

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

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(INCORPORATED, 1916)

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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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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,579

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Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

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year after date to which payment is made un-
less expressly renewed.

A Dangerous Detour When Christian and his companion left the highway to the Celestial City and traveled in Bypath meadow, they started on a detour that caused them great suffering and much loss, and resulted almost in disaster. Bypath detour looked easy. Modern detours may or may not look inviting or prove comfortable. But they usually must be endured.

But there are detours in our Sabbath schools that should be entered with utmost caution, if taken at all. This has come to attention recently in a change of emphasis being placed by modern psychology in our Bible teaching. It is that of changing center. We are being told that the child, the individual, not the truth, is the thing to be taught. We believe in the principle of psychology and in right principles of teaching. Too often the individual is lost sight of in the process of education. But to put the child in the center instead of placing Christ there in our training is to enter upon a most hazardous detour—one bound to lead to accident and disaster.

The objective of personal salvation and character training is a high and holy aim,

imperative, and of far-reaching consequence. But there is another even more necessary and that is to center Christ in that heart, if it is to be saved, and the life properly directed and equipped for its real place in its present environment, and prepared for its future happiness. These objectives coupled with that of inculcating ideals and principles of service are highly important.

There has been a change in our terms of designation from Sabbath school to Bible school, and now to Church school in many cases. Our schools were called Sabbath schools because their sessions of study and recitation were held on Sabbath. Later since the Bible and its content were matters taught, it was called Bible school. Certainly there can be no objection to calling it the Church school, if the implications of the term "Church" are basic and carried out. The Church is the group of "called-out" ones, the group that follows Jesus and endeavors to put the principles of his teaching into daily practice. Such a school will not be detoured far from the course of the Bible. The detour, however, that is dangerous is the one where the Bible is minimized as old and out of date, and its teachings watered and its influence weakened. All our teaching should connect with this Book of books, Book of God. When teaching is no longer centered in it and in the Christ it holds out to men, the terms "Bible school" and "Church school" are hardly justified.

According to the Book, we are to center everything in word, deed, and in life, in Christ our Redeemer. We do not believe it is possible to center life and interests in him unless the Bible is taught. There are interesting and valuable courses that may be pursued in our Sabbath schools, but only as they are seriously and vitally related to the Bible and to Christ. To do otherwise is to lead our young people over questionable detours. When Christ is exalted and his Word taught by us, we are on the main highway; when we emphasize other things, however beautiful and interesting, we are on a detour. Many Bible school "scholars" have traveled "detours" all their lives. Too few use the good judgment exercised by the majority of motorists in following the marked "trails" as the chief avenue of travel, using detours only as necessity demands.

Forgiving Ourselves Is forgiveness an easy matter? For some it comes easy, for others it seems a more difficult experience. "As we forgive our debtors" lays a grave responsibility and necessity upon him who prays for the forgiveness of God. There is a phase of forgiveness, little thought about and of which little has been said; that is the forgiveness of one's self. Some might think this an easy matter. But fundamentally it is more difficult than it at first seems. Before a man can really ask forgiveness of God in any deep and significant way, he must have cleared himself in his own conscience. In the last analysis he must stand before the judgment seat of this austere emotion of the ideal within himself. He may seek to reason it away or evade it, but conscience stands and demands a tribute of honesty and sincerity. Squaring the conscience involves not only a deep sorrow for the wrong, but a resolute turning away from the sin, and the setting of one's self right as far as possible with the party wronged. Reconciled with himself, squared with his wronged fellow being, he may confidently seek and expect divine forgiveness and reconciliation. Here is comfort from the Word of God—"Brethren, I count not myself yet to have laid hold; but one thing . . . forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The Knife Maker In south Texas there has lived for many years, with a few years intermission, a loyal, life-time Seventh Day Baptist. For some time his headquarters were at Port Lavaca, and to his hospitable home came many of our ministers and others. For many years he has been known along the Gulf coast as the maker of dependable oyster knives. No such knives as his can be found under any ordinary brand. They are made on honor and of the best of steel, usually imported. Mr. Allen, now of Edinburg, has refused to take on help and cheapen an enlarged output for the sake of larger returns. Every blade must be exactly shaped, and rightly tempered. Other kinds of knives are just as carefully made by him. It was an interesting experience to watch this conscientious workman fashion a knife. His equipment was commonplace: an old blacksmith's movable forge, an old anvil

and hammers, and ordinary tongs. One thought of the words of the great painter, Gibson, when replying to the question, what kind of ink and pens he used to make his famous girls' heads of a quarter of a century ago: "Any kind of ink that will make a mark and any pen that will make a line are good enough for me." It is what the man puts into it that counts.

There were no heavy blows upon the hot steel—tap, tap, tap went the lighter hammer; harder taps with the heavier hammer. The man's patience and painstaking efforts were noted as the blade was shaped according to the pattern evidently in the maker's mind. Persistence was noted, and the accuracy of the eye. In tempering the blade after it was forged great care was used to get it just right. After the first tempering process was completed, the blade was laid carefully on the broad face of a piece of cast steel heated to the right temperature. In "drawing the temper" the blade first turns yellow, when it is pliable and can be bent in any fashion desired. The yellow directly gives place to purple and finally to blue, when it is plunged into the water and hardened.

Set and tinned in a handle of mesquite wood, the finished knife, in this case to accompany the editor home, was a splendid specimen of cutlery. One wished he might try his own hand at making a knife. Then came the reflection, "Is my task as well and neatly done? Have there gone into it as much conscientious effort, as much perseverance and patience? Is the product anything like the ideal?" With sadness, one confesses it is not. There were reflections too about Christian life as the great Master workman forges us upon the anvil of experience. Perhaps he finds us hard and obdurate in shaping us to his will. We think our life is too hard. Will the fire and the water break us, or will they temper us and make us better suited and fitted for service? Will the process be completed in the "yellow" and leave us pliable to anyone's whim, or will it go forward until the "blue" steel of character has been perfected and we shall be as a keen edged instrument in the Master's hands to accomplish the work he would have us do? Many things are involved in the answer. The least we should be willing to do is to yield ourselves wholly to his will, shape us as he may.

Widow's Mite All are familiar with what Jesus has to say about people's gifts. There was the widow who came putting into the treasury of the temple her two mites, which Jesus memorializes with the words, "For they did cast in of their abundance, but she of her want did cast in all that she had." A woman past eighty years of age has been visited. She is alone and earns her living by the use of her needle, making quilts—beautiful quilts, some plain and some fancy, such as the "double wedding ring." "I have not felt the depression," she told the writer. "I have never been with less than forty-one cents in the house." Let the reader imagine the feeling of one upon whom was thrust, for the United Budget, the only dollar her pocket book contained. "I carry it in my skirt pocket, for I don't know who may come in when I am out," she said. When she was urged to keep it for her own personal needs she refused, explaining that she had a quilt already sold and the money to be had on demand. There were signs of clean poverty on every hand, but an undimmed interest in the denominational work. She assured the writer that she enjoyed all the SABBATH RECORDER, and would soon send in its price for another year. With real pleasure that dollar has been hastened toward the treasurer. Out of her want she hath cast in far more than many of us who have comparatively plenty and complain of the hard times. Are Seventh Day Baptists stingy, afraid, or lovers too much of creature comforts? Our Sabbath school lessons on Stewardships ought to challenge us to do as well as this lone soul.

Minutes in New Orleans Much of any city cannot be seen in a few hours between trains. But within a few blocks of the "L and N" depot one can see the old French quarters that are of perennial interest to the stranger. A few minutes walk to the old "French Market" takes the traveler by Jackson Square, full of trees interesting to a northerner. Across the narrow Chartres street beyond this square is the famous old San Luis Cathedral, erected in 1790. Its always open doors invite the passer-by to stop and refresh his soul in a few minutes, at least, of worship. The pity is that more of our Protestant churches are not thus open and inviting. Busy business men, tired shoppers, weary wayfarers would be refreshed, encouraged, and inspired if opportunity were offered and accepted to rest

awhile and worship God. The editor was glad to avail himself of the privilege afforded by this historic place.

Next to the cathedral on the west is the Cabildo, "one of the notable museums of the United States." On a placard one reads: "Built in 1795 by Don Andres Almonaster y Roxas, as a meeting place for the Spanish legislature of the province. The first Protestant religious services ever held in Louisiana were conducted in a room on the second floor. It was here that formal transfer of Louisiana to the United States consummated the Louisiana purchase in 1803. Later it was used as city hall and court building. The Marquis de Lafayette, Henry Clay, Zachary Taylor, Edwin Booth, Sarah Bernhardt, Audubon, the Grand Duke Alexis of Russia, Mark Twain, Theodore Roosevelt, . . . and many other immortals have visited and been associated with this memory-haunted old structure which has seen New Orleans grow from a colonial outpost to the port of the Mississippi valley. The building was made a state museum in 1910."

In this building at the head of the stairs on second floor is a notable painting by Thulstrup of the transfer of Louisiana to the United States, December 20, 1803. A painting by A. Alaux, depicts the founding of New Orleans by Bienville in 1718.

Jackson Square, originally the "Place d'Arms" was laid out by the city's founder in 1720. Many historical events were enacted in this civic center during the past two hundred years. Here was held the reception of the Acadians from Nova Scotia, memorialized by the poet Longfellow—the Evangeline Country is just a few miles to the west. Here Jackson was welcomed after the victory of Chalmette, and here was witnessed the transfer of Louisiana as seen in the painting already alluded to. The equestrian statue of General Andrew Jackson in the center of the square, is the work of Clark Mills. "It was set up by the society founded by the Baroness Pontalba."

Perhaps a further word about the San Luis Cathedral may be in place. It is one of the most famous in America and was built by Don Andres Almonaster y Roxas. The builder is buried under the altar. Tombs of famous Spanish and French families are in front of the altar. Some of the shrines are artistic and the stained windows are mellow and show many striking events in the Savior's life.

The old French Market is famous and with its modern infusion of Italian vendors offers a fertile field for lovers of the picturesque. The original market building was erected by the Spaniards in 1791. The vegetable market now in use was built in 1812 when the former building was demolished by a storm. After another storm, in 1915, the present meat markets were built. Coffee stands at opposite ends of the market are the traditional refreshment places, it is said, for Orleanians "after the show."

The Editor's Assistant From time to time in the editorial department have appeared articles prepared by members of the staff whose job it is to produce the SABBATH RECORDER. The editor is happy in the splendid people who help to make the SABBATH RECORDER the high grade periodical it is. Christian co-operation is one of our most prized assets. The articles referred to have been of high type of real interest, as attested by many expressions of appreciation passed on to the editor. This week there is given to our readers an intensely interesting contribution by Mrs. Lena Langworthy, for many years the editor's able assistant. Too much could hardly be said in appreciation of her loyal devotion to the cause and of her unselfish service. Not only is her article interesting and informative to the general reader but it is of value, especially, to our contributors in the suggestions it contains. We will let it speak for itself.

Most people have only a small conception of how much thought and labor go into the publishing of a paper such as our SABBATH RECORDER. Others of our workers here in the publishing house have written on different phases of the work, describing their own particular part of it. I have been asked by the editor to write about my part of it as the editor's assistant.

In the first place, I must say that it is an enjoyable occupation, especially for one interested in the work of our denomination. And a keen interest in, and understanding of, our work as a denomination are quite essential for one working in the editor's office.

I have always felt a great deal of gratitude to the contributors to the RECORDER—many of them faithfully sending in their articles week after week, year after year, to help make our paper interesting and helpful. I know the majority of these contributors personally, and become acquainted with the others through their writings. For the articles that go through my hands are not just so much copy to fill the paper; they are alive and full of interest, and between the lines I can read something of the writer's character and life.

These articles, in a peculiar way, become personified, and I look upon them as my friends. Each week I enjoy meeting these "friends," and when one is missing I feel disappointed. And if a regular writer drops out entirely, I feel a great loss indeed.

There are many things to be decided and worked out in the editor's office. Space will allow me to mention only a few. All good magazines have a "style" of their own. That is, the magazine has a set of rules governing spelling, capitalization, punctuation, kind of type used, etc., which it follows. Many words in the English language may be spelled two ways or sometimes three. Dictionaries do not agree on the preferred forms. Grammarians do not always agree on grammatical forms and punctuation. Therefore it is necessary to have this set of rules, sanctioned by good authority, to which the magazine adheres; otherwise it would be filled with a displeasing mixture of spellings, punctuation, and type. The RECORDER has adopted a conservative "style," based on the best authority obtainable. All manuscript must be read and marked according to these rules before going to the linotypes.

Then there are errors to correct—errors of many kinds. Strange how we all make mistakes, isn't it—even the best of us? A great many of these are caused by hurried writing, carelessness, or failure to read over the manuscript before mailing it to the office. And another strange thing is that we will sometimes read over and over a mistake of our own and never notice it—although we may know perfectly well the correct way. There are typographical errors and errors in spelling. Many mistakes in grammar occur in the manuscript. Some of these insidious little foes that we encounter every day are: dangling participles; split infinitives; verbs that do not agree with their subjects in person and number; pronouns that do not agree with their antecedents in number, gender, and person; mixed metaphors; mixed tenses, and many others. The corrections must be made in the editorial room to avoid a slowing up of the linotypist's work and expensive corrections later in the proof. However, no corrections to the copy are made without good authority for making them; and always the thought of the author is kept in mind and carried out as far as possible.

Many articles have to be typewritten here in the office. The editorial room tries to hand in good copy—plainly written or typed, with all corrections made and "style" marked. This requires from one to three careful readings of everything passed in. Carefulness is our watchword, for one doesn't enjoy making a "slip" and having it "caught" by those keen linotype operators or the ever alert proofreader, or—worse still—finding it in the printed RECORDER and perhaps having it reported by some reader.

Many errors in printing could easily be avoided by care on the part of the writers of articles, especially where they are written by hand. A person's own penmanship may be perfectly clear to himself, but easily misunderstood by others. The letters, *e*, *i*, *m*, *n*, *u*, when written by hand, often cause much trouble unless care is taken to make a loop for the *e*, to dot the *i*, and write *m*

and *n* with rounded tops and *n* with sharp points. To illustrate: Write the words *gun* and *gem*, with sharp points at the top of the *n* and *m*, and the *e* just a sharp point without a loop. Notice how the two words look exactly alike. Several years ago in a certain article the word "guns" was printed. It read all right, made sense, and had passed all hands—and eyes—here, as guns. But those guns were pointed in our direction the next week with plenty of ammunition from the irate writer of the article—the word should have been gems, and of course gave the sentence quite a different meaning. On referring to the copy we discovered how the mistake was made, for the word there looked more like guns than gems, and no one had suspected that the middle letters were intended for *e* and *m*. Of course no writer enjoys an error like that, and we were very sorry for the occurrence, but it was too late to remedy. A little more care on the part of the writer, however, could have avoided it.

It is better, if possible, to have articles type-written, with lines double spaced, to make reading easier and allow space for corrections. Hand written articles should be done with care. All articles should be read over and corrected by the writer before they are sent to the RECORDER office. If these suggestions were followed, much guess work would be eliminated here and the printed articles would be more satisfactory to their authors.

Besides correcting and preparing the copy, there are some letters to be written, papers to be read and "Hook-Up" material culled, and sometimes short articles to be written. The assistant prepares all copy, as described above, ready for the linotype operators, with the approval of the editor. The editorials are written by the editor himself, except as he occasionally asks someone to contribute something for the editorial page. When he is away, attending denominational meetings or on the field as secretary of the Tract Board, as he is at present, the editor mails his editorials and "Observations" to the office, and the assistant attends to the rest of the work here.

I wish to say a word in regard to the excellent co-operation of all workers on the RECORDER. If little difficulties arise, good sense and fairness soon smooth them out. We are all interested in making the paper just as fine as possible. We do not claim to be infallible, and errors will creep in; but, dear reader, rest assured that we are working to serve you faithfully through the RECORDER.

FROM THE CONFERENCE PRESIDENT

For many Seventh Day Baptists, both east and west, one of the happy anticipations connected with the Conference sessions next August was that of attending a communion service on Sabbath morning in the Milton church. Now, news comes that the site of the church is an ash heap. This building, sacred to so many hundreds of people because of its rich

associations, will not greet us at Conference time. Its familiar and attractive form will not meet our eyes as we look for it across the park, nor will the quiet atmosphere of its charming interior invite to holy worship. The Milton church, beautiful in itself, and a material symbol of spiritual things, deeply cherished in many hearts, and enriched by experiences inside its sacred walls, has been reduced to dust and debris. Its passing brings to multitudes a feeling of personal loss, a loss akin to that which we feel when called to say farewell to a dear friend who has inspired our hearts to noble living.

But while this material symbol of sacred things is gone, memories endure. Inspirations received in the Milton church have become life-stuff, and built into Christian character, they will live on when all buildings made by man have passed forever. This tragic loss of their house of worship will try the fiber of the present membership of the Milton Church, but they will stand the test. Out of their sorrow and loss they will come forth with dauntless hope, and with a courage which will build again a new house of worship, where doxologies will continue to be sung, and whence prayers will rise in holy sacraments of thanksgiving and praise.

The sympathy of all our people will go out to the friends of the Milton Church. Mingled with our feelings of genuine regret that this seeming catastrophe should overtake them at this time, will be feelings of confidence in their own fortitude, and in the sure mercies of a gracious God, the Father of us all, who dwelleth not in temples made with hands, but in the human heart.

Encouraged by the assurance of the Divine Presence in all our hearts, and moved by a holy trust which such assurance alone can give, let us all look forward to our meeting at Milton next year with glad anticipation and confident hope.

AHVA J. C. BOND,

President of the General Conference.

THE MILTON CHURCH

The Seventh Day Baptist church at Milton was completely destroyed by fire Sabbath morning, November 26. The blaze had gained such headway before it was discovered at nine o'clock that all efforts were directed toward keeping it from spreading to nearby buildings. . . .

MISSIONS

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

PATIENCE NECESSARY

Patience is a Christian grace. The Bible, especially the New Testament, makes much of it. We are told: "In your patience possess ye your souls"; "For ye have need of patience"; "And let us run with patience the race that is set before us"; "But let patience have her perfect work that ye may be perfect and entire wanting nothing." Many characters are destroyed because of a lack of it, and many undertakings fail because those responsible cease to exercise it.

Patience enters into everything and is never needed more than in mission work. One of the most trying times with those engaged in this great undertaking is when the hour of retrenchment comes. People are likely to have less patience when things are not prospering and there is a disposition to blame others and to become uncharitable, suspicious, and inactive or worse. Some are especially interested in one field and others in another, and it is difficult to agree as to where the cuts shall come. Some want matters done one way and others in another and when the course of procedure has been finally settled by those made responsible, there is sore disappointment and a temptation to forget that patience is a Christian grace.

In mission work it is bad to face a reduction of income, but it is much worse to lose patience.

A LARGE UNDERTAKING

Modern missions have come to be a great undertaking. This has seemed to be true whether we considered them from the standpoint of men and women engaged in the work, the amount of money expended, the territory covered, the results achieved, or the large number of people interested. Foreign missions at present represent about one-half the Christian missions movement. No one can look at the statistics of this branch of the undertaking alone without being stirred. This phase of the enterprise is set forth in one sentence by Dr. Arthur Judson Brown in his book entitled, "The Foreign Missionary." He says:

Owing to the near zero weather, a hot fire had been built in the church furnaces. It is believed that soot in the chimney caught fire near a long crack which was hidden by plaster and the extreme heat escaping through the crack ignited nearby wood. . . . The pipe organ was doomed from the start and practically everything of value was destroyed.

The Milton Seventh Day Baptist Church was formed in 1840. Meetings were held at the homes of Henry B. Crandall and Joseph Goodrich. Nancy Goodrich, wife of Joseph Goodrich, gave the site for the church, which was erected in 1852. Elder Stillman Coon was the pastor. A large and better church was later required.

This was built in 1882-1883. The chairman of the building committee at that time was Ezra Crandall, the father of C. E. Crandall, and Elder Dunn was the pastor. The original church was made use of and was worked into the new structure.

This church was again enlarged and redecorated in 1902. The basement was added about 1911-1912.

In the last few years over \$3,000 has been expended on the windows, furnaces, and decorations. Of this sum, upwards of \$700 has been spent in the last six months.

The total value of the building destroyed is hard to determine exactly, but \$35,000 has been considered a conservative estimate.

The church and contents were insured for \$20,000.

The organ was placed in the church in the summer of 1911, being a gift from Mr. Paul M. Greene in memory of his wife. The value of the organ was about \$3,500.

When the disaster occurred the other churches of the two towns immediately and generously offered their buildings to the friends who had suffered the calamity.

It is expected that committees will be appointed to investigate building-plans, costs, possible sites, and other questions connected with the erection of a new church.

"Let us be of good cheer; brighter days will yet dawn," predicts Dean J. N. Daland, president of the church.

—Milton News.

Whether one sympathizes with foreign missions or not, no thoughtful person can be indifferent to a movement that is now represented by 29,188 foreign missionaries and 151,735 national workers who are conducting Christian work in 4,598 stations and 50,513 outstations; 36,246 churches with 3,614,154 communicants and a Christian community of 8,342,378; 2,440,148 pupils in 50,079 schools ranging from kindergartens to great universities; 858 hospitals and 1,686 dispensaries treating in a recent year 4,788,258 patients; hundreds of millions of pages of tracts, books, and periodicals annually published; the distribution of the Bible in 853 languages and dialects at the rate of over 11,000,000 copies a year; 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages—a vast and varied enterprise to which the Protestant Christians of America and Europe contributed \$69,555,148 in a recent year, and which has received the warm commendation of intelligent supporters and of such public men as former Presidents Theodore Roosevelt and William H. Taft, Lord James Bryce, several viceroys of India, British and American ambassadors in lands where missionaries work, and many Asiatic officials of high rank.

LAYMAN'S FOREIGN MISSION INQUIRY

A notable thing in the field of foreign missions, one that is to have far-reaching influence, has been taking place. It is an inquiry by sincere, honest, Christian laymen into the aims, methods, conditions, personnel, and results of Christian missions.

This inquiry started a little over two years ago when a group of Baptist laymen, deeply interested in missions, decided that at their own expense they would investigate foreign missions. Well known among this group was John D. Rockefeller, Jr. The matter had not progressed very far before the laymen of six other denominations joined with them; it was understood that the expense of this inquiry should in no way lessen their contributions to their respective boards.

After organizing they decided to investigate three foreign mission fields, India, China, and Japan, and appointed a Fact Finding Commission. This commission spent one year in visiting the missions in these countries collecting and putting in systematic order all the data available. Though not yet published it is stated that the facts thus gathered swell four or five volumes.

The next step was to appoint an Appraisal Commission. Sixteen leading laymen from the seven denominations were appointed. Professor William Ernest Hocking of Harvard was made chairman. On the commission were

some of the leading business men of the country, as well as several leading educators.

Armed with the data gathered by the Fact Finding Commission, nine months were spent by the Appraisal Commission in visiting mission fields, studying their methods, investigating equipment, and interviewing missionaries and others. Great care was taken in preparing the report, which makes a volume of three hundred fifty pages.

Every few days during the last two months advance selections from the report have been given out. The middle of last month the Laymen's Inquiry invited the mission boards of the seven denominations whose laymen had instituted and made the inquiry to meet for the purpose of hearing the report. The secretaries of other boards were also invited to be present. This meeting was notable for its interest, and the atmosphere which surrounded it, particularly when it assembled, was rather tense.

The contributing editor of the Missions Department of the SABBATH RECORDER had hoped to give in this department through a series of weeks the striking features of the report, but space in the SABBATH RECORDER is very limited since its reduction and this will not be attempted. Nevertheless, before leaving the subject the writer wishes to urge all who are interested in missions to secure a copy of the report, for the Laymen's Inquiry together with the report is destined to have a tremendous influence on the entire program of missions and no one connected with missions can be excused for not reading the report. Much that is being written about it is far-fetched and nothing but a careful reading is at all satisfactory. The report is published by Harper Brothers under the title, "Re-Thinking Missions," and its regular price is \$2; but it can be secured from the Foreign Missions Conference, 419 Fourth Ave., New York City, for \$1.75.

It is well to note that the laymen who made the appraisal and prepared the report were charged at the outset to be fearless and honest; that they are supporters of missions; that while the report criticizes missionaries, boards, churches in the homeland and churches in foreign fields, said criticisms are made in kindness; and that they recommend nothing that is not already advocated by leaders in missions.

The inquiry and the report are being discussed in all the papers and magazines of the

day. As might be expected, the inquiry and the findings are given all sorts of condemnation by some, and by others it is thought to open up a new era for missions, the Church, and the kingdom of God on earth. Whatever else may be said about the whole affair, it has advertised missions and put the whole program in the forefront of the world's undertakings.

As the writer sat for hours listening to the members of the commission explain the report, he took down what seemed to him to be the most important statements regarding it by the commissioners themselves—those who had made the investigation and formulated the report. Among these statements are the following:

"Laymen felt something was lacking in the missionary enterprise." "We went out commanded to be perfectly fearless and honest." "Every chapter was written by all the commissioners and was written at least five or six times over. Two hundred thousand sheets of typewriter paper were used." "The Orient is new. He who saw it ten years ago has not seen it today." "Missions are the greatest undertaking of the Spirit." "Changes in the missionary enterprise are imperative." "Changes do not destroy the need of missions but some of the methods." "The Church is one of the chief factors in remaking the world." "The report is by those within the missionary circle." "The report is not submitted for you to accept or reject, but that it may be considered and discussed." "If missions leave the field there will be nothing left to establish the kingdom of God." "The purpose of the report is to get the churches at home to set boards free, that boards may set missionaries free, that missionaries may set indigenous churches free." "More than fifty per cent of the converts have been brought to decision by the personal life of the workers." "Of one teacher we met, it was said, 'He diffused the life of God.'"

TRACT SOCIETY — MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building at 2 p. m., Plainfield, N. J., November 13, 1932.

President Corliss F. Randolph presided.

The following named members were present: Corliss F. Randolph, Esle F. Randolph, William M. Stillman, Mrs. William M. Still-

man, Everett C. Hunting, Neal D. Mills, William C. Hubbard, George R. Crandall, Irving A. Hunting, La Verne C. Bassett, Orra S. Rogers, Jesse G. Burdick, Alexander W. Vars, Asa F. Randolph, and Business Manager L. Harrison North.

The following named visitors were present: Mrs. Esle F. Randolph, Evalois St. John, Dorothy P. Hubbard.

The meeting was called to order by Corliss F. Randolph, president.

In the absence of Courtland V. Davis, recording secretary, the assistant recording secretary acted in his stead.

All standing, we were led in prayer by Neal D. Mills.

The minutes of the last meeting were read.

In the absence of the corresponding secretary, Herbert C. Van Horn, who is now in active field service in the Southwestern Association and intervening localities, Business Manager L. Harrison North presented and read the report of the corresponding secretary as follows:

To the Board of Trustees of the American Sabbath Tract Society:

Since the October meeting your corresponding secretary has been in active field service, Southwestern Association. Five churches and six other communities have been visited.

A day and a night were spent in West Virginia where sixteen calls were made including one upon Doctor Gardiner, editor *emeritus*. While somewhat enfeebled, the doctor is cheerful and comfortable in his daughter's farm home at Lost Creek.

In northern Alabama six days were spent, six sermons preached, one Sabbath school lesson taught, and calls upon Sabbath keepers made at Athens, Paint Rock, Attalla, and Steele. Mr. M. G. Marsh of Kelso, Tenn., a distributor of many of our tracts, was visited. To make these contacts required 468 miles of local travel by auto, bus, and railroad.

A Sabbath was spent at Farina, and a Sunday at Stonefort, Ill. Four sermons were preached, including the presentation of our denominational work, with special reference to the board's program. Eight visits and calls were made. Two days were spent in St. Louis, at work on the SABBATH RECORDER and with correspondence. One call was made.

From October 29 until November 3, the secretary was at Gentry, where seven visits and calls were made, and three sermons delivered. RECORDER work was continued here.

At Little Prairie the first week-end of November was spent, six sermons preached, one Sabbath school lesson taught, and calls made upon our various families and on two Sunday families on their invitation.

Observations covering much of the work on

the field, thus far, have been prepared and forwarded to the SABBATH RECORDER.

I have been in Gentry since November 7, with my entire time devoted to preparing material for the RECORDER and in correspondence forwarded by the office. This correspondence included an inquiry from Oak Park, Ill., concerning Sunday legislation and our publications, with estimates of some of our former workers; also inquiry from England concerning English Seventh Day Baptist churches, location of our publishing interests with request for some of our literature.

So far as the field is concerned I do not feel the people are particularly discouraged. For the most part our people have enough to eat and to wear. Money is scarce, which is reflected in subscription arrearages and a feeling that little can be done outside their own and local needs. There are some evidences of spiritual life being deepened with a desire for a closer walk with God. Little Prairie is very anxious for some special meetings, and was disappointed that Rev. Ellis R. Lewis did not accompany the secretary and remain for a few weeks of service. This seemed to be made impossible through the financial embarrassment of his employing board.

Your corresponding secretary feels that these contacts being made are helpful to the people so far removed from the centers of our denominational life. A lack of interest in our work is usually due to a lack of information. A deeper sense of the people's needs and a larger sympathy in their sorrows and problems are part of the compensation of this rather arduous task.

As I write this I visualize the members of the board at work in its meeting. You have the love, sympathy, and prayers of

Your corresponding secretary,
HERBERT C. VAN HORN.

Fouke, Ark.,
November 10, 1932.

In the absence of the leader in Sabbath Promotion, Ahva J. C. Bond, who has been sent by the Plainfield Church as one of its delegates to the ordination of Everett T. Harris to the Seventh Day Baptist ministry as pastor of the Waterford Church, held today at Waterford, Conn., Miss Evalois St. John presented his statistical report on summer camp activities for 1932. [This report is printed in November 28 RECORDER.]

The treasurer, Mrs. William M. Stillman, reported balances on hand as follows:

General Fund\$1,639.87
Maintenance Fund 600.54
Denominational Building .. 8.07

That \$100 has been paid by Denominational Building Fund on account of the balance due from that fund on moneys heretofore borrowed from the Permanent Funds. This leaves as still due on such loans a balance of \$5,100.

That as to the semi-annual interest which

fell due November 1, 1932, on eighteen mortgages in the custody of the treasurer, the interest on fifteen has been paid in full. The sum of \$200 has been received on account of the principal of one mortgage.

The treasurer also reported the receipt from Dr. Edward E. Whitford, of a contribution made by him in the name of his late mother, Emmeline B. Whitford, of \$100, to the Denominational Building Endowment, whereupon the secretary was instructed to write a letter, on behalf of the board, to Doctor Whitford expressing to him our appreciation of his gift thus made on behalf and to the memory of his late mother, as a contribution to the Endowment Fund for the Denominational Building.

Jesse G. Burdick, chairman of the Committee on the Distribution of Literature, presented and read the report of that committee as follows:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE FOR THE MONTH OF OCTOBER, 1932
A meeting of the committee was held in the office of the corresponding secretary, Sunday, November 6, at 3.30 p. m. A thorough discussion of the work of the committee for the present Conference year was carried on.

The Seventh Day Baptist Calendar for 1933 will be ready for mailing November 20. The price will be twenty-five cents and a commission of ten cents per copy will be allowed to those who sell them. The plan of the committee is to have the distributing done by the young people of the local churches. The lone Sabbath keepers will be reached as far as possible by a notice in several issues of the RECORDER. Twelve hundred copies will be printed.

In view of the fact that the Sabbath Reference Post Card by Geo. B. Shaw is entirely exhausted and that there is a continual demand for it, we recommend that two thousand copies be printed at a cost of \$8.75. We are not unmindful of the suggestion of the Budget Committee that we confine our efforts to distributing tracts on hand rather than to printing any that may become exhausted.

STATISTICAL REPORT	
Number of tracts distributed	1,894
(440 of these by the corresponding secretary on his southern trip)	
Number SABBATH RECORDERS distributed	47
Number SABBATH RECORDERS distributed	20
Total	1,961
RECORDERS discontinued (17 regular, 2 newly-weds)	19
New subscribers	1

Net Loss 18

Respectfully submitted,

JESSE G. BURDICK,
Chairman.

The foregoing report was received and the recommendation embodied therein was adopted.

Orra S. Rogers, chairman of the Investment Committee, made informal verbal report relating to pending investments.

The secretary presented and read the following communication:

RESOLUTION

WHEREAS the Tract Board and the Plainfield Church have made it possible for Dr. A. J. C. Bond to be present with us during the Michigan-Ohio semi-annual meeting to conduct a Teen-Age Conference, and to bring us a message as president of Conference covering the problems of the denomination, therefore be it

Resolved, That we extend to the Tract Board and the Plainfield Church our appreciation and thanks for their courtesy.

PAUL CRANDALL,
VERNEY A. WILSON,
Committee.

The report of the treasurer as presented at the last meeting, having since been completed and audited, was taken from the table and adopted.

Mr. William M. Stillman, being present, expressed to the board his grateful appreciation of the message of sympathy sent him by the board, during his recent illness.

Minutes were read and approved.

The meeting adjourned.

ASA F' RANDOLPH,
Assistant Recording Secretary.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR DECEMBER

GIVING

Hymn: O Little Town of Bethlehem
Read Matthew 2: 1-11

Prayer

Hymn: Crown Him With Many Crowns

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life (John 3: 16).

The Christian spirit is a giving spirit and a forgiving spirit; and we can have that spirit only when our hearts are filled with love for God and our fellow men. Some of us may have to bow beneath the cross before this spirit may be ours. "Thou shalt share the

exultation of thy Lord when thou hast carried his cross for a while; when thou hast bowed thy head and given up thy spirit, the spirit of the Highest shall be given unto thee."

Sentence prayers, asking that we may share Christ's burdens and his glorious triumph through love.

Hymn: Majestic Sweetness Sits Enthroned.

M. S. S.

RELIGIOUS ASPECTS OF CALENDAR REFORM

BY GEORGE A. MAIN

(Continued from last week)

SACRED TIME—ONE OF GOD'S RICHEST GIFTS TO MAN

Nowhere, perhaps, was supreme wisdom more surely evidenced than in the bestowing upon mankind of a holy day, the one tangible sacred reality entrusted to man. Sacred days encourage the study of the elevating in life and provide time therefor. Failure to duly contemplate the higher and better things in life is a chief cause of the world's evils. Crime—for the cure of which men are seeking in vain—could not exist if holy time were universally recognized, not as a mere interval for rest, not merely as a day for worship, but as a sacred portion of God's riches bestowed on us for our good, regularly recurring, accurately definable, everlasting. The preservation of the sacred is, indeed, the only solution of the world's evils—legislation may remedy or retard but it can never replace God's own plan for world betterment.

"It is the Sabbath as an institution that God made holy, not the number one, or the number seven, or any numerical sequence," we are told by the promoters of the "blank-day" calendars. Accepting the weekly Sabbath as a "holy institution," the day, too, would necessarily be holy, for it would follow that:

1. The frequency of observance of this, his holy institution, God would not have left to the erring discretion of man—else some might observe it so infrequently as to wholly nullify its purpose.

2. Uniformity and definiteness of time for his holy day, he would also provide for, since an intelligent God would foresee the inconvenience and destructive effect of the observance of different days—in fact the mere thought of man having the right to shift God's

holy institution from one day to another, as proposed in the eight-day week calendar, tends to destroy the virtues of sacred time in the minds of believers.

3. *Permanency* would be an essential characteristic of a holy institution.

Such an institution deserves every safeguard, every encouragement, that man can throw about it. We may adjust the months and the years according to our best judgment—but the week, and the day upon which the week is based, man cannot change if he would, although many of the benefits of the sacred day would be lost if the true Sabbath drifts about from one position to another in the new proposed so-called “weeks.” Preserve the week as handed down to us from the very dawn of human history; accept Christ’s significant statement that the Sabbath “was made,” and hence was a part of creation existing from the very beginning, that it “was made for man”—a gift from God—and that it was never to be “destroyed” nor changed even to the extent of a “jot or a tittle”; respect it as taught throughout the Bible—and the Sabbath may be made a delight to all men, an unbreakable bond between all Christians, and one of the surest sources of advancement of his kingdom.

Since the denial and rejection of sacred time are frequently based upon the necessity for a date line and the loss or gain of a day for travelers who cross it, it should be clearly understood: that the date line does not interrupt the continuity of the seven-day week, but merely fixes the meridian at which each new day begins and ends; that the exact position of the date line makes no difference in the time when each new day begins or ends, except on a few possible islands of the Pacific so located as to make it doubtful as to which side of the line they belong; and that to deny the truths of sacred time, is to reject the plainest lessons of Scripture, imply that the Allwise was ignorant of the elementary facts which involve the date line, and places the Creator in the position of commanding the impossible—for the command to keep his sacred day is clear and unmistakable. The date line—which is entirely unobjectionable in the place which was so perfectly provided for it by Nature—furnishes no argument for the rejection of sacred time, or for the destruction of the seven-day week with its holy day.

We now turn to the second portion of our outline of the Fourth Commandment, in which

study we shall find that the selection of the numeral six to measure the length of man’s working week is a reflection of Infinite wisdom, that the number six occupies a most significant place throughout Nature, and has utility properties unapproached by any other numeral.

SIX—THE PERFECT NUMERAL FROM A UTILITY STANDPOINT

To one who has not investigated the varying properties of numbers, a study of the relative merits of six as a measure of the length of the working week, might not at first thought be very inviting. We shall find, however, that **this numeral, six, its factors, and their multiples**, are so unmistakably perfect in their properties as to place them in a utility group superior to all other numbers.

The most useful numerals are those composed of—and hence divisible by—the simplest factors. Six is the smallest number divisible by one, two, and three—which is really the fact that makes it, and its multiples, the ideal basis for a simple numeral system. *Twelve* is the smallest number divisible by one, two, three, and four; it is a first multiple of six and is also an ideal utility number. Not until we reach *sixty* do we arrive at the next number in the series; *sixty* is the smallest number divisible by one, two, three, four, five, and entirely too large and unwieldy as a basis for numerals.

As is well known, two systems of counting have come into use—one being irrationally based upon *ten*, the other based upon the ideal *dozen*. Where either divisibility or systematic arrangement is desirable, the advantages of twelve and other multiples of six have long been recognized. Remembering that the creative era was divided into six periods, that the working week was established as six days long, and that we should expect the wisdom exemplified in these numbers to find expression in other channels as well, let us note that: In *Scriptures* the perfect number six also found expression in the twelve tribes of Israel, the twelve delegates to the promised land, the twelve apostles, and in many other instances where six and its multiples appear—including St. John’s metaphorical picture of the celestial city which abounds in twelves.

In *Nature* the perfect number six is frequently found. The many six-sided surfaces and solids in crystallization, in frost forma-

tion for example; the frequent occurrence of the hexagon in flowers and other plant life; the hexagonal honey comb; and in music, the figures formed by vibrating films, the natural division of the octave into twelve half tones, the production of half tones by the repeated divisions of the vibrating musical string into eighteen parts, and the significant fact that, in music, meter, time, and rhythm find expression solely in factors of six and their multiples—all these exemplify the prominence of six and its multiples throughout creation.

In the realm of *pure mathematics*, especially, the perfect number six enters so remarkably as to renew our admiration for the Master Mind whose “thoughts we are but thinking after him,” when we consider, for example:

That the tetrahedron (the simplest solid, composed of triangles, the simplest geometrical surfaces) has six edges; that the cube, made up of square surfaces, has six sides, twelve edges, and a perfect hexagonal outline when viewed in the direction of its longest axes (easily illustrated by drawing a true hexagon and joining the center with every other corner, making a perfect picture of a cube); that in making complete-coverage designs, such as for carpets, etc., six not only represents the greatest number of sides of applicable regular polygons, but that its factors and their multiples represent the only numbers of sides for regular figures which can be used for complete coverage, which fact, together with the particularly pleasing appearance of hexagonal and related designs, explains their extensive employment in innumerable fields, and partially explains the remarkable utility properties of six, noted later in this study; that circles and circumferences divide into exactly six equal parts by chords of radial length; that six circles or six spheres group perfectly about circles or spheres of the same diameter, and six more spheres group exactly with the original six, three above and three below. So systematically do the number six and its factors and multiples enter into perfect geometrical plane and solid figures, that other numbers, in comparison, are but mere intermediate numerals.

The *utilitarian* advantages of systems based on the perfect numeral six and its multiples, over systems built upon ten or any other basis, are well illustrated by the relative divisibilities of the decimeter and the twelve-inch rule, for

example, and the relative economies of packing articles in lots of ten and lots of twelve. Whereas the ten-centimeter rule is accurately divisible only into halves and fifths, the twelve-inch rule is divisible into halves, thirds, fourths and sixths, and, if the further smaller division into twelfths is carried out, as it is in the picas and points in the printing industry, into eighths, ninths, etc., also. Similarly, whereas ten articles can be systematically packed only in two long rows of five to the row; twelve articles can be packed in two rows of six, or three rows of four, or in two tiers of two rows with three to a row. That man has long recognized the utilitarian advantages of counting—and measuring—systems based on the perfect numeral six, and continues to do so in spite of efforts to substitute the illogical decimal and metric systems, is illustrated by: the twelve-inch foot, the thirty-six-inch yard; the dozen, and the dozen-dozen, or gross; the division of the year into twelve months, the day and the night into twelve hours each, the hours into sixty minutes, the minutes into sixty seconds; the sets of twelve men in such games as checkers, etc., and many other instances of man’s adaptation of six and its multiples to his needs.

One of the greatest steps still to be taken by civilized man in the direction of efficiency and economy and simplicity, lies in the complete discarding, not only of the metric system of measuring, but of the entire decimal system (the outgrowth of counting upon the fingers by primeval man), and the universal adoption of the system which makes the *dozen* the basis, the foundation of which is the perfect numeral six, and the very real advantages of which are known to all who have given it due consideration. Without going into detail, it may be stated that in this natural dozen system of counting a group of figures, “463:” for example, would represent and be read as “four gross, six dozen, and three”—the digit to the right indicating units, the next one indicating dozens, the third gross, etc. The number “100:” would represent and be read as “one gross”; “84:” would stand for and be read as “eight dozen and four”—precisely one hundred as we state the number in the decimal system. In the dozen system of numerals, fractions and unending “decimals” are virtually eliminated—for reasons accurately comparable with the advantageous divisibility of the twelve-inch rule, and the packing without

wasted space of articles in dozens. Such values, for example, as one third of one hundred—incapable of accurate expression in the decimal system by its unending term 33.33 . . . —becomes accurately expressed in the dozen system by the figures 29:4, which represents and is read as "two dozen and nine and four-twelfths." It is suggested that, during the transition period, the colon (:) be substituted for the period used in the decimal system as a distinguishing feature of the dozen numeral system.

So universally and so firmly has twelve become established in the thought and custom of mankind already, that the transition from the irrational decimal system of numerals to the natural dozen system would be a very simple one. Two additional digits, only, would be introduced; one, an inverted "T," perhaps, to represent the number ten, and an inverted "L," possibly, to indicate eleven. Industrial organizations are already making use of this, the only rational system of numerals, at a very great saving in expense and with the result of revealing properties of numbers almost entirely concealed in the irrational system based on ten; literature is available showing some of the continually appearing advantages of this system of numerals based on the perfect number six and its multiples; and there is no doubt that it is worthy of promotion by all who recognize the wisdom and purpose revealed in creation, and should be the ultimate numeral system of civilized man.

(To be continued next week)

Young People's Work

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

WHY I CHOSE THE CHRISTIAN MINISTRY

BY DONALD V. GRAY

(Given at the semi-annual meeting of the
Western Association)

If I were to take a text, I would want first a sermon to which the text would apply. But this is not to be a sermon—rather, a bit of public self-analysis. So I have no text. The Bible verse which is to result in these remarks is not a text for a sermon, but a challenge that is hurled at me by the Christ: "Go ye therefore and teach all nations, baptizing them in

the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Those words are my reason for being here, studying in Alfred seminary, instead of just existing somewhere else in the world.

But all modern church-goers have heard the same challenge. In spite of this fact, we do not all decide on the ministry as a life work, for the reason that we are cast in different molds. It is a good thing.

By this time you are wondering what my special experience has been, that I should choose as I have. In answer to your unspoken question, I can only say definitely one thing—I have not had a spectacular call (depending on one's definition of the word "spectacular"). It is enough of a call for me that there are children who need to be exposed to Christianity, and that there are older people who need and want the gospel lived and preached in their midst.

Aside from that, which might be considered quite a definite call, there is the influence which certain people have had on me. Without something like that, I might never have arrived at the conviction that my best work could be done in the Christian ministry.

A discussion like this is bound to be at least a little personal, so I have no guilty feeling as I tell the names of people who have helped me to my decision.

Possibly no one man has done more to influence my choice than J. F. Whitford, who is known to most or all who read this. He made his deepest impression on me when he was supervisor of the Daily Vacation Bible School at Milton, but in the years since then I have come to realize the value of our acquaintance, because of the encouragement which Mr. Whitford has given me.

Another who has done much to help me choose is an uncle of mine. He himself is not a Sabbath keeper, and he has expressed doubt that I can be a Seventh Day Baptist minister and preach what I believe. But he is kind, and never unfair. He has been my boyhood counselor, and has helped me over many a rough place encountered in high school and college thinking.

It would not be fair to leave this part of the discussion without first paying a tribute to a third person—this time a woman. She is my pastor's daughter, and because of that

she has been able to prepare me for meeting some of those problems which only pastors have. More than that—she will not have me meet them alone. After next June we shall meet them together.

For another thing, there is the incident which occurred when I was a senior in high school. It happened on a fall afternoon as I sat in the midst of a shock of popcorn, husking. As the afternoon wore on, my husking became nothing more than a mere mechanical operation, and my thoughts went wandering far from the work my fingers were doing. For no good reason, this verse popped into my mind:

"These clumsy feet, still in the mire, go crushing blossoms without end—
These hard, well-meaning hands I thrust among the heartstrings of a friend."

It was a part of a familiar poem—"The Fool's Prayer." For the next few minutes I did some hard thinking about that verse, and came before long to the conclusion that I ought to be ashamed of myself. Things were taking on new form—I was seeing life around me in a clearer light, somehow. Here, after all, was the place to turn over a new leaf. After that, anything but the ministry would have been almost impossible for me.

In conclusion, I want to say that as far as I am concerned, the attitude portrayed in this poem represents a wall of sentiment which ministers of the gospel must either climb over or batter down. Perhaps you will not agree.

"Preach about yesterday, Preacher! the time so far away:
When the hand of Deity smote and slew, and the heathen plagued the stiffnecked Jew;
Or when the Man of Sorrow came, and blessed the people who cursed his name—
Preach about yesterday, Preacher, not about today!

"Preach about tomorrow, Preacher! beyond this world's decay:
Of the sheepfold Paradise we priced when we pinned our faith to Jesus Christ;
Of those hot depths that shall receive the goats who would not so believe—
Preach about tomorrow, Preacher, not about today!

"Preach about the old sins, Preacher! and the old virtues, too:
You must not steal nor take man's life, you must not covet your neighbor's wife,
And woman must cling at every cost to her one virtue, or she is lost—
Preach about the old sins, Preacher! not about the new!

"Preach about the other man, Preacher! the man we all can see:
The man of oaths, the man of strife, the man who drinks and beats his wife—
Who helps his mates to fret and shirk when all they need is to keep at work—
Preach about the other man, Preacher! not about me!"

Finally, I say with Paul, ". . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth . . ."

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
AMERICAN SABBATH TRACT SOCIETY

The visit at Fouke was concluded by taking dinner in the home of Wardner Randolph of Texarkana. Brother Randolph is a son of Elder Gideon H. F., and is employed as a mail clerk. He has a fine family of seven children, one of whom is at Milton College, and the rest at home. I think I must share a "wise crack" from one of Wardner's youngest children with my readers. "Mama," he asked, "is this all we are to have for breakfast?" Assured that it was, he replied, "I am ready for dinner." After a good dinner and a brief visit in this pleasant home, a few errands were looked after and the journey by rail resumed. Quickly after leaving the environs of Texarkana we were in the midst of rougher looking country, which had not improved much when darkness fell.

HOUSTON

A pleasant day and night were spent in the city of Houston in the home of James and Catherine Shaw Stillman. Brother Stillman met the early morning train and kindly showed the writer some of the interesting things about the city. Houston has a wonderful natural location for plenty of room in which to become the largest city in America. No such ambition as this however was voiced by anyone. It spreads widely out over a large area with a population of some 300,000, the largest city in Texas. It possesses two fine sky-scraper buildings, thirty and thirty-five stories high, that would do any city credit. Its streets are wide and its roads well paved. A drive through the grounds of one of its most famous institutions, Rice Institute, and by some of the golf courses and through two of its recently opened residential districts easily convinces one of the good grounds for the optimism of the

city's loyal people. The recent phenomenal growth of this metropolis is accounted for by the dredging of a ship channel through the bayou from Galveston Bay which makes Port Houston one of the greatest seaports in the South. Great grain elevators, cotton warehouses, and oil refineries now operate here. Plants of seven or eight of the great gasoline industries cover many acres of land along this bayou and about the "turning base," where great freighters are nosed about by little steam tug boats.

In this prosperous city the Stillmans have lived for the past six years as loyal, consistent Sabbath keepers. Mr. Stillman is an engineer engaged with a firm of reinforced concrete manufacturers. The writer was shown through a \$150,000 mansion in process of erection in which this company is furnishing much material. Interesting as viewing the city was, the most satisfaction was found in the good home of these fine young people who are interested in all our denominational program. Here vital interests of the Onward Movement were talked about and many questions asked and answered. The stay was all too short for the secretary where friendships were formed between him and the two sweet little folks especially. At the early morning meal before departure, the little three-year-old Anne urged that lots of oatmeal and milk be eaten, for it would make one "grow big and lots of hair." I suppose some of us should eat at least a bushel. God bless the little ones. "Of such is the kingdom of heaven."

Again the writer said good-by to friends and was soon speeding on a "motor" driven train toward his next objective at Morales, Tex.

MORALES

Varied emotions were stirred as the journey progressed. Here were some of the great plains of Texas often read about—plains over which once roamed vast herds of buffalo, America's greatest game wonder. Here, also were grazed great herds of long horns, and here grew the buffalo grass and blue stem on which were fattened the cattle that later were to be driven across the plains to markets at Kansas City, Omaha, and other railroad centers. The long horns again gave way to "short" and "white-faces." Pastured now — and many were the wars between free rangers and "fence-men"—are large, fine looking herds of sleek cattle to be seen contentedly feeding as

we rapidly pass along. From time to time these wide prairie expanses give way to timbered stretches marking water courses. Water oak, live oak, cotton wood, and mesquite seem to predominate in these timber tracts. An occasional steel derrick rears its head near or in the distance and indicates that attempts are here being made to locate new gas or oil fields. The villages are few and not very good looking. An occasional county-seat town seems more prosperous and better kept. Of this type is Edna, where the writer left the train to be met by Elder Andrew J. Williams. This brother, well along in years but alert and sprightly, has been a lone Sabbath keeper for many years, honored, respected, and loved by all in his community. After all, is that not the thing well worth while, anyway? A man's back-door religion is what counts even more than his church-going profession.

This brother introduced "my preacher from New Jersey" to several of his friends on the way to his home at Morales. This place is a postoffice and store combination, with two or three near-by houses. Located on a sandy spot, it nevertheless is beautiful in its surroundings, being in the midst of a splendid grove of live oaks decorated with the grey-beards of Spanish moss. Brother Williams' home is two and a half miles from the postoffice in the midst of a four hundred acre plantation belonging to his wife. They are happily situated, having about the same difficulties as others have in making ends meet. The lady is a keen witted, intelligent, and well read woman who admits she has a "gift" for presenting Scripture to those whom she meets. It was a real pleasure to be in the company of these people, even for the few brief hours. Arrangements had been made for a "home" meeting in the comfortable living room of one of the neighbors, just across the road from the postoffice. Our friends have a hope that this home keeper, Mrs. Strane, will eventually accept the Sabbath truth together with others near by, and that a Sabbath-keeping church of our folks can be organized. In the group which met were two of the local school teachers, serious minded young women, one of whom asked several questions before the social meeting adjourned. Cocoa and cookies were hospitably served. SABBATH RECORDERS, calendars, and Sabbath tracts were readily accepted by all present. A very respectful hearing was accorded the speaker, both in his mes-

CHILDREN'S PAGE

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

WISE MEN ALWAYS SEEK JESUS

MATTHEW 2: 1-6

Junior Christian Endeavor Topic for Sabbath
Day, December 17, 1932

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

THE CHRISTMAS STAR

The afternoon before Christmas was clear and cold. A heavy fall of snow had made a shining white world for the coming of the spirit of the little Christ-Child into the hearts of children. Christmas was in the air and Christmas was in the hearts of Miss Jean's class as they set up a Christmas tree in the mission room, and with eager, helpful hands carefully tied the glittering ornaments fast to the tree. The paper chains and strings of pop-corn were added. Then the sack of candy, the dolls, and the games were placed on the branches, and round the base of the tree were piled oranges and apples. Above them all, on the topmost branch of the tree, they placed a beautiful golden star.

"I love the star best of all," whispered Carol to Miss Jean, "for only last night mother told me the story of the long, long journey of the Wise Men; how they followed the star on and on until it led them to the little Christ-Child, and how they carried their presents all the long way to give to the baby King. After mother had turned out the light and gone down stairs, I saw through my window away up in the sky a bright star, and I wondered if it was the same star that showed the Wise Men the way to Jesus."

Very early on Christmas eve the doors of the mission opened and the room was quickly filled. Not a child there had ever seen anything so lovely as that Christmas tree. The glittering ornaments shone and twinkled, and high above them all glistened the golden star. Their sweet voices sang together, "Away in a Manger," and "We Three Kings of Orient Are." There was a prayer and once more the story of the first Christmas was told. Then there was more music, and the presents were taken from the tree and given to the happy children. After the others had gone, the mis-

sage on The Motivating Power of Love in Christianity and in his brief outline of Seventh Day Baptist history.

Years ago Rev. T. J. Van Horn held a series of meetings here and some of the things he said and did are gratefully remembered. Others of our ministers who have visited the community are held in love and esteem in memory yet. A revival service at this point, one feels confident, would result in a real awakening and in splendid visible results. The "norther" which had been following the secretary south hit Morales the morning he arrived. The first citrus fruit seen growing was observed at this place—and with frosted fingers. A thirty acre field of tomatoes, near Edna, just coming into bearing, was reported ruined. As these notes are being written a cold rain is falling outside without promise of a near letting up. Good-bys were reluctantly exchanged as a departure was hurried by weather that threatened to make the mud roads dangerous to negotiate.

RESOLUTIONS OF RESPECT

God, in his infinite wisdom and love, has called home our dear sister, Mrs. Ida Stout, who has been a faithful member of the Seventh Day Baptist Church of Jackson Center, Ohio.

She was always interested in the Lord's work and the welfare of his people. In her passing, the Ladies' Benevolent Society has met with a great loss.

Although she has gone from our midst the memory of her Christian life will be to us a precious heritage; therefore, be it

Resolved, that a copy of these resolutions be sent to the bereaved family, one placed on record, and one sent to the SABBATH RECORDER for publication.

CLELLA SNYDER,
EDNA GROVES,
CRETORIA MIARS.

WESTERN UNION TELEGRAM

The Sabbath Recorder,

The editor has just heard of Milton's great loss. His heart is full of grief and sorrow. The RECORDER extends sympathy to the church, which we assure the desolate friends is shared by readers and people everywhere. God still lives. Let the church move forward.

HERBERT C. VAN HORN.

Fort Myers, Fla.

sionary found little Mose looking up at the tree with his hands clasped behind him. "The star!" murmured Mose, pointing up. "The Christmas star! Did the star show someone the way to our mission?" "Not that particular star," answered the missionary, "but the story of the long-ago star led some wise, loving children to this mission to try to make little boys like you happy on the Christ-Child's birthday."

That night Carol dreamed of that Christmas tree with its twinkling ornaments and the happy child faces gathered around it. And in her dream the golden star on the treetop seemed to say, "It was a star, a beautiful star that led the way to the Christ-Child. He was so good and loving that all the world wants to be so too."
—*Children's World.*

Christmas, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the Wise Men on their way.

Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

—*James A. Blaisdell.*

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I just got through reading Miriam Shaw's letter and have enjoyed it very much.

I see that you are in need of letters, so I am sending one. Mother and we girls also are pledging not to use tobacco in any form.

I am making good grades in school this year. We had an Armistice Day program and are going to have a peanut social before long.

With love,

GLENNA MAE ROBINSON.

Alvy, W. Va.

DEAR GLENNA MAE:

I was glad indeed to receive another good letter from you for you have been one of my most faithful RECORDER girls for quite a time, and of course since I had the pleasure of

meeting you and all your family you seem quite a close friend.

I am pleased to hear that you have all taken the pledge against the use of tobacco and wish every girl and boy in the land would make and faithfully keep the same pledge, don't you?

I congratulate you on your good grades in school and hope they will continue all through your school life.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Glenna Mae is writing you, so we twins want very much for mother to write for us.

We have had two Bible stories and Bible reading, song and prayer this morning. Then this afternoon we have been reading the Children's Page in the RECORDER.

Last week we went to our grandpa's for the week end, and what a good time we had! We had our first little snow while we were there. It was our first time to be at grandpa's so late in the season.

Did we ever tell you that last March when it started to snow hard one day John said, "Oh, mama, it's sugarin'!"

John will be three years old December fifth. We keep reminding mother that she must make him a cake.

We love to go to school.

One set of your twins,

ETHEL AND EDITH ROBINSON.

Alvy, W. Va.

DEAR ETHEL AND EDITH:

I am always happy to hear from my Robinson twins and always very grateful to your dear mother for taking time to write for you. Please thank her for me.

I can just imagine what a fine time you had at your grandpa's. I hardly remember either one of my grandfathers for I lost them when I was a very little girl, but what fun I did have "at grandma's."

It makes me laugh to hear about John's "sugarin'." My little boy, Claire, who is a senior now in Alfred University and a very big boy, said when he saw his first snowstorm, "Oh, see the fedders tummin' down!"

I do hope mother does not forget that birthday cake.

With pleasant greetings to you both,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have noticed in the SABBATH RECORDER that there are not so many letters as usual, so I thought I would add one to them.

I am ten years old and in the sixth grade in school. I go to East Sharon to school.

I go to church and Sabbath school in Richburg, N. Y., but when the weather is bad we cannot go because it is so far. Rev. Mr. Bottoms is our new pastor and we like him and his family very, very much. They asked the young people to their home at Nile the night after the Sabbath, November 19, where we played games and had a very nice time.

We have a little puppy; his name is King. We have two kittens.

Your little friend,

FAITH MARIE DRAKE.

Shinglehouse, Pa.

P. S.—I have a brother Leon Drake who goes to college at Salem, W. Va.

DEAR FAITH MARIE:

I am very glad you noticed the scarcity of letters in the RECORDER and so decided to send your contribution for I was very much pleased to receive your letter.

I do not wonder that you are so fond of Pastor Bottoms and his fine family. I agree with you perfectly, for they are good friends of mine.

I am glad to know that you have such nice pets. If your puppy and kittens grow up together they will no doubt always be good friends. I hope you'll write often.

Sincerely your friend,

MIZPAH S. GREENE.

OUR PULPIT

THE CREATOR'S SIGN

BY REV. JAMES MCGEACHY

Pastor of the Mill Yard Church, London, Eng.

When the Creator had finished his work of making this beautiful world with all its wonders of vegetable and animal life, crowning it with the creation of man, he gave man a memorial, the observance of which would cause man to remember continually that he owed his existence with all its blessings to Jehovah God. Man was far superior to all the

other animals in intelligence, and was capable of having fellowship and communion with his Maker in a way which they could not. God therefore as the final act of his creative work made provision for the exercise of this spiritual faculty which he had given to man.

This provision was made by the institution of the Sabbath, the setting aside of a definite portion of time during which, by laying aside his ordinary work, man could devote himself to fellowship with God. The regular communion between man and God thus established would develop the spiritual powers of man in a way which would have been impossible otherwise. This was necessary even for unfallen man for his character was not yet formed. Even for Adam and Eve in Eden the Sabbath was essential for their spiritual growth. How much more is it necessary in our present fallen condition!

Three acts were necessary in instituting the Sabbath. First God gave the example of what he expected man to do on that day; he rested from the work in which he had been engaged on the previous six days. "On the seventh day he rested, and was refreshed." Exodus 31: 17. "The Creator of the ends of the earth," we are told by Isaiah 40: 28, "fainteth not, neither is weary." It was not because he needed to recuperate his energy that he rested, but to give an example to man. Nevertheless, we may well believe that as God spent the first Sabbath contemplating the perfect beauty of the work he had done, and pronounced it very good, he was filled with a sense of joy and satisfaction which is meant by his being refreshed. It is only as we share this joy through fellowship with God that our strength is renewed. Isaiah 40: 31.

The joy and satisfaction which God found in resting on that first Sabbath expressed itself in the second act in the institution of the sacred day of rest; he blessed it. The Lord pronounced a special blessing on the seventh day, so that it is thus marked out from all other days. "The blessing of the Lord, it maketh rich," we are told in Proverbs 10: 22. The seventh day is therefore filled with spiritual riches which can be ours if we observe it. Jehovah enriched this day above all others before he set it aside for man.

Having done this he took the third step; he sanctified it. To sanctify is to make holy.

This is why God calls the seventh day, "My holy day." Isaiah 58: 13. Jehovah threw a halo of sanctity around the seventh day. In its observance man would find a sanctuary where God's presence could be specially felt, and this would be of great help in the process of his personal sanctification. There are special spiritual influences at work on this day for the development of the spiritual nature of man. How much therefore must we lose if we neglect its observance! There is a positive spiritual value in observing the seventh day. This is the word of God concerning this day, and if we believe it, and claim the blessing by observing it, our faith will be rewarded in the development of our spiritual nature.

The sanctification of the Sabbath by God involved of necessity its being set apart for a sacred use by man, for God did not make the Sabbath for himself, but as Jesus said, "the Sabbath was made for man." Mark 2: 27. This could only be done by God giving a definite command to Adam to observe it. Jehovah must have revealed to our first parents the fact that he had rested, blessed, and sanctified the day. He must also have made known to them the fact that this particular day was the seventh day in his reckoning, for it was not in man's reckoning since Adam was only created on the sixth day. Adam had to receive it by faith just as we must. This revelation was doubtless made to him on one of those occasions when Jehovah manifested himself walking in the garden in the cool of the day. Genesis 3: 8. In man's unfallen state there was nothing to prevent such open communion with God. The Sabbath therefore was known to Adam and Eve, and observed by them in their unfallen state.

Week by week in that earthly paradise our first parents laid aside the work of dressing and keeping the garden when the Sabbath came round, and devoted the sacred hours to communion with their Maker, learning more of his will. The Sabbath would thus have continued to be observed even until now if man had never fallen. It is part of man's natural religion, and therefore the permanence of the Sabbath institution cannot be affected in any way by the introduction of later religious developments such as Judaism and Christianity which came in to meet the need of man in his fallen condition. The observance of the seventh day does not therefore owe its origin to the Jewish faith. Nat-

urally its observance was included in the Mosaic economy, for God never designed that this link with paradise should pass away as a result of sin. The Sabbath was needed more than ever by fallen man. The other festivals and ordinances of Moses have a very different origin, and would never have existed but for the entrance of sin. This fact lifts the weekly Sabbath above Judaism, and shows that there is no excuse for any person to confuse it with the distinctive observances of that religion. The seventh day was sanctified long before any Jews existed, and its observance would have been required by God of all mankind if they had never existed.

Since God instituted the Sabbath before the fall, it is also evident that it was not instituted as a type or shadow of the work of redemption, for the necessity for that work had not yet arisen. In this again the weekly Sabbath is distinguished from the annual sabbaths and festivals of the law of Moses, for the Passover, Pentecost, and the Day of Atonement were designed as types of the work of the Redeemer, and consequently their observance was no longer required after his work of redemption was accomplished on Calvary.

The weekly Sabbath was purely a memorial of the work of creation, and of the Creator's rest, and designed to be a perpetual means of communion between man and his Maker.

When Adam fell and his posterity, born in sin, drifted farther and farther away from God and sought to forget their Creator, naturally they ceased to observe the Sabbath, and instituted other systems of reckoning time. Weeks of varying length, five, six, and eight days are found in the calendars of the ancient heathen nations who followed other gods. The reckoning of the week as a period of seven days, and the observance of the regularly recurring seventh day became thus the distinctive mark of those who worshiped the Creator of all. The seven-day week does not owe its origin to the movement of any of the heavenly bodies as the year owes it to the sun, and the month to the moon. Some of the nations of India in their endeavor to follow the moon had alternate weeks of seven and eight days. The regularly recurring seven-day week is free from lunar influence, and therefore is not to be connected with the moon, or any of the heavenly bodies worshiped by the heathen. It owes its origin to

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Sunday evening, November 27, a group of friends met at the home of Mr. and Mrs. Earle Robinson to help them celebrate their silver wedding. The evening was spent in games; each member of the party was required to address others by the "middle name" and comply with other regulations. Forfeits were paid in paper currency of which everyone was given a liberal supply. Mr. and Mrs. Robinson were presented with a silver vegetable dish and platter. Refreshments were served in keeping with the occasion. The "bride and groom" were "united" in marriage by Pastor Hill, and a solo, "I Love You Truly," was sung by Miss Mildred Taylor. Everyone spent an enjoyable evening.

CORRESPONDENT.

NORTH LOUP, NEB.

The union Thanksgiving service, held in the Seventh Day Baptist church, was well attended. Pastor Warren, who presided, introduced the speaker of the evening, Rev. W. W. Stephens of the Methodist Church.

Mr. Stephens also preached at the Sabbath morning service, November 26, as Pastor Warren was ill. However, he was able to fill the pulpit on the following Sabbath.

The Scripture lesson, the twelfth chapter of Romans, was given from memory by Catherine Greene.

Marion Ruth Maxson, just past seven, repeated all the books of the Bible at the closing exercises of Sabbath school.

—Contributed.

NORTONVILLE, KAN.

Five girls, members of the Intermediate Christian Endeavor society, received first places in a pageant, "Self or Service — Which?" given recently at Winchester at a meeting of the Jefferson County Council of Religious Education. This entitled them to represent Jefferson County at the State Sunday School Convention. Those taking part in the pageant were: Katherine Kenyon, Lulu Hurley, and Doris, Austa, and Lilah Stephan.

Pastor and Mrs. Osborn's Sabbath nights, "open house" for the young people, are proving very popular. Games, a short program, and a social time help to make the evenings enjoyable until ten o'clock, the "Good night" time.

CORRESPONDENT.

the direct command of the Creator, and therefore the seventh-day Sabbath is a continual witness to him who made the heavens and the earth.

Those who still retained the knowledge of the true God therefore continued to reckon time by the seven-day week as Noah did (Genesis 7: 4; 8: 10, 12), and to observe the seventh day as the Sabbath. This explains why Jehovah gave the Sabbath to the people of Israel as a special sign between him and them.

In fulfillment of the gracious promise which God gave to Abraham, Isaac, and Jacob he called the nation Israel out of heathen Egypt and separated them from all other nations that they might be his peculiar people, witnesses for Jehovah to all the world. They were the special people of the Creator, and as such they must bear the sign of his creative work, therefore he made known to them his holy Sabbath. Exodus 19: 3-6; 31: 13, 16, 17; Neh. 9: 13, 14. The fact that he had to make it known to them at the exodus would indicate that to a large extent, even the children of Jacob had lost sight of the Sabbath, which is hardly to be wondered at considering their condition of bondage in Egypt. It is unlikely Pharaoh would allow its observance.

Jehovah graciously restored the Sabbath to the people, and he made sure of their observing the correct day by the continual miracle of the manna, for he withheld it on the seventh day, and gave them a double portion on the sixth. Exodus 16: 22-26.

The Lord made the observance of the Sabbath at that time a test of their willingness to obey all his commandments and his laws. Exodus 16: 4, 27-30. Its observance showed whether they really acknowledged the Creator as their God or not. Because of their submitting to him by this practical acknowledgment of his authority over them, the way was open for God to enter into covenant relationship with Israel as a people, the only people which as a nation acknowledged the Creator as their God. In this last fact lies the significance of the statement that he gave them the Sabbath to be a sign between him and the children of Israel throughout their generations. Exodus 31: 16, 17.

Looks like ever'thing in the world comes right if we jes' wait long enough.

—Mrs. Wiggs.

HAMMOND, LA.

Rev. Herbert C. Van Horn, of Plainfield, N. J., minister of the Seventh Day Baptist Church, and editor of the SABBATH RECORDER, the church weekly, has been visiting in Hammond for several days, as part of a tour of the churches in the mid-western and southern states.

Mr. Van Horn, who is also corresponding secretary of the American Sabbath Tract Society, publishers of the weekly, is traveling in the interests of the society and the church. Conditions throughout the states he visited seem much improved, he said, and everyone appears to be much more optimistic than at any time in the last two years.

—Daily Courier.

RITCHIE CHURCH (BEREA, W. VA.)

Our revival which closed recently was a great success. Sixteen made definite decisions for Christ. Pastor Loyal F. Hurley's sermons were great for both sinners and Christians. They were as a mirror held up before the community in which we could see ourselves. Each one was caused to examine himself as never before. The Christians were made to see how great is our task and how we need power from God to accomplish the task which is before us. We need the prayers of Christians everywhere.

CORRESPONDENT.

Religious Education

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

EXPERIENCE AND RELIGIOUS EDUCATION

(Continued from last week)

Under educational activities should be listed not only regular school work, but also general cultural activities, intellectual growth and alertness, systematic reading, special studies, and so on. Any such activity may be engaged in for its intrinsic worth or for the sake of acquiring knowledge, skill, or appreciation as self-improvement for life as a whole, and either may be considered educational. The development of all one's inherent powers to their maximum of usefulness and service to others may be considered a Christian responsibility. Religious education should furnish

much of the motivation for educational activities. It should influence schools and colleges, attitudes toward schools and subjects elected, attitude toward the community as an educational agency, libraries, travel in one's own country, foreign travel, study and reading about foreign situations, etc.

There is no question that religious education should concern itself about economic activities. With the enormous increase in our economic power and resources, both real and potential in industrialized society, our economic activities and the general pattern of our economic life seem to become more and more unsatisfactory and disappointing. Jesus' regard for personality and his insistence upon the subordination of material to spiritual values, more and more, bring our economic life under question and condemnation. At no point in our generation will the issue between the Christian ethic and the contemporary order be more sharply drawn than in our whole economic life. Thus the Christian must face the responsibility for taking his part in the Christianization of the economic order, and he must discover the way and the power to live as a disciple of the Master under an economic order which is largely materialistic and unchristian. Christian education must, therefore, deal concretely and courageously with the economic experiences in which we are all involved. It should deal with such matters as investment of money, use of money and property, responsibility for personal welfare, providing for the home, the use of private and public property, employers and employees, business in foreign lands, competitive business, and other questions of like nature.

The religious significance of a vocation is determined largely by one's attitude toward his work, and his motives in working. Some people despise their work as a necessary evil and do it grudgingly only for the sake of the money they receive. Others do it as a routine necessity in an indifferent manner, while the real interests of life are elsewhere. We are glad to say, however, that there are those for whom a vocation is life's great opportunity for self-expression and self-giving. Christian religious education should include provisions for assisting everyone to discover in his work this third possibility and value. An area of life which is relatively so large in the time involved for most of us should have a prominent place in the program of Christian edu-

cation, both in the church and the Christian college.

The privileges and responsibilities of citizenship are obviously laden with deep religious significance. One may sell his privilege or use it for selfish advantage; he may entirely separate his expressions of citizenship from his supposed religious convictions; he may be careless or ignorant in his citizenship activities; or he may make them an area for the exercising of vigorous Christian idealism. Religious education in a nation where general education is almost entirely a state function, where the teaching of religion is forbidden by law, has a peculiar responsibility. Aggressive and constructive criticism of the social order, in the light of Christianity, is unlikely to arise in state controlled schools. A free church, such as we have in America, has the opportunity through its system of Bible schools and similar organizations, of developing a constructively critical patriotism and citizenship which is much needed. Christian citizenship should come to have a momentous significance for the improvement of our political and civic life. Only by comparison with the past do we realize that our political system has really entered on a decisive moral change. Compared with nations before the birth of America, great strides toward human betterment have been made. If politics have in any measure been Christianized it has been done through Christian education.

(To be continued)

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.)

RANDOLPH.—October 27, 1932, Atwell F. Randolph of Salem, W. Va., in the fifty-second year of his age.

Brother Randolph was killed by a fall from a broken scaffold at a building where he was working at Wolf Summit, near Salem. He was the son of James and Emily Sutton Randolph, and was born September 20, 1881, in the community near Salem known as Greenbrier. While Atwell was still young the family removed to the village of Salem, where his entire life has been spent.

In 1902, he married Mary Smith of Salem who survives him with the following children: Willard and Francis of Salem; Paul of Lakewood, N. J.; Pauline, wife of A. W. Edmundsen, of Sisterville; and Juanita, at home. There are six grandchildren. He is also survived by a step-mother and the following brothers and sisters: Thomas

A. Randolph of Salem; Minnie, wife of Ed Doyle of Clarksburg; John Randolph of Parkersburg; and by two half-sisters, Addie and Iva.

Early in life he became a Christian and joined the Salem Seventh Day Baptist Church, of which he remained a faithful member. He was an honest, industrious, hard-working, courteous, public-spirited, Christian man. At the time of his death he was a member of the city council.

Atwell Randolph was widely known and universally respected. About one half of those who attended his funeral could be crowded into the Seventh Day Baptist Church.

G. B. S.

Sabbath School Lesson XIII.—Dec. 24, 1932

GOD'S GIFT TO MEN — (Christmas Lesson)—
Lesson Scripture: Luke 2: 1-20.

Golden Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

DAILY READINGS

December 18—God's Gift Given. Luke 2: 1-7.
December 19—God's Gift Described. Luke 2: 8-14.
December 20—God's Gift Proclaimed. Luke 2: 15-20.
December 21—God's Gift Rejected. Luke 23: 13-21.
December 22—God's Gift Received. John 6: 66-71.
December 23—God's Gift to All. John 3: 16-21.
December 24—God's Gift, the Prince of Peace. Isaiah 6: 6, 7.

(For Lesson Notes, see *Helping Hand*)

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

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DECEMBER 19, 1932

No. 25

Christmas Eve

My latch is on the string tonight,
The hearth fire is aglow,
I seem to hear swift passing feet—
The Christ Child in the snow.

My heart is open wide tonight
For stranger, kith, or kin.
I would not close a single door
Where Christ may enter in.

—Christian Observer.

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