

another. Well, perhaps one thinks more clearly in the morning anyway—

When God was working out a great experiment with Moses he took a day, not the calendar date, and said, "This month shall be unto you the beginning of all months; it shall be the first of the year to you." Does this suggest that any month or any day may be the beginning of a new year for us if our experience takes us a step farther than the day before? It is this deepening of experience that makes man cry, "Renew a right spirit within me." It is the feeling of complete incapacity to face new tasks which we must perform that leads one to "pray without ceasing."

Calendar minded man celebrates a day.

Life minded man consecrates each day — the beginning of the new year.

—Editorial in Church Woman,
January, 1940.

Throughout the ages the progress of civilization and the stability of society have been measurable by the amount of influence for good that women have exercised in their communities. It is a heritage that we women cannot ignore. It is one that we must uphold, one of which we must be worthy.—Madam Chiang Kai-shek, in the Church Woman.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

Sharing It With Others

What we esteem as of vital importance we share with others.

What enthuses us with joy we tell about.

In sharing the Sabbath three things are important: faith, hope, love.

Faith: Back of such an event as founding of Plymouth Colony was the fact of faith, gripping and molding life, character, and conduct. Faith in God and his Sabbath must grip us as it did our fathers. If it does, we share.

Hope: "Now faith is the assurance of things hoped for, a conviction of things not seen."

An important element in life is a buoyant expectancy. Is our indifference to sharing the Sabbath with others because we have little or no hope of men's acceptance? People bubbling over with the joy of the Sabbath share it with others as happily as the

newly made father shares the news of his first-born.

Love: "If ye love me keep my commandments." Faith, hope, love took Jesus into the synagogue for Sabbath study of the Scriptures and worship of God. They not only filled him with joy but led him to share his life helpfully in teaching, healing, and saving. In our love for God and fellowship with Christ we will be led to share our blessing with others; and not the least will be the Sabbath.

H. C. V. H.

"A HISTORY OF THE TRUE CHURCH": A BOOK REVIEW

By Corliss F. Randolph

A copy of a book bearing the title, *A History of the True Church*, with the names of A. N. Dugger and C. O. Dodd as authors as well as publishers of the book for "The Bible Advocate," Salem, W. Va., U. S. A., copyright, 1936, has recently come into the hands of this writer. The book, of upwards of three hundred pages, is a palpable attempt to prove that the religious sect known as the "Church of God" is a sort of apostolic succession from the time of Christ, "traced from 33 A.D. to date."

To that end, hundreds of quotations from numerous authors, chosen irrespective of content, have been juggled into a sort of chronological chain, with connecting notes or comments by the authors of this book, in their attempt to establish their thesis, apparently wholly oblivious of the fact that all Christian churches, and Jewish churches for that matter, are churches of God, though by no means in the narrow sectarian sense meant by the authors of this book. All and sundry authors from whose writings a few lines, or even pages, can be gleaned to supply links in their chain of assumed evidence, are cited irrespective. Even though, to them, the Roman Catholic Church is "The harlot," its writers furnish grist for the mill of our authors.

Some of our best known and older Seventh Day Baptist churches are cited as "Churches of God"; for example, the Mill Yard Church, of London, England—the mother of English-speaking Seventh Day Baptist churches—is game for their bag. So, also, are Newport, Piscataway, Shrewsbury, and even the German Seventh Day Baptist Church of Ephrata.

Benjamin Franklin becomes "the famous Pennsylvania Quaker" and "an observer of the seventh-day Sabbath." (p. 262.) The worship of "the stern Puritans at Plymouth . . . was on the Sabbath (Saturday) rather than Sunday." (p. 265.) The Pilgrim Fathers "were Sabbath-keepers, observing the seventh day of the week, and baptized by immersion." (p. 248.) Such preposterously erroneous statements are calmly inserted into the body of this remarkable book as historic facts.

Names of persons and places are treated equally cavalierly; for example: Francis Bampfield appears as "Frances Banefield," Job Bennett as "Jobe Bennett," Pinner's Hall as "Pinneis Hall," Bull Stake Alley as "Bell Alley."

The authors do not appear to know that, in the last analysis, the Puritans and Separatists were two distinct classes of church reformers in England; but they use the terms Puritan, Separatist, and Non-conformist as synonymous and interchangeable, apparently.

The sect now known as the "Church of God" is of comparatively recent origin, an off-shoot, as we learn, of the Seventh Day Adventists, who came out of the Millerite movement of a century ago.* More recently, as we are informed, there was a split in the "Church of God"; and A. N. Dugger was a leading spirit among the seceders. As set forth in the book under consideration, the seceders established headquarters at Salem, W. Va. Here on September 4, 1933, occurred "the restoration of the Scriptural organization of the Twelve to look after the spiritual affairs of the church, and Seven to take charge of the financial business, and also the Seventy to go forth two by two in giving the warning message for the hour." (p. 299; cf. pp. 300 et seq.) Among these groups, the reader will recognize an imitation of the Twelve Apostles of Jesus, and of his Seventy. Here, it may be assumed that Judas does not carry the bag. It appears to be entrusted to seven, rather than one. In these groups, the authors of this book are given prominent places.

Inaccuracies, historical and otherwise, such as we have noted, are sufficient to condemn

*The authors of this book set up the claim that the Seventh Day Adventists came into being as a separate sect, in 1860, as an off-shoot of the "Church of God," (p. 294.)

Since the publication of this book, as we are credibly informed, there has been another split in this "Church of God"; and C. O. Dodd, who had gathered the original congregation at Salem, W. Va., has been set adrift, leaving A. N. Dugger in possession of that field.

this book outright as wholly untrustworthy as a source of history, even narrowly sectarian history. It is a pitiful, all but ludicrous, example of history written by ignorant hands, unskilled in historical research and interpretation, but bent upon establishing a predetermined thesis, regardless.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHRISTMAS TREE

(Reprinted from the January 3, 1861, issue of the Sabbath Recorder)

The Sabbath School and Society connected with the Pawcatuck Seventh Day Baptist Church had a Christmas Tree and Festival, at Armory Hall, in Westerly, on Tues. evening, December 25th. The exercises were opened with prayer by Eld. A. B. Burdick, which was followed by speeches and dialogues from the children, most of which were prepared for the occasion. These were interspersed with singing by the school, all together occupying about an hour, which was spent very pleasantly and profitably. One piece was sung upon the stage by three little girls, and was received with much applause.

The scholars were then escorted in classes by their teachers to the table, where a bountiful supply of cake, fruit, ice-cream, etc., awaited them. The school and children of the congregation, numbering in all about 100 and 25, were first served; after which the table was again loaded, and others present invited to participate in the collation, while the scholars were allowed to promenade, or to pass the time as they saw fit.

This part of the entertainment being over, the audience was again called to order, when the committee proceeded to distribute the presents from the tree, each member of the school receiving one or more. The tree was stationed upon the platform at 1 end of the spacious Hall, and presented an imposing appearance, being loaded with almost an endless variety of articles, from the tinnest toy to richly bound volumes, silverware, etc. About 300 gifts were disposed of, nearly all of which were presented to members of the school. Upon some of the articles were written mottos, which were read aloud to the audience, adding interest to the occasion. One