
Theme: "Better"

Doris Holston, Associate Secretary, Presiding
Opening Music led by Maurice Sayre, Albion Scripture Reading Proverbs
Carroll Hill, Welton Prayer Rev. E. D. Van Horn Milton Junction Male Quartet Maurice Sayre, Sydney Greene

"BETTER KNOWLEDGE OF THE BIBLE"

HARRIET E. BELLAND

(Given at Walworth Quarterly Meeting, January 18, 1922)

Friends, it is as the old saying says, "It is good to be back on the old stamping ground." But it means more to me than that—this church, my home church, where I started the Christian life and gained what knowledge of the Bible.

Why must we have more knowledge of the Bible? Is it essential? Is it vital to you? I ask it personally—Is it vital to you? In your minds you say, "Yes, it is." Then why is there a tendency for each and every one of us to come to Sabbath school and Christian Endeavor with our lessons not fully prepared. At the time we think that we will leave that which we are to gain, for the others to give to us. Thus we all fall down and work on our own individual thinking. We do not depend enough on the All-Powerful One, our Savior, for our understanding of the knowledge of the Bible. We do not realize the knowledge we are missing to learn. Do you know that it is really a privilege to be cherished to be able to have the wonderful Word of God? It is like a golden casket where gems of truth are stored. It is as the psalmist says: "Such knowledge is too wonderful, it is far above me." But when I think and ponder over that passage it leaves me with a sort of empty feeling as if I were panting for breath, but really panting for more truth, more knowledge, more light from God's Book.

It seems to me that as young people with a definite aim, that we can gain better knowledge of the Bible in three ways: (1) Through our Sabbath school lesson; (2) Through our Christian Endeavor lesson; (3) In our daily Bible study or the Quiet Hour. In Acts we have the passage: "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Thus we too, marvel at them and at the enduring ideal of Jesus. We would be like the disciples—true, noble Christians, longings to give his word to every creature. For this, we must act and act now, for action comes through knowledge, true knowledge. We may gain better knowledge of the Bible through our daily readings and weekly lessons of Sabbath school and Christian Endeavor. Each organization holds a little different place in our hearts and each is essential.

In Sabbath school we listen to our teachers, gaining more knowledge and better understanding of the Word of God's great writers. In Christian Endeavor there was the wonderful inspiration of young people talking and discussing their spiritual and moral problems. Each one gains something by the suggestions and experience of others in the heart to heart talks. By the lessons brought out we gain more knowledge of the Bible through the great principles of Jesus' living.

C. E. where we are bound together for a better C. E.
C. E. where we are bound together as Christians to uphold our ideals.
C. E. standing for Christ Ennobled,
C. E. where we learn to help upward, those who are not among those who have had a second chance.

We must help people up from the mire of sin instead of shoving them lower. Help them by love and influence, for God said, "Forgive even as ye are forgiven." All the great truths and principles of the Bible we have heard many times, but friends, it is not true knowledge for ourselves as well as for the service of mankind until we use it as Christ said to use it. Do you ever bow to your heart, to the great mob? Do you realize the effect of prayer and better knowledge work marvels in this world of ours?

Last of all we must have better knowledge in our daily Bible study and Quiet Hour. Do you observe the Quiet Hour each day of our Christian Endeavor lesson? What is its meaning to you? Do you not find that Jesus is nearer to you? Do you not find the gems of truth that are stored in the Bible? By our daily study we gain many essential and helpful things which to make for a better knowledge of the Bible, God may seem far away at times but behind the vast expanse he standeth there in a dim cloud—our Protector, our Father, our All. In 1 Cor: 15: 34, it says, "Awake to righteousness and sin not; for some have not the knowledge of God." Let us use our knowledge and awake to righteousness to bring sinners in our midst to love and influence even as Jesus did when on earth among men. Let us not be selfish with our good things, the other fellow is suffering for the truth—a better knowledge of the Bible.

MEMORIES OF MANY MEN IN MANY LANDS

An Autobiography of Rev. Francis E. Clark

The present writer was old enough to be a Junior when the first Christian Endeavor society was organized by Rev. Francis E. Clark, a Congregational pastor of Portland, Maine.

My first opportunity to join a Christian Endeavor society did not come, however, until I became a student in Salem College, when I joined the Salem, W. Va., Seventh Day Baptist Society. My application of the society and my interest in its work was such that during my first vacation there was organized a society in the little home church at Roanoake, W. Va., of which I was made the first president.

As I look back twenty-five years to the time when that Endeavor society was the center of the life of the young people of all faiths in that isolated community among the hills, I am convinced that nothing more important to the lives of those young people ever took place than the organization of that Seventh Day Baptist Christian Endeavor society, which admitted to its membership all Christian young people of the community.

During the years immediately following I was a member of the State Executive Committee, and for one year was president of the Clarksburg District Union.

As a pastor some of my most delightful, and I believe, most fruitful experiences were in connection with the Christian Endeavor society. For a little time while pastor at Milton Junction I was president of the Seventh Day Baptist Young People's Board. It was during that pastorate that correspondence was carried on with the United Society of Christian Endeavor, which resulted
to the appointment of a Seventh Day Baptist trustee of the United Society.

It was my very happy experience within more recent years to be president for two years of the West Virginia State Union, and by virtue of that office a trustee of the United Society.

But it was not my purpose in reviewing my connection with Christian Endeavor to extend to such length these introductory remarks. Doubtless the prominent character of the Autobiography of Rev. Francis E. Clark set my mind going on the same track. It is after all but a testimony to the place and influence of Christian Endeavor in the lives of thousands who today are workers in the Christian church.

"Memories of Many Men in Many Lands" is the autobiography of a man of sweet and forceful Christian character. This alone would make it well worth reading. It is also a history of the most far-reaching and influencing moves of the church of our denomination, and therefore one of the most important movements in all Christian history. It presents fascinating travel stories, and contains vivid life sketches of important world characters.

One feature of the book that inspires and helps me is perhaps quite incidental to the purpose of the author. That is, the beautiful home life and relationships of the honored founder of Christian Endeavor.

Quite recently I had the privilege of meeting with Dr. Clark once more, and I took occasion to tell him how much I was enjoying his book, speaking especially of that feature of it referred to above. He echoed the feeling of my own heart in his reply, saying that in all our Christian organization and experience, "Home life is the best of it all."

The book is a large volume of seven hundred pages and with many full page illustrations. It will be a matter of some little interest perhaps to Seventh Day Baptist young people to know that the one photograph chosen for a cut showing a group of trustees and field secretaries contains two Seventh Day Baptists, a fact discovered by certain little girls in my own home as they thumbed through the book to look at the pictures. This picture was taken at Buffalo in 1917, when Rev. William L. Burdick, our first denominational trustee, was still a member.

Every society should secure a copy of the book. Then it should be kept busy until all have read it. It would make good reading for a group of Endeavorers, and I know of nothing better for reading aloud in the family circle.

A. J. C. R.

HOME NEWS

BERLIN, N. Y.—Pastor and Mrs. Witter have adopted a happy plan by which to become better acquainted with their flock. On Wednesday of each week the pastor and his lady are invited to spend a social day at the parsonage—thus many pleasant hours are enjoyed; the bonds of Christian love and friendship strengthened and the monotony of a long cold winter broken pleasantly.

At present Berlin is nearly hidden in snow. Troy bus stuck in snow and for one or two days did not attempt the trip. Trains are delayed and back roads blocked. A series of union meetings is being held under the leadership of Evangelist Fields. At present there has not been as much interest manifested as was hoped.

E. L. G.

NORTH LOUP, Neb.—If you will set aside a calf or a pig or chickens to help supply the table at Conference time see Orsen Davis. If you will raise vegetables of any kind for the same purpose see C. J. Rood. Three-fourths of the Conference year is almost gone. Have we done our best to meet our obligations? If we have all right, if not it is about time we were making a special effort to meet them.

A request comes from the Recorder office that the pictures used in the Bulletins be used in connection with articles advertising indirectly the General Conference to be held with us next summer.

Remember the meeting on the rostrum at three o'clock each Sabbath afternoon is for all young people. It does not mean the Intermediate society has been disbanded, but it does mean the work is being done in a different way. A special effort is being made to interest young people in the work of our church—of our denomination. Come, bring any question you want answered—have part in the discussions of our beliefs as a people. Are the responsibilities of young people increasing? If so are they preparing to meet these responsibilities and attendant obligations? These are problems we are trying to solve. Come thou with us and we will do thee good.—The Loyalist.

BROOKFIELD, N. Y.—On Sunday, February 4, the Second Seventh Day Baptist Church of Brookfield held their annual church dinner and business meeting at Grange Hall. Sixty persons were present to enjoy social greetings and converse. Several new faces were welcomed, although the loss of six members by death during the year past and the removal of some families to other places is keenly felt.

At the business meeting, called in the afternoon, reports were made of the work in the different branches.

The Sabbath school, although not so largely attended as might be desired, has maintained good interest and contributed to the funds raised for County Work, Near East Relief Work and denominational budgets.

Two classes have been graduated from the Junior department into the Adult school. A new class of beginners has been formed in the Primary department.

The Junior Christian Endeavor society is a source of encouragement.

The Church's missionary Aid society is a flourishing organization, "full of good works."

Trustees were elected as follows: L. A. Worden, H. A. Fitch and Mrs. Elizabeth Crumb, for three years; C. W. Camenga for one year, to fill vacancy, and C. L. Curtis for two years, to fill vacancy.

Miss Ruth Brown was elected organist; Miss Gertrude Fitch, assistant organist; L. P. Burdick, chorister; Mrs. Margaret Crumb, assistant chorister.

As 1923 makes the one hundredth year of the Intermediate society has been disbanded, it comes from some other least expected source from which we have no claim. There is no such thing as loving in vain. True, one can love someone who does not return that love. But for every unrequited love another bigger love is born. The more people you like, the more people will like you. The more you give, the more will be yours to give. The more smiles you put into circulation, the more you will have bestowed on you. Love, friendship and smiles are like currency. If they are hoarded, no one gets the benefit of them; if they are kept in constant circulation, every one benefits, and, again, like money, they always accumulate something in the transit.—Nelle Reed.

THE SABBATH RECORDER

Every love, every friendship, every kindness is a source of encouragement.

The mission of the church is a flourishing organization, "full of good works."

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Miss Ruth Brown was elected organist; Miss Gertrude Fitch, assistant organist; L. P. Burdick, chorister; Mrs. Margaret Crumb, assistant chorister.

As 1923 makes the one hundredth year since this church was organized, arrangements will be made for appropriate services in commemoration.

Upon motion, it was voted to invite Pastor Klotzbach to remain another year.

CLERK.

Born on the wings of the morning,
Glad in the garments of light,
Comes the coming of Jesus,
Bringing us forth as children of light.

Day-dawn of heaven appeareth,
Kissed by the heavenly dew;
Bringing his blessing within.

If on your soul the light shineth
Close not life's windows today;
Do not live longer in darkness,
Turning your back on the world.

JOHN P. KLOTZBACH.

Brookfield Courier.

LEONARDSVILLE, N. Y.—The men of the church are to give a church supper on Lincoln's Birthday, February 12, in the dining room of the Seventh Day Baptist church. Following supper a short Lincoln program will be given, with music by the Choral Union Quartet. Every one is cordially invited. Supper from 6.30 until all are served. Charge for supper, 35 cents. Suppers will be sent out where desired. The proceeds are to be used toward the purchase of new hymn books for the church.

The February monthly meeting of the Women's Benevolent society will be with Mrs. DeForest Walker on Wednesday, February 14, at 3.00 p.m. In connection with this meeting the February Entertainment Committee have their program. It is hoped that each lady will earn 50 cents and will write or tell in poetry or prose her experiences. Each one is also requested to bring her most youthful picture.—Brookfield Courier.
CHILDREN'S PAGE

HOW TO IMPROVE

ELISABETH KENYON

Junior Superintendent

Jtugar Christian Home, New York, N. Y.

THEOREM FOR SABBATH DAY,
March 10, 1923

DAILY READINGS

Sunday—Listen and learn (Luke 2: 46)
Monday—Read Neh. 8: 8
Tuesday—Pray and meditate (Gen. 24: 63)
Wednesday—Practise (Pro. 13: 4)
Thursday—Be diligent (Pro. 1: 7)
Friday—Do your best (Heb. 6: 10-12)
Sabbath Day—Topic. How to improve (Pro. 12: 11)

Today we are going to climb a mountain, a steep and dangerous mountain. Every boy and girl, man and woman must climb this mountain whether they want to or not and there are just two ways to reach the top. The first road is the smoothest and easiest and many start and end on this road and when they reach the top they are in a worse or at least in a no better condition than when they started out. The second road, perhaps is not the easiest, and yet it is the way, who knows where the dangerous places are and can help us safely over them. This mountain, as you have already guessed, is the mountain of life and we, as Juniors, have already started on the right road, but unless we try to improve every day we will not be as happy as we should when we reach the top.

The first thing we must take with us on our long journey is a guide—one who knows the way, who knows where the dangerous places are and can help us safely over them. Whom shall we get? Why, of course, we want Jesus because he is the way and came down to earth many, many years ago to guide us to his Father's house. We can not see him, but he is watching us all the time.

Now, if we are to improve, we must take Jesus as our Guide. Love as the rope that binds us together and to our Guide, God's Promises as our staff to lean upon, Surrender and Trust as the shoes we are to walk on, and the Bible as daily food on our journey, and then at the top of the mountain we will meet Jesus with his arms outstretched wide to welcome us into his heavenly home.

QUIET HOUR WORK

Justs of the Bible

Just 2 Pet. 3: 18
Just 2 Tim. 2: 15
Just Titus 3: 11 (first clause)
Just Acts 5: 32 (last clause)

An Old-Time School

CHARLES PENNER SAUNDERS

If you will come with me at this time, into the land of a hundred years ago, we will take a look at the sort of place it was for boys and girls, when your great-grandmother was a little girl. The name of this particular great-grandmother we are to see was Sarah Lee.

It was in the year 1820, when little Sarah sat on a ledge of rocks, gazing out over the ocean on a summer morning, listening to the ceaseless roar of the waves as they beat on the rocks, upon which stood her lighthouse home. She was thinking of her father and mother and little brother George, the only companions she had ever known. They would be lonely she knew, while she was going to visit an uncle's way up in the country. She was not to be the only person to read them their evening story, or to help her mother with the dishes, or to play games with her kind, jovial father; and when they quieted down for the Bible reading of the evening, her chair would be empty.

But she was to be gone only a little while; and to think of having real live cousins to play with, and aunts and uncles, and a lot of people all together in the house; and best of all, she was to go to the closing day exercises of the summer term of school.

Her mother had been her only teacher and she had never seen a real school.

It was too good to be true, this visit to her cousins in the country. She was to go with a neighbor, and when she came for her, she flew into the lighthouse to bid her parents good-by.

An hour later Sarah was riding in an oxcart beside her big friend, past quiet fields and woods, on and on. We might say she was traveling by ox-express. What a big place the earth proved to be, and how very still it seemed away from the ocean. All day long they traveled, till just before night, they reached Aunt Mary's house.

Answers to last week's work—Shine, sing, talk, think, live, give and love.

THE FAMILY'S PAGE

The family joyfully welcomed the small shy cousin, and Sarah had a most un believably happy evening. Cousin Jane played her five tunes on the hurdy gurdy. Benjamin and Sarah had their jewels harp. Each child had some treasure to display and a most interesting tale to go with it. What grand stories Uncle Daniel could tell, and how much like her father he seemed to be!

The evening closed with a chapter read from the Bible, and prayer, just as at home, and Sarah fell asleep with the new music of harvest fies and katy-dids in her ears.

There was a great deal of hustling and bustling about, quite early the next morning, for the great school closing day had at last arrived. The girls put on their very best light colored dresses and lace ruffled pantalets, and the boys their Sabbath-day suits. There was some difficulty, persuading little Joe to wear his shoes, for during the summer the boys had gone to school barefooted. He did so at last, when promised a place next to Cousin Sarah.

The children loved their good teacher, Miss Holman, who ably carried out the plans of the trustee and superintendent, by teaching moral and religious duties as well as the three Rs.

The whole neighborhood anticipated these closing day exercises, and some of the parents came out to listen to the review of the work, while the girls put on their very best clothing and carried on the day exercises of the summer term of school.

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It was too good to be true, this visit to her cousins in the country. She was to go with a neighbor, and when she came for her, she flew into the lighthouse to bid her parents good-by.

An hour later Sarah was riding in an oxcart beside her big friend, past quiet fields and woods, on and on. We might say she was traveling by ox-express. What a big place the earth proved to be, and how very still it seemed away from the ocean. All day long they traveled, till just before night, they reached Aunt Mary's house.
told them of two homes where she once visited. In one, all the inmates were cheerful and happy. No one spoke unkind words, and love ruled them all. In the other home it was altogether different. There was no cheerful bustle of merry children; there were no games, only scowls and discontentment. She went to the blackboard and wrote:

**Evelyn**

and then explained that the word might be read either forwards or backwards; you may take your choice.

The moral lesson ended, she began reviewing the classes.

First came reading. The younger children had spelling-book exercises, while the older ones read from the “American Preceptor”. Sarah listened attentively, for she had read a great deal for a small girl. She almost laughed aloud when one small boy read in a big pompous tone, while a large girl had a voice almost small enough for a mouse.

In arithmetic, certain sums were copied into large notebooks, in heavy round figures. Some pupils had trouble with Mr. Dabol in Vulgar Traction and Tare and Trett. Geography review questions were answered by classes in unison.

The school was quite up to date in having a sewing class. Most of the girls were finishing their samplers, but one was mending a sad rent she had made in her dress while climbing a tree. Another was slily endeavoring to mend a hole in her stocking as she crouched down in a corner. Sarah heard a boy whisper, “I’m glad I’m not a girl.”

At the noon hour every one was invited to a picnic lunch under the oaks; and a happy time was spent in eating and playing games. The program of the afternoon, for declamations and spelling brought out enough people to fill the schoolhouse. The speaking began by Miss Holman calling upon Lucy Miller to give the address of welcome, with the caution, “and don’t forget your manners.”

Then Lucy tripped to the stage and recited:

“Kind friends and dear parents, we welcome you here,
To our nice pleasant schoolroom, and teacher so dear;
We wish but to show you how much we have learned,
And how to our lessons our hearts have been turned.
Our life is a school time and, till that shall end,
With our Father in heaven for teacher and friend.
Oh! let us perform well each task that is given,
Till our time of probation is ended in heaven.”

John Lowe, a red haired youth, then spoke a piece entitled, “The Idle Boy”, in sing-song style.

“Thomas was an idle lad, and lounged about all day,
And tho’ he had many a lesson, he minded naught but play,
But may we this important truth observe and ever hold,
All those who’re idle in their youth will suffer when they’re old.”

Next a dear little girl named Hannah Green spoke in a low soft voice, “The Violet”.

“Down in a green and shady bed, a modest violet grew;
Its stalk was bent, it hung its head, as if to hide from view,
Then let me to the valley go, this pretty flower to see,
That I may also learn to grow in sweet humility.”

Just here Sarah felt a twitch at one of her curls; then came a loud thump! She looked around to find that the provoking Nathan had fallen off his seat in trying to reach for her curl, that lay on the desk behind. Such a rude boy!

While this scene was being enacted, Ezekiel Gage had begun speaking, “Father William”, as he swung his arms to and fro.

“Are you old, Father William, the young man cried,
And life must be hastening away;
You are cheerful and love to converse upon death,
Now tell me the reason, I pray.”

I’m cheerful, young man, Father William replied. Let the cause thy attention engage,
In the days of my youth, I remembered my God.
And heath not forgotten my age.”

Next, a little girl named Mary Rose recited “My Mother”.

“I must not tease my mother; for she is very kind,
And every thing she says to me, I must directly mind.
How much I’ll try to please her, she every hour shall set,
For should she go away or die, what would become of me?”

How Sarah wished her mother and father might be present to enjoy these exercises.

At this time Miss Holman called upon Nathan to speak a piece from the new Columbia Orator, by Edward Everett, impersonating a little boy seven years old. Nathan marched up, made his bow, and began:

“You’d scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Deem this inexcusable.”

Here he stood and stood staring blankly at Sarah, who was trying to keep from laughing, and at Widow Rae, who was trying to prompt him. She whispered, “Cicero”, loud enough to be heard all over the room. He repeated:

And if I chance to fall below
Democritus or Sister Roe,
Don’t—

But here the hearty applause and laughter sent him to his seat without stopping to make his manners.

The trustee now came forward and commended the school for its good work during the summer, and for the declamations, recitations of the day. Before he had quite finished, old Grandma Goodwin hobbled forward and asked if she might not tell the children the old story of “Pudding and Milk” which she had learned from her grandmother when a little girl. All were glad to listen as she recited it.

“The sun has set, the school is done,
The children they have all come home;
And now they want their supper, quick,
Come and get your pudding stick.
See, now the cows have left the dairy,
Go, Percy, run and get your pail
And milk as fast as ere you can
And strain it in the largest pan.
Now get some bananas and dip it out
And stir the pudding all about.
Oh! what a lovely supper this is
For Masters and for little Misses.
And now dear children, say your prayers,
And when you all have gone up stairs,
Undress and go to bed and sleep.
Till morning light begins to peep.”

The regular school declamations now being completed, every one in the room stood for a spelling down. After a little coaxing from Jane, Sarah took her place in the line.

As the spelling progressed, Sarah lost her shyness and her sweet voice sounded out clearly as she spelled, surprising every one by the way she put the letters together into words.

The line of spellers grew shorter and shorter, till only Deacon Brown, Nathan, and Sarah were left standing. Nathan was out of his teasing meadow, and the struggle was splendid to see.

The word “millenium” came to Nathan, and he spelled it “millenium”.

“Wrong,” said Miss Holman, pronouncing it again to Deacon Brown. He spelled “mille-n-n-u-m”.

“Wrong,” again said Miss Holman. “Next,” and Sarah spelled “mille-n-n-i-u-n”, and she was left standing alone, amidst the rousing applause of the school.

The scholars and visitors crowded around to shake hands and congratulate her, and there was some suppressed laughter that such a word should bring down a church deacon. The children exclaimed, “How could she do it. She never went to school.” Sarah explained that she had learned every word in her speller at home and that the sea waves had taught her many things.

Nathan came up shyly and said he was sorry he had been so rude, and hoped she’d be his friend and come again very soon.

After the happy days with her cousins, Sarah returned to her lighthouse home, with many promises to come again, and with bright prospects of happy times when her cousins should come to visit her down by the sea.

Now returning to the present time, let us give thanks to the good Father for the Christian homes, churches and schools that we have today, but do not feel sorry for the great grandmother; for do you not think that the heavenly Father had as great a love for her as for us. Let us more often remember the Giver of our great gifts, as did those people of long ago and try to grow more simple and kind as Christ has taught us.


HAKES.—Mariam E. Hakes was born at Belchertown, Mass., September 9, 1848, and passed away at the home of her daughter, 212 Fairwell Avenue, Chicago, Ill., December 9, 1922.

She was the fifth child born to Hiram and Betsy Rinkin. When about eleven years of age she accompanied her parents to Southampton, Peoria County, Ill., where they settled. In that vicinity she lived for a period of sixty-three years.

On March 10, 1867, she married Egbert E. Hakes who was united in marriage and spent over fifty years happily together. About the time of her marriage she gave up teaching and joined the West Hallock Seventh Day Baptist Church. Having taught school at an early age she was ever interested in religious and educational affairs, being especially active as a Sabbath school teacher.

Two sisters, Mrs. Maggie Hakes of Peoria, Ill., and Mrs. Cora Lyon of Edelstein, Ill., three children, Herbert H., of Edelstein, Ill.; Maggie M. Brown, of Chicago, III., and Genevina Hummel of Boulder, Colo., also grandchildren are left to revere her memory.

Farewell services were conducted in the West Hallock church on December 13, by Rev. Mr. Acheson, a neighboring pastor, who appropriately quoted the following text: "No blade is dead which doth the Lord command that they rest from their labors; and their works do follow them.

She had no glorious name. Hers was the humble task To live in solitude, Unborn, and there do good, As women do Whose lives are true; Whose nerves unstrung; Whose hearts are wrung, Whose lives are true; To live in solitude, Hers was the humbler fame; For more than two years Mrs. Babcock suffered intensely from an incurable malady yet through all her pain her Christian faith and fortitude helped her remain cheerful and hope that she might be spared to her loved and friends.

Besides her suffering husband and children, she leaves her aged father, a sister, Mrs. T. E. Davidson, five brothers, Clarence D. Babcock, of Lima, Ohio, Robert Babcock, of Lima, Ohio, Orson Babcock, of Lima, Ohio, Wilford R. Babcock, of Lima, Ohio, and Rollie C. of Fulton, and Cecil F. of Beloit, to cherish the memory of an affectionate wife and mother, sister and daughter.

Her death occurred in early morning of December 27. Farewell services were held at Milton, December 29.

Martyn.—Eld. Marcus E. Martyn, son of Philip and Bettie Owens Martyn, was born February 11, 1847, and died at his home near Vigo, Ross County, Ohio, December 20, 1904. He was aged 57 years, 10 months and 3 days.

He was married to Angelina Bee, daughter of Rev. Ezekiel Bee, November 3, 1865. To this union were born seven children, one son and six daughters. The son and one daughter died in infancy.

Following a lingering illness his first wife passed away March 7, 1877. He was united in marriage with Emma Getchell, of Chillicothe, Ohio, in December, 1917, who tenderly cared for him during his last illness.

Besides his wife, he is survived by five daughters: Mrs. Ida Hammond, Berea, W. Va., Mrs. Blanch Leonard, Detroit, Mich., Mrs. Donna Good, Norwalk, Ohio, Mrs. Verneta Hart, Vigo, Ohio, and Mrs. Kittie Browning, of Cincinnati, Ohio.

He was buried in the Cemetery of the church.

The funeral was held Friday afternoon, January 2 at 2 o'clock at the house, Rev. G. D. Hargis officiating.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

Chapter One

A Growing Belief for Bible Authority

Chapter Two

The Sabbath in the Old Testament

Chapter Three

The Sabbath in the New Testament

Chapter Four

The Sabbath in the Early Church

Chapter Five

The No-Sabbath Theory of the Early Church

Chapter Six

The Sabbath in the Protestant Reformation

Chapter Seven

John Tink and the First Sabbatarian Church

Chapter Eight

Theophilus Bray as an Exponent of Sabbath Truth

Chapter Nine

A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat page, 5.75x7.5 inches in size, containing 64 pages printed in 14 type, and with an attractive green cover. Price 60 cents. Postpaid.

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 of them, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.
The Sabbath Recorder

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WHOLE NO. 4,070

Christ's Law of Love

Christ must have shocked the Pharisees when he said, "Love your enemies." They were familiar enough with a law of love, which in their estimation, left out their enemies. It was easy to love their friends; but to love enemies required a quality of grace with which they were not familiar.

When we realize how difficult it is for us to obey this law of love, we can not wonder that people in the early days of the Christian era did not take it readily.

There are those who are so kindly affectioned and congenial that we are drawn toward them with a strong tie. It is easy to love such. But how to practice this law of love when men are not congenial; when they have unlovely traits; when glaring faults mar the beauty of their character, is one of the problems we find hard to solve.

Yet we are sure that our Master would have us exercise the patience, gentleness, thoughtfulness, and helpfulness of love in every instance, even most unlovable persons.

While it is easy to do this with our friends we find it hard to exercise love's holy ministries toward the unlovely and the enemy. It is possible to cherish kindness of feeling in our hearts toward some without giving expression thereof in outward acts. But some way we can not feel that this alone fulfills Christ's law of love.

Love in the heart can be no help to another unless it finds expression in appropriate acts.

We have known excellent men whose goodness seemed rugged and cold as granite; they were strong, firm, upright, true, and unyielding when temptations came; but they seemed to lack the finer graces of Christ-like sympathy toward the erring. We can but think that many Christians who fail to let loving thoughts take practical form in every day life, are after all better than they seem.

This leads us to a phase of Christ's law of love which should be more carefully considered; namely: "How can we give fitting expression of the kindly feelings of our hearts?" Unless the love-feeling finds some way of expression, in harmony with the beauty of loving sentiment the world will be none the better for it. Benevolent feelings must be shown in outward acts. Kindness must be kindly expressed.

While true Christian love should be extended to the enemy, the unfortunate, the down-and-out, Christ's followers are forbidden to have their special friends, just as Jesus had; friends to whom their hearts may turn for true and loving companionship. The Christian is not required, by this law, to take all sorts of people into intimate companionship or sacred friendship. Even among the good we are permitted to have special friends. There was one of the twelve whom Jesus called "Beloved disciple whom Jesus loved". While this is true there is still left the obligation to cherish love toward all others, which would help them to secure the blessings we crave for ourselves. This will enable us to see something good in the most faulty persons, who, by the grace of God, through our help, may be exalted to the station of sainthood in heaven. Such love will enable us to lead the sinful out of the darkness into the light and salvation into lives of beauty and holiness.

Looking through self-righteous eyes will tend to magnify the faults of others making it doubly hard to fulfill Christ's law of love. But looking in humility, through the eyes of "a sinner saved by grace", will enable us to see the possibilities of unsaved sinners, when they shall also be saved by grace.

No Modern Sabbath Laws

A delegation of Jews recently visited the English Governor, or "High Commissioner of Palestine", Sir Herbert Samuel, begging for a law to enforce observance of the Sabbath in the seventh day of the week. They couched their appeal in the language of Nehemiah, urging Mr. Samuel to "enquire why the nobles of Judah profane the Sabbath day", and called upon...