

ices were held at Berlin, N. Y., at which time Lawrence Fatato showed a religious film.

— Clerk.

What Lincoln Said

Before Abraham Lincoln left Springfield to go to Washington for his inauguration, he spoke these thrilling and humble words to his many friends: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail."

— Robert V. Ozment in *Happy Is the Man* (Fleming H. Revell Company).

Obituaries

Fiebiger.—Bessie, daughter of Emmett and Alice Crandall, was born at Utica, Wis., May 19, 1880, and died in Mercy Hospital, Janesville, Wis., Dec. 19, 1964, following a brief illness.

Though Bessie Fiebiger did not affiliate formally with the church until late in life, she had known the background of a Seventh Day Baptist family and home and had developed close ties with the church through her interests in its life and program and through the many warm friendships she cherished with Seventh Day Baptists. Coming into membership in the Milton church by baptism in 1963, Mrs. Fiebiger found comfort, strength, and peace through her faith during a period of declining health.

To the marriage of Bessie Crandall and J. R. Howard two sons were born: R. S. Howard, Milton, Wis., and E. O. Howard, Grosse Pointe, Mich., both of whom survive their mother. She was married later to Edward Fiebiger.

In addition to her sons, Mrs. Fiebiger is survived by a sister, Mrs. Corinne Rohweder, Janesville, Wis.; a brother, O. Lyle Crandall, El Monte, Calif.; two grandsons and one great-grandson.

The funeral service was conducted by Pastor Fitz Randolph in the Milton Seventh Day Baptist Church Dec. 21. Interment was in the Milton Junction cemetery.

—E. F. R.

Hildebrand.—Lucile Langworthy, daughter of Daniel B. and Catherine Day Langworthy and widow of E. Fritjof Hildebrand, was born Aug. 13, 1896, in Alfred, N. Y., and died after an extended illness Dec. 23, 1964, in Hornell, N. Y.

Living in Alfred all her life except for high school and normal school years, Mrs. Hildebrand contributed thorough and loving leadership to youth. She taught in area public schools from 1921 to 1964.

For more than 30 years she was active in the Camp Fire Girl Council of this area, and

was a director of the Champlin Civic Betterment Club which manages the Community House owned by the church.

Mrs. Hildebrand joined the Alfred church in 1906 and always took a devoted place in its mission. She was a member of the Evangelical and Ladies Aid Societies of the church.

Surviving her are her son, David, of Laurens, S. C., and a daughter, Mrs. Frank (Katherine) Gansby of Hammondsport, N. Y., three grandchildren, and seven nieces and nephews.

The memorial service was held Sabbath afternoon in the church with Pastors Hurley Warren and David Clarke officiating. Burial was in Alfred Rural Cemetery. Memorial gifts benefitted the Hildebrand Flower Fund to provide flowers for church out of season, an idea begun in memory of her late husband.

— D. S. C.

Miller.—Laura Catherine (Maxwell) Miller, daughter of Robert and Mary Hull Maxwell, was born at Rock River, Wis., Aug. 7, 1892, and died Dec. 31, 1964, at the home of her daughter, Mrs. Sam Traxler, Pecomia, Calif.

She was a resident of Milton Junction, Wis. and vicinity until three and a half years ago when she moved to California. At the age of 13 she joined the Seventh Day Baptist church. She was married at Milton Junction May 3, 1922, to Arthur G. Hull. On May 20, 1910, she married Sidney Miller of Janesville, Wis.

Surviving are her husband; one daughter, Mrs. Traxler; one son, Robert Hull, Fond du Lac, Wis.; six grandchildren; nine great-grandchildren; and a sister, Mrs. Myrtle Milner, Los Angeles, Calif.

Services were held January 4, 1965, in Forest Lawn, Los Angeles, Calif., conducted by the Rev. Francis Saunders of the Seventh Day Baptist church. The body was moved to the Albrecht Funeral Home, Milton Junction, where Order of Eastern Star memorial services were conducted January 6. Interment was in Milton Junction Cemetery, Rev. John Fitz Randolph conducting the committal service.

—J. F. R.

Thomas.—Marion Louise Gardiner, daughter of Deacon Charles R. and Nellie Perkins Gardiner, was born on Nov. 5, 1898, and died unexpectedly Dec. 27, 1964.

She was baptized on April 4, 1914, and united with the First Seventh Day Baptist Church of Alfred, Alfred, N. Y., in which church she had continued her membership.

She was married to John Thomas in September, 1925. For the past fifteen years they had made their home in the area of Bergenfield, N. J. Mr. Thomas died Nov. 19, 1964.

She is survived by a sister, Frances (Mrs. Joseph) Lorz of Cleveland Heights, Ohio, and several nieces and nephews.

Memorial and committal services were held at the Landon Funeral Home, Hornell, N. Y., on Sabbath afternoon, Jan. 2, 1965, with the Rev. Hurley S. Warren officiating. Place of burial, Alfred Rural Cemetery.

— H. S. W.

THE SABBATH Recorder

Seventh Day Baptists are thoroughly "evangelical." They belong to the regular Baptist group, and aside from keeping the Sabbath instead of Sunday, they have always been identified with Baptists, Presbyterians and Congregationalists along orthodox lines of faith. They are in no sense "Judaizers" or "Legalists." They believe in "salvation through faith alone." They insist upon observing the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings and example of Christ. These doctrines have been exemplified and emphasized throughout the history of Seventh Day Baptists.

The Sabbath Recorder, May 6, 1907.

THE SABBATH RECORDER

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

Editors

MISS EVALOIS ST. JOHN
MISS LUCY WHITFORD
REV. VICTOR SKAGGS

REV. LEON M. MALTBY, Managing Editor

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special Issue

Single copies 15 cents; 10 copies \$1; 100 copies \$8.50.

Postage to Canada and foreign countries 50 cents per year additional.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J. FEBRUARY 8, 1965
Vol. 178, No. 6 Whole No. 6,131

CONTENTS

Whom Shall We Believe?	3
A. H. Lewis, D.D.	
Personal Experiences Concerning the Sabbath	4
William C. Daland, D.D.	
"To Let It Criticise Me"	5
Theodore L. Gardiner, D.D.	
In the Beginning, God	5
Arthur E. Main, D.D.	
Candles of God	6
A. H. Lewis, D.D.	
Can Baptist Bodies Unite?	7
A. H. Lewis, D.D.	
The Sabbath as a Bond of Union	8
General Conference Committee	
The Little Tin Rooster	10
Rev. Edwin Shaw	
A Spiritual Confession	12
J. Nelson Norwood	
"Keep Rank, Make Jesus King"	13
Lester C. Randolph, D.D.	
Stand for Your Faith	13
Ira J. Ordway	
The Sabbath in the Bible	14
A. H. Lewis, D.D.	
Finding God	Back Cover

About This Issue

By the editors

There will be found in this issue articles by Seventh Day Baptists which have appeared in Seventh Day Baptist publications from 1893 through 1915.

The patriarch Job, in his anguish lest the truth which he set forth might be forgotten by the generations who were to follow him, cried out: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever."

It is the feeling of the editors of this special issue that in this same spirit these Seventh Day Baptists penned their words.

To Seventh Day Baptists who read these selections may they bring to mind the words of King David to his son: "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it."

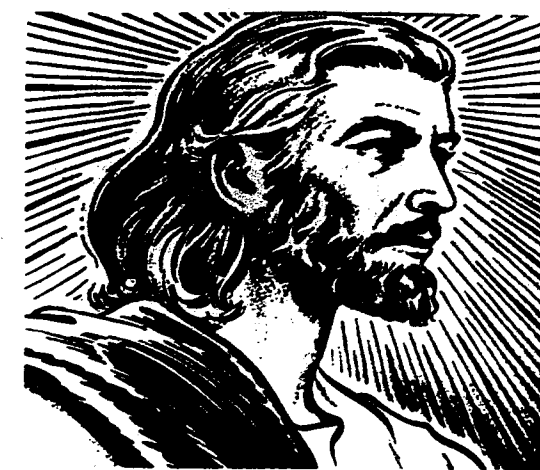
To those not of our faith may these thoughts incline them to say with the Psalmist: "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." "I delight to do thy will, O my God: yea, thy law is within my heart."

Literature Available

A wide variety of free literature is available from the American Sabbath Tract Society, Plainfield, N. J. (P.O. Box 868). Those interested in research are invited to make use of the historical and theological libraries in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield. A well-equipped publishing house at the same address offers its quality printing service at competitive prices to any who are interested.

A few of the tracts available are: "From Death to Life"; "It Is Your Decision"; "Lovest Thou Me?"; "What the Bible Teaches Regarding the Sabbath"; "The Lord's Day"; "Was Paul Wrong?"; "What and Why are Seventh Day Baptists?"; and "Statement of Belief."

Extra copies of this issue are available at 15 cents each, 10 for \$1.00, or 100 for \$8.50. Three special issues of the Sabbath Recorder such as this are printed each year as part of the service to regular subscribers at \$4.00 per year.



Whom Shall We Believe? Whom Shall We Follow?

Men say: "You have neither place nor mission. Cease your foolish and futile contention and go with the crowd."

God says: "I girded thee though thou hast not known me. Rise higher. Gain larger knowledge of my purposes and of your place."

Men say: "Your cause is hopeless, your efforts are futile."

God says: "My word shall not return unto me void." Jesus declared that he came to fulfil, broaden and strengthen the law and not one particle of it should fail.

Men say: "Help us evangelize the world for Christ and let Sabbath reform go by" — as though the world does not need to be evangelized to a Sabbath-keeping Christ!

A great and seductive danger meets us at this point. Let us not forget that the Sabbath, unencumbered by hatred for Judaism, and accepted in the true spirit of Christian liberty, has not been tried as a basis for modern Sabbath reform. Prejudice drove it out of the Western Church between the fourth and fifth centuries. A "remnant" clung to it through all the centuries.

Jesus was the greatest minority reformer of history. After a public life momentarily brief, he died as a culprit and left a dozen men — a minority too small for the world's notice — to complete his work. That handful had no mission, no future, as the world judged; but in the plans of God it was the mightiest force in the world's history. At first that minority grew with wondrous power and rapidity. The strength of hope and zeal of devotion carried Christianity forward

like a resistless ocean current. But Greek intellect and Roman statecraft lay in waiting to poison the simple faith by philosophy, and pervert loyalty to God and his law by the blandishments of a political church-state system. Thus the high mission of the first Christian minority was lost sight of and the majority of those bearing the Christian name became content to drift with the tide of popular theories.

Because we plead for the Sabbath, instead of for the Sunday, some say we seek sectarian ends. Superficial thinkers are accustomed to associate narrow views and selfish aims with minorities, and look upon the majority as broadminded and right. Facts often reverse the decision. The prevailing views about the Sabbath question, and the observance of Sunday, are popular because they are loose, accommodative, easily disregarded when freedom from restraint is desired. The views we urge are in the minority because they demand an amount of conscience and self denial which the average man can not afford.

Seventh Day Baptists do not plead for the Jewish conception of the Sabbath or for the keeping of it as a ground for salvation. We plead for the Sabbath because God gave the Sabbath at Sinai, and based it upon His own example. We plead for the Sabbath because Christ honored it. He Christianized the Sabbath, and whoever throws it away, or dishonors it, is thus far disloyal to Him.

A. H. L., 1907

"Therefore the son of man is Lord also of the Sabbath."

— Mark 2: 28

Rev. William C. Daland was the beloved president of Milton College, Milton, Wis., from 1902 until his death in 1921. This article, however, is dated Westerly, R. I., Jan. 17, 1895, where he was serving as pastor of the Pawcatuck Seventh Day Baptist Church. It was written in response to an inquiry in regard to his coming to the observance of the Sabbath.

What first brought my attention to the Sabbath was the fact of the existence of Seventh Day Baptists. When a little boy, I spent a summer, or a part of a summer, at Dunellen, N. J., and heard the bell ring on "Saturday." I asked about it, and was told that it was the bell of a church that "kept Saturday."

I was often at the home of the Rev. Mr. Jones, a Baptist minister in New Market, and occasionally played croquet with some children, a few of whom were called away early one Friday evening, because it was the "Sabbath." This made an impression upon my mind, and I recall asking my mother about it when I returned to Elizabeth, asking her why we didn't keep Saturday. She told me that the Apostles kept Sunday, and that was enough for me at the time. I forgot all about the subject, and if at the age of 23 (when I began to study for the ministry) anyone had asked me about Seventh Day Baptists, I should have said likely I didn't know anything about them.

When I entered Union Theological Seminary I became acquainted with Mr. Earl P. Saunders, who was a student in my class. He told me he was acting as pastor of the Seventh Day Baptist Church in New Market. I rode on the train with him between Elizabeth and New York. That brought to my mind the recollection of the bell I heard, and the little girls I played croquet with, when a boy of twelve years old.

When I entered the Seminary I determined to leave it following out the teachings of the Word of God as I under-

stood it, whether it led me to remain in the Baptist Church or to move over to be a Roman Catholic or a Quaker. I soon came under the teaching of Dr. Roswell D. Hitchcock in Church History, and, having this question brought to my mind, I was compelled to face it in the light of his candid teaching. He used the same argument against Sabbath observance that he did against the restriction of baptism to the immersion of believers. I then was led to investigate these and many other questions for myself.

Finally I was by my study brought to the point where I had to decide whether I would be true to the principles of "Baptist doctrine" in which I had been reared. I was brought up a strict old-fashioned Baptist, being fed on the American Bible Union version of the New Testament, and regarding old Dr. Conant, Dr. Armitage and others as just about apostles. I balanced the claims of the Church (with a capital C), and the Bible as the regulative standard of the Christian's faith and practice. I decided for the Bible against the Church, and, of course, had to become a Sabbath-keeper. That alternative was what brought me to a decision. I had to leave the Seminary either a Churchman or a Bible Christian, unless I left it a rationalist or a skeptic, which was, of course, out of the question. So I left it a Bible Christian...

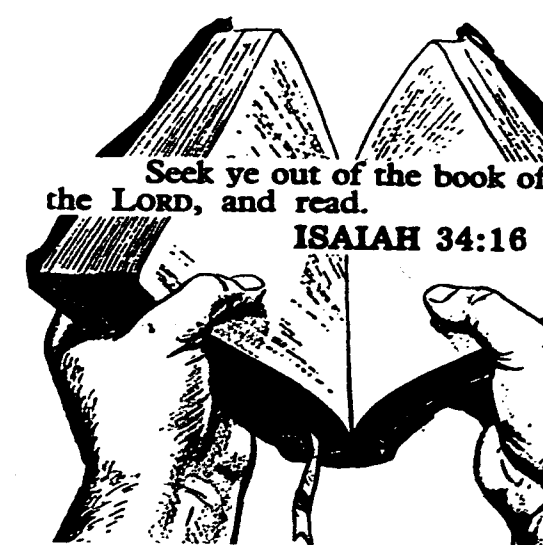
I am a Sabbath-keeper because I believe it is the will of God for me, and because I believe it is the will of God that his Church should keep it. I am a Seventh Day Baptist because our dear denomination is, to my mind, the one nearest to my ideas of Christian faith and practice taking all things into consideration...

Praying for God's blessing upon you, I am, my dear friends and brethren in Christ,

Your loving friend and brother,
William C. Daland

THE SABBATH RECORDER

"To Let It Criticise Me"



A practical business man belonging to the class called "drummers" read the New Testament through while traveling on railroad trains during the year. Upon hearing of it, a skeptic asked him as to the results of his reading, and called for an expression of his attitude toward the Bible. The business man promptly said, "My main object in reading is to let the Bible criticise me, rather than to criticise it."

What think you would be the result if every one would open his heart to receive the truth, and read the Bible in the spirit of this man? Certainly fewer faults would be found with Moses and the Prophets, and more defects would be seen in our own hearts and lives. There would be less skepticism about Christ, and greater confidence in his remedy for sin. And a deeper sense of human brotherhood would move men to loving ministries for the unfortunate and the oppressed.

Too many read the Bible to let it criticise the other fellow. Self-forgetfulness is sometimes a praiseworthy virtue; but it is not so in cases where one forgets his own shortcomings and reads his Bible with a keen sense of its application to others.

Too many read the Bible in search of weapons with which to vanquish a supposed foe, when if they would read it as our business friend read it on the train, the worst foe of all—the one within—would be conquered and all others would disappear. If we could

THE SABBATH RECORDER

all read the Bible as hungry souls seeking for the bread of life, until we feel the cleansing, life-giving power in our own hearts, the glory of celestial sunshine would fill this old world, and heaven would seem nearer. Beauty unknown before, would clothe our fellow men, and we should see less in them to condemn.

Editorial by Theodore L. Gardiner, D. D.

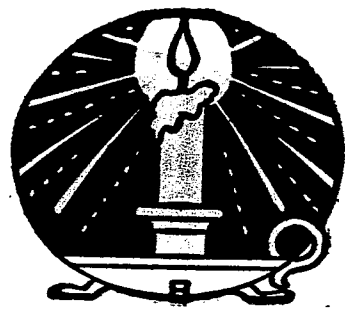
In the Beginning, God

By Rev. Arthur E. Main, D.D.

The Holy Bible has come to be to me, in these later years, both more human and more divine than ever before; and, if one may so say, at once more imperfect and more perfect and complete. It is a more human book, because I see, as I did not see years ago, how the revelation of God is communicated to men through the agency of limited human thought, knowledge and language. The Bible is a more divine book now than it used to be, because I can see in and through its forms of human thought, knowledge, language, and history, our God, the Maker, Father, and Redeemer of men, with a clearness and strength of conviction, understanding, and reverence, and with intellectual and spiritual satisfaction and rest, never experienced before.

Atheism denies the being of God, or affirms that it can never be proved or known. Pantheism teaches that all of nature is God, and all of God is nature. They are one and the same: all that is is God, and God is all that is. Polytheism is the doctrine that there are many gods. Agnosticism questions the certainty of any knowledge, the veracity of our mental powers, and the testimony of our self-conscious life. But the sublime first words of our Holy Scriptures are, "In the beginning God created the heavens and the earth."

And the human soul, the image and likeness, and therefore the revelation of its Maker, and the whole universe, gladly and reverently answer, Amen, Amen!



Candles of God

"The spirit of man is the candle of the Lord." Prov. 20: 27.

Light is everywhere a figure of Divine life. Jesus used it many times and in many ways to illustrate his work and the kingdom of Heaven. The ancient writer whose proverb we have quoted centralized the same thought in the idea that God lights up the hearts of men until they are His candles. Paul said, "Ye are my witnesses." Jesus said, "Ye are the light of the world." Turn them whatever way you will these similes emphasize the truth that God uses men to do His work, to carry His light and to lead other men to Him.

The writer was once startled when a man of national reputation opened an address with these words: "God's method of revealing Himself to the world is not through a book." As the address proceeded, it brought out forcefully and clearly the truth that God reveals Himself first in the hearts of men, who record their experiences and hence the Book of God.

If the simile from Proverbs be analyzed, practical lessons will appear, almost without number. The candles of the Lord will shine with true light. It will be unfailing light. It will point men in the right direction. It will warn against paths that are wrong and guide into paths of righteousness. If a man's spirit does not shed light, he is not a candle of the Lord, whatever he may profess to be.

This suggests also the deep darkness when candles are unlighted. One day the writer went alone through the dungeons of the old castle of Chillon, at the head of Lake Geneva, Switzerland. No guide could be obtained, but I determined to see the inner dungeon, which Byron describes in "The Prisoner of Chillon." I got one candle. It was a short candle. Four matches were with it. The outer pas-

sage and the mid-castle dungeon were easily traversed: Heavy stone walls, two or three feet thick, separated that farthest dungeon from the rest. A narrow heavy oaken door led into it, too narrow for the writer to pass through except he turn sidewise.

When the door swung behind him, it blew the candle out. Three matches were spoiled in trying to relight it. The silence was oppressive. The darkness was stifling. The stone floor was damp. Success and safety now depended on one match. I held my breath during the last experience. That match did not go out and the candle was relighted.

This is a partial illustration of the need the world has for divinely-lighted souls of men, — candles of the Lord that can not be blown out, even in a dungeon; candles that do not depend upon brittle matches for relighting. How much light is your life shedding? Is there enough divine light in you to light up a dungeon?

That little candle at Chillon did little more than reveal the darkness of the dungeon, although by it I found the ancient staple imbedded in the wall, and the old ring to which the chain, that held Byron's prisoner, was attached. Prove that the prisoner was a myth, if you will: the illustration is good. Better be a candle with as little power as that one had, than not to shine at all. But when the dungeon visit was over, and I came out into the bright sunshine that covered the lake and mountain that afternoon, the contrast was telling.

It would be well for each of us and for the cause of the Master for whom we profess to shine, if, instead of a flickering candle, like that one in the dungeon, our lives might glow as the sunshine outside glowed, that afternoon. In the dungeon the whole world seemed darkness and night, dampness and death. Outside the castle, there was light, and glory and life, with songs of birds and beauty of flowers. That is what your pathway ought to be among men. Thus your life ought to glow. Does it?

(A. H. L. in Sabbath Recorder, April 27, 1907)

Can Baptist Bodies Unite?

"Is a Union of the Various Baptist Bodies Feasible?" This was one of the themes discussed at this Congress held in Philadelphia, Pa., in May, 1892. Among the papers presented was one by the editor of *The Sabbath Outlook* and pastor of Plainfield, N. J., church, Rev. A. H. Lewis, on the reasons why Seventh Day Baptists had remained a separate communion, and whether a union with other Baptists denominations was practicable. Here are some of his thoughts.

However wide the difference may now seem to be I devoutly join in the hope, the desire, and the expectation that some time in the future, not too far away, union will be brought about. This morning is not a mere passing incident of the year 1892. If I mistake not, for the first time in the history of three centuries a gathering like this is convened . . . and discussion is sought, that we may come closer to each other, for distance increases misunderstanding, and want of acquaintance widens the breach that otherwise would not exist . . .

Theoretically and logically, the union of the various "Baptist bodies" is a simple problem. Having one and the same standard of faith, and ultimate source of authority, the Bible, and one simple polity, two important and essential elements of union already exist . . .

Speaking for the smallest, but I believe, the oldest of the bodies represented here, I begin by saying that there is little or nothing which could hinder our immediate union with the other bodies represented in this Congress, except the practical question of Sabbath observance. Different shades of thought on speculative points, and minor practices could be easily adjusted. But the keeping of the Sabbath according to the Fourth Commandment is so positively practical, both for its own sake, and for its bearing upon Christianity, that we have been compelled to continue in a separate communion . . .

We believe that the keeping of the Sabbath is essential to a complete Christianity. Whatever view may be taken of Christ's redemptive work, the eternal regnancy of God's law lies at the foundation of it . . .

When we are asked to accept Sunday in

place of the Sabbath, being Baptists, we turn to the Bible and ask by what authority Sunday supports its claim . . . As Bible loving Baptists we can not discard the Sabbath for the Sunday on such grounds as has been presented to us . . . Seventh Day Baptists finding no authority in the New Testament for pedo-baptism, or Sunday observance, cannot remain true to "Baptist doctrine," without rejecting both. The authority which makes them Baptists at all, makes them Seventh Day Baptists . . .

Seeing thus in the Sabbath an eternal, universal, and long-neglected truth, Seventh Day Baptists are compelled to urge their brethren to accept it. But deeply as they feel this duty, they yet prize beyond description the unity among God's people which Christ prayed for; they would gladly consider any steps toward it, which would not compromise the law of God, nor lessen their power and opportunity to exalt Sabbath truth. They do not delight in division, nor in controversy. But the issues at stake are too great to be held lightly. Our contention is not for denominational advancement, so much as for the salvation of the Bible as the authoritative book of Christianity . . .

If any union of the bodies represented in this Congress can be effected, which will leave Seventh Day Baptists free to press the truth concerning the Sabbath upon the attention of the Church of Christ, not as an element of denominationalism, but as an universal truth, I believe they will hail the movement with delight. Less than this, true "Baptist doctrine" will not permit them to do. They are ready and waiting for both brotherly and organic union upon the historic Baptist platform, the Word of God . . .

The Sabbath Outlook, Dec. 1892.

To the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Baltimore, Maryland, 1892.

Dear Brethren in Christ:

Desiring to see the coming of the time when all those who love our blessed Lord and Savior shall be one, not only in spirit but also in a visible and united church, we ministers and delegates composing the Seventh Day Baptist General Conference, send you Christian greeting.

We have welcomed every utterance upon the subject of Christian Unity as put forth by various denominations, not the least being the declaration of your own House of Bishops in 1886, and while we believe that the unity of the spirit is more essential than organic unity, we nevertheless are not without hope that the nations and peoples called of God into His Church may one day be visibly united. We have waited to see whether in accord with the spirit of your own declaration there would be made a modification of the constitution of your church whereby there could be presented to other Christian bodies the historic episcopate truly "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." For this we look with interest, praying that God may guide all His children into all wisdom and truth.

It may seem presumptuous in us, whose numbers are so few, and who are popularly supposed to be the most obstinate of schismatics, to speak upon this subject from our point of view. For this reason we have hitherto held our peace. But in the good providence of God we are led, as we believe by His Spirit, to utter a message of peace to our brethren of other Christian bodies, setting forth, not terms of union, for that from a small

body like ours would be only idle boasting, but rather what we believe concerning the holy Sabbath as a bond of Christian union. For we are Christians first, and then what we are as a Christian body second, simply of necessity. We are Christians who believe that we ought to observe sacredly God's holy Sabbath, being the seventh day of the week. On that account we of necessity have been separated from other Christians so far as organization is concerned. We believe that other Christians also ought to observe the Sabbath, but that opinion we hold with simple firmness of Christian faith; in love and peace, not with bitterness, hatred, or malice.

We would first call to your attention the fact that the Sabbath is an essential part of God's law, as contained in those of his commandments which are known as moral, and therefore is binding upon Christians under the law of love given by our Lord. If any law can claim the allegiance of all Christian people, it is this one. That the Sabbath existed before the giving of the law of Sinai, you doubtless admit. That the prophets of God, while releasing his people from many of the laws of sacrifice, and exalting holiness and pureness of living above rites and ceremonies, nevertheless did not do so with respect to the Sabbath, but gave it abundant honor, can not have escaped your notice. That it was observed by our blessed Lord himself, and so far as we can know by his holy apostles, must also be known to you.

You can not have failed to note that Article VII., of the Articles of Religion states explicitly that "no Christian man whatsoever is free from the obedience of the commandments which are called moral," and that these are defined distinctly in the church catechism, which is explicit in its designation of the seventh day, more so than the Authorized Version

of the Holy Scriptures. Furthermore, in the office for holy communion the minister is required to rehearse distinctly this law, and after the Fourth Commandment as well as the others, the people must say: "Lord, have mercy upon us, and incline our hearts to keep this law." All of which clearly shows that you acknowledge this law; and in this you are in hearty agreement with most Christian people. Now the day being a part of this institution, an agreement of all Christian bodies could best be secured by the recognition of the day named in the commandment. For the disregard of Sunday — which by you is rightly considered simply as one of the feasts of the Church, albeit an important one, but which by many of your own communion as well as others is connected in thought at least with the Sabbath — is plainly traceable to the fact that the day is not the one mentioned in the commandment.

We do not suppose you to regard the Fourth Commandment as the ground of the observance of Sunday. But inasmuch as the law of the Sabbath is recognized in the Book of Common Prayer, we especially urge upon you the careful and prayerful consideration of this subject, to see whether the observance of this law by you in conjunction with other Christians would not prove a bond of union in doing God's blessed will, a union far more holy than that of ecclesiastical organization.

It must be admitted by you that the world needs the Sabbath, and that enforced by some authority which the world, or at least the Christian world, in general will acknowledge. To prove this will be unnecessary. The condition of the world and the attempts of Christian people to secure Sunday observance by law is sufficient proof. That Sunday — which by your church is rightly not considered as the Sabbath or its substitute according to the Fourth Commandment, and which is less and less so regarded by those denominations which formerly so taught — should ever come to possess for the world the sanctity of a "Sabbath" is in view of the progress of thought impossible. The Sabbath, the seventh day of the week, alone can stand before men

with the claim that it is to be hallowed by divine appointment.

Men in general will not admit the authority of the Church; the mere consensus of Christian people will not be regarded by them. If therefore this great need of the world is to be met, will it not best be done by the observance of that day which was appointed by God himself and which is declared holy in that law which is acknowledged in some way by all Christians?

It must have come to your notice that Sunday is taking more and more nearly its true position in the eyes of Christian people; namely, that of a day of human appointment, observed with different degrees of reverence and in different ways according to the amount of authority accorded to the Church, or the amount of enlightenment on the subject of the true nature of Sunday. Now, inasmuch as the Christian Church as a whole will probably never come to the ecclesiastical view, or will never observe Sunday upon ecclesiastical authority, and inasmuch as the "Sunday-Sabbath" of the other Christian bodies is falling by its own weight of error, does it not seem clear to you that the renewing of reverence for the whole law of God by all denominations is the only practical solution of this question?

Now, are you not in a position where you can exert a great influence in this respect? Your articles of religion acknowledge the obligation of the Decalogue upon every Christian man, lay and clerical. See Article VII., the ante-communion service, and the baptismal service, as explained by the catechism. Nowhere in the articles of religion or in the Book of Common Prayer is Sunday declared to be more than one of the feasts of the church.

Every priest in the celebration of holy communion must read the Fourth Commandment, the obligation of which the people acknowledge in their prayer to Almighty God. What could be simpler or more logical than for the church to provide for the doing of what her members pray to God to incline their hearts to perform? This would not in any wise

(continued on page 14)



The Little Tin Rooster

(A Sermon for Children on Obedience)

By Rev. Edwin Shaw

Text: "If ye love me, ye will keep my commandments." — John 14: 14.

Once upon a time, a man who worked in a tin shop made a tin rooster. It was as much as three feet high, and was over two feet long from the end of its bill to the tip of its tail, but it was very thin, made out of a large piece of tin. The man painted its bill yellow, and its comb red, and the rest of the body a silvery color, except the large tail feathers, which he painted a brownish black. Then he fastened a long iron rod to the tin rooster's body, and put it on the very tip top of the church steeple, and fixed it so the rooster would turn around easily and always point his bill toward the way the wind blew.

When the wind went Woo-oo-oo the tin rooster turned its head and looked away out over the ocean and could see the white sails of the fishermen's ships out in the bay, and could see the little row-boats gliding along near the shore, and the great waves of the sea as they came tumbling and rolling in on the beach.

When the wind changed the rooster looked down upon the village along the shore, and could see the people coming and going along the streets and the children playing in the school yard, and the fishermen mending and washing their nets close down by the little wooden wharfs. Sometimes the tin rooster could look back of the village, up the hills and rocks covered with brush and scraggly trees where the children played on holidays, and even away back and up to the mountains where there were great forests.

Now the tin rooster, although it was quite large, was up so far from the ground that it looked quite small, and the people called it the little tin rooster. When the fishermen got up in the morning, they

would come to the door of their cottage and look up at the little rooster on the church steeple to see which way the wind was blowing. If its yellow bill and bright red comb pointed off this way, the fishermen would nod their heads and say, "This will be a good day to fish," and they would get out their boats and put up their sails, and say good-bye to the women and children on the shore, and away they would sail out into the bay, sometimes out of sight of land. But when the rooster pointed off that way, the fishermen shook their heads and said, "There will be a storm today, the wind will blow a gale, the waves will be rough and bad. We will stay home and fix our boats and mend our nets and pack our fish we caught yesterday."

Now the little tin rooster noticed how the people looked up every morning to see which way his head was turned, and he was very much pleased with so much attention, but after a time he began to think that everything depended on him, and that he ruled the whole village. This made him very proud and independent, and he said, "I don't have to mind the wind; when the wind tells me to turn around I just won't do it, I don't have to obey the wind." So that night when the wind came along and whispered very softly and pleasantly "Wo-oo-oo, turn around, little rooster," the little rooster did not move an inch. The wind spoke a little louder. The rooster did not move. Then the wind spoke up good and loud, but still the rooster was stubborn and bound to have his own way and would not do as he was told. The wind grew strong and fierce and said with loud voice, "Turn around, little rooster," and crack-

bang-smash, the little rooster broke right off the iron rod, and fell on the roof of the church, and went tumbling over and over along the tiles till it reached the eaves, and then down to the ground. There it lay on the green grass in the church yard.

"Well," thought the rooster, "I am sorry for the fishermen, they will not know what to do tomorrow, when they miss me from the steeple."

The next morning when the fishermen looked up to see which way the wind was blowing, the tin rooster was gone. Did that stop them? No! They looked at the leaves on the trees and they were all bent off that way. The leaves were obedient to the wind. They looked at the little flag on the school-house and it was flying out the same way as the leaves on the trees. The flag was obedient to the wind. The fishermen nodded their heads. "Yes, this will be a fine day for fishing," and they got out their boats and put up their sails.

The poor tin rooster lying on the ground learned a lesson that day that he never forgot. He learned that everyone must be obedient, or be punished. Even the wind obeys the laws of nature that you will learn about when you go to high school. Children must obey their parents and teachers or be punished. Parents and teachers must obey the laws of the country or be punished.

And so that afternoon, when a man and boy took the tin rooster up to the very tip top of the steeple and fastened it securely in place, it was very thankful. It was not so proud and independent as before, and it gladly obeyed the wind.

Now I hope you will never forget the story of the tin rooster. But listen! Why have I told you the story? What does it teach? It teaches obedience. Now to obey means to do just exactly as you are told to do.

There is a story in the Bible about a man who was sick, that is, he had sores all over his body. He did not have to stay in bed, he could walk or ride around, but in a few years the sores would get so bad that he would die. He had what

they call leprosy. He heard that a good man named Elisha could cure him and make him well. So he went to see Elisha. Elisha sent a boy out to tell the man to go down to the river Jordan, a few miles away, and take a bath seven times, one after the other. The man was vexed. The water in the Jordan was muddy and dirty. He thought the clear pure water of some other river would be just as well or better. But he was not cured until he went to the Jordan just as Elisha had told him, and he was not cured either until he had gone into the water seven times.

So it is about the Sabbath. Some people say it is just as well to rest and go to church on Sunday as on the seventh day of the week; but when people keep Sunday they are not quite obedient, are they? The commandment says: "The seventh day is the Sabbath."

What is our text? "If you love me, you will keep my commandments." If we love our parents we will do as they wish us to do, not because we have to, but because we love them. If we love Jesus we will keep His commandments, we will be baptized, we will keep the Sabbath, not because we have to but because we love Jesus who told us to do these things. We will be honest and fair in school and in our play, we will be kind to one another, we will keep our lips and hearts clean and pure, not because we have to but because Jesus wants us to. "If ye love me, ye will keep my commandments."

The Sabbath in 75 Languages

The testimony of more than seventy-five languages and dialects links the weeks and the Sabbath in an unbroken chain through the historic period. The nations that spoke many of these languages have long since gone. But the words they used embalm their thoughts and practices, showing the identity of the week and of swept over the earth. Empires have risen, flourished, and fallen, but the week has endured, amid all convulsions and changes. The Sabbath, the week and the Old Testament, a trinity of facts, stand unmoved, honoring God, keeping him in the memory of men, thus conferring endless blessings.

What Religion Means to Me

As an important preliminary point let me express my conviction that religion is an ultimate fact of human nature. . . . It exists in me because God and I exist, now, today, in this very year of 1909. It is not dependent for existence on what Moses did or said, or on what Paul thought or wrote. In other words it is not a second-hand matter, based on the experiences of other men. . . . Religion springs up out of the heart day by day, through present relationship to God. . . .

There are three or four very practical things which the religious life means to me aside from this incidental fact. It is the ground of my faith, it is my inspiration to work for truth and righteousness, and it is that through which my longing to overcome change and decay and attach myself to that which has eternal worth or eternal significance, finds its best satisfaction. The first of these is most valuable to me and in it others are more or less involved.

Above all else then my religion is a deep-seated, unquenchable faith. I did not attain to it through logic, though it is as much a part of me as any logical faculty is. It is faith in God, faith in man, faith in myself, faith in life. To state it another way, it is an ineradicable feeling that somehow life as a whole, in spite of insoluble problems, is a good, that I live in a world where good can be made to win, where causes in which I am interested can survive in some form; in a world where my aspirations and ideals can be realized somehow; in short where life's most precious values are at least not foredoomed to destruction. . . .

We need a God who is among us, working with us; one who is ever near, not far off and hard to approach. We are coming to think of God as omnipresent

in His creation and manifesting Himself most fully in the heart of man. This indwelling God encourages us forward to do and dare, speaking to us and through us with faith and hope and energy and strength for life's combats. . . .

What Spirituality Means to Me

. . . Anything which profoundly moves a man to feel deeply, think sanely, or act nobly is a source of spiritual power, and he who is capable of being moved by the greatest variety of experiences will be most spiritual. To me, spirituality means deep living. He for whom life's experiences have deep meaning is spiritual. He who most thoroughly cherishes and utilizes the rich events of his life will live most fully the life of the spirit. On the other hand he who is really indifferent to the deeper issues of life, to whom experiences in this varied world come and go unused and unheeded, approaches the mechanical level of the lower animals and can not be called spiritual. On its active side spirituality may be said to be an enthusiasm for concrete righteousness. . . . He is spiritual who meets life's difficulties with a due sense of their meaning, and with a firm determination that his spirit shall conquer over evil; who comes up brave and smiling and renews the battle of life, when men have thought him overwhelmed by adversity; who meditates deeply on the wonders and beauties of our world-home, who feels himself in grateful harmony with its laws and divine possibilities, whose faith outlives the sight of earthquake, and deluge and death-dealing tempest, or whose heart is burdened by the hard conditions under which the larger fraction of humanity live and feels his deepest emotions stirred by grand and noble ideals, who feels welling up within himself a sense of happy thankfulness for the many holy exper-

(continued on page 15)

*Though my Faith
is my own
I must*

"Keep Rank, Make Jesus King"

By Lester C. Randolph, D.D.

We are not to be, as a denomination, like a great mold which shall clamp everybody in and then turn them all out the same size and shape. Each soul is a living, growing entity. I am a sovereign; I must work out truth for myself, constantly looking to God for guidance. Neither Mary Baker Eddy, Ellen G. White, nor any Seventh Day Baptist can do my thinking for me. Let no man say his judgment is the final bar before which I must stand and that he is the interpreter of Revelation for me. I stand before God myself, and He speaks to me.

If we will do His will, we shall know the doctrine, and the Holy Spirit—in time—shall lead us into all truth. Seventh Day Baptists stand for these principles with a passionate loyalty and conviction, as they have stood during all the years. So I plead for this cry, as representing the spirit of our people, "Keep Rank, Keep Rank, Make Jesus King." It is only by making Jesus king that we can keep rank, and it is only by keeping rank that we can make Jesus king.

In accordance with that idea of the kingship of Jesus, I wish to present to you my theology. I did not find it in theological treatises. I found it first in the Bible, and it has been written on my heart by the pen of life's experiences.

I believe in God eternal, the All-wise amid fluctuations of the seasons, the crash of worlds, the death of man, and the shifting of human relationships, the Unchanging One; our Father in heaven, always there, His hand always upon the forces of the universe and upon the lives of his children, His ear always open to their cry, His plan always beneficent, His will triumphant, He, the firm ground of our faith, the unshaken rock upon which our feet rest. Praise His holy name forever.

I believe in the Bible, the main stream of God's revelation to the spiritual nature

of man, the story of divine patience throughout the centuries, leading outward and upward and forward; the great guide-book to life, to God, trustworthy, reliable, unailing, enough for every need.

I believe in Jesus Christ, the Son of God, the Son of Man, the Prince of Heaven, who laid aside the robes of purple that He might identify Himself with humanity, and bring humanity into harmony with God; the all-sufficient Savior of all types of men, all grades of society, the central figure in human history, the dynamic force in the redemption of the world, living today and leading onward the march which shall never end until the universe resounds with the cry, "King of kings, and Lord of lords."

I believe in the Church militant, here for no other purpose but to "Keep rank, make Jesus king."

Truth does not change; God is ever the same, but our conception of truth grows. There is development in Bible history which we love to see. O wonderful Jehovah, Who keeps His covenant with His people, and does not cast them off because we stumble along in the dark, but patiently leads us forward into truth!

Stand for Your Faith

"Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine, is damaging. While Christian charity should always abound, and the rights of those differing in sentiment be carefully guarded, it must be remembered, that the observance of the seventh day is established by divine law. Therefore the obligation to keep it rests on every one, and the excuse of ignorance is the only one that will avail them. It is our work to dispel this ignorance, and urge men to accept the truth. Year after year brings it new and increasing demands. May God give us wisdom and zeal to meet them all."

Report of Amer. Sab. Tract Soc. to Gen. Conf. 1869. Ira. J. Ordway, Cor. Sec.

The Sabbath in the Bible

By A. H. Lewis, D.D.

Our readers who desire to see the Sabbath as it appears in the Bible will be aided by the following references. These can be followed easily: they show how the Sabbath, like a thread of gold, runs through the book. It is better to know just what the Bible teaches than to know what men say about it. One of the most important features of this picture is seen in what Jesus, the Christ of God, said and did about the Sabbath. His authority as teacher, interpreter and guide ought to settle any questions that may arise in the minds of those who follow him. We ought to rejoice in following Christ who is "Lord of the Sabbath" and "Head of the Church."

Gen. 2: 2	Isa. 66: 23
Ex. 6: 23, 25, 29	Ezek. 46: 1-4
Ex. 16: 20	Amos 8: 5
Ex. 20: 8, 10, 11	Matt. 12: 1, 8, 11
Ex. 31: 14-16	Matt. 24: 20
Ex. 35: 2, 3	Matt. 28: 1
Lev. 16: 31	Mark 2: 24, 27, 28
Lev. 23: 11, 15,	Mark 3: 2
16, 24, 32, 39	Mark 6: 2
Lev. 24: 8	Mark 16: 1
Lev. 25: 2	Luke 4: 16
Num. 27: 16	Luke 6: 1
Num. 28: 9	Luke 13: 10, 15, 16
Deut. 5: 15	Luke 14: 1
2 Kings 4: 23	Luke 23: 54, 56
2 Kings 11: 5-7	John 5: 10, 16, 18
2 Kings 16: 18	John 7: 22
1 Chron. 9: 32	John 9: 14
1 Chron. 36: 21	John 19: 31
Neh. 9: 14	Acts 13: 14, 17, 42,
Neh. 10: 31	44.
Neh. 13: 15, 16,	Acts 15: 21
18, 19, 21, 22	Acts 16: 13
Isa. 56: 2	Acts 18: 4
Isa. 58: 13	Heb. 4: 9.

The Sabbath as a Bond of Union

(continued from page 9)

interfere with the church year of feasts and fasts, or with any other observance whatever. It would simply set forth the truth upon an important subject and aid the Christian world to take a correct view both of God's holy Sabbath and of the

festival days of the church. In this way it would surely bring about a union of thought and feeling, which would afford the Sabbath an opportunity to vindicate itself as a Christian institution, unhampered either by Puritan theories of a "Sunday-Sabbath" or by the rivalry of another and a different institution, which then would stand upon its own merits as a feast, without having in the minds of the people the apparent sanction of the Fourth Commandment.

In conclusion, we beg you, dear brethren, not to dismiss this as something unworthy of your attention, but prayerfully to consider:

First, the claims of the Sabbath upon you as a church, who alone of all Christian bodies who observe Sunday, admit in your published standards of faith the obligation of the Fourth Commandment, without at the same time explaining it as referring to Sunday, or calling Sunday the Sabbath.

Second, whether the incorporation of the Sabbath into your system of religious observance, even if you are not all in exact agreement as to its obligation, would not, by its effect upon the popular mind, become a bond of union in the wider Church of Christ, which you and we alike long to see at one in all good things, as we trust we are at one in the sincere desire to do the will of our common Lord and Master, Jesus Christ.

All of which we submit to you, dear brethren, not with a spirit of officiousness, as though we were presuming to instruct you in the understanding of your own canons and liturgies, but bespeaking your respectful and prayerful consideration of the same, praying that the Holy Ghost may guide all of your counsels to the end that all truth may be your possession.

In behalf of the Seventh Day Baptist General Conference,

William C. Daland,
Leander E. Livermore,
Elston M. Dunn,
Lucius R. Swinney,
Madison Harry,

Committee.

A Spiritual Confession

(continued from page 12)

iences life has brought to him, who finds his soul going out in Christian kindness and brotherhood to men everywhere, and who can see the good beneath the ragged coat or under a black or yellow skin. He who appreciates life most thoroughly is most spiritual, whatever may be the intellectual system through which that appreciation happens best to express itself. . . .

Let us beware in our estimates of the presence or absence of spirituality lest we leave out these newer ideals, and thus underestimate the power and effectiveness of the gospel of Christ in our day.

What Christ Means to Me

. . . Christ means more to me today than ever before. In my estimation He stands for two grand facts: (1) A new revelation of God's character, and feeling toward men, and (2) a new idea of man's relation to man.

1. A new religious idea. Into the midst of doubt and uncertainty of the time, Christ's proclamation that God is the Father of men brought a new energizing hope. This was a new notion of God and formed a basis for effective religious life. The thought of God as well disposed toward man came with a fresh and striking emphasis. God and man are not radically different, but are very closely related. Christ showed that there could be oneness between them. . . . Our God wants mercy and not sacrifice (in the Hebrew sense), He wants our free, loving service. He wants us to take Him at His word, trust Him as a Father and friend. From this feeling of oneness with Him and His, we get courage to overcome our lower selves and rise to a greater likeness unto Him. In the revelation that God is our Father I find a chief inspiration of the Christian religion. This is the first thing in the revelation through Christ which interests me.

2. The new ideal of man's relation to man. If God is our Father then we are brothers. On this new basis Christ not only laid down but lived a new program of human relations.

The tragedy in Christ's dealings with the Pharisees has blinded us to the fact of His real popularity with common men and women. . . . Thought along this line has tempted me to indulge my imagination sometimes. I picture to myself a sunny morning in Palestine. A countryman with his donkey and clumsy cart is coming into the village to market his produce. On the street corner stands one of those "whited sepulchres" ostentatiously thanking God that he is not like other men. With an unconcern born of long familiarity, our peasant passes him and proceeds toward a little group collected about the great Teacher. Curiosity compels him to draw nearer and listen. What is that he hears? "A man fell among thieves. A priest came that way and passed by on the other side. A certain Samaritan had compassion on the sufferer, bound up his wounds, took him to an inn and paid his bills. Which of these was his real neighbor?" This homely story of human suffering and human kindness, its evident connection with real life, was so different from the absurd legalism of his own religious teachers that it appealed to him. He followed Jesus to hear more. There was something marvelously sweet and winning in this Teacher and His teachings, and our laborer goes home that night, his heart stirred by a new something that makes him a different man.

This may not be exactly true to the historical facts, but, I think, it is true to the spirit. No wonder the sinners and outcasts listened to Him. He brought them the only word of hope they had ever heard fall from lips. With all these people Christ was so popular that the authorities dared not interfere with Him at the Passover for fear of a riot. This popularity is still His. Today thousands on thousands who know little and care less of the theories about Christ, even though these theories come from Paul, and who may be inclined to look on the church as a rich man's club and a champion of vested interests and the established order, respond gladly to the quiet attraction of the Christ who lived among men. I am not ashamed to confess myself a humble disciple, within the church.

The Perennial Quest
of Thoughtful Men:

Finding God

The Psalmist says, "The secret of the Lord is with them that fear him." Philosophy has worn itself out trying to find God. Speculation has proved its practical imbecility in trying to reduce the Divine One to the terms of philosophy, and to explain the mystery of His power and existence. It was well asked by the author of Job: "Canst thou by searching find God?" Every effort which science and philosophy have made have been answered in the negative.

On the other hand, those who have sought Him through faith and love have found Him, even under the most forbidding circumstances.

Finding God, Abraham was led out of the land of idolaters. Sold into slavery, Joseph found Him in Egypt. Waiting in a den of lions, Daniel found Him in Babylon. Throughout the world, whenever and wherever hearts have opened to His incoming, through love; wherever hands have been lifted to Him, appealing for help; wherever doubt, crying out of the depth of despair, has sought light, God has been found.

In so far as our lives need to know Him, God has no secrets from those who love Him. It was Browning who said:

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees
Takes off his shoes."

It was thus that Moses saw Him in the Arabian desert. All souls see and know Him, who walk with unsandaled feet in the divine presence.

Editorial, 1900.

FEBRUARY 15, 1965

The Sabbath Recorder

And he said unto them, The sabbath was made for man, and not man for the sabbath. **MARK 2:27.**