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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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# The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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**The Still, Small Voice** "And behold the Lord passed by, and a great strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice . . . and said, What doest thou here, Elijah?"

How many nowadays pause long enough in their busy, bustling lives to hear that still, small voice? In an age of automobiles, radios, movies, and jazz bands, of hurry and confusion, it is hard to find the time or place to listen. Few are they that do, and the loss is greater than they think. But just as every cyclone holds in its very heart and center a place of stillness and peace, so in our rushing, whirling lives there is room, if we will but make it, for a stillness and a tranquillity which will enable us to hear the still, small voice, and to ponder the answer to that question, "What doest thou here?"

Many, like Elijah, get around to listen only after the fatigue of a trying journey or the disappointment of a spectacular success, more apparent than real. Some fail to find or make

a time to listen for the still, small voice, become discouraged and give up entirely, or give heed to the more strident voices of forces operating about them.

When will the child of God learn that "God is our refuge and strength, a very present help in time of trouble. Therefore we will not fear though the earth do change, and though the mountains be shaken. . . . Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth."

**Snap Shots—** It occurred to the writer **Sabbath Schools** as he was on his way to the church on Sabbath morning that he had not said much about the Sabbath schools on this trip into the great Southwest. Much of the best work being done throughout our churches is in the Sabbath schools. Certainly the work everywhere could be more effective, but on the whole our schools are improvements over some years ago. But it is not by way of comparisons that this is being written.

At Athens, Ala., the Sabbath school is a family school, for the most part. The superintendent is the father of the family, Brother T. J. Bottoms. The Scripture devotionals were read and prayer offered, and then the visitor was invited to teach the lesson. It was an interesting session, and the younger folks were interested and ready to take part as called upon. In many homes, such classes on Sabbath morning are being conducted and no one can measure the godly influence of such occasions. Often, invited neighbors attend. Evidence of Bible knowledge and appreciation of Scriptural interpretation are not alone found in the larger schools.

At Fouke, there is a good, live school under the superintendency of Mrs. Alberta Godfrey. Here are five classes with good attendance and able teachers. Work done in this community through past years by consecrated teachers in the "Fouke School" is bearing fine fruit and makes this church and community outstanding in this section of the Southwest. There is a good high school here now. Many testimonies are borne in this neighborhood to the power and influence of the conscientious men and women who have labored in this field. The Sabbath school attendance on this Sabbath was thirty-nine. The careful and consistent leadership of the consecrated and unselfish pastor, Rev. Rolla J. Severance, is manifested in every line of Christian en-

deavor. The discussion of the lesson in the adult division under the leadership of Deacon Davis was of interest and of practical value; the lesson was on the topic of "Making a Living." Some questions discussed were—"Does the world owe me a living?" "What is a Christian living?" "What is the Spirit of Jesus, translated into the business of making a living?" "Is the Christ spirit to be used in spending as well as earning money?" It was an interesting hour and led up to a fine service following, in which the preacher had opportunity to tie the Keeping of the Sabbath into the business of making a living. The text used was "And I, if I be lifted up, will draw all men unto me."

A vigorous Sabbath school was found at Farina, Ill., and careful management by the master hand of Pastor Hill, with a splendid young man, whose name escapes the memory, as assistant superintendent, was everywhere apparent. The office of the Sabbath school superintendent carries with it a grave responsibility, and an opportunity for service equaled only by that of a pastor. It calls for the best possible trained leadership.

Interesting Sabbath schools also were found at Gentry and Little Prairie. Russel Maxson is the superintendent of the former, while the latter was supervised by Brother Claude Mitchell in the absence of the regularly elected officers. Here the three classes assembled after the devotional service and were led in the discussion of the lesson by the visitor, who afterward presented matters of denominational interest, especially mentioning and explaining the work of the American Sabbath Tract Society.

**Out of the Overflow** A noted preacher, who writes much for religious magazines, has something on "Preaching Out of the Overflow." He has many good things to say and, we understand, his church is always well filled. One judges from his articles that he is a voluminous reader. It is no small accomplishment to read a book a day. It is said of a certain minister, "Every Monday morning he took a market basket down and got the books needed for a week's reading." We hear others boasting of their averaging a book a day. One's mind must be trained to see the point of a sentence in a word and grasp the meaning of a page from a sentence. Books are a necessity. They bring knowl-

edge of the past and information for the present. They stimulate thought and furnish the mind. A man, to be informed, must read. The minister should be informed.

A broadening and deepening influence and culture are found in the companionship of books. The reading and studying minister, other things being equal, will be a growing and successful minister. This is true, especially, if major emphasis is laid upon the Book. A great English writer, dying, requested the Book. When asked what book, he replied, "There is only one Book, the Bible." All too little time is given by most of us to reading and studying the Word of God. If a man is to preach out of the overflow, the current from the Book of books must be strong and deep.

Personal contact is another source of filling for "overflow" that is as important, at least, as the reading of many books. No finer example of the full life—the blessing from the overflow—is to be found than in that of Jesus. He had the advantages of home training, of the synagogue, of the history and traditions of his people, and of the books of his times. But his contacts with people and his love for them and service rendered should be the encouragement of preachers and an ideal and example for them to strive for and follow. We read, "He knew what was in man." We do not think this was alone because of some omniscience connected with his divinity, but because of his personal interest in and mingling with humanity.

He associated freely with sinners, many of whom were looked down upon by religionists as the pariah. He knew what people were thinking. He understood their sorrows and perplexities. There was no evidence of bookishness in the teaching of our Lord. Of course he knew books—"It is written," he said, "but, I say unto you," he continued. He went about doing good. He went into the byways and hedges, and by his interest and human sympathy found a hearing and preached from the overflow of a life full of love and devotion.

From those who mingled with men he recruited his disciples—the fishermen, the tax gatherers. And he taught them "how to catch men." For his followers he must have those who would be able to mix among men and to spread the invitation to share in the kingdom tasks with him. Catching his en-

thusiasm, they were filled with his spirit and the world became blessed from the overflow.

He was regularly in the synagogue — a preacher and teacher for all ages — but he was pre-eminently a preacher by the way. "As he went" he overflowed with blessing upon those whom he met and with whom he mingled. His wayside ministration was as vital, if not more so, than his pulpit ministry. From his contacts, observations, and experiences along the way he was prepared to pour forth of his wisdom, understanding, and love from mountain side pulpit, on boat, or in the place of worship. His, most certainly, was a ministry from the overflow.

There is no doubt need today for great pulpiteers, but even greater is the need in Christ's work of men who are "witnesses" of him—men who can witness among men by a life of conscious daily fellowship with God in Christ, and who so testify as to convince and win men to that fellowship. From a week's witnessing in sympathy with men will come a fullness unto an "overflow" for the Sabbath's preaching.

In looking back into a volume of old RECORDERS, the writer read the words of an earnest minister in extending a welcome to a new pastor—"Our pulpit needs you; our homes need you; our business men need you. . . . We give you the keys of our church, our homes, and our hearts. Come in and love us, not because we are most lovable, but because we need a lover. . . . May you help us so to live that we shall all finally enter the golden gates of the New Jerusalem, bearing our sheaves with us."

The point of this writing is simply this: Important as books are in the preacher's life, his spiritual power depends not on them but on his personal knowledge of Jesus Christ, as he endeavors to influence lives to receive him. "I know whom I have believed and am persuaded that he is able"—must be the experience of the overflowing life. That is achieved not through the reading of many books. "It comes only to one who walks with God among those that Christ came to save."

**Churchless Pastors** Not a little has been said about pastorless churches. Much more might be said. With doubtful propriety and with disastrous results do churches attempt to economize by getting along without a pastor. Years ago there were a good many

Seventh Day Baptist churches in England, now extinct, that were content or compelled to do without pastors. They did not "get on." They went out. This process of extinction was helped along by using men of other faiths and without Sabbath conviction, as supplies and "acting" pastors. Some of our churches, today, are tempted to economize in this same way, and little as it may be realized, it is the way of decline and the path of suicide. The editor does not know of a single Seventh Day Baptist Church that ever died supporting a pastor.

But this writing is concerned with another phase of the problem—that of the churchless pastor. What about him? What of that earnest, devoted man who has spent time and effort in preparing himself for special work, who finds himself without a church and without a "call"; without opportunity to spend himself in the service? It is a matter of deep regret that churches are so often without vision, selfishly seeking to pay debts at the expense of the pastor, or are seeking to economize at the expense of the man who ought to be called to be their pastor. "We must pay our debts," they say, "therefore we must reduce the pastor's salary." In such a case the pastor, really, is the one who pays the church's indebtedness. Too often, also, the pastor is forced by his limited income to spend much of his time apart from his ministry in order to make a living for his family.

When a church decides to let a pastor go, it is bad for the church. It is even worse for the pastor. Where shall he go? What shall he do? He can hardly ask a church to call him. As a friend wrote some months ago, "When a mechanic is 'fired' he can go to every garage in his county and ask for a job. But when a minister is 'fired' he has to sit down and wait until some church decides to quit economizing, and sends him a call." We should think on these things.

#### FROM THE CONFERENCE PRESIDENT

The following excerpts from letters recently received at the Seventh Day Baptist Building will be of interest to SABBATH RECORDER readers as indicating a widespread and lively interest in the Sabbath. Three of these letters were addressed to the leader in Sabbath Promotion. The others were received at the office, and were referred to him in the absence of the corresponding secretary of the

Tract Society, who, as all RECORDER readers know, is on an extended trip through the southern states. These letters have been answered, of course, and the literature sent as requested.

A. J. C. B.

#### GERMANY

"Here I had a number of meetings with the officers of one of the churches, which is about ripe for the decision. . . . I am surely thankful for your prayers, for we need them."

#### OHIO

"We are very much desiring to know of the workings of the Seventh Day Baptist Church. Will you please send us some of your literature, a copy of your church paper, and a Sabbath school quarterly, and one explaining the doctrines of your church? We have come to believe in the seventh day Sabbath that the Bible commands us to observe. Thanking you in advance, we are your brother and sister in Christ."

#### WEST VIRGINIA

"A friend who used to stay much with us was telling us that she and her husband and her father's family all had come to believe in the true Sabbath and could see nothing in Sunday. They are all good people. They have three daughters who have been teaching for some years, and two of them are married. . . . There is a dear woman living here who believes and is keeping the Sabbath, though she has much opposition. L. M. and her three daughters (converts to the Sabbath) still cling to it. But we need some one to work and live near enough to work up a church from the scattered ones who believe as we do, where they can have a church home." [This is a community removed from any of our churches in West Virginia.]

#### FLORIDA

"I want to thank you for literature sent me. It has helped me so much. I understand the Bible better. . . . Have you any missionary in the South? I sure would be glad to hear and talk with some one. I am sure a Sabbath keeper and a Baptist too, having joined the Missionary Baptists when I was fifteen years of age. I am now sixty-one years old. Then the light had not come to us so plain. Now we have the light and should walk therein. But there is no Seventh Day Baptist anywhere near. There are Seventh

Day Adventists but I can't go all the way with them."

[Another letter from Florida tells of a man and his twelve-year-old daughter who are keeping the Sabbath. The girl has a letter in a recent number of the SABBATH RECORDER on the Children's Page.]

#### MISSOURI

"I was raised in the First Day Baptist Church and have been a member for many years of that church. There is no other kind of Baptist here. But I have always believed in the Sabbath of the Bible and for eighteen years have been a Sabbath keeper. They are a fine people, I mean the First Day Baptists, and I have many friends among them. But I am an old lady and would be glad to have a church home where I could worship with those of my own faith, but there is none near me. I never in my whole life met but one person of that faith, and never saw a minister of that denomination.

"I certainly enjoy reading the SABBATH RECORDER. The editorials are so good, and so are most of the sermons—some of them are fine. . . . I greatly enjoy the *Helping Hand* also."

[The above is taken from a letter to the chairman of the Finance Committee in which the writer thanked him for his letter asking for contributions to the denominational work and assured him that a check for forty-five dollars had been sent to the treasurer of the budget.]

#### NEBRASKA

"For some time I have been planning to write to you, since I have become somewhat acquainted with Seventh Day Baptists and their work through the SABBATH RECORDER. The more I read it the more I am becoming convinced that you are the people I would enjoy to belong to. I was so glad to see that L. R. Conradi has come out and taken his stand with you and truth, especially so because I am personally acquainted with him.

"For nearly ten years I tried every way I knew to find out something about the Seventh Day Baptists. All I could find out was that there was such a people, until one day a printer-acquaintance called at my office and gave me a list of periodicals published in the U. S. A., with union and non-union shops. . . . Several days later as I was looking through the pamphlet I came across the name "SAB-

BATH RECORDER, Plainfield, N. J." I decided to write at once and find out, and sure enough, I have enjoyed its sacred pages ever since. I have found everything it contains to be in perfect harmony with God's pure word.

"I was raised in the Seventh Day Adventist Church, but have never felt that their methods and church polity were right. About ten years ago I left them, and set out to find another Sabbath home. I went from place to place, but never did I find a people I could associate with in a spiritual way."

## MISSIONS

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

### WEEK OF PRAYER FOR THE CHURCHES

For many years the first week in January has been observed by Protestant churches throughout the world as a Week of Prayer for the Churches. Not every church has always observed it and some may never have, but each year large numbers join with other churches in special prayer for the churches in their work of establishing Christ's kingdom.

The week beginning Sunday, January 1, and ending Sabbath day, January 7, is the time set this year. As has been the case for several years, the Commission on Evangelism of the Federal Council of Churches has published in folder form an outline for each day's observance. These folders have been sent to all our pastors. The topics for the seven days are as follows:

Sunday—First Things First

Monday—The Church's Treasure in Childhood and Youth

Tuesday—The Unity of the Faith

Wednesday—Facing Our Unfinished Tasks

Thursday—Marshalling Our Resources

Friday—A Witnessing Church

Sabbath—The Secret of Prevailing Power With God and Men

It would seem that a larger number of congregations than ever before would observe the appointed Week of Prayer this year. Prayer is the source of unlimited power and uplift and churches have come to a time when they especially need superhuman help and guidance. Many of them are failing to meet the needs of the communities in which they are located and are gradually losing ground. The Week

of Prayer may well be made a time when a church, in confession and humility, seeks to know wherein it is failing and to secure wisdom and grace to serve its community and the world as a true body of Christ. Churches as well as individuals have the assurance that this help is theirs. The Commission on Evangelism in its folder entitled "Week of Prayer for the Churches," states this matter in the following paragraph:

The resources of the Holy Spirit are as available, abundant, and sufficient today as ever they were. They await only the obedient exercise of willing followers of the Lord Jesus Christ. A praying and witnessing Church genuinely united in spirit and program the first week of the New Year might readily unlock the unsearchable riches of Christ, not alone for itself, but for our nation and the world.

### EVANGELISTIC CAMPAIGN AT BERE A, W. VA.

Under the auspices of the Missionary Board, Pastor Loyal F. Hurley of Adams Center has recently assisted in an evangelistic campaign at Berea, W. Va.

It is hoped that others will give the SABBATH RECORDER readers a full account of these meetings later, and it is sufficient in this connection to state that the campaign lasted seventeen days, that the religious life of the entire community was revived, that there were fifteen conversions, and that a considerable interest in the Sabbath was awakened.

The church made an offering for the work and the Missionary Board expects to help in the matter, but Pastor Hurley has personally contributed a goodly sum and the Adams Center Church has paid his salary as though he were at home.

The pastor of the Berea Church is Brother A. T. Bottoms, and though this is his first pastorate, he has been leading the work diligently and well and is loved as well as respected by the entire community. The church occupies an important place in a large community and all rejoice with it in the good work.

This campaign should inspire other churches to put forth special effort for the reviving of professors of religion and winning new followers for the Master. Evangelism should characterize every phase of church work, and it is well and necessary that at certain times we give particular emphasis to this fundamental feature of Christ's program.

### THE WORK IN JAMAICA

DEAR HOME FOLKS:

We have waited several weeks to write this letter to our friends in the homeland, until we saw the letter from Mr. N. O. Moore in print, for we knew that he had written a RECORDER letter from Jamaica. Since the Moores left us, we have been in the country several times, in work of various kinds. But before I tell you of that, I do want to say something about our trip to Bower Wood, which we made when the Moores were here, for we have never written of that trip.

Bower Wood is located about two miles from Bog Walk, but is reached after climbing a steep hill road, not yet used for automobiles. We drove our car up a steep, stony grade for the first mile as the road thus far can be used, then walked up the rest of the way, accompanied by some of the Bower Wood friends whom we met on the hill, and preceded by a donkey loaded with our baggage. This beast of burden belonged to Brother Willis, who kindly provided for our climb by relieving us of things we should have had to carry otherwise. The road wound around the hills, and as we "puffed along," we stopped often to look at the gorgeous landscape below us. At one point we were awarded with a panoramic view extending miles and miles before and below us—banana groves, cocoanut groves, cane fields, rivers, canals, homes dotted here and there, winding roads, pasture land where grazed a drove of oxen, and above them all was the blue, blue sky with a bank of fleecy clouds drifting aimlessly about.

We noticed some "strangers" among the trees and shrubs and plants by the wayside, and as we carry a "question box" always with us, we were fortunate in having Brother Willis along to answer my wife's inquiries. Herbs used as medicine among the people here, were pointed out to us, and such trees as rose-apple, cassia, and trees with little hard, red berries which the women string and call "John Crow beads" when they sell them.

Upon reaching the very crest of the hill we found a delightful, newly decorated booth, with finely woven palm mats and flowers of all kinds and colors. This "house of worship" stands near the home of Brother Willis, and his home furnished us a place of refreshment from our journey. Here we were welcomed and allowed to wash and comb our hair and change our clothes. Later we were served

with lunch (sandwiches, and goat milk fixed in a Jamaican style new to us, and fresh cocoanuts) in this same home. Jamaican hospitality is a real thing, proved to us wherever we go in the island.

A very interesting and delightful program was given, which included a welcome for the Moores as well as for ourselves. Songs, choruses, solos, recitations, and dialogues were clear manifestations of the Bower Wood talent and willingness to co-operate. Following this program a sermon was announced, but owing to the heavy downpour of rain it was best to close the meeting after a short talk and the singing of some new choruses led by my wife. Mr. and Mrs. Moore had been given a chance to speak to the people during the program hour. Very late in the afternoon we left these fine people and began our downward descent, again accompanied by friends and also by the donkey carrying a much heavier burden than before, for he was laden with gifts of fruit and vegetables and flowers for us to carry back to Kingston with us. We reached the main road at Bog Walk in safety, having been safely guided by the Lord down the dark, steep hillside.

Our last visit to Font Hill was on the ninth of October, and that was the day the cornerstones were laid for the new church there. The program was under the direction of Brother Finn, and he had worked faithfully to prepare it. The weather seemed to keep many away from the afternoon meeting, as the storm clouds covered the sky and we had some rain; nevertheless we felt the presence of the Lord was there, and were accordingly blessed. A number of stones were laid, and hymns were sung while this part of the service took place. Pastor Mignott, who has shepherded this flock many years, was present and acted as chairman of the afternoon meeting and also laid one of the stones. The new church is being built near the old booth, in a lovely spot near a clear, running stream, and the music of birds and the water bubbling over the rocky stream-bed were a fitting obligation to the songs of Zion rising from the congregation, in praise to the Father.

In the evening another program was given, more than two hours in length, and an offering was taken to increase the building fund. We could not remain for this program, for we felt that our help was especially needed in the Sunday night meeting in Kingston, as a num-

ber of our Kingston members had gone to Font Hill, and three of our ministers were there besides myself. Reports of the program came to us from several friends, and from all accounts it was a success, not only in the pleasure it afforded, but financially as well. We are pleased that this Font Hill group has revived and is now an enthusiastic band of workers and builders! Though their number is not large, they are adding others, and there is another baptismal class there now awaiting baptism and membership in the church.

The new church building will be a frame structure, thirty by forty, on a cement foundation, seating capacity of fair size. There is no other church in the village, so we are hoping that this church will be a lighthouse to many.

We spent a very profitable week with the Wakefield Church, early in October, and left there with a feeling of great encouragement, for that little church which has doubled its membership in the past six months is actively promoting the Lord's work in that community. We had the privilege of uniting three couples in marriage—fine young people, three of whom I baptized in August, and two others who plan for baptism when we go again. I would like to tell you about the weddings, but I have much more to write and do not want to make my letters too long. We witnessed two wonderful answers to prayer while on this northern trip. One was in regard to a settlement over the church lot, which the Lord worked out in such a wonderful way, after we had all taken the matter to him in prayer.

We had recently had word that there was someone wanting to get in touch with Seventh Day Baptists in the northern part of the island near Montego Bay district, so we felt led to go and look for them. We found them, after a long drive over a very poor parochial road, over high hills, where part of the way the road was a mere skeleton of a trail, and over bridges which were so aged and wobbly that they would not have held our car if the Lord had not been leading us. We were rewarded by finding that we were the instruments through which God answered another prayer. For over thirteen years this brother and sister have been keeping the Sabbath, and many years ago read a tract of Seventh Day Baptists which brought the light to them. Having no others of like faith around them, they prayed to God, asking him to send a Seventh Day Baptist to

them. They have been persecuted by others in the neighborhood, but this sister said that they believed that sometime God would hear and answer them. When we arrived, we found a nice home at the top of a steep hill, set down in the midst of banana and cocoanut trees, and the sister ill, and her husband away at work. We told her who we were, and that we had come after hearing that they wanted someone to call on them. (We had taken Brother and Sister Lyons with us also, and they were waiting to speak to her, after we had introduced ourselves.) She looked at us, and said, "Are you sure you are Seventh Day Baptists, and that you are not deceiving me?" Upon our assurance that we were, she said, "After thirteen years of praying, God has answered our prayers and sent you here!" She was greatly touched—so were we! We all knelt with her and after singing "The Great Physician Now Is Near," we opened our hearts to the Father of us all, and asked that he, in his great mercy, might heal her, if he so willed, and that this family might be used in a great work for him, because their loyalty had been proved. The wife was much encouraged, and we only wished that the husband might have been there too, but we shall visit them again before long. We, personally, received a great blessing from the visit and added another link to our prayer chain.

On the return trip from Wakefield, we stopped at Lower Buxton and had a profitable visit with Brother Edwards, and saw the progress made on the new church building being erected there. Brother and Sister Edwards had both been sick, but were again "up and working," and their little son, who had been critically ill, had been restored, "through prayer," Brother Edwards said.

The last trip we made to the country, which was of special importance, was that to Bowensville on the twentieth of this month, when the cornerstone service was held for the new Bowensville Seventh Day Baptist church. The Kingston Church was represented by three others, as we took Brother Connolly, Brother Finn, and Sister Senior with us. The Lord gave us a beautiful day for this trip, and the country through which we pass to go to Bowensville is lovely, over the Stony Hill Road, the Devil's Race Course, and through fresh green valleys. The cornerstone laying was included in an appropriate program of song and sermon. The cornerstones were all

made by hand from a white limestone that is found in that locality. When it is smoothed up and polished it has the appearance of fine marble. The names are cut in the stones with a knife and then the indentation is colored black. There were fifteen stones laid, following out a custom of the people to have some tangible memorial in the building. About two hundred people were present and many words of encouragement were spoken about the church and its future. The masonry in the foundation of this church is quite an accomplishment because of the steep hillside. The lower pillars, five in number, are nine and one-half feet high. They are planning to excavate for Sabbath school rooms under the building. We remained for an evening program planned for the public with purpose to raise more funds for the building. This group is wide awake and doing good work.

We are moving along as rapidly as our limited finances will allow. The people have a mind to work and are willing to do their best. Every opportunity for service is utilized and every dollar is doing double duty. Continue to pray for the work.

Your humble servants,  
MR. AND MRS. G. D. HARGIS.

October 28, 1932.

NOTICE.—Change of address.

The new address of Rev. G. D. Hargis and family will be as follows: Burgess Place, Halfway Tree P. O., Jamaica, B. W. I.

### ORDINATION OF EVERETT T. HARRIS

MINUTES OF THE EXAMINATION AND  
ORDINATION OF EVERETT T. HARRIS

Pursuant to the call of the Seventh Day Baptist Church of Waterford, Conn., a goodly number of delegates from the churches of the Seventh Day Baptist Eastern Association met with the Waterford Church, Sunday morning, November 13, 1932, to consider the advisability of ordaining the pastor of the Waterford Church, Brother Everett T. Harris.

The meeting was called to order at ten o'clock by Deacon Charles E. Gardner, clerk of the Waterford Church, and Pastor Ahva J. C. Bond of Plainfield, N. J., offered prayer.

The action of the church calling the council was read by Deacon Gardner, and Secretary William L. Burdick of the Seventh Day Baptist Missionary Society was chosen mod-

erator of the council. Mrs. John H. Austin of Westerly, R. I., was elected clerk.

The organization of the council was completed by the roll-call of the churches invited to send delegates. The following delegates were found duly elected and present:

First Hopkinton—Deacon Robert L. Coon.  
Shiloh—Pastor Leon D. Maltby, Deacon Auley C. Davis, Mrs. Auley C. Davis.  
Waterford—The officers and members of the church present.  
Second Hopkinton—Deacon John S. C. Kenyon.  
Plainfield—Pastor Ahva J. C. Bond, Deacon Frank A. Langworthy, Mrs. Frank A. Langworthy.  
Pawcatuck—Deacons Ira B. Crandall and John H. Austin.  
New York City—Pastor James L. Skaggs.

Following the organization of the council, the candidate, Pastor Everett T. Harris, was invited forward and read a paper outlining his Christian experience, call to the ministry, and religious beliefs. At the conclusion of this well prepared and comprehensive statement, the candidate gave clear answers to a few questions suggested by different ones, and withdrew from the council that it might be entirely free to deliberate.

Upon the withdrawal of the candidate and after the expression of most sincere satisfaction by several members of the council, it was voted that "We, as a council, are satisfied with the examination of Brother Harris as to his Christian experience, call to the ministry, and religious beliefs, and recommend that he be ordained as a Christian minister."

This ended the work of the council, and after announcements by the clerk of the Waterford Church and a request that the moderator of the council preside on behalf of the church at the ordination services in the afternoon, the council adjourned and a closing prayer was offered by Deacon Ira B. Crandall.

At 2 p. m., the church and congregation assembled for the formal ordination service, Missionary Secretary William L. Burdick presiding, and an impressive service, including the following items, was held:

Hymn  
Prayer Pastor Ahva J. C. Bond  
Anthem—Rejoice, the Lord Is King

By the Choir  
Scripture lesson—(Isaiah 6: 1-8)  
Pastor Ahva J. C. Bond

Hymn  
Ordination Sermon—(Text, 2 Timothy 1: 9)  
Pastor Harold R. Crandall  
Charge to Candidate Pastor Willard D. Burdick

Charge to Church Pastor Carroll L. Hill  
 Consecrating Prayer Pastor James L. Skaggs  
 Welcome to the Ministry Secretary William L. Burdick  
 Hymn  
 Benediction Pastor Everett T. Harris

After the benediction the congregation formed in line and welcomed the newly ordained minister by handclasp and cheering words.

(Signed) WILLIAM L. BURDICK,  
 Moderator,  
 MRS. JOHN H. AUSTIN,  
 Clerk.

**WOMAN'S WORK**

MRS. ALBERTA DAVIS BATSON  
 Contributing Editor

**CALLED SESSION OF WOMAN'S BOARD**

A called session of the Woman's Board was held at the Salem church on October 29. The meeting was called to order by the president and the purpose of the meeting explained. It was voted to send \$50 to the Onward Movement. This one item constituted the work of this particular meeting, following which the meeting was adjourned.

**MINUTES OF THE WOMAN'S BOARD**

The meeting of the Woman's Board was held with Miss Lotta Bond, Lost Creek, Sunday, November 13, 1932. Members present: Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. O. T. Davis, Mrs. S. O. Bond, Miss Lotta Bond, and Mrs. E. F. Loofboro. Visitors: Mrs. Clark Siedhoff, Mrs. George Thorngate, Stephen Thorngate, and Mrs. T. M. Bond.

The meeting was opened with the reading of Luke 8. Mrs. Trainer led in prayer.

Mrs. Loofboro was appointed secretary pro tem. The minutes of the October meeting were read.

The treasurer's report was read and accepted as follows:

MRS. OKEY W. DAVIS in account with the  
 WOMAN'S EXECUTIVE BOARD OF THE  
 SEVENTH DAY BAPTIST GENERAL CONFERENCE

*Receipts*

Balance, October 9, 1932 .....	\$ 95.01
Harold R. Crandall, Onward Movement ..	33.75
Harold R. Crandall, Onward Movement ..	9.45
	<u>\$138.21</u>

*Disbursements*

Frances E. Davis, Conference expenses ..	\$ 17.00
Harold R. Crandall, Onward Movement ..	50.00
Federal tax .....	.04
	<u>\$ 67.04</u>
Balance, November 13, 1932 .....	71.17
	<u>\$138.21</u>

Salem, W. Va.,  
 November 13, 1932.

The president reported that Mrs. Severance, of Fouke, had accepted the responsibility of preparing worship programs for three months.

The committee appointed to formulate plans for the 1932 essay contest reported, giving rules and suggesting topics for consideration. Following the discussion of the topics the report was accepted as a report of progress.

The committee to consider the feasibility of a circulating library for mission study reported as follows:

Your committee to consider the feasibility of the board's collecting a circulating library would make the following report:

1. Since the General Conference has laid upon the Woman's Board the responsibility of furthering interest in mission work by its recommendation to our report in its 1932 session, we recommend that the board consider further the question of a circulating library.

2. We recommend a series of book reviews for the Woman's Page of the SABBATH RECORDER.

3. We recommend that the board ask Mrs. George Thorngate to prepare an article for the Woman's Page.

Respectfully submitted,

Frances Edwards Davis, (Mrs. Okey W.)  
 Venie Haggerty Bond (Mrs. Orestes)  
 Marcella Randolph Bond (Mrs. Harley)  
 Nellie B. Shaw (Mrs. George B.) ex-officio.

Salem, W. Va.,  
 November 13, 1932.

There followed a free discussion of this report.

Voted that the report be accepted and the committee continued to carry out the plans.

Correspondence was read from Miss Susie Burdick, Mrs. Mark Sanford, Mrs. Loyal Hurley, Mrs. E. W. Socwell Ramsey, Edward Ross of the committee for Better Life, Florence G. Taylor, secretary of Woman's Boards of Foreign Missions.

Voted that Mrs. A. E. Whitford, Alfred, N. Y., be appointed associational secretary in the Western Association to succeed Mrs. Mark Sanford who resigned.

Voted that Mrs. T. J. Van Horn, DeRuyter, N. Y., be appointed associational secretary in

the Central Association to succeed Mrs. Loyal Hurley who resigned.

Voted that the chair appoint a committee to secure new stationery. Mrs. Stutler and Mrs. Hulin were appointed.

Voted that the board send \$50 to the Missionary Board.

The minutes were read and approved.

Adjourned to meet with Mrs. O. T. Davis in Clarksburg the second Sunday in December.

MRS. GEORGE B. SHAW,  
 President,

MRS. E. F. LOOFBORO,  
 Secretary pro tem.

**RELIGIOUS ASPECTS OF CALENDAR REFORM**

BY GEORGE A. MAIN

The Gregorian calendar, now in general use, is becoming increasingly unadapted to the needs of systematized modern business, because of its unnecessary irregularity as to lengths of months, quarters, and half years, and should be revised. Systematized business, however, before effecting revision, should thoughtfully consider the religious aspects of calendar reform — since the fundamental principles of religion are fully as essential to successful business as are uniformly measured time periods, and any changes in our calendar which would tend to stifle religion might do much more harm to modern business than could possibly result from present calendar defects. *Business* may, therefore, very wisely join with *religion* in seeing that the rights of religion are respected in new calendars.

Two religious factors enter the problem of calendar reform: the stabilizing of Easter, and the continuity of the seven-day week. The Easter feature is a secondary matter, however, since stabilization can be attained without calendar change. The perpetuation of the seven-day week in unbroken continuity, on the other hand, is of such importance as to cause justifiable alarm to the multitude of believers in the sacredness of each recurring Saturday or Sunday, and even to threaten the very existence of several, if not many, religious sects. Yet at least two proposed new calendars seek to destroy the continuity of the true week by inserting an eighth or "blank" day in one or

more weeks each year — denying, thereby, both the existence of holy time and the rights of those who believe in it.

While the defense of sacred time is not wholly a matter of logic—but to some extent a matter of faith—yet it behooves us to investigate the evidence supporting sacred time, to ascertain if possible whether, in the great mass of human knowledge, the seven-day week of Scriptures, passed on to us from the very beginnings of human history, was a mere transitory expedient required for but one people and one age, or an essential part of perfect and enduring truth, inseparably related to other phases of creation, which should not, and indeed cannot if established by Jehovah, be changed by the acts of mankind.

The Scriptures, we know, definitely teach that certain periods of time were sacred—not a mere one-seventh of the time, but the specific days extending from Friday night at sunset to Saturday night sunset. If still true, this principle means that sacred time begins when the Sabbath commences on the west side of an imaginary line extending north and south in the Pacific Ocean from Bering Strait to Ross Sea—the only natural location anywhere on the earth for a "date line"—and that the holy period terminates forty-eight hours later when the sun sets on the east side of the date line, making a period of two whole days during which there is holy time somewhere on the earth. The champions of the blank-day calendar, on the other hand, flatly deny the possibility of sacred time on an earth which rotates daily on its axis, the circumnavigation of which necessitates the employment of a date line, and the crossing of which date line by travelers is necessarily accompanied by the adding or dropping of a day in their time reckonings. On this grave question of sacred time there hinges not only the faith of innumerable Christians, but to no small degree the destiny of Christianity itself—so inseparable is the belief in holy time from all true religion. It is, then, worthy of our best thought.

Since the obvious aim of the promoters of the blank-day calendars is a sort of calendar symmetry, clearly not intended nor provided for at all in creation, we will first examine the time units which Nature has provided, and note the complete absence of mathematical relations between them.

REAL CALENDAR SYMMETRY NEITHER POSSIBLE  
NOR DESIRABLE

Two of the proposed new calendars provide that each new year and each quarter shall begin on the first day of the week. At first thought it might seem desirable to have each year and quarter, or even each month as one calendar scheme contemplates, commence on Sunday. The inexact relations between the several time periods provided by Nature make this so impracticable, however, as to convince one who recognizes the abounding evidence of purpose, design, throughout creation, that such calendar symmetry was evidently not intended by the Allwise, and quite likely is not to be desired. Had Nature fixed an exact number of days and weeks in the lunar month, and an exact number of lunar months in the solar year, there would certainly have been a monotonous ever-repeating rhythm in the movement of time not as acceptable to some as the ever changing variation we now have. One's birthday anniversary, for example, would always fall on the same day of the week, even if it were not the most desirable day for such celebrations, rather than fall on different days, as is now the case. At any rate the utter impossibility of accurately relating these several time periods is obvious, with lunar months of 29 days, 12 hours, 44 minutes, and 2.7 . . . seconds, which is no exact multiple of either the day or the week; and with solar years of 365 days, 5 hours, 48 minutes, and 45.51 . . . seconds—which is about one-fourth of a day more than 365, about one and one-fourth days more than 52 weeks, and approximately 11 days in excess of 12 lunar months.

It is for the purpose of securing this assumed advantage of commencing the several time periods on the first day of the week that the eight-day or "blank-day" weeks are proposed. It is questionable whether there can be such a thing as a "blank-day." A day might be ignored in the matters of name and count; yet there are many respects in which a day cannot be ignored, and complications would seem inevitable with one or two eight-day weeks in each year, especially if an effort were made to ignore them in certain respects. Neither does the thought of fifty-one or fifty seven-day weeks in a year plus one or two eight-day weeks particularly suggest either system or symmetry. However, it is this pro-

posed interruption of the sequence of the seven-day week—this effort to improve both upon Nature and upon God's laws—that has aroused religious opposition to the eight-day week scheme, and which we shall discuss in this article, noting first the origin of the week.

ORIGIN OF AND AUTHORITY FOR THE SEVEN-  
DAY WEEK

In the matter of a thing so long established, and so universally accepted, as the seven-day week it is more than fitting that we investigate both origin and authority. In no sense whatever is the week a time period of Nature as are: the day, determined by the time required for one complete rotation of the earth on its axis; the lunar month, which is the interval from one new moon to the next; and the solar year, which is the time consumed by the earth in making one complete revolution around the sun. Nature cannot be said to have given us the seven-day week from the approximately seven and three-eighths days interval between the moon's quarters, as sometimes assumed, any more than it could be said that a time period was fixed by the third or the half of the lunar month. Neither does the fact that at a certain time in the dim past there were just seven planets known to man justify us in crediting Nature with the origin of the week. The only acceptable explanation of the origin of the seven-day week is found, not in the existing physical universe at all, but in the seven periods into which creation was divided as recorded in Scripture—the precise length of the week and the sacredness of its holy day being clearly recorded in the fourth divine command of the Decalogue. The *testimony of the world's languages* concerning the antiquity of and authority for the seven-day week deserves special mention. In over two thirds of the world's principal languages, in about one hundred in fact, not only do words provide for a seven-day week, but the word designating the last day of the week means "rest day." The antiquity of some of these languages suggests most forcibly that the seven-day week was indeed a part of creation itself, and the length of the week and names of the different days unmistakably suggest that the authority therefor was the Fourth Commandment of the Decalogue. If we wish, therefore, to know God's plan concerning the week, we should

turn to the Fourth Commandment as the original and highest authority—the analysis of which discloses evidence of wisdom in the seven-day week and grounds for its uninterrupted perpetuation, on which many of us are but meagerly informed.

ANALYSIS OF THE BIBLICAL COMMANDMENT  
ESTABLISHING THE SEVEN-DAY WEEK

The other nine commandments of the Decalogue are almost universally recognized as perfect expressions of ideal human conduct, both in embodied principles and in language used—even though it is quite generally taught that these commandments are no longer "binding" upon Christians. Ordinary consistency, therefore, demands that the Fourth Commandment, also, be accepted as perfect both in principle and literally—until the contrary is proved. It is our purpose here to present some of the elements of perfection appearing in this Fourth Commandment.

In our examination of this commandment, which affixes the divine approval upon the seven-day week, we should remember that this commandment is not a part of the temporary Jewish ceremonial laws which were to pass away with the advent of the new dispensation, but that its seven-day week was recognized and its seventh day observed prior to the beginnings of Judaism, and, therefore, that neither the week nor its rest day was Jewish in any sense.

We should ever bear in mind, too, that this week-defining law was not only known and obeyed prior to the founding of the Jewish people, but that it was an essential part of that greatest of all moral codes, the laws of God, which the Psalmists exalted in the highest degree as a perfect guide to man's steps, unchangeable, eternal; which Christ obeyed, taught others to obey, and declared should never be destroyed nor even changed to the smallest extent; and which the great apostle affirmed was the only source of his knowledge of sin. However, even if all of God's laws passed away with the old dispensation, as some teach, this *Fourth Commandment* embodies four fundamental principles, the profound and unchangeable wisdom of which are apparent. They are:

1. "Holy" and "blessed" are terms rightly applicable to a definite day.
2. *Six*—the number of working days in God's week—has remarkable properties which not only

make it the perfect number for the working week, but also make it the perfect numeral basis for all utility requirements.

3. *Work*, which is definitely required of all men in this command, is an essential not merely to obedience to God's law but to the highest good of man.

4. *Seven*—the number which both measures the length of God's week and indicates the day which he blessed—occupies a position so prominent in creation, in Scripture, and in history as to justify its recognition as peculiarly God's number.

In the following unfolding of these great truisms we shall see that they embody, not merely the rational remedy for sin and the secret to true spiritual growth, but that they furnish to a remarkable degree the natural basis for material progress—a challenge to all the thinking world, not to change the seven-day week by breaking its divinely ordained continuity, but to search out the deepest truths of this, the key commandment of the Decalogue, and to attain a more complete obedience to its many teachings.

(To be continued next week.)

## DENOMINATIONAL CALENDARS READY

The Seventh Day Baptist Calendar and Directory for 1933 is somewhat unique in its make-up. It is dedicated to Seventh Day Baptist presidents and there are thirteen short messages from our presidents—starting with Ahva J. C. Bond, president of the General Conference, and closing with a few words from Corliss F. Randolph, president of the Tract Society.

The calendar, showing dates of important events, occupies the first twelve pages. Then follows the directory which contains information of value to every Seventh Day Baptist.

The calendar is covered with a bright, dark orange, leather-glo cover, and tied with gold silk cord. It is worthy of a place in any parlor.

The Committee on Distribution is allowing a commission to individuals or organizations that will canvass their societies for the sale of the calendars.

It is hoped that the entire edition of 1,200 copies may be sold before Christmas. Sample calendars have been mailed to the pastor or some individual in each of our churches.

Single copies will be mailed postpaid to individuals for twenty-five cents.

## Young People's Work

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

### FRIENDSHIP WITH JESUS IN THE LONG AGO

BY MISS MARION CRANDALL, ROCKVILLE, R. I.  
(Talk given at the young people's worship program Sabbath afternoon, Conference)

All through the Old Testament we read of friends and a little of what the term meant to them, but it was not until Jesus came into the world that the true ideals were founded and lived accordingly. The Master is presented as one who must have felt toward his disciples the most tender and constant love. There are many qualities of friendship as expressed by the Master. Some are sympathy, self-sacrifice, tenderness, honesty, fidelity, long suffering, gentleness, and the greatest of all is love. Recall the thirteenth chapter of Corinthians and see how clearly a portrait of Jesus is painted by Paul. We gain a little knowledge of the great depth of love revealed in Jesus as well as the qualities of his indignation, self-restraint, loyalty, and fearlessness. Stress of either one would spoil our picture of him.

Jesus taught that no relationship is ever complete until it has grown to friendship. When he entered the ministry he chose twelve men to be especial friends of his. Though he loved all people, these followers were nearer; and of these Peter, James, and John formed the inner circle of friends. They were his one comfort; he called them his mother, his sisters, and his brethren. They were not his servants or his disciples; they were his friends. He gave them work to do and when well done he was grateful. He always spoke tenderly of them. He turned to them in times when human need came for sympathy and understanding. They were in constant companionship, working through a common faith, a common hope, and a common devotion to the same cause. He confided in them and leaned on them when all was being taken away.

We can hardly realize what it must have meant to be with Jesus in person and to have him as a friend. The chosen twelve were the only ones to realize this, and what must it

have meant to them! He was their leader and teacher, in whom they had all faith. We know they loved Jesus for whenever he asked any one of them, "Lovest thou me?" the reply was, "Yea, Lord." The great hope of furthering Christianity rested in these fishermen who left the sea to become fishers of men, friends of Jesus.

After Jesus' death, I imagine the disciples did not know what to do. They were lonesome and in need of a leader, like "sheep without a shepherd." But Jesus came again to give them further strength. As is written, "The eleven disciples went into Galilee, into the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake to them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world."

They were simply to share with other men the friendship which had come from Jesus. Out into the world marched the eleven men, against the world with the love of Christ as the only weapon.

We know little of the suffering they endured. Paul writes of imprisonment and torture, but the joy of the Christian still remained in his heart. The meetings of the early Christians were held in catacombs. If they were discovered many would be burned or otherwise disposed of.

In Greece, the Christian faith was accepted after much jeering and laughter and opposition of the mind. Along the roads to Rome could be seen stained sand, colored by the blood of the friends of Jesus. A sort of circus was held at which Nero enjoyed the great massacre. It was Nero who beheaded Paul, one of the eleven men. There were less dangerous faiths they could have preached, but the march they started has never known retreat. The Spirit of Christ in the hearts of men leads on.

All this was ended when Christianity finally triumphed and was made a state religion under Constantine A. D. 313; and later, A. D. 391, pagan worship was forbidden.

Now all could be his friends and enter into the divine friendship with Jesus if they would but believe on him and carry out his plan. The words of Alice Freeman Palmer are a true expression of his feeling and his method: "It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The fifth week of the corresponding secretary's itinerary was spent in the extreme southwestern corner of Arkansas. Texarkana, as many of the RECORDER readers know, is on the line between Texas and Arkansas with the northwestern corner of Louisiana but a few miles away. This is a level, slightly rolling country, once heavily wooded. It still has patches of timber, and there is reported some homestead land recently made available. The climate is good, and varied crops are raised. Cotton and corn are the staples. The "snappy" nights and the sunshiny days have made the visit here very pleasant. This is not a southern community, so far as Seventh Day Baptists are concerned. There are some members of the old South here, but the majority are those who came here from West Virginia, Kansas, and Nebraska. These men have adapted themselves to the country, with conditions somewhat different from those farther north, and are among the most prosperous in the farming section. There are good schools which are suffering, however, like those of other parts of the state and in adjoining states, from lack of school funds with which to pay the teachers. Salaries have been greatly reduced, in many cases as much as fifty per cent. The teachers for more than a year have been paid in warrants which are almost impossible to cash. "Trade" is largely resorted to. Many are confident that a changed administration will speedily bring "better times." We hope they will not be disappointed. Time will tell.

#### THE FOUKE CHURCH

The church at Fouke was organized in 1884, under the efforts of Elder J. F. Shaw. At first it was located at Texarkana; later Brother Shaw removed it to this locality. He came into the virgin timber and carved out the location of the village which has since

grown to a fair sample of the better southern towns. It has a few stores, garages, a cotton gin, post office, and until recently a bank. The school, developed and promoted by Elder G. H. F. Randolph, for many years untiring missionary and progressive, up-to-date farmer, has had much to do with making the church and community what they are. To this school for nearly a third of a century came consecrated young men and women with the evangelistic, missionary spirit to teach. Unselfishly they gave some of the very best years of their lives to this service, "in His Name." Teachers of the school have acted as pastors of the church, and with the help of general missionaries on the southwestern field have proved successful in evangelistic efforts and pastoral oversight. We hope this church will not lose the vision of larger service, and that it will go forward in a more far-reaching effort to carry the gospel and the message of the Sabbath to the surrounding neighborhood and to the regions beyond.

The pastor of this church is Rev. Rolla J. Severance, who was general missionary on this field for six years. He is well into his sixth year of a successful pastorate. He has been an untiring, steady, faithful worker for nearly a quarter of a century. His pastorates in the East and in the Far West have been eminently successful. He is a preacher of more than ordinary power. He is a pastor who not only watches over, but who feeds his flock. Under his ministry the church has grown. A fine group of children and intermediate young people are blessed under his ministry. It has been a pleasure for the writer to be in this parsonage home, hospitably cared for by Pastor and Mrs. Severance.

#### MEETINGS AT FOUKE

The secretary preached Thursday night, Friday night, and Sunday night, with a good attendance of our own people. The messages were largely evangelistic. On Sabbath morning, with forty-two present, he presented a Sabbath message, and in the afternoon to about the same people he spoke of the work of the Tract Society, particularly concerning the publication of the SABBATH RECORDER. At a social, in the home of Brother Newton J. Pierce, he had an opportunity to speak of the publishing house interests and of the work of the corresponding secretary and of the results of some of the work. In this a deep in-



terest was apparent. The secretary also spoke of the coming to us of Elder Louis R. Conradi and of his inspiring messages at Plainfield. Pictures of the Seventh Day Baptist Building that were on display at Conference were passed around on this occasion and helped in the telling of the story about our work. Some questions were asked and some SABBATH RECORDER subscriptions were paid. The social evening was much enjoyed. Besides the informal address of the secretary, a program of music was carried out by the young people. Just as loyally as people in the Southeastern Association sing "The West Virginia Hills," this group sang "Arkansas," and it sounded equally as well. The first verse and chorus read:

I am thinking tonight of the Southland;  
Of the home of my childhood days,  
Where I roamed through the woods and meadows,  
By the mill and the brook that plays.  
Where the roses are in bloom, and the sweet  
magnolia, too,  
Where the jasmine white and the fields are violet  
blue.  
There's a welcome awaits, too, her children  
Who have wandered afar from home.

Arkansas, Arkansas, 'tis thy name, dear,  
'Tis a place I call home, sweet home.  
Arkansas, Arkansas, I salute thee,  
From thy shelter no more I'll roam.

After the singing of many blessed gospel songs, pop-corn and peanuts were disposed of in some quantities and the people took their departure just as reluctantly as they do in New Jersey, Rhode Island, or Minnesota.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I wrote this story and thought perhaps some of the children who read the SABBATH RECORDER would enjoy it.

Very truly yours,  
MAXZINE CRANDALL.

Andover, N. Y.

#### THE KING'S DAUGHTER

Many years ago there lived a king, Afram, and his little daughter, Eunice. Her father was very kind to her and gave her everything she could wish for, until she cared very little

for anyone except herself. Her father became sad and mourned over the loss of his daughter's love.

He was not a real Christian; I mean he did not know he was. He went to his garden to think of what could be done to change Eunice. As he looked at the flowers, he thought, "They are beautiful but not useful. She is already too much like them."

Next he walked into the fields. "I can be more happy here than in my rich palace," he said. Being very tired, he lay down to rest. As he lay there he thought a man came along and said, "Why are you so sad, King Afram?"

"Oh, Eunice, my daughter, is unhappy and wishes every one else to be the same. Can you help me?"

"Yes, I am a doctor," answered the stranger. "Your daughter has a disease called 'unhappiness.'"

"Can it be cured?" said King Afram, sitting up nervously.

"Yes, but she must do one kind deed every day for a week, two kind deeds every day for a month, and three kind deeds every day for a year and she will be cured," was the answer.

King Afram clapped his hands and woke up. "I have been asleep," he exclaimed. "I must go home at once." When he was almost home, his daughter came to meet him, saying, "Father, I have every luxury that money can buy, but I am not happy."

"Oh, my daughter, I can tell you what to do," said her father joyfully. Eunice followed the strange doctor's prescription and was cured of her disease. After that she was always happy.

I think that any person who has Eunice's disease should follow her remedy.

MAXZINE CRANDALL.

DEAR MAXZINE:

I enjoyed your story very much and I'm pretty sure all the RECORDER children will, too. It contains a very wonderful truth. The only way to find real happiness is to do everything we can to make others happy. If everyone remembered that, what a glorious world this would be. I hope all our RECORDER children will use this for a motto, "I'll strive to make others happy."

Sincerely your friend,  
MIZPAH S. GREENE.

## INTERNATIONAL GOLDEN RULE WEEK

DECEMBER 11-18

When you have given, as in war times, "until it hurts," to all the multifarious organizations and agencies for national and local relief, you can give still more and that without lowering your bank account, deducting from other benevolences, or unbalancing your ordinary budget.

This sounds incredible and as if it might require the services of a Houdini or some other skillful worker of legerdemain. But, proclaimed by thirty-four of the leading pastors of the nation, the plan is worthy of investigation.

Under the caption—"A Little Bit More"—a letter has gone forth to thousands of fellow pastors and churches of the country, calling attention to the ease with which additional funds may be raised by means of the Golden Rule Week, "Saving and Sharing" plan.

The method of raising "the little bit more" is through the familiar one of sacrificial saving on food or other expenses.

To make the plan easy of execution and safe from the standpoint of nutrition, the Golden Rule Foundation has enlisted the cooperation of a Home Economics Advisory Committee of eighteen expert and nationally known dietitians. They have created a series of twenty-one attractive menus, with recipes, upon which a family of five—father, mother, and three children—can live well on a total of \$8.88 per week, or about eight and one-half cents per meal.

It stands to reason that the average housewife has not cut her budget so closely and that by following this schedule for even one week in the year there could be substantial savings made, for which there is poignant need in every community.

The committee of prominent pastors says in part: "We desire to call your attention to the educational and character building values as well as those that are financial, inherent this year, more than ever before, in the observance of International Golden Rule Week, December 11-18. Again, as in the past, each individual donor is at liberty to direct his contribution to any institution or agency in which he may be interested, but the special appeal this year is based upon those tragic needs that are incident to unemployment and the prevailing economic depression."

DEAR MRS. GREENE:

It is raining here very hard and mother had a headache, so we could not go to church today. We go to the New York church. It takes about half an hour to drive to the new subway, and one hour from there to church.

We like the new subway because it is clean and not as crowded as the old one. How the trains do scoot under the ground.

We are glad to have Mr. Skaggs for our new pastor.

I was on the honor roll in school this term. This is the poem I wrote for Thanksgiving:

Summer days are past;  
Jack Frost is here at last.  
Thanksgiving's on the way,  
When we our thanks do say,  
For fruit and nuts and grain,  
For sunshine and the rain.

How are Eleanor and Skeeziacs?

Your friend,  
WILMA H. WHITE.

15 Herbert Avenue,  
White Plains, N. Y.,  
November 19, 1932.

P.S.—I am seven years old and am in the 3-B class.

DEAR WILMA:

How delighted I was to receive a letter from you at last. I have been looking for one ever since Conference. What a wonderful time we had then at your dear grandfather's home, did we not? I often think of you and all the family.

Eleanor is as fine as can be. She is spending Thanksgiving vacation with a girl chum in Whitesville. I expect her home any time now. As for Skeeziacs, he seems to be in the best of health. He is teasing to get on my lap to warm his feet just now, but he'll have to wait for I surely cannot hold him and run the typewriter at the same time. He sits and looks at me very reproachfully, crying out from time to time, poor fellow.

Your poem is very good indeed. I hope you'll send me another some day, and that you'll write often. I'm looking for Ernest's letter, too.

Your true friend,  
MIZPAH S. GREENE.

I wish, I can, I will—these are the three trumpet notes to victory.—Selected.

It is also pointed out that many of the needs lie outside community or denominational borders and it is suggested that at least a portion of Golden Rule gifts be made available through the Golden Rule Foundation for these non-denominational or interdenominational activities that are typified by the "Unseen Guests" introduced in the forty-eight page booklet issued free of charge by the Foundation.

In this era of self centered individualism the moral effect of a week of simple living in the interests of those who have not enough food to sustain their bodies will be of inestimable value. Children are invariably eager to sacrifice when the object is explained to them, and it is they as well as the beneficiaries who will gain by the sacrifice of luxuries to which they may have become accustomed but are not, in any degree, necessary to health or well being. The pleasure and satisfaction of having helped actually to save lives is one that should not be denied them.

[The booklet of "Economy Menus," suggested for use during Golden Rule Week, may be obtained free of charge from the Golden Rule Foundation, 60 East 42nd Street, New York City.]

## OUR PULPIT

### WHY I AM A SEVENTH DAY BAPTIST

BY R. S. WILSON, ATTALLA, ALA.

First because the seventh day of the week "is the sabbath of the Lord thy God" (Exodus 20: 8-11), and God made it so (Genesis 2: 2, 3). The children of Israel were commanded to keep it while they were in the wilderness (Exodus 16: 29). The seventh day of the week was the Sabbath in Isaiah's day (Isaiah 56: 6). The seventh day of the week was the Sabbath when Christ was here in the world and he kept the seventh day Sabbath all his life on earth. "He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4: 16). "And when the sabbath day was come, he began to teach in the synagogue" (Mark 6: 2). "And it came to pass also on another sabbath, that he entered into the synagogue and taught" (Luke 6: 6). "And he

was teaching in one of the synagogues on the sabbath" (Luke 13: 10). This was the custom of our Lord while he was on earth.

#### ST. PAUL'S CUSTOM ON SABBATH DAY

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down" (Acts 13: 14). "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (Acts 15: 21). "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither" (Acts 16: 13). "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17: 2).

You see this was his manner—to worship on the Sabbath. This was not the first day of the week but it was the seventh. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts 18: 4). Paul says he did this every Sabbath. This all took place after the ascension of Christ. And now St. Paul says, "For I have not shunned to declare unto you all the counsel of God" (Acts 20: 27). And yet he never said one word about the Sabbath being changed. Again he says, "And how I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house" (Acts 20: 20). But he never mentioned a change of the Sabbath.

Paul preached to both Jew and Gentile on the Sabbath. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath" (Acts 13: 42). "And the next sabbath day came almost the whole city together to hear the word of God" (Acts 13: 44). Remember that these meetings were all held on the seventh day of the week—the day that God blessed for this purpose—and not the first day of the week.

Which day of the week is the Lord's day of Revelation 1: 10? It is the Sabbath day. "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2: 27, 28). Christ made the Sabbath, he sanctified it, he rested on it, he preached on it. It is his day (Revelation 1:

10). The Lord's day is the seventh day of the week, and not the first.

The Fourth Commandment of the law requires the observance of the seventh day, the Sabbath (Exodus 20: 8-11). Then we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2: 11). One of my good brother preachers said the law was good, but we could not keep it. What is it good for? If I could not keep it I would not consider it good for anything. I say we can keep it, and we will if we love God as we ought, "If ye love me keep my commandments" (John 14: 15). Now let's see if man can keep God's commandments. There was a man named Zacharias and his wife Elisabeth. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1: 6). "Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matthew 5: 19). "And hereby we do know that we know him, if we keep his commandments" (1 John 2: 3). "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2: 4). "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city" (Revelation 22: 14). "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14: 12).

The Sabbath begins and ends at sundown, "from even unto even, shall ye celebrate your sabbath" (Leviticus 23: 32). You see at once that Christ was on the cross late in the afternoon. It was the preparation of the Jewish passover (John 19: 14-19). "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day)" (John 19: 31). The first day of the passover was a Sabbath (Leviticus 23: 39), also the eighth day. The passover began at evening (Leviticus 23: 5). Then Christ was taken down from the cross late in the day,

about sundown, and was buried. It is plain to see from the above statements that the day began and ended at sundown. Was Christ crucified on Friday? No. Did he rise from the dead on Sunday, the first day of the week? No. His own word contradicts that; see what he says about it. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 40). This sign was to be proof that he was the Christ, and the people so understood it. If Christ had not remained in the grave three days and three nights, the Jews would have referred you to his statement and would have branded him as a liar, but Christ fulfilled to a jot and tittle every word that was said of him before his death—this particular one as well as the rest. If Christ were buried on Friday evening, as is generally believed, and rose early Sunday morning, then you only get two nights and one day—about half the time he said he would be in the grave. We must harmonize this with his statement in Matthew 12: 40; and I will assert right here that he was in the grave three days and three nights, regardless of what men may say. To deny this would mean that Jonas was in the whale's belly only one day and two nights, but the Book tells us Jonas was in the belly of the whale three days and three nights (Jonah 1: 17). If I did not believe this statement of Christ (Matthew 12: 40) I would not believe any of the rest of the story of the death and suffering of Christ. We have no right to take away anything from Christ's own word concerning his death, neither do we have any right to add anything to it to suit our own minds (Revelation 22: 18, 19). So we find ourselves in a hobble, but God has given us a key to unlock the mystery.

We will begin to unfold the mystery we find in the Bible, that Christ was crucified in the middle of the week. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" (Daniel 9: 27). Reading from the twenty-fifth verse to the end of the chapter, we find that Wednesday is the middle day of the week. Christ was cut off in the middle day, Wednesday. As Christ was buried late on the same day he was crucified, call it Wednesday, then late Thursday evening would be one day and one night; late Friday evening would be two

days and two nights; and late Saturday evening would be three days and three nights; and in the end of the Sabbath he rose (Matthew 28: 1). This is another positive statement. Now there are two positive statements connected with this question that we cannot get away from. One is Christ's own statement that he should be in the heart of the earth three days and three nights (Matthew 12: 40), and the other is that he rose from the grave in the end of the Sabbath (Matthew 28: 1), and the first day of the week visitors found the Lord's grave without any positive statement as to when he did rise, for he left the grave Saturday evening near sundown (Matthew 28: 1-5).

We now come to Pentecost, fifty days from the resurrection. We are told sometimes by first day preachers that Pentecost came on Sunday. Well, if the resurrection were on Sunday then Pentecost came on Sunday, but there is no proof of the Sunday resurrection. The resurrection was on the Sabbath (Matthew 28: 1-6). These women saw the earth quake and it seems that they saw everything but the Lord. The angel told the women all about it, and it was late on the Sabbath.

Now we come to another question that I heard two men talking about, but I did not hear how it ended. This is the question: "Would example without precept be sufficient grounds for the change of the Sabbath?" Then I began to hunt for the example, but I failed to find where Christ or his Apostles ever set such examples. Rev. J. M. Flood, several years ago, said in a sermon preached at Reaves Grove church, in St. Clair County, that it was the custom of the early churches to meet and break bread on the first day of the week. Also, about two years ago, I heard Rev. Carl G. Smith, Christian minister of Gadsden, in a sermon in Asheville, say that it was the custom of the New Testament churches to meet together on the first day of the week to break bread, and he referred us to Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Was that a custom? No. Where had this ever occurred before that night and when did it ever happen again? Webster says custom means habitual practice. Compare this with the manner and customs of Christ and Paul as shown above. When Christ established feet washing he did it both by precept

and example. In the ordinance of the Lord's Supper, also baptism, precept and example go together in the Bible. While Jesus was still alive, but yet on the cross, "knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, I thirst" (John 19: 28). Notice—"all things were now accomplished"—nothing to be added to and nothing to be taken from. The last will and testament of our blessed Lord was now finished. When Jesus had received the vinegar he said, "It is finished"—no changes of his will after his death (John 19: 30), for Jesus is the mediator of the New Testament (Hebrews 9: 15). Now I would call your attention to an old and common law that had been in force for ages, that where a testament is there must also of necessity be the death of the testator (Hebrews 9: 16). "For a testament is of force after men are dead: otherwise it is of no strength at all" (Hebrews 9: 17). This goes to show that if the Sabbath was not changed nor written in the New Testament before the death of Christ on the cross, it could not, according to common law, be changed after his death. Do not try to add anything to or take anything from God's Word (Revelation 22: 18, 19).

### DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Word has just been received through personal correspondence that the Seventh Day Baptist church at Milton has been destroyed by fire; only the rear addition remains. No particulars were given. The Milton people will have the sympathy of all Seventh Day Baptists.

DODGE CENTER, MINN.

The church work is going on very well. The interest is good. We have a nice choir now of about eighteen, also a small orchestra of seven pieces with the piano. Last Sabbath night our choir put on a concert, with the church filled and some standing. A free will offering amounted to about \$9, that we will use in securing a new carpet for the platform at the church.

—From personal correspondence.

NORTH LOUP, NEB.

Shocked and saddened by the sudden deaths of Mrs. Vera Van Horn and little Joan

Sayre, North Loup was in mourning last Sabbath when two funeral rites were observed at the Seventh Day Baptist Church. The church was filled with sympathizing friends for both funerals, and tears in the eyes of men and women alike, showed how deeply touched were all those who sensed the sorrow of the bereaved families.

The funeral of Mrs. Van Horn was held at two o'clock p. m. and that of little Joan at three-thirty p. m. Pastor Hurley S. Warren conducted both services.—*Loyalist*.

NEW MARKET, N. J.

Pastor Neal D. Mills did not occupy his pulpit for several weeks, owing to an affection of the throat. Some of the church members helped out by giving talks at the Sabbath morning services. Rev. Francis G. Merrill of the First Baptist Church preached on Sabbath, November 19.

A chicken pie supper was served by the Seventh Day Baptist Ladies' Aid society in the church dining room, November 22. About seventy persons were present; a number were from Plainfield. Mrs. H. C. Van Horn was chairman of the supper committee and Miss Anna May Ryno had charge of dining room arrangements.

A union Thanksgiving Day service was held in the Seventh Day Baptist church by the First Baptist and Seventh Day Baptist people. Pastor Neal Mills preached the sermon.

The Bible school had charge of the Sabbath morning service, November 26, as the pastor was attending the yearly meeting of the New York and New Jersey churches at Shiloh, N. J. Others who attended the yearly meeting were: Mrs. Wm. Ryno and daughter Anna May, Mr. and Mrs. Alfred Wilson and sister, Mrs. Peddie.—*Contributed*.

HAMBURG, GERMANY

The broad Atlantic separates us again, but ties of friendship bind us together, which no distance can break. Thus it is surely with heaven. Our blessed Lord has come to this earth and has lived a life of temptation and sufferings for us, and has returned to his father, but his love knits us closer to his heart than ever, sealing it with his own blood. Soon there will be no more parting. The Atlantic was quite smooth only, as we were nearing Europe, the waves especially in the Channel

seemed to demonstrate what there is in the air in every sense of the word. I shall never forget the kindness shown to me, and the touching report you have given in the SABBATH RECORDER of my last meetings in Plainfield. Lots of mail awaited me from several continents, all demonstrating that the good leaven is working and God's Spirit is moving. . . . I do wish that your good paper may soon have one thousand subscribers more. May the Lord help you to make it full of the great message. My manuscripts have bright prospects before them to see print by 1933. Here things are all astir; some \$70 worth of publications have been sent out during my absence; many demands come also from Holland and Belgium. Soon you will hear more how matters here in Hamburg and other places develop. My courage is good, and I thank you for all your prayers. Give my greetings to your family and all inquiring friends; my special love to you.

Yours very sincerely,

L. R. CONRADI.

[EDITOR'S NOTE.—While this is from a personal letter, all the friends will be pleased to read it, and we trust Brother Conradi will not mind its being passed on.]

## Religious Education

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

### EXPERIENCE AND RELIGIOUS EDUCATION

To restrict religious education to a limited segment of life is to part company with Jesus. To define religious education in terms of "specifically religious acts" only, is an error which Christ would most severely condemn. To define great areas of 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 that is not only detrimental to human welfare but decidedly less than Christian. Complex though the task becomes, to make religious education genuinely Christian is to make the whole range of experiences with which it deals co-extensive with those of life itself.

The implied inclusion in the curriculum of religious education of typical experiences from

all the areas of life does not identify it with the curriculum of general education. Religious education is distinguished from education in general by the purpose, the viewpoint, and the method with which it approaches experience, and by its interpretation of experience rather than by the range or scope of the experience with which it deals. It is because religious education aims to place certain interpretations upon all experience, to develop certain qualities in all experience, and to achieve certain outcomes through all experience that its curriculum must include carefully made and well distributed selections from all types of normal experience. Through careful surveys it has been determined that for the purpose of religious education human experience may be quite definitely listed under eleven areas. Others of course may be discovered. Those now clearly recognized by writers in the field of religious education are: (1) Specifically Religious Activities. (2) Health Activities. (3) Educational Activities. (4) Economic Activities. (5) Vocational Activities. (6) Citizenship Activities. (7) Recreational Activities. (8) Sex, Parenthood, and Family Life. (9) General Life in the Group. (10) Friendship Activities. (11) Aesthetic Activities. Then under each of these eleven "areas" seven relations may be listed as follows: (a) Personal relations; (b) family relations; (c) school relations; (d) church relations; (e) other community relations; (f) national relations; (g) international relations.

There are certain activities which are usually classed as specifically religious, or those which are commonly recognized as specifically religious in form. The fact that there are some acts which are consciously and specifically religious acts such as prayer, hymn singing, and church attendance, makes it necessary to classify these forms of human experience. But even then, the essential religious value and intensity of these specifically religious acts may vary from nearly zero almost to infinity. The fact is that in the case of these acts the term "religious" refers to their form more than to their quality or meaning or religious value. An act which takes the form of a vocational act, or a health act, or a citizenship act may be in its essential quality and value more Christlike than an act which takes the form of what we call a "religious" act. On no issue did Jesus speak more clearly than this,

as is seen in Matthew 23: 14 and 23. Anyone familiar with the aim of religious education will readily see that what we usually call "religious activities" are vitally connected with personal, family, school, church, community, national, and international relations. In other words, our religious activities are parts of life, and cannot be confined to any one relationship.

More attention is being paid to health than formerly, and religious education may well concern itself with health activities. There have been, and are, various interpretations of the relationship between the body and the spirit, between religion and health. The Christian tradition and historical practice contain various extreme positions. Jesus was incessantly concerned with health and healing. The present emphasis upon mental hygiene, upon the close identity of body and mind, makes essential in the curriculum of Christian education a large provision for dealing with health situations. Experiences along the lines of health activities may be classified under two categories: the activities concerned with the general well-being of the physical body, such as sanitation, food and drink, exercise, illness, etc.; and activities concerned with building up wholesome attitudes toward oneself as a member of society, and understanding of prejudices, fears, secrecies in oneself and in others.

(To be continued.)

(Note—Some excellent books to read along the line of this article are, G. H. Betts, "The Curriculum of Religious Education"; W. C. Bower, "The Curriculum of Religious Education"; and P. H. Vieth, "Teaching for Christian Living.")

## 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.)

**BROWN.**—Miss Mary Ethel Brown, the daughter of Harvey S. and Rosaline Potter Brown, was born in West Hallock, Ill., October 1, 1880, and died in Kalamazoo, Mich., October 12, 1932.

When she was a child her parents moved to Milton, Wis., where she attended Milton College for a time; then went to Whitewater, and was graduated from the normal school in that place. She taught in Rhinelander and Madison, Wis.,

and later in Waukegan, Ill., where she began her real career of supervisor of elementary grades. She had charge of work of this type at the Bellingham, Wash., State Normal School, and at the Normal School in Cheney, Wash., and the public schools of Springfield, Ill. For a number of years she was an instructor in the School of Education of the University of Chicago, where she received both her bachelor's and master's degrees. For the past nine years she had been supervisor of the elementary grades of the public schools of Schenectady, which position she held at the time of her death. On account of illness she went to Kalamazoo to be with a very dear friend, and while there died suddenly. When young she joined the church at Milton. Miss Brown is survived by her mother, Mrs. Rosaline P. Brown, a sister, Mrs. Alfred S. Burdick, both of whom live in Ravinia, Ill., and by a brother, Riley P. Brown, of Boy River, Minn.

—Contributed.

**GREENE.**—Mary L. Greene was born April 28, 1847, and died October 28, 1932. She was the daughter of Philip and Olivia Clark Greene.

She secured her education from the public schools and Alfred University. Following her graduation she taught school in various communities. For fifteen years she taught in Alfred.

At an early age she united with the Seventh Day Baptist Church of Alfred and remained a faithful member the rest of her days. The church meant much to her, as did the community affairs. She was very much interested in people. She watched with a motherly care over the children of her brothers, as well as over those of her nieces and nephews and those of her pupils.

She was a woman who had a real sense of humor. Her cheery nature and optimistic disposition often changed what might have been a gloomy situation into one of sunshine and joy. In her going Alfred lost one of its most beloved citizens. Funeral services were conducted by her pastor in the church she loved. Fitting organ music was played by Professor Wingate, and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

**HOOD.**—Sarah Frances Blake, the daughter of Eden and Frances E. Crandall Blake, was born in Hopkinton, R. I., May 2, 1849, and died at the home of Mr. and Mrs. Lewis F. Randolph in Ashaway, November 6, 1932, in her eighty-fourth year.

She was married on June 7, 1882, to George H. Hood, who preceded her in death a number of years ago. She is survived by a brother, Daniel E. Blake, of Ashaway. Her other brother, Charles I., died two years ago.

On March 21, 1874, Sarah Blake was appointed postmistress in Ashaway, a position she held until 1912, when forced through ill health to resign. She was a member of the First Seventh Day Baptist Church of Hopkinton and prominent in W. C. T. U. work. She took an active interest in village improvement.

For the past year Mrs. Hood has been confined to her bed, and her death brought blessed

relief from great suffering. Funeral services were held at her late home in Ashaway, Tuesday, November 8, 1932, conducted by Pastor Carroll L. Hill. Interment was in Oak Grove Cemetery. C. L. H.

### Sabbath School Lesson XII.—Dec. 17, 1932

REVIEW: CHRISTIAN STANDARDS OF LIFE—(For a Reading Lesson Only: Matthew 5: 13-16, 38-48).

Golden Text: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

#### DAILY READINGS

- December 11—The Christian Standard in Personal Life. 2 Peter 3: 14-18.  
 December 12—The Christian Standard in Home Life. Luke 2: 40-52.  
 December 13—The Christian Standard in National Life. Romans 13: 1-7.  
 December 14—The Christian Standard in World Life. Psalm 72: 7-17.  
 December 15—The Christian Standard in Work. 2 Thessalonians 3: 6-13.  
 December 16—The Christian Standard in Ownership. 1 Corinthians 9: 17-23.  
 December 17—The Christian Standard in Attainment. Philippians 3: 8-14.

(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

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# The Sabbath Recorder

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## IF I KNEW

If I knew

That this were my last day upon the earth,

What would I do? What would I say?

Would I find time to pray?

Could I forgive as I would be forgiven?

Would there be time for all that I must do

If I knew?

—Elizabeth Cheney in "Christian Advocate."

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