

# The Sabbath Recorder

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WHOLE NO. 4,069

## 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.

**"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 nearby-by community. She liked city missions.

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

The applause was so prompt, upon 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 for themselves, 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 Encourage Us** We are pleased to see the signs of life revealed in messages from the churches. Wherever we read of earnest effort to cooperate with the leaders in denominational plans, our hope for our future is strengthened. Whenever we see signs of indifference or of disagreement with the purposes of the Forward Movement, we can but feel sad; a sense of discouragement, then, seems almost inevitable. "United we stand; divided we fall" was never truer than today—especially so in case of a small people beset on every hand by adverse influences.

We have just received the *Quarterly Review* of the church at Nortonville, Kan., and on almost every page the annual reports show a good spirit of co-operation; and of loyalty to the causes we love. There are eight pages crowded full of annual reports from the pastor; the prayer meetings; father and son week services; the trustees; the Sabbath school; the Christian Endeavor societies; Women's Missionary society; four circles, and the Men's Brotherhood. While we have not space for all these reports, we do wish to give our readers, on another page, a portion of the pastor's New Year's letter, and some items from the reports, all of which contain encouraging things.

**Out of the Frying Pan Into the Fire!** We were interested to know that when Dr. John Robinson learned that the New York City Presbytery had voted by a large majority to sustain Dr. Fosdick in his liberal views, Dr. Robinson promptly published his intention to withdraw from the Presbyterians and apply for holy orders in the Episcopal Church.

We could but wonder if he likes Percy S. Grant's attitude better than Dr. Fosdick's.

The move of Dr. Robinson seems, to many, a good deal like jumping out of the frying pan into the fire.

It seems a pity that the frying-pan-or-the-fire spirit must keep Christians in bitter controversy over doctrinal questions until the excellent practical work of helpful men is hindered and their influence for good greatly impaired. Jesus rebuked his disciples for wishing him to wreak summary vengeance upon one who was casting out devils in a different way from theirs.

It is all right for Christians to earnestly plead for the doctrines they hold dear, if done in a charitable Christlike spirit. But to bolt point blank; enter into bitter controversy with every one who does not place the same emphasis upon some Bible doctrine which we do; and to *utterly refuse* to work with them for the uplifting of humanity, seems very unwise.

The only outcome from such action is bitterness of heart. The frying-pan, roasting spirit manifested in such personal quarrels, only tends to feed the flames of hatred, until there is but little choice between the frying-pan and the fire.

We have noticed that it takes years to recover from the effects of doctrinal quarrels between brethren in any church. Meantime the good work that might have been, if men had been charitable, goes by default. Someway it seems to us that the cause of God would be better served if the two men in question could have overlooked their differences in opinion, and gone right on as yokefellows in excellent works of uplifting their fellow-men.

Had they done this, not one in a thousand would ever have known of the "heterodoxy" that has received such a world-wide airing through their quarrel.

Sometimes we see, in an excellent article, just a little phrase we do not like. To us it seems like an unfortunate statement; for it does not set forth our idea of the truth. We may wish it had been left out. Indeed, we may feel sure that the writer did not realize how much harm *might* come from his words. But the general trend of the article is all right. There is much in it to be commended. Now if we are on the watch for every little sign of heterodoxy—if we are obsessed with the notion that we must fight every step any "modernist" can

take—we will be likely to ignore all the many good things in that writing, and unlimber our relentless batteries against, not only the little phrase itself, but also against the writer.

We can do this way if we choose. But would it not be better to commend the *good* things written, and so fix public attention upon *them*, rather than to magnify the faulty part; and by so doing call the attention of hundreds to *that*, who would never have thought of it had we kept still?

With Christian leaders so anxious to help the world of sinful men to find their God, as most leaders are today, we can but feel that the divine hand will soon lead them away from their mistaken views; *providing* his children do not make conditions so intolerable that any move is like jumping out of a frying-pan into fire.

### 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 times to do this, and that no small censure has not infrequently fallen upon his devoted head from those whose diatribes he has felt compelled to refuse a place in print. To all this I say, "Long live Editor Gardiner!"—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 *dis*-beliefs, about nearly everything; and, as "Uncle Oliver" can testify, there were few subjects in the heavens above, in the earth beneath, or even in the waters under the earth, concerning which I did not hold very positive, if not very intelligent opinions.

As the result of this, I loved to argue. I could, and would with half a chance, argue on almost any subject. But my favorite subjects were politics and religion. Many and many an hour I thus spent, with glow-

ing cheeks and half angry eyes. I do not remember, however, to have ever changed any one e'se's opinion or way of living, to say nothing of being thus changed by them. I think moreover, that I often succeeded in boring people and in making of myself a general nuisance.

I am glad to say that when, at the age of 21, I was converted and joined the church, a part of that conversion was the turning away from the spirit of argument and controversy. I came to see the general futility of this method of persuasion, and the harm that is more often done than good. I would also add, that with, as I hope, an increase of the spirit of charity, and a growing confidence in the sincerity and 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*, and 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 contradictions, intend the same thing; *and accept both?*"

F. E. PETERSON.

### SYNOPSIS OF BELIEF

The Church of God believes in the Seventh Day 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; immersion as the only form of baptism; 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*.



**THE NEW FORWARD MOVEMENT**  
AND  
**SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

**TO THE FRIENDS ON THE PACIFIC COAST**

Some of you I have seen, some of you I have not seen, but you are my brothers and sisters. That is why I desire to see you.

I have heard of your wonderful climate, and of your magnificent scenery. But no sunniest climate would tempt me to draw upon the funds of the denomination at this time to take so expensive a journey. Nor would I if finances were flush and the funds in hand and at my disposal for such use, put so great a distance between me and my family for all the beautiful scenery you have to offer.

The vote of the Commission of the General Conference by which I was directed to make a visit to the Pacific Coast was not received by me with unmixed pleasure. I can fully appreciate the feelings of Strickland Gillilan as expressed in the following lines:

"When I see somebody's baby just about the size of mine,  
As I prawl about the country with my little special line,  
There's the queerest sort of feeling at the bottom of my throat  
And the train bells and the whistles take a sad and sobbing note.  
Both my arms begin to hunger for the load that's always light,  
And I'd give my soul to hear her calling 'Daddy,' in the night.  
But I've got to gulp my grieving nor betray the slightest sign,  
When I see somebody's baby just about the size of mine."

Now, however, that the decision has been fully made, and since the time has been set for our meetings there, my heart rejoices in anticipation of the Christian fellowship which I shall enjoy with you. This anticipation of a spiritual feast is heightened as word is received that the sessions of the association are to continue not two or three days, but eight or ten. And by that same token one feels more certain that the cost of the trip is justified.

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 expressed recently what I believe to be the sentiment of many hearts. The wife of a pastor in New England; in Rhode Island, where Seventh Day Baptists had their beginning in America, expressed 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 in crossing 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 great desire is that not only 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 among you.

"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 no unworthy thing 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 recognized except that they do not oppose Christ?

*Hymn No. 20*—Jesus shall reign where'er the sun.

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

**MONDAY. Children Welcomed.** Read 10:1-16. Text: 10:14. Suffer the little children to come unto me.

"Nothing so enraged his soul as inhumanity."

*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 10:17-31. 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," but if the great ones become "bond servants" to the others, all are bound together in a real fellowship. In the Kingdom of Good Will, no one lives for himself alone.

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

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

**THURSDAY. The Challenge of the City.** Read 11:1-11. Text: 11:11. 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 yon. 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 neighborliness 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 "aught 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. C. Bond's S. D. B. History, No. 1, \$56.00." 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 matter up, and perhaps to organize a study class.

Pastor Skaggs began his study with the second chapter, omitting the introductory chapter. These questions will be published in this department from week to week as they are used by the Plainfield Intermediates.

A supplementary list of questions on the first chapter has been prepared and will be found below.

**SABBATH HISTORY—I****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".

**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.

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 welfare of 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

of my mental exercises which led to my observance of the Sabbath. I entered the Seminary a Baptist. I might have come out a Roman Catholic taking the church as authority, a liberal Congregationalist, a Broad Church Episcopalian, or a Unitarian, following Reason as authority; but with the Bible I had to come out a *Seventh Day Baptist* if I came out as a Baptist at all. I fancy my old Baptist training kept me from becoming either an ecclesiastical or a rationalistic Christian.

WILLIAM C. DALAND.

(4) MR. T. H. WISE

*A Baptist*

I joined the Missionary Baptist church in 1883. Was a member of that church for about three years and my attention was called to the Sabbath as there were a few Sabbath-keepers in the community. I had never examined the Bible up to this time on the subject. In the mean time I had gotten hold of a paper that had an offer of one thousand dollars for a change of the Sabbath from the seventh to the first day of the week, and my pastor said that he would settle that. He would preach on the subject, and he would just take in the one thousand dollars! So he gave out an appointment to preach on the subject. To my utter disappointment he failed to prove from the Bible that the first day of the week was the Sabbath. He made the assertion that Christ arose from the grave on the first day and that we ought to observe that day for that reason. I was not satisfied with that kind of proof. So I set about to see what the Bible said about it. Of course, the first thing to do was to see if Christ did rise on the first day of the week. With a careful reading of the Bible, to my own satisfaction I found that he did not rise on the first day but in the end of the Sabbath which is the seventh day. Grant that he arose on the first day where is the text that says to observe that day in memory of his resurrection? I was willing for the Bible to settle this matter, for that is the Christian guide. The members of the church to which I then belonged tried to persuade me to still keep Sunday and not go to the "old Jewish Sabbath". But after two years of investigation I decided to take the Bible which says the seventh day is the Sabbath of the Lord thy God. Sometimes

while I was making the investigation I would think it made no difference which day we keep, so long as we keep one day in seven. But when I would open the Bible it would always say the seventh day is the Sabbath. So in 1886 I commenced to observe the Seventh Day Sabbath and have kept it ever since.

T. H. WISE.

The article by Lester G. Osborn which is concluded in this issue of the SABBATH RECORDER was not written for publication. Mr. Osborn wrote it rather for the purpose of increasing his own ability to meet certain arguments used by Sunday advocates.

A copy was sent as a matter of personal consideration and favor to the editor of this department, who feels sure that readers of the RECORDER will find it interesting and profitable reading.

**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 form. The Passover sacrament gave way to the Lord's Supper. Circumcision gave way to water baptism. The dispensation of law gave place to that of grace. Is it so astounding that the day of worship should be changed along with all the rest?

No express command is recorded requiring 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 blessed 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. In fact I see just 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 millions of Protestants in the world are not such fools as to let a papal bull tell them when to worship. If there were Scriptural ground for protesting against Romanism on this score, it would have been included in all the other protests. But on this point, the Scriptures are with 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-keepers are right in attributing the change of the day to the Roman Catholics. Mr. Brooks says that "the first day of the week 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 which prove this statement. I challenge any one to show me in any authentic histories that this statement is correct.

A few questions from the "Converts Catechism of Catholic Doctrine" by Rev. Peter Geiermann. Page 50.

"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 plenitude 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 three first centuries, page 336.

Chambers Encyclopedia, Vol. 16, under Sabbath gives the translation of the edict of Constantine, 321 A. D., which changed the day.

Bryce—The Holy Roman Empire, Chap. 1.

Codex Justin Lib. III, Tit. xii 1, 3.

Manual of Christian Doctrine; or Catholic Belief and Practice, by Rev. Daniel Ferris, 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."

His after-resurrection appearances were first day events. Not one of them was on the Jewish Sabbath.

Since Christ rose from the grave "in the end of the Sabbath", how could he appear to any one on the Sabbath. And when would he appear to them if not on the next day. You would hardly expect him to wait two or three days before he appeared. And he appeared to them on other days besides the first too. This, like many other statements, are made to try to make the evidence look stronger, and without any real meaning whatever.

The seventh first day after the resurrection, Pentecost, occurred and the church was baptized into one body by the Holy Spirit.

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. Just a word. Pentecost occurred "a week of weeks" after the second day of the Passover feast, fifty days after the Passover started. This would bring Pentecost on Friday, or if some students are right in saying that after fifty days means full fifty days and then Pentecost the next, 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, 21, 28; 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. What with 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 Ephesus because he would not spend the time in Asia: for 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 21:4, 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 Bibles 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 sometimes went to Jewish synagogues on that day 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: "The God of the people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it."

And now, 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 Sabbath 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.

Acts 13:14, 42, 44: "And went into the synagogue on the sabbath day." "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath came almost the

whole city together to hear the word of God." And reading on again we find that the Jews did not like Paul's teachings and caused 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 18:4: "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 preached. Does that look as though he observed the first day of the week as the Sabbath?

John by inspiration designates the first day as the "Lord's Day" (Rev. 1:10).

If Rev. 1:10 refers to any day of the week, it must be that day of which the Savior spoke in Mark 2:28. "Therefore the Son of man is also Lord of the Sabbath." Kitto says, "The expression (Lord's day) so rendered in the Authorized English Version . . . occurs only once in the New Testament, viz., Rev. 1:10, and is there unaccompanied by any other words tending to explain its meaning. . . . The earliest authentic instance in which the name of 'Lord's-day' is applied to the first day of the week is not till A. D. 200, when Tertullian speaks of it as the 'die Dominice resurrectiones'." This name for the first day of the week comes from the Catholic Church. What John means in the Revelation, which is a prophetic book, is that the "Lord's Day" was the day of the end of the world which he saw in the vision. A man could not be convicted of the least crime, by as little evidence as is put forth for calling Sunday the "Lord's Day".

Post-apostolic writings uniformly refer to the first day as the established day of worship.

This statement is untrue. Some of the references quoted above will show that this is not so.

6. The Mosaic Sabbath is entirely inappropriate 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 unbelief for those who rejected the Savior. They were carrying on sacrifices as though redemption had not been completed. The Jewish Sabbath continued side by side with the Lord's Day.

It was a day when Satan and his hosts rejoiced, believing Christ was held under the power of death.

It was a day when creation was under doom. On that day Christ's friends felt keener 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 "straws" for 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? Why do we preach the story of Calvary? And what a glorious climax for the Sabbath of doubt and fear when Christ overcame the flesh and arose bringing us a living salvation.

7. It is the duty of Christians to observe the Lord's Day in commemoration of the Risen Savior and in gratitude for what his completed redemption means.

The resurrection day was not a day of inactivity but of haste in proclaiming the message (Matt. 28:7).

It should be a day spent not only with God but for God. Manual labor should be laid aside as far as consistent with the law of Christian love.

It is not a day for revelry, neither for gloom, but for religious delight and joyous service.

Its observance is not compulsory, but it is a privilege for the church to enjoy. It is necessary not only to spiritual growth but to the physical good of man.

Sunday laws are for the good of man, but it is no part of the calling of the church to compel un-saved men to keep a day, which to them has no significance.

As shown above it is not the duty of Christians to observe the so-called "Lord's Day" in commemoration of the risen Savior, for he did not rise on the first day of the week, and moreover if he had there is no command or precedent for us to follow. How far the Christian world has gone from Christ's idea of the Sabbath. And no won-

der. There is nothing sacred about the first day of the week for them to remember as there is for me to remember about my Sabbath which God blessed and sanctified, and asked me to remember to keep holy. Oh no, the observance of the Sabbath is not compulsory, in the sense that if one keeps it he will be saved. As I have said above, the keeping of the day will not save any one.

I will close this discussion with a statement of why I keep the Sabbath and not Sunday as the majority of the world does.

1. God made the Sabbath and blessed and sanctified it.

2. It was kept all through the Old Testament.

3. Christ kept it, and taught men to. We should follow his example.

4. Paul kept it.

5. There is no Biblical record of any change in the day of the Sabbath. It was changed by the Catholic Church from the holy, blessed day of the Lord to a pagan feast day.

6. I do not keep the Sabbath because I fear punishment, or because I believe that I will get salvation through keeping it, but because Jesus said, "If ye love me, keep my commandments." Let me quote you from Schofield's reference Bible, Gal. 3:23, note. "Wherefore the law was our schoolmaster to lead us to Christ, that we might be justified by faith." (note) "Gr. paidagogos, 'child-conductor'. Among 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 came of age. (Meyer) 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 sin 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 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 Erlo 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 denomination.

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.—*Bridgeton 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 mark the archer little meant!

And many a word at random spoken  
May soothe or wound a heart that's broken.

—Scott.



## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### 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. 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 to 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 hands free to carry out the general plan as he, 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 came together 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 beginning 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 carrying on 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 meant a new sense of spiritual power in each participating church.

For "one man shall chase a thousand but 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 ninth anniversary, and at the last service for the old year two decided to walk in the light. Mr. Hill wrote me of the inability to start at once with the building. I feel sorry that the board is so heavily involved. Am writing Brother Hill also. I would like to be at Conference this year, and therefore will be glad for you to inform the board. At sometimes I feel very discouraged over the delay in building, but better can not be done.

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 sincerely,

T. L. M. SPENCER.

Georgetown, British Guiana, S. A.,  
January 1, 1923.

## EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.,  
Contributing Editor

"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 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 Orfordville, 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 Terwilliger, 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, Bridgeton, 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 one year: Mrs. Alida H. Morse, chairman; W. D. Burdick, Dunellen, N. J.; E. H. Clarke, Battle Creek, Mich.; A. C. Dunn, Indianapolis, Ind.; Henry Ring, Nortonville, Kan.; W. B. Wells, Riverside, Cal.

Those appointed for two years: H. H. Babcock, Albion, Wis.; Ray W. Clarke, Washington, D. C.; W. H. Ingham, Fort Wayne, Ind.; Horace Loofboro, Welton, Ia.; Hylon 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 Cunningham amplifying tubes, two Radiotron tubes, two radio frequency transformers, a variocoupler, 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.

### MILTON PARTICIPATING IN WISCONSIN CONTEST

Richard Sheard will represent Milton College at the oratorical contest to be held Thursday, February 15, at Carroll College, Waukesha. The choice of a representative was made by the public speaking department upon the advice of the faculty.

A year ago Milton was invited to enter the State Oratorical League, which changed its constitution in order to make entrance possible. At the time it was voted to enlarge the student tax and devote a larger amount from it to the carrying on of the work in oratory.

The primary contests this year, as usual, were held by the four lyceums. Of the Orophilian, Lloyd Seager won first place and E. W. Vincent second; of the Philos, H. W. Mikeklsen won first place, and Richard Sheard, second. In the girls' try-outs, Gladys Hulett received first place and Constance Bennett second in the Miltonian lyceum, and Harriet Belland first and Leona Sayre second of the Idunas.

The final contest was held on January 25. The first place, among the boys, went to Dick Sheard and the second to Lloyd Seager. Among the girls, Gladys Hulett won first place and Constance Bennett second.

Milton is confident that Dick will represent her in a way which she will be proud of, and the students are glad to back him up.

### DENOMINATIONAL CALENDARS

Have you the calendar for 1923?

Not one-half of our churches, and only eight L. S. K's have ordered it.

Only three churches and one individual in a fourth church in the Northwestern Association have ordered.

And yet five-eighths of the calendars have been sent out.

You can readily see that if the remaining churches and L. S. K's would order proportionately they would exhaust our supply.

The calendar is printed to meet a real need, and it should have a place in every Seventh Day Baptist home.

Will you not take the remaining calendars; remove the deficit that now stands on the calendar account; and cheer us up as we plan for next year's calendar?

WILLARD D. BURDICK,  
Chairman of Committee on Calendar.

### 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 Cottrell's New Year's Letter to his 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 thy presence newly born  
Make all my being thine:  
There try me as the silver, try  
And cleanse my soul with care,  
Till Thou are able to descry  
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 the best year we have ever experienced. Christ, your Savior, is waiting for your permission to help you unfold your pent-up possibilities, direct your energies, and make you a channel of blessing throughout the whole of 1923. Will you give him a chance?

You are setting goals for 1923, are you not? You are planning for more productive farms, better stock, larger business, better homes. Are you planning to make yourself a better 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 boards and societies are badly in debt. 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 Advance. 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, "Forward to Christ and Victory"? Loyalty and consecration are not cheap words, for they can only be expressed in terms of life, service, time, talents, money. 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", press on to their realization. That you may have a most happy and successful year is the wish of

Your pastor,  
H. L. COTTRELL.

### FATHER AND SON WEEK

As 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 sermon was "Father and Son: their Relationship and Responsibility." All the fathers and sons sat together in the front seats. On the following evening we had a father and sons banquet. It was at the time of the regular session of the Men's Brotherhood, and an excellent banquet was served by Circle No. 3, and a program, entitled "The Voyage of the Good Ship, Boyhood," was given after the banquet. How essential it is that the ties of comradeship should be strengthened between father and sons.

### THANKSGIVING OFFERING FOR MILTON COLLEGE

Rev. Edwin Shaw was here and spoke Sabbath morning, December 2, in the interests of Milton College. 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 spiritual thermometer of the church, the privilege and opportunity is before us of raising our spiritual thermometer and becoming 100 per cent efficient.

### 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 the following men: C. D. Stillman, Clifford Bond, Clarence Knapp, Ernest Wheeler, Carrol Davis, Ansel Crouch, Jr., J. E. Maris and Allie Stephan. In the evening the solicitors met with the trustees and pastor and made their report of the amount 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 as we all hoped for but we trust that more will come before the end of the year. At the regular meeting December 9, Henry Ring, chairman, the finances of the church and other matters 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 ten 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 folder, "Our Goals for 1923." If you are interested in the progress of your church and denomination, and earnestly seeking for your own growth in spiritual things, would you please kindly check the "Goals for 1923", both on the folder and at the close of this letter, which you will,

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, I remain

Faithfully your pastor,  
H. L. COTTRELL.

### MY CHURCH GOALS FOR 1923

As a Christian and a member of the church, I will:

1. Aim to put Christ first in my daily life. Matt. 8: 33.
2. Make it the rule of my life to attend church every Sabbath. Luke 4: 16.
3. Aim to attend the prayer meeting at least twice a month. Matt. 18: 19, 20.
4. Read the Bible and pray daily. John 6: 39.
5. Find some place of service in the church or Sabbath school. 1 Cor. 15: 58.
6. Be known to the church treasurer as one who gives regularly in the Christian way. 1 Cor. 16: 2; Mal. 3: 10.
7. Aim to know the joy of winning others to Christ. Prov. 11: 30.
8. Take the SABBATH RECORDER. 2 Tim. 2: 15.
9. Have definite persons for whom I will pray during 1923. James 5: 16.
10. If a non-resident member, I will try to write to the church at least quarterly. Gal. 6: 11.

With Christ's help, I will strive to attain the goals I have marked.

### 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 stilling, 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 subscriptions and raise 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 forms for such warrants as 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*.



## WOMAN'S WORK

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

### LETTER FROM MISS ANNA WEST

*Woman's Board,  
Milton, Wis.*

DEAR FRIENDS:

For some time 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 pleaded with the students to accept 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 Bridgman. She urged them to accept Christ and many indicated their decision by rising and by staying afterward for further talk with her.

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 talked to the girls in morning prayers—just to get acquainted, as she said. Then she came back again on Thursday and stayed over Sunday—meeting the girls not only in chapel but taking small groups—following the classification of their Bible classes largely—and talking with them, rather than at them. She led them out as to their opinions of the various parts of the Bible, its general teaching and purpose and why Christ stands out above all other men. They responded well and when she met the group of non-Christian girls on Sunday they had real questions to ask. Three for whom we have been praying a long time, as they are among the older girls in the school, stayed and told her frankly that they believed in

Christ and wanted to follow him but with two of them there were devoted grandmothers who would not allow them to become Christians and with the third it was her father. Miss MacNeil in her association with young women all over China has met many in just such situations and she gave them some suggestions. They are truly in extremely difficult situations just as was the girl who was graduated last summer—a sincere, earnest Christian, but not allowed to join the church. These girls need your prayers that they may grow in their Christian lives in spite of this opposition.

Another by-product of Miss MacNeil's meetings was shown Christmas eve when half a dozen girls offered to give a half hour each to teaching in the Zia-jau Day School. For some time we have been considering closing this school both for financial reasons and because the present teacher is inefficient. The matter was brought up in the previous church meeting and there seemed to be a general desire to continue the school if there were funds available. At the meeting on Sunday it was definitely voted to continue it and one of the church members suggested that the older pupils in the two schools carry on the school. This met with approval and half a dozen in each school agreed to do a share of the teaching. Mabel has been asked to supervise it and we will try the experiment for at least a half year. I was much pleased that the pupils were so willing to help, for it means putting a good deal of time and energy into the work. The school is about a four-minute 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 powder 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 think there is no question but that those children were also pleased though they didn't show it so much. Then one of the teachers and I went into the City Day School and there is where I 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 beams, 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.

I hope the day brought much of joy to each of you in the thought of the gift of his Son, and may the New Year bring rich blessings.

Lovingly yours,  
ANNA M. WEST.

December 29, 1922.

### WORKER'S EXCHANGE

*Battle Creek, Mich.*

The Battle Creek Ladies' Aid has in the past few months sponsored an unusual number of pleasant social events.

Receptions have been held for the retiring pastor, Rev. M. B. Kelly and his family and for the new pastor, Rev. George E. Fifield and Mrs. Fifield.

On the occasion of Dr. Sinclair's visit, the members of the congregation met at the parish house to welcome her home and to listen to an interesting talk on the customs and beliefs of the Chinese people, also many things regarding our own missions at Shanghai and Lieu-oo.

The annual church dinner was served on the evening of January first and was, as usual, a pleasant occasion and largely attended.

On January twenty-first a reception was given Miss Susie Burdick who was spending a few days in Battle Creek. As many of us had never seen Miss Burdick we were grateful for this opportunity of meeting her and hearing her tell of the work in her field. The sincere and unaffected manner of our missionaries and the tactful, yet frank way in which they answer all questions can not help but impress one favorably.

This gathering was also in the nature of a farewell to Rev. D. Burdett Coon and wife who were soon to leave for Mr. Coon's new pastorate at Boulder, Colo. Former pastor M. B. Kelly, speaking for the church, paid high tribute to the faithful, loyal service these two had rendered the church both during Mr. Coon's pastorate, and as supporters of the work during his

own term of service. Mrs. Wardner spoke of the loss sustained by the Ladies' Aid in the departure of two valued members, Mrs. Coon and Mrs. A. I. Maxson. Mrs. Evans spoke in appreciation of Mrs. Coon's work for the society and assured her and Mr. Coon that the love and prayers of Battle Creek people would still be theirs in their new field of labor. The male quintet, always a welcome addition to any program, rendered two selections and Rev. O. S. Mills offered prayer. Light refreshments were served and an hour of social converse followed.

Thus have we "Welcomed the coming, sped the parting guest" and bidden farewell to loved ones, feeling that these social occasions have but strengthened the "tie that binds our hearts in Christian love".

PRESS COMMITTEE.

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

MARY DAVIS TOMLINSON

World's Superintendent Parlor Meetings

(Continued)

OPENING OF THE W. C. T. U. NATIONAL CONVENTION

Promptly at 1.45 the gavel fell, and the subdued murmur of conversation ceased as Miss Anna A. Gordon, national president, called the meeting to order, and the great throng, led by the national musical director, Mrs. Frances Graham, with heart and soul joined in singing the Crusade Hymn, "Give to the winds thy fears", following which the majestic words of the Crusade psalm were recited in unison by the delegates. The invocation was given by Mrs. Florence D. Richard, president of the Crusade state, after which came the roll call by the national recording secretary.

The delivery of the address of the national president, always the great event of the first day, was punctuated by frequent applause. As she reviewed the events of the past year at home and abroad, it was with a thrill of pride that the delegates recalled that by virtue of Miss Gordon's election as World's president, World's W. C. T. U. Headquarters will be transferred from London, England, to Rest Cottage, Evanston, Ill.

The campaign of 1922 has been a lively one. The dries were stirred but not "scared"

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 soloists. Yes, we agree that there is something in the air—but it's a song of love, liberty and law, not the praise of wine and beer. It is the tender lullaby, the cradle song of mothers as they croon to sleep their little ones; it is the campaign chorus of the great multitude of constructive drys who, in community, city, state and 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 out as 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 of the glorious fact that the Liberty Bell did ring again on *January 16, 1919*, when the proclamation for Constitutional Prohibition was written in the office of the Secretary of State at Washington, and once more liberty was proclaimed "to all the land and to all the inhabitants thereof". We know they are suffering from the dry wind that daily blows from the Atlantic to the Pacific, from the Great Lakes to the Gulf. We congratulate ourselves that the frightened forces of the wets have been driven to copy the Jubilee plans of the Woman's Christian Temperance Union. The Association Against the Prohibition Amendment, with numerous state divisions, seems to be working for a million members and a million dollars! 1924 is our Jubilee Year. "Out of the Dry Trenches by 1924" is one of the choice slogans of the wets. "To Elect a Beer Congress by 1924" is their announced aim. "To Hold a Dry Congress" is the firm determination of the temperance forces. We urge our anti-prohibition friends to "get the hang of the Declaration of Independence" as Champ Clark termed it, and to feel at home with us in the dry trenches.

Philadelphia, the home of Benjamin Franklin, is a good locality in which to forge the thunderbolts of righteous indignation and informed public opinion which shall put a final quietus upon the disloyal 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 prohibiting the manufacture, the sale, the transportation, the importation and the exportation of intoxicating liquors.

In yonder Independence Hall, Liberty had its birth. On July Fourth, 1776, the Liberty Bell pealed out its marvelous message. 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 this 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, scheming enemies of home and childhood; 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, intersphering comradeship. Our World's W. C. T. U. convention, with its 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 discussed new ways of promoting the speedy coming of world-prohibition, world-purity, and world-peace. Together we have cultivated the international heart as well as the international mind. With reverence and a devout spirit 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 "fetters forged for a million years shall break."

Our white ribbon organizers, following the watchword adopted by the United States W. C. T. U. "Agitate, Educate, Organize,

Legislate", have closely united in our World's W. C. T. U. forty-two countries—a White Ribbon League of Nations—a hopeful prophecy of the day of universal brotherhood and peace.

With the formation of the Woman's Christian Temperance Union there dawned light that has brought life to the homes of our nation. The primary purpose and the gleaming goal of the National and World's W. C. T. U. is the world-wide annihilation of the liquor traffic, that age-long creator of darkness and degradation.

John G. Whittier eloquently termed this era of the twentieth century, "Woman's Day"—the day of prohibition, purity and peace, when he wrote of Frances E. Willard, "She knew the power of banded ill, but felt that love was stronger still, and organized for doing good the world's united womanhood." Her inspired declaration that Christian women the world over must organize for the peace, purity, protection and exaltation of their homes, challenges us to the mighty task of helping bring World Prohibition, World Purity, World Peace.

We should be pleased to give the readers of the SABBATH RECORDER Miss Gordon's address in full; but trust that many of our women subscribe for the *Union Signal*, and have already read this valuable paper.

After speaking of "Our Family of Nations" she spoke of the "Outstanding events of the past year", "Ten little arguments raised by the Wets", "Listen in" "to expert testimony concerning benefits of Prohibition", "No comeback for Beer and Wine", "The magic hand of law", "Women will win", "Purity", "Peace", "Armenia's cry must be answered", "Our next generation of leadership", "Appreciation", "In Memoriam", "A world illumined".

The report of the corresponding secretary, Mrs. Frances P. Parks, was full of interest and information. In speaking of Service and Unity she said, "In many other co-operative fields the aid of the National W. C. T. U. has been sought. Miss Gordon, Dr. Valeria Parker, Dr. Bourdeaux Sisco and Mrs. Yost are members of the House of Delegates in the Women's Foundation for Health. Mrs. Boole is one of the trustees.

The calendar of national conferences and conventions for 1921-22 has been closely akin to the calendar of engagements for

official representatives of the National W. C. T. U. to attend annual meetings of other organizations. Mrs. Livingston and Mrs. Yost were delegates to the convention of the National League of Women Voters, which followed the Pan-American Conference of Women. The Conference of Social Workers welcomed Dr. Parker and Mrs. Perkins. Mrs. Vayhinger attended, as a member, the annual meeting of the National American Council. Mrs. Middleton was a delegate to the National Conference of Superintendence, and Miss Stoddard performed a similar duty at the convention of the National Education Association. Mrs. Miller represented us at the convention of the Young Women's Christian Association; Mrs. Irvine at the quadrennial convention of the International Sunday School Association. The officers of the American Academy of Political and Social Science, meeting in Philadelphia, expressed themselves as "particularly anxious that the National W. C. T. U. be represented" and Mrs. George, Mrs. Fahnestock and Mrs. Forney, of our hostess committee, were made official representatives. Mrs. Burger carried a special message to the American Legion. An entirely new field of social endeavor was opened by the necessity of rehabilitating the wounded heroes of the World War. A balance of \$4,000 in the Patriotic Fund was presented to the convention, through Mrs. Burger, to be used for permanently disabled men.

The Americanization Commission of the American Legion, gratefully acknowledged community co-operation in "American Education Week", December 4-10, 1921, and urgently requests that the National W. C. T. 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".

"All over America," to quote Mrs. William Brown Meloney, editor of the *Delineator*, "W. C. T. U. women helped to inaugurate the Better Homes for America Campaign." The Better Homes campaigners aim to educate the public in making the homes of America more convenient, more comfortable, more attractive, more wholesome. Having helped to provide the economic background for better homes, this appeal for co-operation found a ready response from white ribboners, many of whom



served as chairmen or members of community committees for Better Homes Week in October. In this connection it may be noted that the *Delineator*, a magazine devoted to service for women, and 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, in noble campaigns 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—the holiest fight this side Jehovah's throne."

No other temperance organization has laid such strong foundations for world-wide victory as has the Woman's Christian Temperance Union. Our sacred resolve to help meet the unparalleled need of every land calls for increased faith, and demands a greatness and a grandeur of consecration that links up with the heroic men and women who, in the World War, patriotically answered the call to the colors. With thankful hearts the members of the World's Woman's Christian Temperance Union, nearly a million strong, in forty-two nations of Europe, Asia, Africa, Australasia, North and South America, greet and co-operate

with every temperance force engaged in the fight for a clear brain.

#### HOW IT WAS DONE

In response to a request to state corresponding secretaries for the most successful methods in use in the membership campaign, the list of methods is headed by Personal Work. House-to-House Work comes next. Special Appeals to Church Groups of Women; Four-Minute Women; Special Guests at W. C. T. U. Social Meetings; Captains for all Churches Represented in W. C. T. U. Membership—these were some of the methods successfully used in enrolling church women in local unions. Membership contests proved to be a good plan in some communities. Field workers, state and national, brought in good returns when sufficient time was allowed for follow-up work. Organizers were kept in the field the entire year in more than one State. In New York, fifty-four out of fifty-six counties and over five hundred local unions—fifty per cent of the entire number of local unions—adopted the Trio Team plan. Virginia put on a contest between the Hustlers and Bustlers which brought about a lively competition. There was a third group of Peptimists in the race for honors. A peptimist is best defined by what she is not! A pessimist 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 it and does it! They had a few pessimists 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 gaiety is woe  
And this, one feels, 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 things they 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 loss.

—*Literary Digest.*

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
R. F. D. 5, Box 73, Battle Creek, Mich.  
Contributing Editor

### MAKING THE WORLD BETTER

HURLEY S. WARREN

Christian Endeavor Topic for Sabbath Day,  
March 17, 1923

#### DAILY READINGS

Sunday—Evangelism (Isa. 52: 7-10)  
Monday—Education (Prov. 1: 1-6, 20-22)  
Tuesday—The church (Isa. 2: 1-4)  
Wednesday—Divine ideals (Rev. 21: 9-11, 22-27)  
Thursday—Unselfish lives (1 Cor. 9: 19-23)  
Friday—Sacrifice (John 12: 20-26)  
Sabbath Day—Topic, Factors for making the world better: How can we help? (Matt. 5: 13-16)

There are those 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 is the masterpiece of God. To mankind God gave his only Son "both to do and teach" the better way. Through the example of Christ man is taught efficient Christian service. Man must be successful in order to render this service. "Ideals are as different as viewpoints, but real success is not wealth or fame, but helpfulness. Do something worthy of your powers. Shoemakers and stokers are as necessary as scientists and statesmen, and any helpful work is honorable, but to be a tinker when you might be a thinker is to be unsuccessful. He who molds iron when he could shape destinies, or guides a ship when he could direct an empire, fails. Success consists in never being discouraged, but in ever moving forward, cheering, helping, being your very best, and leaving the world the better for your life."—*A. Raymond Johns.*

World betterment holds individual responsibility. Do we as individuals shirk our tasks or do we find joy in them? The Christian life is not easy. It challenges the manly man and the womanly woman. Are we positive or negative? Are our duties concrete or abstract? We do not wish to

be ignorant of what is going on in the world today. We want to feel the needs of the world. In sensing these needs we as young people should find ourselves identified with universal ends. Now is the time and our opportunity is great. The way is by the Cross of Christ. We can not fail. We must not fail. We will not fail.

"Evangelism": "There are 1,000,000,000 non-Christians in the world. There have not been 1,000,000,000 minutes since Christ started his public ministry."

"Education": "You measure a man by the height of his ideals, the depth of his convictions and the breadth of his interest and sympathies." "Let us go in our thinking to Africa where only 6 per cent are Christians, the others are pagan and moslem. Or to China with as many people as all the nations of Europe where 28,000,000 of China's young women will be married without knowing how to read a cook book. Or to India where 5 per cent of the men can read and 1 per cent of the women, and where 27,000,000 widows are held accountable for the death of their husbands."

"The church": "The whole duty of the whole church is to give the whole gospel to the whole world."

"Divine ideals": "I will place no value upon anything I have or may possess except in relation to the Kingdom of Christ."

"Unselfish lives": "All that is human must care for all that is human." "Love never asks how much must I do but how much can I do."

"Sacrifice": "I see a form you can not see; I hear a voice you can not hear": message Livingstone sent his daughter who wrote from England: "Papa, come home!"

#### C. E. NEWS NOTES

##### PAWCATUCK SOCIETY WINS PRIZE

At the annual business meeting of the Westerly Local Union of Christian Endeavor and kindred societies a prize was awarded to the society having the highest sum of percentages for attendance at weekly Christian Endeavor meetings, original testimonies at Christian Endeavor meetings, and *Christian Endeavor World* subscriptions. The prize was an electrical C. E. monogram and was awarded to the Pawcatuck Seventh Day Baptist Society.

The total percentages of the three societies submitting complete reports were as

follows: Pawcatuck 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 myself or my opinions on them or their work. It is better that they make mistakes than that the pastor should run the society. I throw the responsibility onto them.

"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, Associational Secretary, Presiding

Opening Music led by Maurice Sayre, Albion  
Scripture Reading, Proverbs 15

Prayer Rev. E. D. Van Horn Milton Junction  
Male Quartet Maurice Sayre, Sydney Greene,  
Milton Davis, Lloyd Seager

Paper, "Better Knowledge of the Bible"  
Harriett Belland, Walworth

Paper, "Better Personal Devotions"  
Ruth Dangerfield, Milton Junction

Vocal Duet Mrs. G. D. Hargis, Mrs. Clyde Coon

Paper, "Better Knowledge of Missions"

Gleneta Williams, Albion  
Paper, "Better Giving" Ethel Butterfield, Chicago  
Vocal Solo Carroll Hill, Welton  
Paper, "Better Social Life"

Albert Whitford, Milton  
Mizpah Benediction

### "BETTER KNOWLEDGE OF THE BIBLE"

HARRIET E. BELLAND

(Given at Walworth Quarterly Meeting, January 10, 1923)

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 I have.

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 we do not do our own original, 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 opportunity we are missing to learn more. 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 high, I can not attain unto it." 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, longing to give his word to every creature. If we would do 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 is 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 Pledge.
- C. E. standing for Christ Ennobled,
- C. E. where we learn to help upward, those who are down and out—even to 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 your head in silent prayer for the welfare of some one of the society's outcasts or do you laugh in scorn at him as do the majority of the great mob? Do you realize the effect of the prayer life and of the prayer individual? Can not 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 your life? If you do—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 go to make for a better knowledge of the Bible. God may seem far away at times but behind the vast ex-

pense 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 appreciation 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 Roanoke, 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



in 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 reminiscent 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 important young people's organization, 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 up 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. B.

### 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 two families 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 blockaded.

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 budget. 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 Home department has loyal members.

The Junior Christian Endeavor society is a source of encouragement.

The Women'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 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,  
Clad in the garments of light,  
Cometh the Gospel of Jesus,  
Bringing us forth from the night.

Day-dawn of heaven appeareth,  
Kissed by the heavenly dew;  
Liberty, life, for the asking,  
Jesus is bringing to you.

Gone is the gloom of the darkness,  
Gone is the burden of sin;  
Now comes the spirit of Jesus  
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 Savior away.

JOHN P. KLOTZBACH.  
—*Brookfield Courier.*

LEONARDSVILLE, N. Y.—The men of the church are to give a chicken 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 Meeker 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 experience. Each one is also requested to bring her most youthful picture.—*Brookfield Courier.*

### LOVE AND FRIENDSHIP

No love, no friendship, no kindness is ever wasted. And if they be not appreciated or reciprocated by the person upon whom they are bestowed, 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.—*Nellie Revell.*

## CHILDREN'S PAGE

### HOW TO IMPROVE

ELISABETH KENYON

Junior Superintendent

Junior Christian Endeavor Topic for Sabbath Day, March 10, 1923

#### DAILY READINGS

Sunday—Listen and learn (Luke 2: 46)  
 Monday—Read books (Neh. 8: 8)  
 Tuesday—Meditate (Gen. 24: 63)  
 Wednesday—Practise (Jas. 1: 22, 23)  
 Thursday—Be diligent (Prov. 13: 4)  
 Friday—Do your best (Heb. 6: 10-12)  
 Sabbath Day—Topic, How to improve (Prov. 12: 1)

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 best and safest and when we reach the summit we are happy and thankful because we have improved our lives all along the way. 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 end.

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, and besides he has given us something that we can see and find out the way to go if we will but read it and follow its teachings.

Then when several persons start to climb the Alps they are tied to their guide and each other with a rope so they will all keep together and help each other. What shall

we call the rope that we need? Love—"We love him, because he first loved us." If we really love our Guide we will also love those who are climbing with us.

Besides the guide and the rope the mountain climbers carry a staff so that they can help themselves. We too must carry a staff for without it we would be dragged up the mountain instead of walking up it, and at the same time we will be helping our Guide. This staff is the Promises of God which he has given us to lean on for support and help.

Did any of you ever try to climb a hill which was covered with ice? How many slipped and fell down? In climbing mountains the people have to wear shoes with spikes in them so they will dig into the ice and prevent them from slipping. So if we are to make any progress in our lives we must put on the shoes of surrender and trust—surrender to our Guide and trust in his knowledge and strength. We can't wear one shoe and not the other, either, they both must go together and be a help to each other.

If you have ever seen a picture of a man climbing the mountain you will notice that besides the things we have just learned about, he carries a sack on his back with food in it so that he can have strength enough to reach the top. So we must have daily food from the Bible to make us strong to overcome temptation and endure the hardships along the way. Many times as we grow older we will come to dark places and then the Bible will be a lamp unto our feet and a light unto our path and we need not fear.

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 1 Thess. 4: 11 (first clause)  
 Just Acts 5: 32 (last clause)

Just Mark 9: 23

Just Ps. 5: 2

Just Ps. 7: 17

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

### AN OLD-TIME SCHOOL

CHARLES FENNER 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 gone on a visit to an uncle's away up in the country. She would not be there to read to 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 he came for her, she flew into the lighthouse to bid her parents good-by.

An hour later Sarah was riding in an ox-cart 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.

The family joyfully welcomed the small shy cousin, and Sarah had a most unbelievably happy evening. Cousin Jane played her five tunes on the hurdy gurdy, Benjamin chiming in with his jews 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 flies 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 come. 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 R's.

The whole neighborhood anticipated these closing day exercises, and some of the parents came out to listen to the review of the classes at the morning session. It was nearly nine o'clock when Sarah arrived, clinging to Cousin Jane's hand, with little Joe, shoes and all, holding to her skirt.

The noisy groups of children in the school yard became suddenly quiet when the bell rang and they came in and took their seats. Sarah had never seen so many children all together, before.

The first exercise was Bible reading. Each pupil stood and read a verse from the selected chapter. When Cousin Jane finished, the teacher said to the visitor, "You may read too, Sarah," but the timid child was too confused. It did try her patience though to hear a boy behind her whisper, "Don't believe she can read." She watched when it was his turn and found that his name was Nathan.

At the close of the reading Miss Holman prayed earnestly for God's care and guidance for the day's work, and for blessings on the children and parents, that they all might walk the paths of righteousness. She



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:

## EVOL

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 rotund 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 slyly 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 many a lesson had, 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.

"You are 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 he hath 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 see,

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 Columbian 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  
Demosthenes or, or, or, —

Here he stopped 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  
Demosthenes 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 and exercises of the day. Before he had quite finished, old Grandma Goodwin hobbled forward and asked if she might not tell the children the good 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, Betty, get the pudding stick.  
See, now the cows have left the dale,  
Go, Peggy, run and get your pail,  
And milk as fast as ere you can  
And strain it in the largest pan.  
Now get some bowls 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 mood now, and the struggle was splendid to see.

The word "millennium" came to Nathan, and he spelled "milenium".

"Wrong," said Miss Holman, pronouncing it again to Deacon Brown. He spelled "millenium".

"Wrong," again said Miss Holman. "Next," and Sarah spelled "millenium", 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 several more 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.

## RIGHT NOW

Time is, thou hast;  
See that thou well enjoy;  
Time past, is gone;  
Thou canst not that employ;  
Time future, is not,  
And may never be;  
Time present, is the  
Only time for thee.

—Arabian Proverb.

## DEATHS

**HAKES.**—Marian E. Hakes was born at Belchertown, Mass., September 9, 1848, and passed away at the home of her daughter, 1924 Farwell Avenue, Chicago, Ill., December 9, 1922.

She was one of five children born to Hiram and Betsy Rankin. 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 24, 1870, she and Egbert E. Hakes were united in married and spent over fifty years happily together. About the time of her marriage she was baptized 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 E. Hakes, of Edelstein, Ill.; Maggie M. Brown, of Chicago, Ill., and Geneva E. Hummel, of Boulder, Colo., also four grandchildren are left to revere her memory.

Farewell services were conducted in the West Hallock, Ill., church on December 13, by Rev. Mr. Acheson, a neighboring pastor, who appropriately quoted the following text: "Blessed are the dead which die in the Lord; that they may rest from their labors; and their works do follow them."

She had no glorious name,  
Hers was the humbler fame  
To live in solitude,  
Unwrit, and there do good,  
As women do  
Whose lives are true;  
Whose hearts are wrung,  
Whose nerves unstrung;  
Who suffer every ill  
And yet are still.

\*

**COBB.**—Calvin F. Cobb, in Cortland, N. Y., December 18, 1922, in the eighty-ninth year of his age.

He was the son of Cushman C. and Mary Etta Hall Cobb, and was born in Homer, N. Y., July 22, 1834. Of the four children born to this family only one survives him, Mrs. Marcia Jones, of Homer. October 4, 1862, he was married to Finette A. Barber, of Scott. One child, Lucy May, was born to them but was taken away at the age of six years. Mrs. Cobb died May 8, 1920.

About the time of his marriage Mr. Cobb embraced the Sabbath and joined the Scott Seventh Day Baptist Church, of which he remained a faithful member throughout his long life. He and his wife were a great help in its attendance and support. But a few days before his death he contributed to the Forward Movement. He

was church clerk and also acted as sexton gratuitously for years. He possessed a fine bass voice and always enjoyed the song services.

He was a very zealous worker in the Temperance cause. He advocated prohibition and gave freely of his means for its advancement. He was ever loyal and true to his convictions of right.

Funeral services were conducted at the Scott Seventh Day Baptist church by the acting pastor, R. W. Wing, of DeRuyter, N. Y., assisted by the DeRuyter pastor, Rev. John F. Randolph. A quartet sang "Jesus, Lover of My Soul" and "Nearer My God to Thee," by request of Mr. Cobb. Interment was made in the Scott Union Cemetery. M. B. F.

**BABCOCK.**—Effie Adel Addie was born in the township of Lima, Rock County, Wis., May 15, 1881. Her parents were George and Francis Addie.

On August 30, 1899, she was united in marriage to L. De Alton Babcock, of Milton. To them were born three children, George Stillman, Francis Alberta and Charles Elston.

Mrs. Babcock in her girlhood observed Sunday as the Sabbath. But after her marriage she became an active, loyal observer of the Bible Sabbath. She was an earnest worker in the Milton Church and in Circle No. 3, a group of young ladies of the church.

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 lent hope that she might be spared to her loved and friends.

Besides her sorrowing husband and children, she leaves her aged father and mother, a sister, Mrs. T. E. Davidson, five brothers, Clarence D. and Alf A., of Milton, J. Glen, of Sugar Creek, Rollo C., of Fulton, and Cecil E., of Beloit, to cherish the memory of an affectionate wife and mother, a dutiful daughter and a loving sister.

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

**MARTIN.**—Eld. Marcus E. Martin, son of Philip and Bettie Owens Martin, was born February 11, 1847, and died at his home near Vigo, Ross County, Ohio, December 15, 1922, at the age of 75 years, 10 months, and 3 days.

He was married to Angelina Bee, daughter of Rev. Ezekiel Bee, November 23, 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, 1917. He was united in marriage with Emma Gitchle, 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. Dona Good, Norwood, Ohio, Mrs. Vernesa Hart, Vigi, Ohio, and Mrs. Kittie Browghinan, of Cincinnati, Ohio. He is also survived by seven grandchildren, and seven great grandchildren.

When 14 years of age Brother Martin was employed by the government as teamster, and drove from Clarksburg, W. Va., eastward over

the Alleghany mountains to New Creek (Keyser, W. Va.).

At the age of 16 he enlisted in the regular army of the union for service in the war of the rebellion, and was assigned for duty to Company G., 6th Reg't, W. V., cavalry. While in battle his horse was shot and he was taken prisoner, but soon made his escape into the mountains. After much exposure and suffering from cold and hunger, he reached the union lines, but never got back to his company. He was then sent to Washington, D. C., for duty, and was guardsman near Ford's theater when President Lincoln was assassinated. He was mustered out of the service at Washington, shortly after the close of the war.

Near the time of his marriage to Miss Angelina Bee, he was baptized and united with the Pine Grove Seventh Day Baptist Church at Berea, W. Va., where he was afterward ordained to the gospel ministry.

He was a member of the G. A. R. post at Harrisville, W. Va., and with his wife attended the 56th National encampment of the G. A. R. held at Des Moines, Ia., September 24-29, 1922.

At the time of his death he was a member of the Vigo, Ohio, Baptist Church. Farewell services were conducted by Rev. Mr. Benjamin and the body was tenderly laid to rest in the Green Lawn cemetery, Chillicothe, Ohio. R. G. D.

**GARTHWAITE.**—Lucius H. Garthwaite, was born in Scott, Cortland County, N. Y., December 30, 1833, and died at the home of his daughter, Mrs. Elmer L. Barnes, in Milton, Wis., January 26, 1923.

He was one of eight children born to Henry and Mercy Crandall Garthwaite. Three only of the family are now living, Orson C., of Milton Junction, Fairy Ashley, of Milton township, and Mrs. D. J. Saunders, of Garwin, Iowa. In the spring of 1852 the family removed to Wisconsin and established a home in Milton township. Lucius has since resided in the vicinity of Milton.

On December 13, 1856, he was married to Miss Hannah S. Jenkins, of New Market, N. J. Seven children were born to this union, Henry Samuel, of Madison, Wis., William J., of Fort Atkinson, Wis., Mrs. Nettie Tanner, of Edgerton, Wis., Mrs. Clara Barnes, of Milton, and Mrs. Hettie Hurd, of Detroit, Mich. Three children have been deceased. Mrs. Garthwaite died April 26, 1904.

On June 12, 1905, he came to make his home with his daughter Mrs. Barnes who has tenderly cared for him through all the infirmities of his old age. H. N. J.

**WALTERS.**—Elizabeth Emma Swinney was born in Shiloh, N. J., August 13, 1843, and died at her home in Walworth on January 17, 1923, at the age of 79 years, 5 months and 4 days.

She was the eldest child of Ephraim B. and Mary Ann Ayers Swinney. She had two brothers, Edwin and Joseph, who preceded her in death. She came to Illinois with her parents when nine years of age, moving from there to Walworth the following year and had lived here continuously ever since.

At thirteen years of age she united with the Walworth Seventh Day Baptist Church and has

been faithful to that early religious conviction since.

She was married September 28, 1871, to Eugene A. Walters, who died in 1919. To them were born five children—Harold E., who died in 1909, Wilbur, who died in infancy, Wilfred R., Mabel, and Maude, who survive her. She also leaves two grandchildren, Eleanor and Harold Walters.

Mrs. Walters has for the last few years been gradually failing in health and a sudden attack of apoplexy Wednesday morning took her in a few hours. She was of a sunshiny disposition even when afflicted bodily. She was loved by her friends and neighbors, who grieve with her family at her departure.

"For the God of the Stars, who watches  
O'er thee, and the ones who roam,  
Will guide the way till the night shall fall  
And the wand'ers gather Home."

The funeral was held Friday afternoon, January 19, 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 Regard for Bible Authority
CHAPTER TWO
The Sabbath in the Old Testament
CHAPTER THREE
The Sabbath in the Gospels
CHAPTER FOUR
The Sabbath in the Early Church
CHAPTER FIVE
The No-Sabbath Theory of the Early Reformers
CHAPTER SIX
The Sabbath in the Early English Reformation
CHAPTER SEVEN
John Trask and the First Sabbatarian Church in England
CHAPTER EIGHT
Theophilus Brabourne an Able Exponent of Sabbath Truth
CHAPTER NINE
A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

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



THOMAS.—Mary E. Thomas, at Riverside, Cal., December 8, 1922.

Maria E. Sherman, sister of Brother O. D. Sherman, was born at Rome, N. Y., May 2, 1846. She was united in marriage to Lorenzo C. Thomas in the spring of 1865. Three children were born to them: Frank H., now at Brooklyn, N. Y.; Mrs. H. R. Smith, living at Tuston, Cal.; and Charles S., who died in 1908. Mrs. Smith was the only one of the children present at the funeral.

In 1886 the family moved to southern California where ten years later the husband was laid to rest. In 1911, Mrs. Thomas was again married to Mr. John A. Thomas who still survives her. Though bearing the same name, the two Thomases bore no relation to each other.

She very faithfully cared for Mr. Thomas as long as the condition of her health permitted. She was finally compelled to yield the task to others, and came to Riverside for rest and recuperation. Her strength was too much impaired to be restored.

Mrs. Thomas became a Christian in her early youth. She was a charter member of the first Seventh Day Baptist Church ever organized on the Pacific Coast. Funeral service conducted by the writer, assisted by Eld. J. T. Davis, at Riverside, Cal., December 9, 1922. Interment at Tuston, Cal.

E. S. B.

My strength is as the strength of ten  
Because my heart is pure.

—Tennyson.

## PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

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### Sabbath School. Lesson X.—March 10, 1923

JESUS IN GETHSEMANE. LUKE 22

*Golden Text.*—"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. 1 Peter 3: 18.

### DAILY READINGS

Mar. 4—Luke 22: 39-48. Jesus in Gethsemane.

Mar. 5—Heb. 5: 1-10. The Suffering High Priest.

Mar. 6—Psalm 40: 6-10. An Example of Obedience.

Mar. 7—Heb. 10: 8-14. The Final Sacrifice.

Mar. 8—Heb. 2: 14-18. A Sympathetic High Priest.

Mar. 9—Phil. 3: 7-12. Sharing his Sufferings.

Mar. 10—Psalm 22: 1-8. The Faith which is never Forsaken.

(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

U. S. GOVERNMENT UNDERWEAR—2,500,000 pieces New Government Wool Underwear purchased by us to sell to the public direct at 75c each. Actual retail value \$2.50 each. All sizes. Shirts 34 to 46—Drawers 30 to 44. Send correct sizes. Pay postman on delivery or send us money order. If underwear is not satisfactory, we will refund money promptly upon request. Dept. 24. The Pilgrim Woolen Co., 1476 Broadway, New York, N. Y. 12-4-tf

FOR SALE—160 acres of fine timber land at \$8.00 per acre. Also two town lots. For particulars address Mrs. Rogella Babcock, Gentry, Ark. 2-19-3w

WANTED—A single man to do general farm work by March first. State wages wanted in first letter. H. H. Babcock, Edgerton, Wis. 2-19-3w

WANTED—An experienced cook. Also opportunity for neat, ambitious girl to work for board and attend school. Address Mrs. D. K. Howard, Colonial Tea Shop, 64 W. Van Buren St., Battle Creek, Mich. 2-19-2w

FOR SALE—Property with all modern improvements centrally located in Ashaway, R. I. Convenient to stores, mills, trolley and good high school. Seventh Day advantages. Full description and information regarding this property will be given upon application. Possession can be given July 1st. Lewis F. Randolph, Ashaway, R. I. 2-19-4w

# The Sabbath Recorder

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VOL. 94, NO. 10

PLAINFIELD, N. J., MARCH 5, 1923

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 after nineteen hundred years of the Christ light, we can not wonder that people in the early dawn of the Christian era did not take to 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 they treat us unkindly; 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 our intercourse with even the most unlovely persons. While it is easy to do this with our friends we find it hard to exercise love's holy ministrations toward the unlovely and the enemy. It is possible to cherish kindly feelings in our hearts toward such, 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, we do not understand that 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 spoken of as "the 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 depths of degradation 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 For Jerusalem

A delegation of Jews recently visited the English Governor, or "High Commissioner of Palestine", Sir Herbert Samuel, pleading for a law to enforce observance of the Sabbath, 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