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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

January 22nd—What Difference Does It Make What We Do On Sunday? Mark 2:23-28; 3:1-6.

There are those who would say that it makes no difference whatsoever what we do on Sunday, that Sunday has no special claim upon us and that it is just another day among the seven days of the week. In some sections of the world this attitude is quite pronounced. In this country, however, we still maintain the sanctity of Sunday. We call it the Lord's Day and have set it apart from secular to sacred uses. This has been doubtless a great asset in our national, social and religious life. Without the proper observance of Sunday with all that this fact implies, we could not be the people that we are upon the face of the earth. Those institutions of our religion which are given the right of way on Sunday form the bulwark of our national life. You could not remove Sunday from human society without bringing upon it very grave and serious consequences. Let us see what difference it will make what we do on Sunday.

First, a physical difference. Sunday is the great rest day for the body as well as the day of refreshment for the soul. During the week we are driven hither and thither. Our wearied bodies and jaded nerves demand rest. One rest day out of every seven makes for health and strength of the body. This is no arbitrary law which demands periodical rest, but that law is engrained into every fiber of our constitution. It is a universal law reaching down through the physical even into the animal and mineral kingdoms and it can be disregarded only at great peril. It is said that horses can travel farther in six days than in seven if they are allowed one day of rest. It is stated on good authority that railroad rails will last proportionately longer if given periodical rest than if they are in constant use. So a person cannot work day in and day out, week-day and Sunday without sooner or later suffering the physical consequences.

Second, a moral difference. There are folks who seem to think it does not matter what we do on Sunday so far as our moral and spiritual nature is concerned. But it does matter. The difference may not appear all at once. That is the tragedy of much of moral collapse. When Esau surrendered his birthright there was at first no visible change in him. The sun shone just as brightly over his head and the birds sang as sweetly. It was only afterward that he began to realize it. So you can disregard Sunday and it does not seem to matter very much at first, but afterwards the difference will begin to appear. Whenever people violate a law of God it will gradually show itself in a deeper, darker selfishness and sin. It will show itself in a gradual perversion of ideals. Principles which once controlled life will be displaced by others and the whole moral nature becomes perverted. It is not so much the thing that you actually do or not do on Sunday that matters. In itself it does not seem to make any difference whether you loaf or go to church or take a ride into the country or whether you carouse and play cards and dance, but gradually your ideals in life will be affected. Your motives and purposes in life will become perverted. You will be seeking the things of the senses instead of the things of the spirit. You will be lowering your ideals and you will be shifting your loyalty to things of secondary and not of supreme value. Now, you cannot do this over any extended period of time without suffering seriously in your moral nature. It is this fact in our moral and spiritual life which so many of our people overlook. It does make a difference whether you get into the habit of going to church or staying home, of reading your Bible and engaging in spiritual meditation, or in running after pleasure and amusement. At first the difference does not appear. It is only afterward. If your nature requires an incentive to take you to church on Sunday, then you ought to stir yourself up and summon your own will-power into action. Most people do good under discipline either self-imposed or produced by others. Now, if we practice self-discipline, forcing ourselves to do what we ordinarily do not like to do, we are gaining strength in our moral natures. If we follow the course of least resistance we are greatly weakening our moral stamina and are reducing the police force of the soul.

Third, a social difference. Many people do not appreciate that what they do on Sunday affects many other people. Certainly it makes a difference with the children as to what the parents do on Sunday. If parents go to church and Sunday school it will be very easy and natural for the children to go. If parents spend the day properly their children will find it more easy to do so. There are multitudes of people who do not hesitate to enslave others for their own pleasure and comforts. Hundreds of thousands of men and women must be kept employed on Sundays because there are some folks who want to have pleasure on that day. In an ideal order of society this is not an ideal arrangement. Some folks say—I can do what I please. But your freedom ends where the slavery of your fellowman begins. If you enslave another in order that you may enjoy yourself, you are only thereby limiting your own freedom because human society is tied together in a bundle and one class cannot enslave another without suffering in return.

Sunday ought to be the best day of all the week. As its name indicates, it should be full of sunshine and joy and gladness. We do not wish to go back to the Sunday of the Puritans, the people who pulled down the blinds to keep the sunlight out on Sunday. But we also do not want the Continental Sunday when all places of amusement and all business will be wide open. In the long run the latter would be worse than the former. But we want to have the Christian Lord's Day, the Sunday such as Jesus observed as He went into the synagogue as His custom was, when He walked by the Sea of Galilee and when He visited the sick people and sought to do good unto all men. He knew that it would make a difference in His own life what He would do on Sunday, and His followers should learn the lesson from Him and from others who have profited by keeping Sunday as the Day of the Lord.



Winter's Colds and Chills
Throw Heavy Burdens on the Kidneys.

COLDS put extra burdens on our kidneys. When the kidneys slow up, impurities remain in the blood and are apt to make one tired and achy with headaches, dizziness and often nagging backache. A common warning is scanty or burning secretions.

Doan's Pills, a stimulant diuretic, increase the secretion of the kidneys and aid in the elimination of waste impurities. Are endorsed by users everywhere. *Ask your neighbor*

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COMMISSIONERS' NOTICE

Hereafter and until further notice the County Commissioners of Carroll County will meet at their office in Westminster every Monday and Tuesday of each week for the transaction of business.

By order.

SAMUEL J. STONE,
Clerk

NOTICE TO CREDITORS

This is to give notice that the subscriber has obtained from the Orphans' Court of Carroll County, Md., letters testamentary on the estate of

CECELIA A. BAKER,

late of Carroll county, deceased. All persons having claims against the deceased are hereby warned to exhibit the same with the vouchers thereof legally authenticated to the subscriber on or before the 31st day of July, 1928, they may otherwise by law be excluded from all benefit of said estate.

Given under my hand this 30th day December, 1927.

JOHN W. BAKER,
12-30-5t Executor.

H. Cleveland Logue & Co.
Certified Public Accountants
AUDITS—SYSTEMS
TAX SERVICE
810 American Building
Baltimore, Md.
Telephone: Plaza 5635
1-6-13t

The movement to stop useless noises should pay attention to the orations of many political speakers.

The hunters are supposed to take out licenses, but the Leap Year girls are allowed to hunt a husband without any.

Improved Uniform International

Sunday School Lesson

(By REV. P. B FITZWATER, D.D., Dean Moody Bible Institute of Chicago.)
(© 1928, Western Newspaper Union.)

Lesson for January 22

JESUS AND THE LAW

LESSON TEXT—Mark 2:18-3:6.

GOLDEN TEXT—Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill.

PRIMARY TOPIC—Doing Good on the Lord's Day.

JUNIOR TOPIC—How to Use the Lord's Day.

INTERMEDIATE AND SENIOR TOPIC—How Jesus Obeyed the Law.

YOUNG PEOPLE AND ADULT TOPIC—Jesus Declares the Higher Law.

I. Jesus and Fasting (vv. 18-22).

1. The questions asked (v. 18).

The scribes and pharisees seeing Jesus eating with the publicans and sinners, raised the question as to why He did so. When Jesus heard their question He declared, "They that are whole have no need of the physician, but they that are sick." Another question was then asked as to why Christ's disciples did not fast when the disciples of John and of the pharisees did fast? John the Baptist was now in prison, therefore his disciples were mourning for him.

2. Christ's answer (vv. 19, 20).

In explanation He raised the question, "Can the children of the bridechamber fast while the bridegroom is with them?" He then declared that as long as they have the bridegroom with them they cannot fast. The time will come, however, when they would fast. He is now away. Fasting, therefore, is appropriate.

3. New wine in old bottles (vv. 21, 22).

The bottles mentioned here were made of skins of animals. In the fermentation of the wine there was expansion which stretched the skin. To put new wine in the bottle after it was stretched would cause it to be rent asunder when fermentation took place. The same thing in principle would be realized if new cloth were used on old garments. The teaching designed was to show the foolishness of imposing old customs on the new age.

II. The Disciples Plucking Ears of Corn on the Sabbath (Mark 2:23-28).

1. The charge made against the disciples (vv. 23, 24).

Perhaps they were on their way to the synagogue to worship when they plucked the ears of corn. For this act the pharisees accused them of lawlessness.

2. Jesus defends them against the charge (vv. 25-28).

(1) He cites a precedent (vv. 25, 26).

He showed them that the very law which they charged the disciples with breaking recorded the fact that David the great king of Israel had gone into the house of God and eaten the bread which should be eaten only by the priests.

(2) He shows the nature of a Sabbath law (v. 27).

The Sabbath was made for man, therefore its right use is to be determined by the good of man. The laws of honesty, truth, purity and love differ from the law of the Sabbath and there is no circumstance or condition under which they may be departed from.

(3) Jesus is the Lord of the Sabbath (v. 28).

It was He who instituted it when creation was finished, therefore He had a right to use it as it pleased Him for man's good.

III. Jesus Healing a Man's Withered Hand on the Sabbath (3:1-6).

1. The place—the synagogue (v. 1).

Jesus' example shows what He did on the Sabbath. He went to the place of worship. The presence of the man with a withered hand gave Jesus an opportunity to administer a rebuke to the pharisees.

2. The pharisees watching (v. 2).

They knew that Jesus would be interested in this helpless man. They surmised that some work would have to be performed to heal him.

3. The man made an example (v. 3).

Jesus wanted the case to be open to all, so He commanded the man to stand forth where all could see him.

4. The question asked (v. 4).

"Is it lawful to do good on the Sabbath day, or to do evil, to save life, or to kill?" He made the issue clear; He plainly showed them that to fail to do good, to show works of mercy, to save life, is to be guilty of wrong doing, even of murder.

5. The man healed (v. 5).

Christ healed him by speaking the Word, so they could not accuse Him.

6. The result (vv. 4, 6).

The pharisees were silenced. There was no ground upon which to accuse Him. But since their hearts were bent upon His destruction they sought how they might put Him to death.

Effect of One Sin

Where one sin has entered, legions will force their way through the same breach.—Rogers.

Obedience

Obedience means marching right on whether we feel like it or not.—D. L. Moody.

Christian Religion

The Christian religion is not taught; it is caught from some one who has it.—Inge.

RADIO

Learn to Use Set in Proper Manner

Listeners Can Improve Receiver's Quality by Careful Handling.

The well-designed radio set today is nearly fool-proof, and almost anyone should be able to get good results from it.

In the opinion of radio authorities, however, a great many listeners mishandle their outfits, making mistakes in operation and getting anything but good reproduction of broadcast programs. Among mistakes made are the following:

1. Not learning to tune the set properly so as to prevent interference from other stations or noise from electrical disturbances.

2. Forcing the set to reproduce the last possible bit of volume obtainable from it.

3. Carelessness in the handling of a radio set, which, after all, is a very sensitive piece of apparatus, easily disturbed by a heavy jar or fall.

In reference to the first, it might be said that probably one owner in a hundred really learns to tune his set with that nicety of adjustment necessary to bring out the best reproduction of a musical program and prevent other stations or other interfering factors from spoiling it.

The radio listener who handles the controls of his set in a haphazard manner will obtain from it only a haphazard sort of reception. Learn your radio set operation thoroughly if you want it to perform up to its best capabilities.

It seems to be a common failing among hundreds of listeners to operate their sets at a maximum volume without regard to the quality of reception. Why this should be so cannot be explained. The fact remains, however, that the average owner of a radio outfit uses more volume than he needs for his reception.

In the small room the volume should be only such that the music or speech will come in softly and clearly.

Little need to be said concerning the care of the set. One would hardly expect a high-priced watch to keep running if it is handled as roughly as some radio sets are handled. In many respects a radio set is quite as delicate a bit of mechanism as a watch, and should be cared for as tenderly. It should never be located in a place where there is a possibility of its being jarred or dropped to the floor.

Learn to tune the set properly, keep the volume down to a minimum, and take care of it, if you want to get the most from the investment you have put into it.

Shunt-Fixed Condenser for More Mellow Tone

A more mellow tone can be obtained from a harsh loud speaker by shunting it with a fixed condenser. The value of the condenser should be sufficient to bypass the higher frequencies which cause the rasping noise. Different values should be used for varying types. Cones usually will require a .005 mfd. type, while the horn type needs .01.

The more completely electrified set is more constant in its efficiency than the semi-type in which the radioist mixes batteries with eliminators. This is because in the truly power type there is provision for variable "C" biasing which automatically takes care of variations in line voltage.

It now is possible to buy a window lead-in and lightning arrester as a combined unit. This device saves making several connections and as a consequence makes for better contact for conveyance of the low values of the radio current.

Seasons of Year Best for Radio Reception

Static reaches the lowest level in January. February, November and December also show relatively little static. June and August are the two months in which atmospheric disturbances are most assertive. Fading seems to reach its low level in July, with January and February showing little evidence of this obstacle to perfect reception. Fading reaches the peak of its activity in August, and it is quite active in May. The kind of weather appears to influence the degree of fading of radio signals. For instance, there seems to be less fading in clear weather and the greatest amount of the fluctuation of signals in rain and sleet.

ETHEREAL SQUIBS

Excessive voltage or defective insulation will cause condensers to break down.

A rattle in the cone speaker is sometimes an indication of a loose screw.

Hissing in a set is sometimes due to "gassy" or leaking tubes. To overcome this noise, try changing the tubes.

One great cause of disturbance in receivers in apartment houses is the running of electric motors operating elevators.

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