

The Sabbath Recorder

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No. 22

The canvass for pledges for the Denominational Budget has not been completed in all churches. But we as individuals know now about what we will be able to pay for the support of the work; and if we will pay each month our pro rata share the workers on the mission field will get their salary checks on the first of December, January, etc., and all our interests will be cared for. Won't you be one of those who contribute monthly?

O God, thou great Ruler of all the world, strengthen the sense of duty in our political life. Grant that the servants of the State may feel more deeply that any diversion of their public powers for private ends is a betrayal of their country. Purge our cities and our nation of the deep causes of corruption which have so often made sin profitable and uprightness hard. Bring to an end the stale days of party cunning. Breathe a new spirit into all our nation. Lift us from the dust and mire of the past that we may gird ourselves for a new day's work. Give our leaders a new vision of the possible future of our country and set their hearts on fire with large resolves. Raise up a new generation of public men, who will have the faith and daring of the kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people. Amen.

—Walter Rauschenbusch.

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The Sabbath Recorder

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Bible Day One of our recent Conference speakers was talking about the Bible in our evangelistic program. He quoted a bit of advice that a seasoned Christian had given to his young and able pastor, "Remember the roots." Flower and fruit must come from well rooted plants. Fruitful and beautiful lives will result from hearts grounded deep in the great truths of the Bible, and minds richly stored with its great essentials.

It is not enough that more Bibles are being sold than ever before; that church pews are well furnished with them; that our homes have them on the library tables. They must be used—read and studied. "Eat the roll," was the command laid upon the prophet.

Every year the American Bible Society urges the setting apart of the first Sunday of December as Bible Day. This year it is the fourth. Our own churches are urged to use December 3 as the day on which to give especial emphasis to the Bible and Bible study. The society each year sends out helps and suggestions, together with a sermon or address

of significance in promoting the interests centering about the occasion. This year the theme selected is, "Rejoicing in Hope," and the writer chosen to prepare the message is Dr. Albert W. Beaven of Rochester, N. Y. The helpful and inspiring message begins with, "This age needs a new inoculation of the Bible. It is the tonic we need when our hope 'blood count' is low. If we could take into our systems more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as a keel does for a ship; it would hold us steady in the time of storm, and keep us from aimlessly wobbling around." From a group of Bible characters, Doctor Beaven shows how contagious are the inspirations of triumphant personality. For the man Paul, "Rejoicing in hope, was no pious platitude," nor "shallow bit of optimism . . . no Pollyanna song." Struggling with life's deepest problems, Paul had come upon profound convictions that gave him not only the joy of hope, but enabled him to say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In the doctor's message we have pointed out that "the kingdom of God cometh not with things." We shall be the richer in soul in being driven back to fewer things and to the realities that may be found in hardships and sacrifices. Experience and observation teach us that in times of our greatest stress and strain, faith and the joy of hope are the abiding realities of life.

Inspired by the examples of Moses, Joshua, and David, the Bible lover need not give way to adversity. The Bible gives him courage to hold on. But in the life of Jesus he gets his supreme encouragement. Undaunted by all that could happen to him, Jesus "rejoiced in hope, lived in the peace that passeth all understanding, and exhibited a poise that refused to be disturbed by the hissing and hateful crowd which drove him to the cross." Those who follow him "dare not be afraid in times of adversity, for to us as well as to his disciples," he declared, "Be of good cheer, for I have overcome the world."

New hope, new courage have their roots in the Bible. Why do we so neglect its com-

fort and help? People must take time for the Word; for its inoculation. The home must not seek to shift the responsibility of inoculating its own children to the church. The minister must not turn away from the Word for the burden of his message. "Remember the roots." The church and all its people must be inoculated. Renewed opportunity for emphasizing the Bible is afforded the minister and his people in this special Bible Day. Let us, indeed, "Rejoice in Hope." Remember, Christianity is not a defeated religion, for it is "predicated on a God under whose wisdom 'all things work together for good.' "

Let us have many and frequent Bible Days.

Vital Questions The *Christian Advocate* recently brought home to its readers a heart searching question concerning the interests of the kingdom tasks on the part of its leaders.

Quotations are made from a Scotch paper, which, according to the *Advocate*, reflect the troubles in the Methodist Episcopal communion. We are led to feel that there is nothing particularly peculiar, in this, to Methodists or Scotch Presbyterians. Do our own leaders feel the concern they should for missions and for the program of Christianity as represented in our Onward Movement? The editor belongs to the group in whom he has utmost confidence. But as ministers do we preach and pray for missions as much as we ought? Do we inspire in our congregations that undying interest in the tasks of Christ as we should? Our own secretaries for years have been insisting on doctrine such as we find in these words:

Unless the ministers of our churches make it their business to instruct their people and urge on them their duty of conscientious and systematic giving to foreign missions, there can be no hope for the increased income which alone can save our missionary cause from disaster.

The questions, quoted next, go straight to the mark:

Are the ministers alive to the needs of the day? Are some of them not going on in a kind of fog—preaching moral essays and conducting conventional services that have little vital relation to the wants of the present hour?

If this be true of us we must get a firmer grip on our faith, confess our sins of omission and commission, and preach in a larger sympathy with the vital needs of the hour.

The Foreman Were you to visit the shop on a normally busy day, you might think how easy every man's job is back here. Folks are at work, but affairs move along so smoothly it seems without effort. The smoothness with which affairs in the pressroom move along is due in no small measure to the busy mind and guiding hand of the foreman. But according to him his job is not all velvet. Here is his story:

The foreman's day starts at seven-thirty in the morning with a visit to the manager's office, where a short conference on the day's work takes place, after which he returns to the shop where each department is visited to ascertain how the work is progressing. Soon the manager comes out, wanting to know what the chances are of getting out a rush job for John Jones and Company by eleven o'clock (it is now nine o'clock). The bindery girl comes over to say she would like some mail bags, and the office girl arrives with a small job from one of our lady customers. In one hand she holds the copy, scribbled on the back of some grocery or department store sales slip; in the other she holds a piece of silk ribbon, orchid in color. The lady customer would like us to use an ink that will match the color of the ribbon exactly. "Little fishes!" There is no ink in the shop of that particular color, and the foreman has to match it or we have a dissatisfied customer. At this moment there walks into the office another prospective customer. As it is a short time before school opens, she wants to have Janet's name printed in gold on her school bag. We have to tell her we're sorry, that our skill is limited, and she will have to go to a store where luggage is sold.

The foreman starts to lay out a large lumber catalog. The copy has to be marked for the linotype operators, for the compositors, and for the various other stages through which it must pass before it finally becomes the printed book the reader sees. He is progressing fairly well, when his attention is drawn by a job pressman, saying, "I'd like to have one pound of blue ink for Fred Brown's job." With that request fulfilled, he goes back to laying out the lumber catalog just as one of the compositors informs him that he cannot get the type he has into thirty-two pages. The foreman starts for alley number two and, after looking over the type, decides how it is possible to get it into thirty-two pages. Back to the lumber catalog again, without any interruption for one-half hour. Then the telephone rings; the manager is on the wire: "Say, have you that four page folder we printed for Blake and Sons six months ago still standing?" Back to the lumber catalog—the proofreader steps softly in: "Shall I read *Helping Hand* copy before reading the *Oracle*?" Back to the lumber catalog—the bindery girl is in again: "I'm running short of glue, and I need some more stitching wire, and I'm also in need

of some *Olive Oil* envelopes." "All right, I'll place your order," replies the foreman and goes back to the lumber catalog. The telephone rings again; this time the bookkeeper is calling the foreman to the front office, for there is someone there who wants to see him. He gets back to the shop and, looking at his watch, sees that it is now time to go to lunch. He rings the bell and starts to wash up, when in pops the salesman with "Here's the OK proofs from Williams and Company. [Proofs have been out on this job for two weeks.] They want three thousand copies of the job by five o'clock tonight." "Nothing doing," says the foreman. "If they can't have a few copies tonight," the salesman answers, "the job is no good to them." At that the foreman calls to the Kelly pressman, "Pull that job you are now working on off the press and put on this rush job, and say, work through lunch hour on that job."

Thirty minutes for lunch and the foreman enters the shop with the telephone ringing. The office girl announces that Mr. Saums would like to have his letterheads delivered to him right away. Work with the lumber catalog has no interruption until one o'clock, when the foreman again goes to the manager's office for another short conference. "How much type have you set up on that lumber catalog?" is the manager's first question. (No type has yet been set.) Quickly the foreman returns to the shop to finish the laying out of the catalog, but first the editor steps in: "Is it too late to get an important article in this week's RECORDER?" The article is then set up on the linotype and placed in the most convenient page. The cylinder pressman gets his press OK, and the last form of the RECORDER is ready to go. The Kelly pressman now appears at the foreman's desk to ask, now that he has one side of that rush job done, whether he should go to lunch. At last the catalog gets attention again, and about one quarter of it is laid out. "This is better," the foreman thinks, but right then the Kelly pressman, returned from lunch, says the ink on that rush job is not dry enough to back up, and the telephone rings with the manager wanting to know whether the customer can have twenty-five copies of "that rush job" as they want to send them to their western office right away by air mail. The cutter is next in line to say that the stock for the city job has just arrived, with the shipping clerk immediately after him to ask how he will send out Blake and Company's job, whether by parcel post or by express. By this time the rush job on the Kelly press has been finished, and the foreman instructs the pressman to put the job he started that morning back on the press again. Back to the lumber catalog—not for long, for the linotype operator wants another job to work on. The foreman takes a look at the clock, and "by jove," it is now five fifteen o'clock and time for the employees to go home for the day. The bell rings.

The foreman now washes up and makes a final inspection of all the machines and

presses, sees that all the windows are closed, gas and electric power are off, locks the shop door, and goes home, taking the lumber catalog with him. After supper he takes up work on the catalog; he has half of it to finish, and perhaps by eleven or twelve o'clock he has the copy ready for production for the next morning.

A man will be happier in his work if he knows that he is a real part of the concern. The foreman is aware that although inventive talent may design and intelligence direct, it is in the skill and honest labor of our workmen that success is to be sought, and that it is by their exertion that the reputation of the RECORDER Press as printers has been maintained.

The "Bathysphere" Visitors at the Century of Progress Exposition in Chicago, next year, will have an opportunity to see explained how man reaches down into the depths of the sea and learns of the strange marine life existing thousands of feet below the ocean's surface. This will be made possible by the exhibition and use of the "Bathysphere" loaned to the exposition by its owner, Dr. Wm. Beebe, famous naturalist.

This curious device, we are told, is about six feet in diameter. It has three windows of fused quartz through which the observer views the submarine plants and creatures around him. The "Bathysphere" is let down by a cable that will not twist and is connected with the surface by two light wires and two telephone wires enclosed in heavy rubber insulation.

Thus the diver is in constant communication with the world above him. Oxygen tanks and open pans of chemicals for the absorption of carbon dioxide keep the air fresh and clear during the operation.

The "Bathysphere" will be one of the features of an exhibit entitled, "The Sea as a Place to Live," which will be shown in the Hall of Science. The contrast between tropic and arctic waters will be portrayed in this exhibit. The visitor will learn whether he would care to be able to swim down to a depth of three miles, provided he had to make the same adjustments as the fishy inhabitants of these regions have made.

Many of our folks attending Conference at Milton next year will doubtless avail themselves of the privilege of attending the Century of Progress Exposition, and will want to see the "Bathysphere."

FROM THE CONFERENCE PRESIDENT

For a dozen years I have been quite intimately acquainted with the little church at Waterford, Conn. It is a church that serves well its own community and does its full share in the support of the denominational program and interests. Because of its location and its spirit, it renders to the denomination another important, and at the same time rather unique, service in giving some of our young men the opportunity to complete their preparation for the ministry in Yale Divinity School. To be sure this is not a one-sided service, for in this way the church is able to secure the services of some of our finest young men as its pastor.

The present pastor, Rev. Everett T. Harris, received his master's degree at Yale last spring, having previously received his bachelor's degree in arts at Salem, and his bachelor in divinity at Alfred. Others will give an account of the ordination service for Mr. Harris. I write simply to give some impressions in connection with the meeting of the council of ordination.

In considering the invitation of the Waterford Church to send its pastor and two lay delegates to sit in such a council, the Plainfield Church thought it their duty as well as their privilege to be represented. As one layman expressed it, "An ordination service does not come so often that we cannot afford to send our pastor." The pastor was appointed, with power to appoint other delegates. It developed that Deacon and Mrs. Franklin A. Langworthy were able to go, and thus the Plainfield Church was represented by a full delegation.

All of this is simply to lead up to certain comments which I wish to make with reference to the examination of the candidate. Mr. Harris had prepared a paper setting forth his Christian Experience, his Call to the Ministry, and his Beliefs. In listening to his paper we were not only convinced of his fitness to preach the gospel, but we were edified.

In a wholesome, simple and sympathetic manner he described his Christian experience, giving credit for a normal experience in Christian life and growth to his home, the church, his pastor, and certain laymen who influenced his life particularly. We followed him with sympathetic understanding and with hearty appreciation. The break between his

account of his Christian experience and his call to the ministry was scarcely perceptible. It was one experience, having the unity of life and growth. Here again, however, certain personalities had exerted special and peculiar influence at important stages of his growing awareness of the purpose of God for his life.

In setting forth his fundamental beliefs Mr. Harris did an unusually fine piece of work. The beliefs which he labeled as fundamental would have been placed in that category by all who were present, I am sure. And they were presented in such a way as to convince us that he thought them really and truly fundamental. They were defined not merely as beliefs, to be defended, but rather as convictions to live by. When questioned regarding certain of his statements, the candidate demonstrated his ability to give a reason for the faith that was in him. But they were given with a warmth of conviction which appealed to the heart as well as to the intellect.

The sacraments were not considered under separate headings as fundamental beliefs, but were presented rather as the necessary means by which beliefs are maintained and vitalized and worked into life and soul-growth.

It is a matter of great satisfaction and a source of encouragement to the older ministers to observe with what deep conviction the younger men declare their unqualified acceptance of the fundamental beliefs of the Christian Church, as set forth in the ancient Scriptures, and at the same time how they are able to give expression to these beliefs in a language that can be understood by all thoughtful people living in a new and wholly different world. Principles do not change. Modes of expression do. There is great need just now of Christian leaders who can present eternal truths in such a way that they can be apprehended and appropriated by all who desire to live good and helpful lives in our complex and puzzling intellectual and social order. Everett T. Harris gives evidence of being one of that type.

AHVA J. C. BOND,

President of the General Conference.

Abysmally ignorant as we may be, that \$44,000,000 slash in the army budget gives our tired standing army a chance to go back and sit down.—*Pathfinder.*

SUMMER CAMP STATISTICS—1932

CAMP	DATES	NUMBER		SUPERVISORS-DIRECTORS
		Girls	Boys	
Lewis Camp, Bradford, R. I.	Boys	July 21-Aug.3	10	Neal D. Mills, New Market, N. J. Rev. Carroll L. Hill, Ashaway, R. I. Rev. and Mrs. H. L. Polan, Brookfield, N. Y. Miss Elizabeth Bond, Plainfield, N. J.
	Girls	Aug. 5-18	18	
Mortensen's Camp, Ord, Neb.	Boys and Girls	July 24-29	16	Miss Marcia Rood, Rev. and Mrs. Hurley S. Warren, Miss Vesta Thorngate, Miss Leona Sayre, North Loup, Neb.
Boulder, Colo.	Boys and Girls	Aug. 1-6	11	6 Mrs. C. E. Davis, Denver, Colo. Rev. Ralph H. Coon, Boulder, Colo.
Indian Heights, Lake Koshkonong, Wis. (9 miles from Milton)	Girls	Aug. 1-7	23	Prof. and Mrs. Geo. H. Crandall, Mrs. Jessie Post Davis, Milton, Wis. 20 Prof. and Mrs. Geo. H. Crandall, Prof. and Mrs. Leland Shaw, Milton, Wis.
	Boys	Aug. 8-14	20	
Berea, West Virginia	Girls	July 31-Aug.7	13	Mr. and Mrs. Carroll Bond, Lost Creek, W. Va. 13 Rev. A. T. Bottoms, Berea, W. Va. Miss Anita Davis, Salem, W. Va.
	Boys	Aug. 7-14	13	
Twin Peaks, Calif.	Boys and Girls	Aug. 18-26	9	8 Rev. and Mrs. L. G. Osborn, Los Angeles, Calif. Miss Bernice Brewer, Riverside, Calif.
Diamond Lake, White Cloud, Mich.	Boys and Girls	July 18-Aug.1	10	Rev. and Mrs. R. W. Wing, Mrs. Nettie Fowler, Forest Branch, White Cloud, Mich.
TOTALS			109	84

NOTICE TO FRIENDS OF JAMAICA MISSIONARIES

To all friends of the work in Jamaica—Please do not send Christmas parcels to Jamaica unless valued at lowest possible value. We have to pay duty and parcel tax on every parcel. At present exchange, money will go further in Jamaica than in the U. S. A.

Your workers in this field want to take this means of wishing all the friends at home a very bright and happy Christmas and a New Year of rich blessing through him. May God bless you all.

THE HARGIS FAMILY.

Burgess Place,
Half Way Tree,
Jamaica, B. W. I.

MISSIONS

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

MISSIONS AND SPIRITUALITY

Spirituality is greatly needed in missions, as in all Christian work and living; but one has only to listen to religious talks and addresses to wonder what spirituality or spiritual endowment is.

It would appear that in the minds of many it is some kind of fervor emotionally expressed. One may be a spendthrift or slack in business affairs or careless regarding the rights of others or loose in his statements, but if one demonstrates emotion in matters of religion by pious talk, enthusiastic address, a trembling voice, or tears, he is thought to be spiritually minded.

There is emotion in spirituality, but it is more than emotion. The expression of emotion is not proof that one has the endowment of the Spirit. Spirituality is something which includes the entire man and enters into every activity of life.

We are not to think because one is calm and steady under all circumstances that one is not endued with the Spirit, nor because one is a skillful business man that one is lacking in spirituality, nor because one is a hard-working student and a learned scholar that one is cold and unspiritual. When a person is under the control of the Spirit, he will be self-possessed, careful in all business affairs, keen as to the rights of others, diligent in the search for knowledge, watchful as to his truthfulness, and given to profound emotion under control.

Missions and the Church need today as never before a spirituality that goes beyond emotional fervor, permeates all thinking, guides all action, and makes all conform to the life and teachings of Christ. Such spiritual endowment will triumph on mission fields and make churches victorious.

SHALL CHRISTIAN MISSIONS BE CONTINUED?

(Sermon preached by Pastor Edgar D. Van Horn, Alfred Station, N. Y., Sabbath morning, November 12, 1932.)

Text—"Thy kingdom come."

There is a widespread feeling that the urgency of Christian missions has been tempor-

arily if not permanently removed. Civil and international strife in Oriental countries, together with sweeping world changes, has created obstacles to Christian missions which seem to many sufficient reason or excuse for at least temporarily halting the work. This sentiment no doubt gains much support in the present economic depression. The increased burden of taxation, a total or partial loss of income, and pressing local demands have almost totally absorbed the usually available funds for the support of Christian missions. It perhaps is not surprising, then, that we should be hearing such questions as, "Have missions in some measure finished their work?" "Is there a decline in their value to the Far East?" In answer to such questions I want to devote a brief discussion of the matter this morning. I do so more willingly in the face of the questionings, indifference, and falling off in gifts in support of the missionary enterprise.

It is a significant fact that Jesus in teaching his disciples that wonderful and comprehensive prayer, commonly called the "Lord's Prayer," places foremost the request, "Thy kingdom come." Knowing that the ills and suffering of mankind could be effectually met only with the coming of that kingdom, he made it his first and chief concern. And his followers are admonished to "Seek first the kingdom." Other matters may be, and are, of importance, but the building of a race of men, brave, sympathetic, heroic, working cooperatively for the good of all men is the greatest of all enterprises. We are instructed to pray for our "daily bread," but a holy desire for the coming of the kingdom must be placed first in our thought and plans. This must be given priority. Failing here, we miss the true meaning of life, and the high destiny set by Christ.

"Let this mind be in you which was also in Christ Jesus." We who call him "Lord" must have his attitude toward the salvation of the world. He discerned vital things and put them first and we must do the same.

Now in seeking an answer to the question, "Shall Christian missions be continued?" we must remember certain things.

(1) Jesus commands it. "Go ye into all the world and preach the gospel to all nations." It is his commission to his Church. Any new evaluation of the gospel message and the needs of the world must reveal to us

the same imperative obligation which faced the early disciples of this Christian movement. They went everywhere preaching the good tidings because it was the gospel of good will. Men had found something that had lifted them out of darkness, sin, despair, and put a new meaning into life and they wanted others to enjoy the same redeeming power.

(2) The world never needed the gospel of Christ more than now. The Laymen's Foreign Missions Inquiry, sponsored by seven leading denominations, after studying conditions and methods in foreign mission work for almost two years, has this to say: "What the world confronts today is not so much a choice between Christianity and its contemporaneous religions, such as Islam, Hinduism, or Buddhism, but a refusal of any and all religions. Increasing numbers among the thoughtful are not only becoming critical of, but actually hostile to, any religion." What the world is threatened with is a reversion to materialism, secularism, or naturalism. This seems to be the greatest menace, the spread of the secular spirit. It is no longer a question of which religion, which prophet, which book, which revelation; but of none at all. The Laymen's Missionary Movement reminds us that "Godlessness is rife in every sphere of life. All sanctions on which human society is built, are challenged or flouted, and civilization is tottering. But Christianity will stabilize it by supplying standards, morale, authority, motive, and dynamic."

(3) The basic needs of humanity still remain. Men may differ on the best method of saving the world, but on this there is unanimity—that sin and selfishness curse the earth. Man's chief enemy is still sin, and his greatest need salvation. Ignorance, fear, uncertainty still cast their shadows over men's lives. Many grope in uncertainty. Hearts are weary and long for the certainty, the assurance of faith. These are hours that try men's souls and call for faith, hope, and love.

Many changes are taking place—changes in theology, culture, and nationalism. These have a direct bearing on the cause of missions. The emphasis has shifted from hell and damnation as punitive instruments in the hand of God to the happier thought of spiritual growth here. There is more concern expressed now over the problem of sin and suffering in this world than in the perils of the soul in the next. In other words, Christian-

ity is stressing the affirmative rather than its negative side. It is not regarded a religion of fear so much as a religion of beneficence. "It has passed through and beyond the stage of bitter conflict with the scientific consciousness of the race over details of the mode of creation, the age of the earth, the descent of man, miracle, and law, to the stage of maturity in which a free religion and a free science become inseparable and complementary elements in a complete world view."

The emergence of a world culture has brought about another change affecting Christian missions. Education and democracy are generally accepted, and the leveling process in standards of living, the status of woman, and other reforms are well on the way to realization. Unfortunately for Christian missions there has gone with the culture of the Western world much that is not Christian. Along with our culture and Christian teaching, we have carried, or rather been accompanied by, such evils as traffic in intoxicating liquor, narcotics, implements of war, and other unchristian elements of our Western civilization. And now with the rise of a new nationalism Eastern countries are accepting what they want of education, democracy, economic improvement, and at the same time taking a more just and critical attitude toward our so-called Christianity.

The Appraisal Commission of the Laymen's Inquiry very fittingly makes these observations: "Under these circumstances, the connection of Christianity with Western life, formerly a matter of prestige, now has its disadvantages. For the sake of securing for Christianity a fair hearing it is necessary to separate it, as far as possible, from our history and our promoting agencies and to present it in its universal capacity.

"It is incumbent upon us to acknowledge without blindness to the special problems of Asia, our common need of salvation, the common drag towards paganism and religious indifference, and incomplete grasp of our own faith in matters affecting individual and social conscience, and common need to confer in the search for a deeper and more pervasive view of religious truth." "Pull out the beam that is in thine own eye, then shalt thou see clearly to pull out the mote that is in thy brother's eye."

(4) Having said this, let us not close our eyes to the value of Christian missions to for-

eign lands and to ourselves. So long as Christianity remains a religion of good will, it must express itself. When it ceases to do this it dies. As Doctor Fulton so trenchantly puts it, "God knows selfishness is strong enough among us at all times. But give up our great missionary altruism at this time and we confirm ourselves in selfishness, nay, we have lost our Christianity. There is no Christianity that is not missionary."

To stifle the spirit of missions in the home church is to quench the fires of holy ambition among our young people and repress the finest impulses of the human heart. "The Church needs the challenge of her world mission. This mission has furnished the Church an objective big enough and glorious enough to challenge her faith, capture her imagination, absorb her energies, exercise her powers, and develop her spiritual dependence upon God and Christ. It has done more than any thing else to save her from idleness, stagnation, ease, formalism, selfish indulgence, and spiritual provincialism." If we cease the expression of this vital element in our Christian faith, though the mode of its expression may and must change, we shall grow soft, spineless, cowardly, self-indulgent, and become a mockery and contemptible in the eyes of the world.

Shall Christian missions continue or be discontinued? Shall our own workers be withdrawn from the field? Shall we say they are needed here more than in the foreign land? Shall we make our own moral and financial failures an excuse for retreating from vantage points gained after almost a century of devotion and sacrifice? Shall we allow our own gifts to decline merely because we are in the midst of a depression? Have we no more than those early disciples had when Christ sent them forth to a world conquest with nothing but faith and a heroic spirit? The command of Christ continues and is not postulated on economic variations. The spirit of Christ is sacrificial. It is not necessarily Christian to give when we have plenty and can give out of our abundance, but to give out of our want—that is Christian. Let us not retreat.

The tide of cynicism, doubt, and atheism which seems so rampant, especially in the larger cultural centers, is nothing more than a protest against the infidelity, the sham, the hypocrisy of a bankrupt Christianity. Let the Church return to a faithful loving con-

formity to Christ's program, and it will enter on a new and triumphant crusade for the peace and happiness of the world. This depression is only temporary. While it has necessarily reduced the amount of our gifts for the kingdom work, let us remember that it has likewise increased the suffering of the world in non-Christian lands and increased the value of the Christian enterprise. "The world needs God, not gold." This is our opportunity to supply that need and to spread the spirit of good will and to give the Christian interpretation of life in a time of deep need.

TWO RECORDS OF CREATION

BY CHARLES S. SAYRE

(Concluded from last week)

Fifth

It is well known that one important requisite for the successful growth of plant life is sunlight. We know that many forms of plant life in the lower orders live and do well without the direct rays of the sun, and very likely in that far away time there were great plants that thrived without the direct rays of the sun. But consistent with the views of the scientist, the very next period according to the Moses survey announces the sun, moon, and stars.

It is quite likely that these two periods furnished the enormous growth that gave us our coal and oil from which we are drawing so heavily in these days.

With an abundance of vegetable life everywhere, and the passing of noxious, sulphurous gases and boiling water, exactly in harmony with the scientist's view we find Moses saying, "And God said, Let the waters bring forth abundantly the moving creatures that hath life." Few things are better established in geology than that animal life began in the water, the lowest forms first, which gradually increased in the complexity of their nature until they were fitted to live on the land; and this event involved the fifth great day. Moses had no means of knowing a name for the simple little animal cell that floated in the water, but he described a low form very well when he said, "The moving creature that hath life." Moses could have met the need of the case very well if he had simply said, Let there be water animals; but he suggests the order of

animal life which we are sure followed in the process of creation, the lower orders first, "The moving creature," then the higher order, "Fowls that may fly above the earth," and then the vertebrates, "great whales." This is astonishing and impossible of explanation on any ground except divine inspiration.

Moses was simply the agent which God had to use to convey his record of creation to the human race before they were able to read his exhaustive record in the rocks, and to implant in the human mind first of all, that no matter *how* it was done, it was God who did it.

Sixth

Let us keep well in mind that this man Moses knew nothing about the record in the rocks; he was making no effort to make his record agree with any other record. He was simply tabulating the events as they were divinely revealed to him. Then exactly as we read it in the rocks we find Moses in his little creation survey saying, "And God said, Let the earth bring forth the living creature after his kind," and wound up this sixth day of creation by making man, his crowning achievement and the end of the creation program.

Here we are face to face with concrete proof that this Bible account of creation was divinely inspired, also that many of the findings in the science of geology are correct.

This remarkable concord in the two records seems the more outstanding when we consider how utterly the scientist has ignored the Bible account. If he has given the Bible a thought, it has been to pass it up as a fable or an antiquated story, giving no light whatever on the facts of creation. But now that the findings of the scientist have been gathered together, adjusted, and readjusted, without any reference whatever to the little synopsis in the Bible, we find a marvelous agreement in the two records. And since God is the author of both accounts, why should there not be agreement, concord, harmony?

It is pretty well known that science has made many mistakes, and a good many have cast discredit upon the Bible; and strange as it may seem, there are those who give such things much publicity, and set them forth as settled facts; and many credulous people are troubled and confused on account of them. It is better to wait. Science has to abandon many a promising clue, and give up many

theories which other discoveries have disproved. Those who have faith in the Bible have nothing to fear since God is the author of both records. It is plain that the scientist is after the truth else he would never have gotten his geological science so near in accord with the Bible account of creation.

The great scientist Darwin who brought out so much on evolution, being unable to account for the change from one species to another, was pleased to acknowledge the fact and called it "the missing link." That the higher forms did evolve from a lower, he showed abundance of evidence. Every young student coming upon these evidences is amazed as he studies the science of geology. The bone framework, the digestive system, the circulatory system, the nervous system, hearing, seeing, smelling, and feeling, in almost all the animals are so like the human, the student is overpowered with evidence that creation was a process of evolution. He gets this from God's record in the rocks, and he need not be afraid of it.

Since no one has ever been able to show how one species evolved from another, since all have been compelled to call that change "the missing link," acknowledging that they find no way by which one species changed from a lower to a higher order, it requires no stretch of imagination, or strain of one principle of logic or reason to say it was God who did it. It was divine interposition that effected the transition from the lower to the higher order. This fits the Bible account, and does not contradict evolution. Evolution probably can never be more than a theory at best; but it is such a plausible theory, it fits the whole warp and woof of the creation processes so perfectly, we are bound to think in terms of evolution as we read God's writing in the rocks.

Thinking in terms of evolution in the creation of the earth as one of the planets in our solar system, and of the vegetable growth upon it which has been suited to the widely varying climatic conditions of all the past eons; also thinking in terms of evolution in the creation of animals likewise suited to the widely varying physical conditions which have come and gone since God said, "Let the waters bring forth abundantly the moving creature," gives us an exalted conception of God the Creator, Designer, and Operator. To illustrate: Here is a shoe cobbler with his few

simple tools and limited education. This man by hard toil is able in about two days to turn out one pair of shoes. Here is another man who understands a bit of mechanical law and he constructs machinery which turns out hundreds of pairs of shoes in the same length of time. Which of these two men impresses you as the greater? The more capable? Which has the broader view? Which the greater power?

The fact that this last mentioned man makes his shoes by machinery, makes him no less the creator of those shoes. And it is equally clear also that the cobbler is no more the creator of his product because he so laboriously handled every piece that went into those shoes with his very own hands. If you will visit a shoe factory, you will be impressed with amazing progress, development, evolution. At the start it is a plain flat piece of leather, but it comes forth a beautifully finished shoe.

There are places, however, in the manufacture of these shoes where the machine is helpless, and here it requires the human hand and mind, and then the machine can go on with its work. Just so God's evolutionary machine had to have his divine help in making the transition from one species to another, the only possible way to account for what science calls "the missing link." And it is such a simple way, such a consistent and logical way. It fits so smoothly into the Bible account, and does no violence to the theory of evolution.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Science and the Bible agree that vegetable life was first upon the earth, and it goes without saying that there was a plenty of vegetable food when animals appeared. That first little cell floating in the water found plenty of vegetable food upon which to feed, and every cell that followed as a descendant of that first cell came from the ground, because all vegetable life is from the ground, and it is from this source that all animals grow and develop, even if they subsist on nothing but meat.

Barring the life principle, every element in every egg of every animal in the world was and is from the dust of the earth. And what is said of man at the grave, may be said with equal fitness at the death of every other ani-

mal, "Earth to earth, ashes to ashes, dust to dust." "For dust thou art and to dust shalt thou return." Genesis 3: 19.

And so our conception of God is greatly exalted when we think of him as the inventor and the maker of this great machine which has worked out everything absolutely in record with his purpose and will, particularly the things we read about in the Bible and in the rocks.

And let us remember it is no less God creating if he has done it by machinery or natural law, and that it is no more God creating if he did it item by item by hand. At any rate, and by all means let one and all understand and know assuredly that creation, however it occurred, had back of it all, God, the vital, originating, operating, actuating force. "In the beginning" and in the end "God."

Admonition

Let all people who have read only God's Bible account of creation have broad charity for those who have read only in the rocks God's account of creation. Both are God's records, and the all important thing is to recognize that it is God who did the creating.

Suggestion

It is in place at this point to say, If God in his Bible account called upon the people of the world to commemorate his creative work by keeping the seventh day of the week, our duty is plain whether his creative days were solar days or periods covering thousands of years, and our duty is plain whether his rest day was a solar day, or a period which has not yet ended, which last we know is true. And since God's Sabbath has lasted thousands of years, and he called it a day, is it not fair and reasonable to consider his work day likewise a long period of time?

QUARTERLY MEETING

The date of the next session of the quarterly meeting of the churches of Southern Wisconsin and Chicago has been advanced to December 9 and 10. Dr. A. J. C. Bond, president of the General Conference, expressed a desire to meet the churches of this group on these dates. The executive committee, on October 30, changed the date as mentioned—the sessions to be held at Milton. The following program was arranged:

FRIDAY

7.30 p. m. Vesper service, in charge of the Milton choir
 8.00 p. m. Sermon—Rev. D. Burdett Coon, alternate Rev. John F. Randolph

SABBATH DAY

10.30 a. m. Sermon—Rev. A. J. C. Bond
 2.00 p. m. Service of music, arranged by the young people
 2.30 p. m. Address on Denominational Interests—Rev. A. J. C. Bond
 7.30 p. m. Business meeting, annual meeting
 8.00 p. m. Round table discussion, in charge of Rev. A. J. C. Bond

J. F. RANDOLPH,
Secretary pro tem.

Young People's Work

MISS MARJORIE J. BURDICK
 1122 Seymour Avenue, Lansing, Mich.
 Contributing Editor

MEETING OF YOUNG PEOPLE'S BOARD

MINUTES OF THE MEETING OF THE YOUNG PEOPLE'S BOARD

OCTOBER 22, 1932

The meeting was called to order by the president, Miss Marjorie Burdick.

Members present: Miss Marjorie Burdick, Dr. B. F. Johanson, E. H. Clarke, Mrs. Nettie Crandall, Mrs. W. B. Lewis, Mrs. Bess Boehm, Mrs. Ruby Babcock.

Visitors: Ronald Crandall, Miss Maude Ober, Mrs. E. H. Clarke, Mrs. B. F. Johanson.

The members of the board joined with the president in the following consecration service, marking the beginning of the year's work.

YOUNG PEOPLE'S BOARD CONSECRATION SERVICE

Silent Prayer—asking God to prepare our minds and our hearts for this devotional service.

Call to Worship

Leader:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Group:

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Hymn—O Master Workman of the Race.

Responsive Worship

Leader:

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned accord-

ing to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Group:

For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to the exhortation.

Leader:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Group:

Show me thy ways, O Jehovah, teach me thy paths. Guide me in thy truth, and teach me.

Dedication Service

Leader:

This is a high calling. Our denomination has chosen us and placed upon us the responsibility of leading and directing the work connected with our young people's and junior societies. Some of us are youth and some are leaders of youth. We are chosen to work together. It is our duty:

To strive to live at our best.

To study to know our task.

To encourage and lead all workers and members of these groups under our care.

To strive ever to meet this responsibility placed upon us.

To strengthen our friendship with Jesus, that we may have more to give to others.

This is a calling to serve our Master. Let us re-dedicate ourselves to him and his cause.

Leader:

To the development of richer, stronger Christian lives within the children and young people of our denomination.

Group:

We dedicate ourselves, O Lord.

Leader:

To the task of faithful study and thought together to present plans and suggestions to our leaders.

Group:

We dedicate ourselves, O Lord.

Leader:

To the joy of social fellowship in this our work.

Group:

We dedicate ourselves, O Lord.

Leader:

To the happy privilege and sacred task of performing these duties which are ours.

Group:

We dedicate ourselves, O Lord.

Consecration prayer

Hymn—Lord Speak to Me That I May Speak.

The treasurer's report for the quarter was presented and accepted as follows:

TREASURER'S REPORT

QUARTER ENDING SEPTEMBER 30, 1932

Debit

Amount on hand	\$1,085.46
Onward Movement:	
July 8	\$178.03
August 5	25.08
September 6	18.48
	<u>221.59</u>
	<u>\$1,307.05</u>

Credit

Mrs. Nettie Crandall, supplies	\$ 10.00
Corresponding secretary, supplies	16.00
Conference expenses:	
Mrs. Nettie Crandall	\$30.00
Miss Marjorie Burdick	82.25
	<u>112.25</u>
Miss Marjorie Burdick, balance	
western trip	6.27
Mrs. Ruby Babcock, salary	15.00
C. A. Beebe, supplies	2.00
Balance September 30, 1932	1,145.53
	<u>\$1,307.05</u>

E. H. CLARKE,
Treasurer.

Miss Burdick reported her work since September 1, as follows:

Your president-secretary-editor took up her duties the first part of September. My first work was done in the East when I met with the New England Union one beautiful Sabbath afternoon. This gathering was held at Lewis Camp, where we spent the afternoon and evening. We met under the great oaks where we talked over our work for the year. Then, later we had an outdoor supper, and soon after we gathered on Sunset Hill for a vesper service. It was a memory meeting; we sang hymns from memory, recited Scripture, and told of our summer experiences which had been helpful to us. The evening was given over to games, and I judge everyone had a good time, from the noise and laughter.

Since coming to Michigan, my time for the board has been spent in writing and walking. The walking was done to get prices on typewriters, paper, envelopes, stencils, etc. I succeeded in purchasing a very good rebuilt Royal typewriter, Elite type, for \$35. I have found one place where the paper is very reasonable and of a quality equal to that which we have been using.

I wrote nearly thirty personal notes to those who helped on the program for the young people at Conference. After securing the typewriter and bringing the mimeograph from Battle Creek, I wrote and sent out a copy of a letter to one hundred thirty individuals. In this were brief plans for the year's work.

I have received twenty-five letters and cards in addition to materials for the RECORDER and News-

bits. Some of these required an answer, and twelve letters have been mailed; three await to be answered later. A few need to be brought to the attention of the board.

Five hundred copies of the October *Newsbits* have been prepared and are ready for the mails on Monday.

Articles have been prepared and mailed for the Young People's Department of the SABBATH RECORDER. A report of the work of the young people at Conference is to be found in the recent numbers.

MARJORIE BURDICK,
President.

Correspondence was read, as follows:

From Elder N. A. Edwards, thanking the board for books which had been sent to him. A part of his letter referred to the work of the New England Union and will be sent to them.

From Miss Opal Bee, ordering topic cards.

From Rev. A. J. C. Bond in regard to a Teen-Age Conference which was to be held in Jackson Center, Ohio.

From Rev. H. C. Van Horn in regard to the Young People's Department of the SABBATH RECORDER, and subject matter for the Denominational Calendar.

From Courtland V. Davis, stating that he had notified the officers of the International Society of Christian Endeavor of the election of Rev. Carroll L. Hill as Seventh Day Baptist trustee of that organization.

From Mrs. Crichlow about leadership training courses and other matters.

From Mrs. Lena Langworthy concerning regulations for quoting copyright material in the RECORDER.

The president presented a bill for \$29.23 for supplies, which was allowed.

Mrs. Nettie Crandall gave her report which was followed by a discussion of Junior work. The report follows:

THE JUNIOR SUPERINTENDENT'S REPORT TO THE YOUNG PEOPLE'S BOARD

Since our last board meeting a letter presenting the work for the following year was sent to twenty-six superintendents. Articles on the Junior topics have been written up for the RECORDER. Mrs. Ina Polan has consented to prepare lessons for the younger juniors. The "Junior Jottings" have been started again.

MRS. NETTIE CRANDALL,
Junior Superintendent.

The president appointed the following committees:

Nominating—Elvan H. Clarke, Mrs. Bess Boehm, Miss Marjorie Burdick.

Field—Mrs. Ruby Babcock, Dr. B. F. Johanson, Elvan H. Clarke.

Junior—Mrs. Nettie Crandall, Mrs. W. B. Lewis, Miss Ila Johanson.

Intermediate—Mrs. Bess Boehm, Miss Virginia Willis, Roderick Moulton.

Senior—Mrs. Ruby Babcock, Richard Burdick, Miss Dorothy Davis.

Some time was spent in the discussion of future *Newsbits* and other board work.

Inasmuch as the General Conference has desired that all treasurers be bonded, it was voted that the treasurer of this board be bonded for \$1,000.

The minutes were read and approved.

RUBY C. BABCOCK,
Secretary pro tempore.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The picturesque days of Jesse James and the Young brothers are long since past, but the spirit of lawlessness and disregard for the rights of others continues in the rackets of our cities and hold-ups staged by "Pretty Boy" Floyd and others of his ilk. Two days before the writer left Gentry, "Pretty Boy" "held up" the bank at Sallisaw, Okla., a few miles away, and escaped with some thousands of dollars. It was a real satisfaction to learn he was captured a few days later at Little Rock. Shortly after passing through this city and while standing on the railroad platform at Spiro, Okla., waiting for a train to Fort Smith, we read in the morning paper of an exciting raid on a mail car as it left this very platform only four hours or so earlier. A lone bandit had forced the mail clerk to the floor and had rifled the contents of the mail sacks, pulled the whistle cord, and as the train slowed down made his escape. One instinctively feels, at such times, for his pocket book, however thin it may be. There is need in this part of the country, as well as elsewhere, of the saving grace of the Lord Jesus Christ, the power of the gospel to regenerate men, clean them up, and free them from the desire to despoil others. Men must realize that "man shall not live by bread alone," and that covetousness leads to further sin against God and man in the breaking of all the commandments. Jesus declared that upon the law of the supreme love for God and a proper and

adequate love for one's fellow man hangeth the whole law and the prophets.

IN THE RICE LANDS

A new experience awaited the observer as on the bus operated by the Cotton Belt, well named, he was hurried from Little Rock toward DeWitt, Ark. From conversation it was learned that the yield of cotton this year is as discouraging as the market price of this great southern staple. One man said that from seven acres of land cultivated he has made but one-half bale of cotton. A good yield is somewhere around a bale per acre. Causes of the light yield are given as boll weevil, dry weather, and impoverished soil.

But of another crop I wish to speak. As one approaches Stuttgart he observes that he has come upon a large prairie. Grand Prairie it is called as distinguished from Little Prairie, at the lower end of which is found the Seventh Day Baptist church of that name. The church itself is located on wooded land above the "bottoms" between the juncture of the White and Arkansas rivers.

These prairies have been converted from great flats of meadow grasses into vast rice fields, one of the greatest rice belts of America. As we passed into this region at dusk, fires were seen in the distance. These fires proved to be rice straw-piles burning, and many were passed by as we traveled along. The next morning threshers were seen at work and great loads of bundles of rice were passed on the road or in near-by fields, ready for the separators. In the highly "prosperous" days nearly every rice farmer purchased his own threshing outfit which now adds to the burden of upkeep on expensive machinery. These fields must be beautiful when the grain is growing, especially at "heading" time. The secretary had always pictured rice as growing in very low land where waters from streams were diverted to flood the fields. He also had thought of it growing six or eight feet high. It was of great interest, therefore, to find its growth much like that of ordinary wheat or oats, and that water necessary for its cultivation is drawn from deep wells by great rotary pumps, requiring a fifty horse power engine to force a barrel-like stream steadily over a period of three months at a time. This water, covering an entire field, is needed to keep down weeds and grass as well as to supply needed moisture. The yield of

rice is from sixty to eighty bushels, or even more, per acre. The crop, this year, is heavy but the price runs around twenty cents per bushel, only. A man, it seems, may be kept poor at raising this crop, but no poor man to begin with is able to undertake it. A capital of from fifty to eighty thousand dollars is necessary to handle a quarter section, or one hundred sixty acres. Land is enriched by growing rice; corn and cotton do well as follow up crops. Fine winter oats are harvested in time to sow the land to the summer crop of rice. At DeWitt are located the "largest" rice hullers and polishers in the world. At dusk, great flocks of black birds rose from these fields to find roosting places in the surrounding swamps. A flock of brants also were seen, winging their way from these fields to find rest in river or bayou. Great, black swarms of giant mosquitoes rise and settle upon the passers-by during the irrigating season, we were told. Truly an interesting country—but one, at seasons, to be avoided by tender-skins.

NADY

Located at the lower end of Little Prairie, just in the beginning of the woods, is Nady, a combination of postoffice, country store, and small corn mill. It stands at an elbow in the road leading down the White-Arkansas peninsula. These bottom lands, beyond, we learned, are "open ranges" and are overrun by large herds of cattle and droves of hogs. No longer are these hogs "razor-backs," but well bred stock, maturing and fattening to four hundred pounders of fine sweet pork fattened on "sweet mast" of this region. These herds and droves are rounded up annually and driven to the higher grounds during the wet season, when the low lands are apt to be flooded. As on the range in earlier days, in the farther West, "rustlers" infest this district, and with trucks run off many head of cattle and hogs.

The Nady country was settled in the early years of the nineteenth century, if not earlier, by the French. The family name of Manard, pure French, is still borne in this country, a name given to a fine two-room school in the district. Efforts are being made, with good show for success, to make this the first "A" class rural school of the county. The mother of the genial postmaster, Mr. O. P. Sweeney, was a Manard. This southern gentleman, quiet spoken, with a twinkle hiding in his eye,

pleasantly visited with the corresponding secretary, gave him some information asked for, and asked many questions concerning Seventh Day Baptist ministers who had visited Nady in earlier days. The typical southern store in which the postoffice is located carries almost everything any family around would need, and no doubt the kind-hearted storekeeper "carries" many a needy family. Like the fast disappearing family, country doctor, store keepers like this man are a blessing, often unappreciated, to the community. Within a mile of the postoffice is the schoolhouse, the homes of two teachers, the Little Prairie church and parsonage, and the homes of most of the members. Deacon M. M. Mitchell with his family lives about eight miles away, and the Monroes live near DeWitt, twenty-seven miles away.

LITTLE PRAIRIE

The Little Prairie Seventh Day Baptist Church was organized in 1883, nearly fifty years ago. An interesting history of this church will be published before long, written by a recent pastor, Rev. Clifford A. Beebe, assisted by Elder Joseph H. Hull, of Little Genesee, N. Y., a promoter and early member. At least one aged, constituent member, Mrs. Booty, still resides near the church. While there are not many members, there was manifested a goodly interest in the messages and work of the corresponding secretary. Six services were held with an attendance of from forty to one hundred-fifty. Two of these services were informal union meetings with the "Friends"—pastor and wife assisting. An appropriate duet was sung by them at the last service and contributed helpfully to the meeting. Many Sabbath tracts and RECORDERS were freely taken. While a friendly feeling exists among the people of the two denominations, there is quite a bit of propaganda against Sabbath keepers, we understand. We believe these services will help to counteract any unfriendliness.

Our folks were disappointed that the general missionary on the Southwestern field, Elder Ellis R. Lewis, was unable to come with the secretary as they had expected. Brother Lewis had hoped to go to Nady for several weeks of pastoral labor, but was unable to do so on account of the financial embarrassment of the Missionary Board. This is one of the distressing reactions of the depressing

circumstances under which the denomination is laboring at the present time. The family of Brother Claude Mitchell is about to move to Fouke on account of high school privileges. Another family is talking of going to Gentry for the sake of a more healthful climate and better markets.

A strong desire was given some expression by the church to have Brother Columbus C. Van Horn and his wife return, who served helpfully here as a lay preacher and pastor some years ago. It may be that he will. The difficulty especially seems to be the financing of such an arrangement. If the local people will rise to feel their own responsibility in the support of the ministry, as much as they are able, if they will learn that "it is more blessed to give than to receive," and will dedicate themselves to united action in supporting among themselves the Lord's work, this church will be able to accomplish much in the community. The opportunity is large with possibilities.

Friends were made at Little Prairie, and the writer is glad to have had the opportunity of knowing some of their problems, burdens, and difficulties. Here are hearts to be comforted, lives to be encouraged, hopes to be realized. This field should be consistently worked and prayed for. God have mercy on us if we do not do our best.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

THE ANGELS' SONG

LUKE 2: 13, 14

Junior Christian Endeavor Topic for Sabbath
Day, December 10, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

THE BLUE SANTA CLAUS

Part Two

Peggy cocked her head on one side very wisely: "As a pine tree it's very nice, indeed," she said, "but as a Christmas tree it's a perfect failure, because it hasn't got a single thing on it."

"Exactly!" shouted the dear old fellow. "And now tell me why there aren't presents on it?"

"Perhaps y-you f-forgot," Peter stammered, hating to seem so very impolite.

Santa Claus looked utterly shocked: "What, you blame me? Me! Why, my dear child, I've never forgotten anybody in all my life; but you know it's a very strict, unbreakable rule that I simply can't leave a present anywhere unless someone makes arrangements with me—someone like a parent, or a guardian, or a friend. They tell me what I'm to leave, and I leave it. It's lots of fun; only, of course, the blue part of it is that sometimes nobody makes any arrangements with me, and a whole lot of people can't receive presents. I'm in honor bound to observe that rule—it's awful, simply awful. Now tell me, don't you recognize that young lady sitting by the empty Christmas tree?"

"She does look familiar," Peter said, "yet I don't seem to know her name."

"Yes you do, too," said Santa Claus. "She's your Miss City Missionary, and she supposed the people in your church were going to send trimmings for her tree, and presents for her little foreign friends that live all around her. She left it to you to make all the arrangements."

"And we forgot," sighed Peggy; "yes, my Sabbath school class promised to do something about it, but not one of us remembered."

Santa Claus shivered: "Bur-r-r! You make me chilly, my dears, for you're my partners, you see, but unlike those other partners of mine in the factories and the stores, you don't work. You just expect me to stuff your stockings with goodies. And it isn't only the two of you; there are thousands of other Seventh Day Baptist boys and girls, as good as gold all of them, only they forget to be my partners. And meanwhile poor Miss City Missionary and Miss Indian Missionary wait and Miss Jamaica Missionary waits, and Miss China Missionary waits. It makes me blue to think of the missionaries who are waiting this very minute. I simply am at my wits' end to know what to do."

Peter had a suggestion: "Why don't you skip all of us this year, every single, forgetful Seventh Day Baptist child, and give our presents to those nice waiting missionaries for their foreign children?"

Santa Claus looked horrified. "But I am in honor bound to give as your parents make arrangements with me. They would lose all faith in my honesty if I did anything so rash."

Peggy groaned: "We're such very old Seventh Day Baptists, too, and we've known about Christmas for years and years and years; I suppose they are very new Seventh Day Baptists, or maybe they're not Christians at all yet, and they're probably expecting us to be really interested, as you are."

"That's it," said Santa Claus. "Of course they think you're real partners, not fake ones."

"No wonder you're so blue, so awfully blue," mumbled Peter, and to his surprise he found Peggy shaking him.

"I'm not blue at all, Peter, and it's Sabbath morning. Hurry and get up!"

"Isn't it Christmas morning?" Peter gasped, rubbing his eyes.

"Christmas? Mercy no, not for four long endless days," sighed Peggy forlornly.

But Peter sat bolt upright in bed and shouted: "Hurrah! Hurrah! Then there won't have to be any blue Santa Claus this year! We can do a lot in four days, Peggy, an awful lot."

And they did.

But I wonder if you won't please remember that you're Santa Claus' partner, too!

—Children's Leader.

OUR LETTER EXCHANGE

GRANDMA'S PUMPKIN PIES

My mother's pies are very good
For common days, but oh, my eyes!
You ought to be at Grandma Gray's,
Where we all go Thanksgiving days,
And taste of grandma's pumpkin pies.

The aunts and uncles all are there,
And cousins, too, of every size;
And when the turkey's "had his day,"
And grandma's pudding's stowed away,
Then next will come the pumpkin pies.

Oh, apple pie is very good,
And chocolate, cream, and mince likewise;
But if you knew my Grandma Gray,
And tried her cooking you would say,
"Hurrah for grandma's pumpkin pies."

DEAR GIRLS AND BOYS:

Did you ever hear these verses before? Perhaps they are not as familiar as "Over the hill and through the wood," but I have always been very fond of them and like to repeat them at Thanksgiving time. I'm hoping you will memorize them, too.

When I was a little girl I used to look forward to going to "grandma's house," especially at Thanksgiving and Christmas time,

and no pies ever taste half so good as those wonderful "pumpkin pies of grandma's." I rather think from letters I have received from some of my RECORDER boys and girls that most of you will agree with me.

Many of you will be having enjoyable times during Thanksgiving and Christmas vacations and I'm hoping you will write and tell me all about them. I am sure each one will be interested in knowing how others have been spending those very happy days. It has been a long time since I have heard from many of my RECORDER children, at least it seems long to me, and I thought perhaps you were wondering what to write about, so I am giving you this suggestion.

We all have many things to be thankful for, not only at our special time of Thanksgiving, but all along through the year; write those down as a part of your Thanksgiving letter. You will be surprised to find how numerous are your blessings.

Then, too, there are other very interesting things to write about—the interesting things you do each day at school, on the way home, your work and play at home and at the homes of your friends, the funny things you do and say, and how you spend your time at Sabbath school and junior; then, too, there are stories you write for your English lessons at school. All these things would make our page very interesting. Don't you think so?

One little girl I know of feels very badly when she cannot find the big "C," in the RECORDER which means "Children's Page" to her. Many others feel the same way so we must not disappoint them.

Sincerely yours,

MIZPAH S. GREENE.

P. S.—I have just received a fine story, written by Maxine Crandall of Independence, but will save it for next week, for my Thanksgiving thoughts are already somewhat tardy.

M. S. G.

TEEN-AGE CONFERENCE AT JACKSON CENTER

BY LUCILE WILSON

On Sabbath afternoon during the semi-annual meeting of the Michigan-Ohio churches held at Jackson Center, Ohio, a Teen-Age Conference was conducted by Dr. A. J. C. Bond of Plainfield, N. J. Quite a number of

people were in attendance; beside the young people who made up the conference and helped in its success, a number of older people "listened in" to this helpful and promotive program:

Song Service—Led by Dorothy Jane Lawhead and Nadine Zwiebel.

Special music—Young ladies' quartet from Battle Creek, consisting of Arabeth Lewis, Miriam Simpson, Lois Babcock, and Wilna Crandall.

Worship service—Conducted by Rev. V. A. Wilson of Jackson Center.

Singing of Young People's Rally Songs.

Special music—Young ladies' quartet of Jackson Center, consisting of Dorothy Jane Lawhead, Phyllis Zwiebel, Pauline Groves, and Lucile Wilson.

Address—Rev. A. J. C. Bond. Subject—Shall We Keep the Sabbath? and answered and explained under the sub-topics of: The Sabbath. Shall we keep it to ourselves? Shall we keep it or let it keep us?

Special music—Young ladies' quartet from Battle Creek.

Talk—What does it mean to be a Christian? Rex Zwiebel, Jackson Center.

Discussion—Why should one join the Church? Conference.

Discussion—What is the meaning of baptism? Conference.

Discussion—What is the meaning of the Lord's Supper? Conference.

Talk—What is the purpose of the Sabbath? Arabeth Lewis, Battle Creek.

Discussion—What place should church attendance have in our Sabbath keeping? Conference.

Talk—How should we use the hours of the Sabbath when not at church? Lucile Wilson, Jackson Center.

Discussion—How can we use the Sabbath so as to help other people? Conference.

Talk—What can young people do to promote the Sabbath and better Sabbath keeping? Miriam Simpson, Battle Creek.

Special music—Young ladies' quartet of Jackson Center.

Song—Young People's Consecration Song.

The conference was very helpful and inspiring to each one present. Doctor Bond's address, bringing more clearly to our minds the necessity for keeping the Sabbath, the manner in which we should keep it, and the sacredness and reverence which should accompany our thoughts of it, was especially helpful and gratefully received. The young people's talks were helpful, not only for thought, but in forming a foundation for conference discussion of the subject.

We were fortunate in having two young ladies' quartets and many gifted singers from the different churches, which added greatly to the success of the conference.

The conference was the forty-second conference held, but the first one to be held in Jackson Center, and I feel that each one who attended gained something from it and determined to attend another one at the next opportunity—which we hope will be soon.

OUR PULPIT

A FULLER LIFE IN FAITHFULNESS

BY AHVA J. C. BOND

(Published by request of the members of the Plainfield congregation.)

Text—The righteous shall live by his faithfulness. Habakkuk 2: 4.

The first verse of the Book of Habakkuk constitutes the title of the book, and reads, "The oracle which Habakkuk the prophet did see." The first chapter of the book is taken up with a dramatic and stately dialogue between the prophet and Jehovah.

We sometimes define a prophet as one who speaks for God. Usually he comes with a clear and emphatic declaration of God's message. Habakkuk begins his prophecy with a question. Instead of speaking for God, he speaks to God. He reveals to us the processes of his thinking, whereby he derives his divine message. Then when he makes his statement by which he expresses the will of God, we are in a frame of mind to receive it.

Habakkuk was evidently familiar with the teachings of the earlier prophets, and was well-versed in the laws of Moses; but he had constantly before his eyes another book also—the book of life. He went to his experience for an interpretation of divine truth, and for its confirmation.

The burden of his prophecy is an inquiry addressed to God in view of the sufferings of the righteous under hardships, and God's answer. He states an old problem of life, one that has puzzled the race through all generations, and which today must be answered by every one of us, each for himself. "What does God mean by permitting wrong and suffering?" Habakkuk finds God's will through a search into the facts of life, and then declares it in a very simple statement. "The righteous shall live by his faithfulness."

Usually in reading a book we are delighted when we come upon a few pages of

conversation, or discussion. We are fond of the dialogue sections. Alice wandered off into wonderland because the book which her sister was reading had in it neither pictures nor conversation. This Book of Habakkuk starts out with a dialogue, as I have suggested, and the persons involved in the conversation are the prophet and Jehovah.

"O Jehovah, how long shall I cry, and thou wilt not hear me? I cry unto thee of violence, and thou wilt not save. . . . Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous."

Then Jehovah replies: "Behold ye among nations, and look, and wonder marvelously; for I am working a work in your day, which ye will not believe though it be told you. . . . For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling places that are not theirs."

It is this war-like nation that the Lord is going to use to punish the wickedness in Israel of which Habakkuk speaks. But that does not satisfy Habakkuk. Can evil be cured with evil? This is the question which the prophet raises in response to the Lord's first answer. Thus he speaks again: "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"

The prophet is talking back to God, even as Job did, and as righteous and sensitive souls have done in all generations. If the Chaldeans have been chosen to punish the wickedness of the Israelites, then who is going to mete out justice to the Chaldeans? Having thrown the question back upon God again, the prophet waits for the final answer:

"I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint."

Now, I grant that on first thought the answer may seem to you quite unsatisfactory. And I doubt if the superficial or worldly-minded will ever be satisfied with the answer of God to the inquiring prophet. Jehovah does not seem to return an answer that will stand the test of cold logic. He begins to suggest visions, when what we want is a

straight answer. "Write the vision, and make it plain upon tablets. . . . For the vision is yet for the appointed time . . . though it tarry, wait for it; because it will surely come." Wait for further revelation which will surely come, is Jehovah's reply, and remember meanwhile, "The righteous shall live by his faithfulness."

Through the centuries men have sought to work out a satisfactory philosophy of life, only to find themselves baffled and beyond their depth, struggling in a maze of fine-spun theories. But through the centuries also there have been simpler souls who have thought of life as a field of action, where responsibility reigns and duty calls, and for such the way has seemed clear and the plan of life a thrilling adventure. When logic fails our finite reason, the vision splendid lights the path and reveals the beckoning heights. When fears beset us and life's events knot themselves into a hopeless snarl, God offers himself to us; and in accepting him all fears dissolve and all perplexities are swallowed up in holy trust. We become aware of the fact that we are not the sport of fate. We are not even the children of time. We are the sons and daughters of the eternal God. As such we are able to mount above the limiting circumstances of our days and to pass beyond them into the ampler air of eternal things.

The prophet's questioning of God was no irreverence. Often problems arise and become acute in proportion to the purity of a man's life and the sensitiveness of his conception of God. Don't be afraid of your questions if they are sincere, nor of your doubts if they lead to honest inquiry. When Habakkuk had raised his solemn questions, which seemed like an indictment of God, he asked them because he believed in God; and in spite of all appearances to the contrary, he felt that God must be able to vindicate himself. When he questioned the Lord, therefore, he took his place upon the watch-tower of his soul and waited for the answer. And in his subdued soul the prophet received his satisfying answer.

I am reminded here of an expression in vogue with the First Century Christian Fellowship, members of which recently met in a ten-day session at Briarcliff Manor. It is an expression which all Christians might employ. It expresses the attitude of our prophet at the end of his serious questioning of the Lord, when he sat down to listen to what the Lord

would say to him. These Christians at Briarcliff had certain sessions for what they called "two-way prayer." Habakkuk was sincere in asking his questions, and he listened just as sincerely for the reply. And the answer was adequate and wholly satisfying.

The longer I live, and the more I experience life, the more certain I am that there is only one answer to all life's puzzling questions. And the longer I live the more satisfactory that answer becomes. That answer is to be found in our possessing God himself. Does that sound like the statement of a mystic? I should hope to be so much of a mystic as will make that statement true in my own experience. But if it be mystical, it is also practical. "The righteous shall live by faith," we read. But it should read, when properly translated, "The righteous shall live by his faithfulness." He shall live by the temper which faith produces. He shall live by a faith in God which will keep him steadfast and faithful, and joyously so.

Lest you may think I am dealing in generalities, and am not dealing in practical matters, let me for a moment endeavor to be very practical in the application of the truth which I am trying to preach.

What Habakkuk wanted was an answer to the question of suffering as we meet it in this world. Jehovah did not give him a categorical answer, but was able to answer him more conclusively by showing him things from a new angle. Now, I believe also that the answer is sufficient. Let us apply it to a single sphere of human experience, one which is as baffling as any, that of human suffering on account of sickness.

Let me say that I believe that the principle of Christian Science will work to a limited degree. If we deny evil or sickness, we will be right more often than the orthodox sometimes think. When illness exists only in the imagination, as it often does, then to deny its existence rids us of it. That is simple, and I think that is a fair statement of the fact.

I believe also that the mind has more influence over the body in its involuntary operations than we often think. And therefore actual ills of the flesh may be cured through the action of the mind. We have hardly begun to explore the possibilities of psychiatry.

Again, I am old fashioned enough to believe that the prayer of faith may avail to heal the

sick. Faith healing is not outside the realm of the possible in the economy of God.

But this is the point I want to make clear; it is the answer of Jehovah to the prophet; it is the answer of God to every human soul perplexed by doubt in the midst of pain and anguish: When God comes into your life and mine, then is answered not only every question, but every need, and all else will fall into its rightful place in the interest of our highest welfare. For let us not forget that while God is concerned for our bodies, with earnest solicitude and holy love he guards first and always and with infinite patience and care the highest interests of the soul.

The prophet sought an answer that would satisfy his reason and his intellect. In his answer God spoke to his emotions, and addressed the heart. The prophet wished to know why these things are permitted. God showed him how to live triumphantly in the kind of world that surrounded him. The righteous shall live by faith—a faith that will not fail even when we do not understand. "The righteous shall live by his faithfulness"—a faithfulness that keeps right on, not because we doggedly hang on in sheer desperation, knowing nothing better to do, but because we know he will not fail us, and that when his love enfolds us nothing that happens can matter much or can last for long.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

DENOMINATIONAL "HOOK-UP"

HAMMOND, LA.

The Woman's Missionary Society of the Seventh Day Baptist Church held a business meeting and program at the home of Mrs. R. J. Mills Sunday afternoon. The program was planned by Mrs. Everett Stillman and consisted of songs and readings which carried out the thought of the Shepherd's Psalm. The society will meet next month with the president, Mrs. S. S. Powell, Ponchatoula.

—Hammond Daily
Courier, Oct. 16.

Mrs. S. S. Powell entertained five children with a birthday party at her home in Ponchatoula Sunday afternoon in honor of her granddaughter, Mary Stillman. The children had

a happy time playing games on the lawn, after which they were served ice cream and cake. Each child was given a Hallowe'en cap as a favor. Mary received several gifts. The children present were Dorothy and L. J. Dykes, Ponchatoula, Annette Thompson, Ned Laverne Crandall, and James Oliver Campbell, Hammond. Mary's mother, Mrs. Everett Stillman, assisted Mrs. Powell.

—Hammond Vindicator,
Oct. 23.

The Berean class of the Seventh Day Baptist Sabbath school gave a Hallowe'en social in the church parlor Sabbath night. The room was appropriately decorated. At an appointed time the lights were dimmed and weird music was heard outside as in came ghosts, witches, gypsies, a headless horseman, and a black cat, which caused much merriment. A program of ghost stories, songs, and recitations was given, and the old witch boiled out a pot full of fortunes. For refreshments each lady had prepared a box lunch and made a small sun-bonnet. The bonnets were sold to the highest bidder, each gentleman in this way finding his partner for lunch. A full evening of fun was greatly enjoyed by all.

—Vindicator, Oct. 29.

PLAINFIELD, N. J.

The primary and junior departments of the Sabbath school are enjoying newly decorated rooms. Mrs. N. E. Lewis, the junior superintendent, and Miss Evalois St. John and Miss Lucy Whitford, of the primary department, have spent much time and labor in making these rooms attractive and convenient for the little people.

A beautiful new reading lamp has been attached to the pulpit. It is the gift of Mrs. William C. Hubbard as an expression of the appreciation for what the church has been to her through the years.

Pastor Bond and Mr. and Mrs. Frank A. Langworthy, as delegates from the Plainfield Church, attended the ordination of Everett T. Harris to the gospel ministry, at Waterford, Conn., November 13.

The Women's Society held a dinner and open market at the church on the evening of November 17. It was a bright and festive occasion, with an Italian theme. Most of the church people were dressed in costume, which made a colorful scene. The booths, where all kinds of articles were sold, were gay and at-

tractive. Italian songs, consisting of solos, duets, and choruses, were sung at intervals during the meal, and some of the small children gave an Italian folk dance. Dinner was served to one hundred thirty people.

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

RELIGIOUS EDUCATION AND HUMAN EXPERIENCE

The entire curriculum of Christian education has been interpreted as the "experience of the learner under guidance both human and divine." That human experience must therefore be carefully studied by makers of the curriculum is certain. It has been found that such studies are very fruitful. In recent years many careful studies have been made of human experience in its relation to the religious life. But this is not new. We find that Jesus was an exponent of the use of normal human experiences in teaching. Many of his teachings were incidental, being occasioned by life situations or experiences with which he came in contact. Jesus did not present a formally organized system of doctrine. Much of his teachings came as responses to or interpretations of living experiences or problems. Some of the experiences which prompted his teachings were what we might call specifically religious. A synagogue service at Nazareth was the occasion of teachings so revolutionary that the people were ready to mob him. The question of ceremonial washings led to his insistence that spiritual defilement is from within. He called some of the professional religionists "whited sepulchers" for the very reason that their activities in the whole range of experience were separated from and inconsistent with what we might call their specifically religious professions.

In each of these cases which began with a specifically religious activity, Jesus moved out into areas supposedly non-religious and insisted that the validity of a specifically religious activity is to be treated and tested by its bearing on other forms of human experience. If Christian religious education is to be Christian in the sense of following the

example of the Master, it cannot be limited to activities and experiences that can be labeled "religious" only. It must use what we may call religious activities simply as a vantage point from which to lift all normal human experiences to a religious or Christian level. But in addition to situations which we might label religious, Christ also made use of situations or experiences we do not commonly call religious. Everyday experiences constitute much of the raw material of Christian teaching. Much of such material Jesus used in his dealings with people, and before he was through, they usually discovered a religious meaning. The records of Jesus' life abound in health situations, economic situations, vocation situations, group life situations, family life situations, and so on. Instead of giving a formal definition of God, and promoting a new social and political system, Jesus drew upon human experiences for his basic interpretations. From Jesus' point of view all normal home and community life is, therefore, deeply religious in its very nature and essence. The above are a few of the actual situations with which Jesus came into contact. We also know that some of his parables were occasioned by concrete situations or were typical of everyday happenings in the life of the times. In so far as the ministry of Jesus can be considered as a system of religious education for his followers, it emerged out of living activities and experiences, and was more of a cross section of human life than a system of religious doctrine. Jesus used all kinds of living experiences as the medium for interpreting life as a whole in terms of its religious meaning and significance.

To seek to restrict religious education to a limited part of life is to part company with the Master Teacher, and to define religion in terms of "specifically religious" acts only is an error which fell under Christ's most severe condemnation. To define large areas in human life as secular in that they lie outside the field of religious interpretation and control and so can be lived without reference to God, is to hold a viewpoint which is distinctly less than Christian. To make religious education genuinely Christian is to make the range of experience with which it deals co-extensive with human life itself. When the Christian Church has dealt courageously and effectively with the religious implications involved in the

whole range of human life, it has grown. When it has failed to do so, it has fallen into decline.

JOSEPH BOOTH

On November 4, 1932, Joseph Booth passed from this life, in the town of Weston-Super-Mare in Somersetshire, England, in the eighty-fourth year of his age.

Mr. Booth was born on February 26, 1849, in the city of Derby in Derbyshire, England. In 1872, he married Mary Sharpe of Rashcliffe, Yorkshire. To them were born two children, John Edward and Emily. As a young man Mr. Booth went with his wife and little son to New Zealand. Seven years later he journeyed to Melbourne, Australia, where he became a prosperous business man. In the early 1890's he sold his business and devoted his resources and his life to missionary work, centering his efforts in British Central Africa. However, before his plans for sailing from Australia to Africa could be carried out, Mrs. Booth died of pneumonia at Melbourne and is buried there.

As a result of Mr. Booth's work in British Central Africa, there came into being the Baptist Industrial Mission of Australia and the Zambesi Industrial Mission of England and Scotland. Over two hundred mission stations have grown up in connection with these missions in the thirty-five years of their existence. At Mitsidi, the pioneer station of the Zambesi Industrial Mission, lies the body of John Edward Booth who died when a young man in the first year of his missionary work, to which he had looked forward with great eagerness and hope.

In 1896, Mr. Booth married Annie Susan Watkins, a trained nurse. Of this marriage were born a daughter Mary Winifred, and a son John Gordon, who died at the age of one month and lies in the mission graveyard at Mitsidi.

For the past eleven years Mr. Booth has been unable to engage in active work, owing to failing health. He remained in Cape Town, South Africa, for some years, until in 1925 he went to England for further medical attention. He had married in 1924, Lillian Webb of Cape Town. During the last eight years of Mr. Booth's life she has been his devoted and beloved companion.

Mr. Booth leaves, besides his wife Lillian, two daughters—Mary Booth Coley of Cape

Town, South Africa, and Emily Booth Langworthy of Gloversville, N. Y., one granddaughter, Phoebe Clare Coley of Cape Town; and two grandsons, Harry Wells Langworthy, Jr., and Philip Booth Langworthy of Gloversville, N. Y. By these, who knew him best and loved him most, Joseph Booth is very sincerely mourned.

E. L.

MARRIAGES

KERR-WYNTER.—Thaddeus Augustus Kerr and Margaret Elizabeth Wynter were united in marriage on September 29, at Wakefield, by Pastor G. D. Hargis.

KITCHEN-HARGHTON.—Dudley Dalliance Kitchen and Elizabeth Eliza Harghton were united in marriage on October 2, at Wakefield, by Pastor G. D. Hargis.

BLISSETT-WILLIAMS.—Luther Augustus Blissett and Miriam Adina Williams were united in marriage on October 5, at Wakefield, by Pastor G. D. Hargis.

HENRY-ASHLEY.—Cecil Henry and Ellen Eliza Ashley were united in marriage in the Kingston church, October 31, by Pastor G. D. Hargis.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BOOTH.—On November 4, 1932, in Weston-Super-Mare, Somersetshire, England, occurred the death of Joseph Booth. [A more extended obituary may be found on another page in this issue.]

DAVIS.—Joseph Bates Davis, son of Nathan and Nancy Doty Davis, was born at Sullivan, Ind., April 16, 1854, and died at his home in Milton, Wis., October 21, 1932.

When he was a boy his parents moved to Welton, Iowa, where he lived till 1914, when he came to Milton. He was married February 14, 1883, to Miss Ida Castle, who survives him, together with three children and their families—Belle, Mrs. Henry Erbs, of Milton, Wis., Dr. Ezra Davis, of Colby, Kans; and Mrs. Odessa Davis Allen, of Preston, Iowa. Mr. Davis was never officially identified with any church, but he always associated with the Seventh Day Baptists, at Welton and at Milton.

Funeral services were held at the home and at the Seventh Day Baptist Church October 24, 1932, in charge of Rev. Edwin Shaw, assisted by Rev. D. Burdett Coon. Many relatives and friends from Iowa, Sauk County, Wis., and nearby

places were in attendance. At the cemetery the services were conducted by the Odd Fellows Lodge.

E. S.

Sabbath School Lesson XI.—December 10, 1932

THE CHRISTIAN'S USE OF LEISURE — Lesson
Scripture: Leviticus 23: 39-43; Nehemiah 8: 9-18; Zechariah 8: 5; Matthew 11: 16-19; Mark 6: 30-32; 1 Corinthians 10: 23-33.

Golden Text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 31.

DAILY READINGS

December 4—Enjoying the Good. Nehemiah 8: 9-18.
December 5—Rest and Recreation. Mark 6: 30-34.
December 6—A Joyful Feast. Leviticus 23: 39-44.
December 7—Children's Playing. Zechariah 8: 1-8.
December 8—Dangerous Leisure. Luke 22: 54-62.
December 9—Choosing the Best. Philippians 4: 4-9.
December 10—Mindful of the Weaker Ones. 1 Corinthians 10: 23-33.

(For Lesson Notes, see *Helping Hand*)

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EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY,
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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 113

DECEMBER 5, 1932

No. 23

ANCHORED TO THE INFINITE

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon a further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greated to a chain no chance can break,
And—we are anchored to the Infinite!

—Edwin Markham.

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