

Oh welcome, Carillon, to Alfred!

At last you may rest from your ride,
And live 'neath the pine trees so stately
Up there on the campus hillside.

If you could but speak of your travels
In all these long years that you've lived,
What wonderful stories you'd tell us—
What splendid information give.

To those who would rather have music
Than all of the riches in life,
Your bells will bring wonderful comfort
And help us bear sorrow and strife.
Some time, when you rest on your tower,
And those who are gifted will play
Your bells o'er the valley at sunset—
The rest of us can only pray.

Oh, sweet bells, how much we shall love you,
Up there with the trees and the sky,
Where music so softly will linger
Until long after we shall die.
Words fail me when trying to tell you—
Memorials for people we love—
Our thanks to the friends who have brought you,
And thanks to the Father above

F. B.

—Alfred Sun.

ASHAWAY, R. I.

On Friday evening the three weeks of Vacation Bible School came to a close with a fine program and exhibition of handwork by the pupils. The enrollment for the three weeks was eighty-two. Sixty-seven attended ten days out of the fifteen, and forty-four had perfect attendance. The total cost of the school was \$43.15, an average of fifty-two cents a pupil.

The program consisted of the regular worship service, recitations, Bible drills, songs, and a playlet, all of which was well done and showed much hard work of pupils and teachers.

At the close of the program a summer Christmas tree was placed on the platform and the children brought gifts and placed under the tree to be given to boys and girls of the China mission.

The teachers who helped in this work were Rev. Everett T. Harris, supervisor and teacher in the junior group, assisted by Mrs. Harold Soderberg, Mrs. Robert Palmer, and Miss Jeanne Hirst; Mrs. Elliot Wells in the primary group; Mrs. Leslie Wright, Mrs. Bill Hoxsie, and Mrs. Andrew Addy in kindergarten group; Mrs. Clarence Crandall, pianist.

—Westerly Sun.

MILTON, WIS.

Robert Rogers and Louis Wang started last Friday to drive to Vancouver, B. C., where

they will sail August 7, via Honolulu, for Shanghai, China, arriving there on August 24.

Louis is a brother of Stephen Wang, who returned home about a year ago. Both of the Wang boys have been graduated from Milton College and have attended the University of Wisconsin one year.

Rogers, son of Mr. and Mrs. W. E. Rogers, who was graduated from Milton College this year, expects to be in the employ of the J. P. Foster Co., one of the organizations controlled by the Wang interests. He and Louis have recently returned from New York, where they had spent a month in the office of the J. P. Foster representative in the United States.

The Wangs are exporters and importers, their chief business being the export to America of egg products and goat skins. They plan to have Rogers represent them in this country after learning the business in Shanghai.—Milton News.

SHILOH, N. J.

"Vocations" is to be the topic of the young people's discussion groups at Conference, we are told by the president of the young people's Board, Burton Crandall. Those interested in various vocations will meet in separate groups. The leaders for these groups have not as yet been chosen, but we know that they will be capable ones.

Plans for other young people's meetings are under way, and we, the young people of Shiloh, are looking forward to the time when you, who are reading this, will be our guests.

President H. C. Van Horn urges that spiritual blessings be emphasized during Conference.

We want to get acquainted with the *Beacon* readers—and others, too, of course. We want to have a good time and do many things that aren't on the program; but we realize that first things should come first, so we are glad that Doctor Van Horn aims to make the Conference meetings of special value to us as young people.

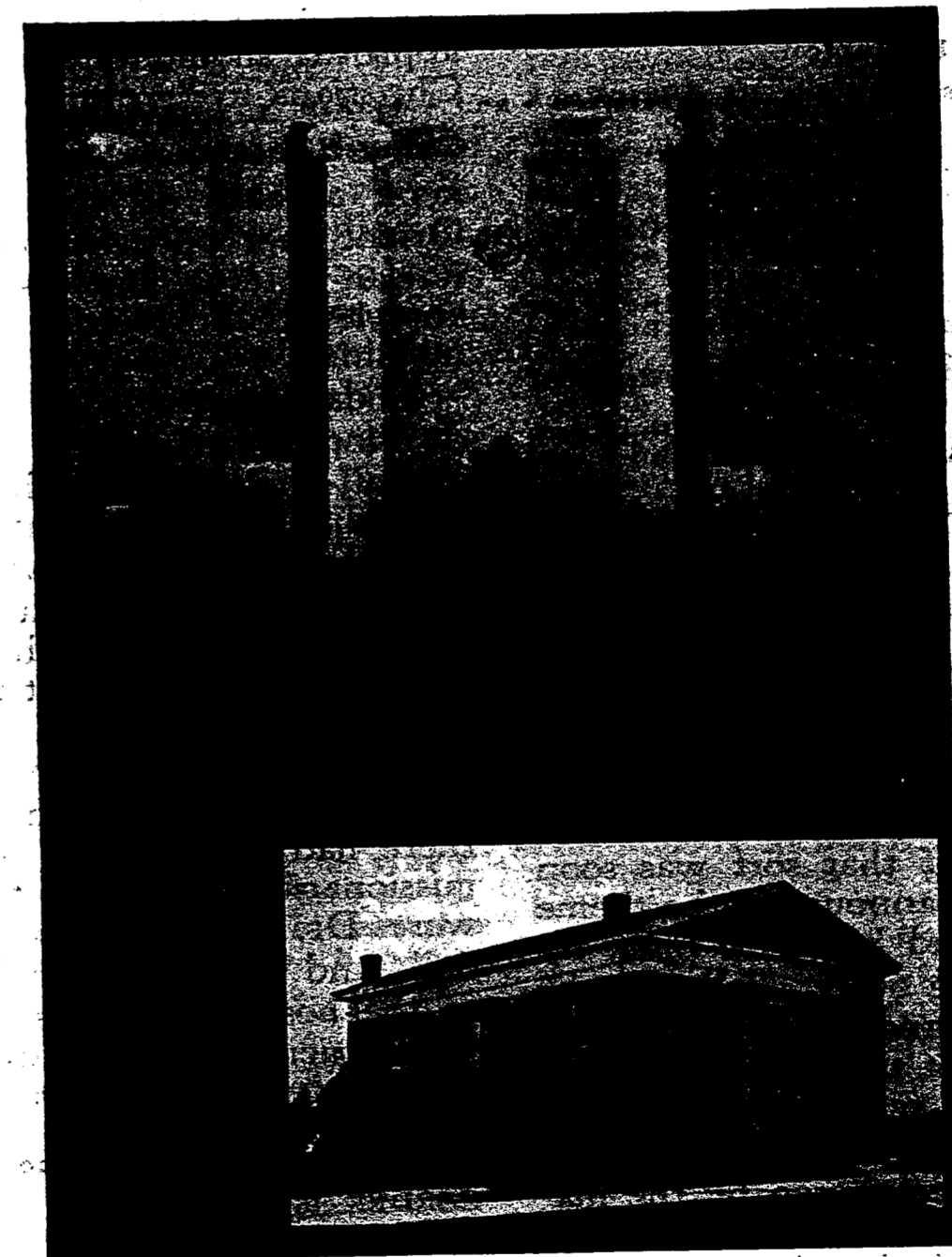
Doctor Van Horn, who is president of the Conference, is planning to have an evangelistic program throughout the meetings. Many Seventh Day Baptists are praying that these meetings will bring a great spiritual blessing to all. Let us, as young people, pray for the president, for the Conference, and that everyone may receive a spiritual blessing to make us stronger Seventh Day Baptists.—The C. E. Beacon.

The Sabbath Recorder

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1737 SHILOH SEVENTH DAY BAPTIST CHURCH 1937
ENTERTAINS THE GENERAL CONFERENCE
AUGUST 24-29, 1937

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"The Other Side" A stranger to us, a Lutheran minister in south Jersey, the other day delivered a sermon which we not only greatly enjoyed but which was most helpful and inspiring. Folks are a bit apt to feel "bored" who have often been preached to on the parable of the Good Samaritan. Any feeling of that sort was soon dispelled as the preacher announced the theme of "The Other Side," and began to open up the subject for us. "The other side" was the side chosen by the priest and the Levite. "The other side" is the pleasant side, where the unpleasant is avoided and responsibility is not assumed. It's the popular side, the side of ease and pleasure, the side chosen by the majorities. "This side" which was taken by the Samaritan is the side which takes time, and time in this age of ours is something which people are rushing hither and yon to "save," sometimes at tremendous and reckless speed, and with nothing to do with it when they arrive. "This side" is costly of time, money, and attention. Doubtless the Samaritan had personal objectives as important to him as he

journeyed to Jericho as any before the minds of priest and Levite. But in his choice to draw near he was willing to pay the price of mercy. "This side" means self-sacrifice coupled with responsibility and service.

We are all responsible for the choice which we make of "sides." Failure to choose the right side puts us in the wrong just as much as deliberate choice of the wrong side. At the last, "the other side" leads to rejection and condemnation of the Master of Life. "Inasmuch as ye did it not unto the least of these, ye did it not to me. Depart from me ye accursed." The decision which leads one "this side" will win the Master's approval, "Blessed are ye of my Father . . . inasmuch as ye did it unto one of the least of these, ye did it unto me." The anticipation of such approval should encourage us all as earnest Christians to "go and do likewise."

China Situation Most of our people have kept abreast of the war troubles of the Orient, not only because of natural humanitarian interest but also because of personal knowledge and relationship to our missionaries in China.

Today's news (August 16) announced the decision of the American Consulate to evacuate all women and children from Shanghai immediately. The same communication says that Rev. Eugene Davis of our mission had notified the United States Consulate General that an anti-aircraft shell had fallen on the roof of our mission, but that little damage was done.

Sunday's papers reported that in view of the dangerous situation of Liuhoo our mission there had been closed, and the three women missionaries brought to Shanghai. They were Dr. Rosa Palmberg, Dr. Grace Crandall, and Miss Miriam Shaw. The patients of the hospital, reports said, had been placed with friends. With quickly changing conditions we anxiously wait for further news.

The General Conference When this RECORDER is received by our mid-western readers the one hundred twenty-fifth session of the Seventh Day Baptist General Conference will be opening, and this will be its one hundred thirty-fifth anniversary. "Forward with Christ" has been the motto or slogan for the year, and "Victorious Living" is the Conference theme. The scene is all set and Shiloh folks are all ready. At last reports 259 advanced registrations had been made.

It will be a big Conference. People are looking for the best attended Conference held in many years. Careful preparation has been made by the president and a good and full program has been arranged. Strong speakers are on the program and thoughtful, earnest Christian men and women will take part throughout—both on platform, floor, and in committee and seminar work. The evangelistic note will prevail throughout the whole week, and men who have won many to Christ will stir all with their messages. Those who cannot attend may still have a very vital opportunity to help by their prayers. For months groups and individuals have been praying for an outpouring of the Spirit upon this Conference. Prayers are bound to be answered because our God is eternally the same.

Much of the Conference will be reported in future numbers of the RECORDER through the editorial department by three people chosen to do so. The next number will contain the message of the president. The editorial department will be used for this also. It hardly seems necessary to mention that reduced RECORDER space makes this expedient.

More of Oxford In last week's RE-CONFERENCE MESSAGE CONFERENCE, in a brief editorial note we called attention to some of the matters of the Oxford Conference on Life and Work. We here continue some of the report as sent us by the American section.

YOUTH AND EDUCATION

The fulfillment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the churches and to make known the good news of Christ by word and action. We rejoice in their brave witness.

In the education of youth the Church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fullness of fellowship in the life of the community.

While the Church is thus concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and

end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, he is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow men.

We have deeply felt the absence from our fellowship of the churches that have not been represented at the conference. Our hearts are filled with anguish as we remember the suffering of the Church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness, to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

TOWARD A NEW WORLD UNITY

We have much to encourage us since the conference at Stockholm twelve years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the conference and commended to the churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order, and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which he creates, life even in face of all these evils has a meaning. In his name we set our hands, as the servants of God and in him of one another, to the task of proclaiming God's message of redemption, of living as his children, and of combating injustice, cruelty, and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

THE NEED OF A SPIRIT-FILLED PEOPLE

BY REV. D. BURDETT COON

We have known churches that were intellectually wide-awake. They had minds that were whetted keen to every intellectual problem save the religious problem. They were thoroughly conversant with all civic questions, and ready to urge upon all the necessity of voting for the right officials of the city. They

believe in properly ministering to all the social and recreational needs of the community. They are well up on political issues and quite ready to discuss these questions with anybody. Economic questions may be their meat and drink. They know all about church suppers and bazaars and all the "gimcracks" for raising money for church and benevolent purposes. They know exactly what about all these questions and are ready to tell people what they know. They will even discuss moral and some religious questions, and prefer to quote to you Victor Hugo or some other writer of fiction rather than the Bible. They are more familiar with world writers than with Bible writers. They do all possible to spread the world spirit. But that is not the need suggested by the subject of this article. By a "Spirit-filled People" we mean a people fired with the spirit of soul saving. They have a passion for the lost that will not be satisfied till they are brought into the kingdom. Their first thought is their own personal allegiance to Jesus Christ. He is supreme in their lives. He is the dictator of their every plan and move. Because he is such to them they cannot do otherwise than think and pray and plan and work for the saving of the lost. They have been saved themselves, and they long for the same salvation to come to others. They are not ashamed of piety and devotion and consecration. They are deeply and seriously concerned for the unsaved. They may not be up in scientific research and discovery. They may be lacking in literary attainment and culture. They may not feel at home in discussing all theories and philosophies. But they have discovered God and the way of salvation. The Holy Spirit is filling their lives and leading them to victory. They know the Holy Spirit is big enough and strong enough to take glorious control of every life. I spoke in another article of the young man who went from a Christian home with a Christian profession into a lumber camp of the northern woods for the winter, who counted himself fortunate in not being discovered as a Christian. I heard of another going from the same kind of home with the same kind of profession to the same kind of ugly lumber camp. He had been taught to pray every night before retiring to rest. What should he do in the midst of such a godless set of men? The first night, when he was ready for bed, without a moment's hesitation he knelt beside his bunk and be-

gan his simple prayer. Almost instantly with hoots and yells of ridicule the gang pelted his head with boots and bootjacks and stove poker and various things. They were going to take this foolishness out of him at once. The next night the same action was repeated. The gang discovered he was no coward. They found he was straight and earnest in his daily work. He refused to engage in their vile stories and conversation. He continued his nightly prayers. Their ardor for jeers and boots and bootjacks soon cooled. They found him to be a reasonable man. As he found opportunity he began to talk to them in a quiet way about sin and a Savior and forgiveness and salvation. Before spring almost every one of these rough, wicked men was soundly converted. Their swearing was changed to prayer and praise. A Bible school was organized, all because this young man was Spirit-filled. The first young man was not. How few are. The Seventh Day Baptist people have the biggest message ever given to man. It is unencumbered with superstitions, vain speculations, and theories of man. It presents the everlasting verities of the everlasting gospel. We need make no apology for the truths we hold. We need not ask counsel of other ecclesiastical bodies. The message of the Bible is ours. It is from God and his Son. If led and taught and controlled by the Holy Spirit, we have the right to claim the promise of him to whom all power is given in heaven and earth who said, "Lo, I am with you always, even unto the end of the world" (Matthew 28: 20b).

MISSIONS

CONCLUSION

(From the Annual Report of the Board of Managers)

The foregoing paragraphs, together with the treasurer's financial statements, give a brief and consequently an imperfect outline of the work undertaken on the various fields. The report neither reveals the struggles of the missionaries and missionary pastors, nor does it convey any adequate idea of the good accomplished by the workers and those who have supported the work. The greatest results are in the realm of the spiritual and cannot be measured, but they endure. Achievements in the sphere of the temporal fade as do the flowers; but spiritual attain-

NEWS FROM JAMAICA

(Taken from letters written by Pastor and Mrs. Hargis)

DEAR RECORDER FAMILY:

We feel it is time that we give another report of recent work in this wide field—Jamaica. Sometimes we feel that the needs of this field are so very great that they can never begin to be supplied, and we would certainly be swamped if we were to depend on our own strength. The Lord has been very merciful to us, and we give thanks daily for his gracious dealings with us and all his people here. The summer has been very hot and we have been so thankful that we are a little higher up in the hills for the summer.

Our address is still at Half Way Tree, but we call at the office for mail about twice a week—once for foreign mail, and again for any mail that may come from island workers. I wonder if any of you could guess how many miles we have traveled in Jamaica. Over fifty thousand miles, and practically every mile in the Lord's work, as we seldom drive the car for any other purpose. The "Plucky Plymouth" has given the best of service, and has had some very difficult paths to follow, and we hope to be able to end our seven years with it still consecrated to the work. Last week we had just been to the city on an errand of mercy and were returning home when the car stopped dead still. We sat in the car a few moments wondering how we would get home. We telephoned to a neighbor who came and took me and the baby home. Mr. Hargis stayed over night to take care of the car and to get it repaired. The crankshaft was broken, but Mr. Hargis was fortunate in that one of the same size was found. The car will not be as dependable as before, but it is hoped it will give good service. The cost will total over twenty pounds. So goes the transportation side of our life.

Mr. Hargis arrived home about one a. m. Sunday with the car. He arose about four thirty and started over the hills to reach a place about half way between Tidixon and Lluidan Vale, forty-five miles from home, in order to hold a baptismal service at eight o'clock in the morning. After he reached a certain place he met a messenger boy who directed him to the pond. Following a truckload of people going to witness the baptismal service, he drove to a spot about one mile and a half from the pond, and walked the rest of the way because of the sticky mud.

ments abide. They are eternal. They are a "crown of glory that fadeth not away." We will meet the results of the year's labors in the days to come, and we will rejoice through eternity that we had part in them.

But it is not the results of the past which should concern us most. It is the open doors of the new year and coming years to which we should give our best now. Missions have made tremendous strides in the last one hundred years. Starting with very small programs in a few hostile countries, missionary activities have come to be a colossal undertaking. The nations are waiting for us to bring them the light. The world has been charted; the standard of our Redeemer has been set up in every land; the Bible has been translated into all languages; the vast distances separating countries in the past have been obliterated for the most part; the world's knowledge, culture, and wealth are in the hands of Christians; and our Great Captain has given the command, "Go ye." We do not go alone, he goes with us. "Lo, I am with you always."

Though it appears that every advantage is in the hands of Christians, we must not think Christ's kingdom is going to be victorious without a fierce struggle and great sacrifice on our part. Those who promote missions cannot expect to "be carried to the skies on flowery beds of ease." If missions have slackened their pace the last ten years, it is not the fault of missions, it is because Christians have lost the sacrificing spirit.

The achievements of the ages are ours. This fact alone demands tremendous effort and sacrifice on the part of this generation. The followers of Christ have been brought to the World's Throne for such a time as this. The world is at the crossroads. To retreat now is weak, it is traitorous. To falter now is to let the world perish while we quibble over trifles and consume the trophies of the cross on ourselves. We must take Christ in earnest, we must get the divine vision, we must get new hope, we must get renewed grace, strength, and consecration—we must in Christ's name and for his sake continue the work already undertaken and enter new fields at home and abroad!

In behalf of and approved by the Board of Managers,

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.

The pond used for baptism had only a small open space (the rest being covered with reeds and flowers) and was a difficult place for baptism. The mud from the pond which came up in swirls after each candidate was immersed did not help matters, but everyone was happy. There was one redeeming feature in the pond, however. Surrounding the open pool was a mass of water-hyacinth blooms with radiantly glowing colors. And God himself was present during this service! Sixteen candidates were baptized and a little later received into church membership. Some were from Lemon Hall, walking ten miles, and the remainder from Tidixon, about the same distance, in order to be buried with their Lord in baptism. The stream formerly used for such services was denied to them because of some disorder among another sect at a recent baptism. We have never had misconduct of any kind among our people, who are reverent and thoughtful.

The Post Road Church was represented at these services by three of its members, Brother Gordon and Sisters Smikle and Jones. They came a distance of twenty miles or more on slow-footed animals. Such is the zeal of these, our Jamaican brothers and sisters, traveling far to encourage other Christians or to obey their convictions, as do the candidates who walk over rough, stony roads for many miles.

Following the baptisms, we drove to a place about one-fourth mile from the newly erected booth where church services are held, and walked the remaining distance. This booth is one of the nicest we have seen in Jamaica, neatly and carefully constructed. It is next to the plot of ground where the new church is to be erected later on. The booth is commodious and can hold two hundred people, I think.

The first service in the booth, August first, last Sunday was for the reception of new members; then a communion service, a wedding, a service for the consecration of babies to the Lord; and another wedding, closely following in succession, filled the day's program. After a conference with workers we started back home late in the afternoon. When about eighteen miles from Kingston, the brakes on the car ceased to function (rubber rots out very quickly in the Tropics) but fortunately there were no more hills to travel, and the only danger was in passing through towns, so

Kingston was reached in safety. As all Kingston garages are closed on Sundays, it was necessary to call out three men before the garage was finally opened, and parts obtained and car repaired, and another night was spent before home was reached. The day's work was then done, and a good rest followed in the morning hours.

Much worth while work was done by Brother I. Smith in preparation for the above services. It is a joy to work with such responsive people as these, and he seems well fitted for the task. The out-post work that he and his fellow workers have done gives every promise of new churches springing up.

Since our last letter, we have visited Bath, where a "Harvest Festival" was successfully held; Wakefield, where there were five candidates baptized and a marriage performed; Luna, where Sabbath services were held and plans completed for a "grand social" to be held on the fifteenth of this month, and other country visits.

One of these visits was indeed a sorrowful one. This was at the home of the Strachan family at Castleton, where we called on the nineteenth of July, and found one of our boys very ill. He passed away the next day, and on the twenty-first we returned to Castleton to bury him and comfort his family as best we could. This boy has been in the boys' class in the Kingston Church and was baptized last fall. We are so happy that he was prepared to go, but all of us miss him and shall remember his Christian ways and his fortitude in his illness. Cecil Strachan has gone on, but his Christ remains for other boys and girls.

Conference will soon be here, both in the States and Jamaica, for we are holding our little conference on September 16 to 20. The Bath Church is working hard to entertain the delegates who will assemble. We want to feed our people well, both physically and spiritually. We need song books and wish we could find some church that has a bunch of small books that they are not using and would send to us. If such a donor should read this, please send by parcel post marked as "books" and undeclared. Books enter Jamaica free unless declared. Do not send by any other method, because the duty is greater than the value of the books.

We are praying that God will bless our General Conference and the boards as they plan for a new year ahead. May we be more

evangelistic and soul saving in all our fields of work. We plan to work harder than ever in Jamaica.

August 4, 1937.

DENOMINATIONAL BUDGET

Statement of Treasurer, July, 1937

Receipts		July	Totals
Adams Center	\$ 42.00	\$ 42.00	
Alfred, First	104.99	104.99	
Alfred, Second	\$ 14.90		
Special	5.00		
	\$ 19.90	19.90	
Boulder	\$ 7.90		
Special	5.00		
	\$ 12.90	12.90	
Brookfield, First, 1936-37	\$.25		
C. E. society	2.50		
	\$ 2.75	2.75	
Brookfield, Second	2.50	2.50	
Carlton Ladies' Aid society	\$ 5.00		
Julia K. Shrader	5.00		
	\$ 10.00	10.00	
Denver	20.00	20.00	
Edinburg	6.00	6.00	
Fouke	6.85	6.85	
Hebron, First	7.24	7.24	
Los Angeles	3.20	3.20	
Lost Creek	27.64	27.64	
Milton	100.00	100.00	
Milton Junction	\$ 46.11		
Sabbath school, special	8.74		
	\$ 54.85	54.85	
New Auburn, special	7.68	7.68	
New York City	17.39	17.39	
Nortonville	5.00	5.00	
Pawcatuck	250.00	250.00	
Plainfield	125.00	125.00	
Riverside	\$ 30.50		
Special	3.00		
	\$ 33.50	33.50	
Rockville	13.70	13.70	
Stonefort C. E. society,			
special	2.00	2.00	
Waterford	\$ 29.00		
Sabbath school, special	5.83		
	\$ 34.83	34.83	
White Cloud	17.51	17.51	
Individuals:			
Mrs. G. E. Richardson	\$ 29.76		
Special	29.76		
A Friend	2.00		
	\$ 61.52	61.52	
		\$ 988.95	

Disbursements

Missionary Society	\$ 410.08	
Special	48.44	\$ 458.52
Tract Society	\$ 110.24	
Special	8.83	119.07
Sabbath School Board	\$ 61.76	
Special	8.74	70.50
Young People's Board	\$ 12.32	
Special	1.00	13.32
Woman's Board		3.68
Ministerial Relief		22.24
Education Society		52.88
Historical Society		6.16
General Conference		120.64
		\$ 867.01

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
August 1, 1937.

WOMAN'S WORK

AND ITS NAME IS AFRICA

(Essay contest paper by Jean Woodcock,
Verona, N. Y.)

Africa! Africa! What the name implies! What can Americans who ask, "How can America help Africa to know Jesus?" know of Africa? In the kaleidoscope that is Africa today, turning always to give us glimpses of darkest primitive depths, then shining, modern industrialism, we find the Africa that has earned the name, "Darkest." Approximately twelve million square miles preserve or destroy one hundred forty million people, who speak among them eight hundred native dialects.

Africa is still the country of the hideously painted witch doctor, who sells his fetishes of the heart of a witch, the bone of a twin child, or the whistle with which he talks to the rain, for the sum of four goats, for which ordinarily a good wife may be bought.

True, there is still the "ordeal by poison" for the person who has been "smelled out" as a witch by the witch doctor. Why should the accused refuse the poisonous brew when he has implicit faith that the "spirits" will declare his innocence? Is the witch doctor ever wrong when the poison inevitably causes death?

Native Africa still eats the standard food, manioc, and the delicacies of fat white ants and golden brown caterpillars.

It is the country where newborn infants are buried alive with mothers who have died in childbirth, where divers ants eat human flesh, and where stealthy leopards and bold lions leave their tracks in the dooryard.

But Africa, too, conditions every industry in America affected by copper, for Africa has more known copper than any other country. It possesses most of the world's diamonds and radium and nearly a fourth of the world's water power. Without African cobalt, America would have little high-speed tool steel. Africa gives soaps and ivory; in 1935, \$377,089,685 worth of gold came from South Africa alone.

A century ago Africa was almost unknown. Since then, the more fortunate native has had the pointed stick for plowing snatched from his hand, and he has been thrust into the seat of a modern tractor. Africa has had no adolescent stage, and Africa is bewildered. The French speak of "Uprooted Africans."

In this crisis, how can America help Africa to know the Christ that she so badly needs? Before we suggest anything, we must understand one thing. From two to seven per cent only of the present Africans know Jesus. The rest are animists, worshiping the spirits of nature and departed ancestors, and spending their entire lives in abject terror of offending these. The African's religion is wholly fear, but—it governs his whole life. If the American offers anything else, it must be a daily Christ whose white followers do not confine their worship to one day of the week. Christianity, a method of living, must be taught.

There are several groups of Americans with whom the African has contact. The first includes vacationists and hunters. Last year the Johannesburg Exposition attracted hundreds of American tourists. Cultured Africans today are bewildered at the tourist attitude. Let one of them speak for himself. "The White Man preaches one God for all men, but the White Man refuses to sit at a hotel table with a native African." If the American traveler wishes to teach Jesus, he must be one who does not recognize the strong color bar that his predecessors have manufactured.

Ask the native bush boy about some of the big game hunters. "Yes, I make safari with him. Sometimes he gives us rum. If we do not make haste, the whip cracks. And how

he curses us." The American traveler must remember that Jesus was a gracious guest.

The African often meets an American trader. Margaret Hubbard, who went with her husband to Africa to buy and catch wild animals for American zoos, relates a story that she classifies as "regrettable but necessary." A native boy stole from us. He would not confess. Early in the morning of a day promising one hundred degrees in temperature, we tied him to a stake, away from shade, and built a bonfire near. About four o'clock he pitched forward on his face, but they all knew that we were masters." Would the Great Master have thought punishments like these "necessary"? A trader, too, should walk with Jesus.

Christian Africans have seen Jesus really lived in the lives of the teachers, missionaries, and doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve entire Ethiopia, working against malaria, sleeping sickness, and leprosy. Christ taught, preached, and healed the sick. What will America do?

Christ in difficulty prayed, and Africa needs the prayers of Americans. Africa needs sympathetic understanding; every one of us can give that. Understanding is gained through knowledge. Knowledge is gained by affiliation with an organization like the American Mission to Lepers, the International Missionary Council, or the Foreign Bible Society. More than anything else, the African Christian reveres the "Book." Can the Africans know Jesus without the Americans making Bibles for Africans possible?

The African is just beginning to read. He needs scientific, agricultural, and homemaking magazines. Cannot America, with her thousands of periodicals, aid Africa?

It is often easier to see than to read instructions. The African knows nothing of visual education. Americans have many storerooms filled with educational visual aids.

We have spoken of the crying need for missionaries and teachers. Colored young people are being prepared for Christian leadership in twenty-two boarding schools in the United States, maintained by the Board of National Missions. They are eager to serve

Africa, and only America can afford to send them. Will we give up one of our comforts to help the African to know Jesus?

Certain European governments allow only one church to have missionaries in their territory. If the Protestant American churches united against this, would it not be changed?

Above all, America must live Christianity. This means peace with all nations, and daily Christlike living that will be felt around the earth. By living Christianity, both at home and abroad, America will really help Africa to know Jesus.

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YOUNG PEOPLE'S WORK

CHRIST FOR THE CRISIS

BY DR. DANIEL A. POLING

(Presidential address before the Thirty-sixth Convention of the International Society of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 9, 1937)

Christian Endeavor came to the church providentially for a crisis time in the life of youth. This fact, and no other, explains the rapid rise and world-wide development of the movement. Francis E. Clark was the chosen leader, God's man to release, to organize, and to guide this ministry over the earth. Christian Endeavor has continued to increase its activities and grow in membership because it has not ceased to serve a vital need. With a minimum of organizational equipment, often with considerably less than the required minimum of financial support, it has added numbers, expanded in service, and grown in spiritual power.

Certainly it has not been immune to the recessions that all organizations at times experience. Whole countries have suffered reverses and some utter eclipse. Entire churches have withdrawn from the fellowship. At the moment, the movement in Germany, in Spain, and in certain of the Baltic and Balkan countries, is passing through extreme ordeals.

Reverse and Triumphs

On the other hand, reverses in these lands are matched by achievements in others. As I speak to you, Christian Endeavor in Japan, with only slight assistance from the United States, is experiencing a renaissance. By a special gift, the Church of Christ in China is collaborating with the International Society of Christian Endeavor in a distinctive educational experiment. The Korean Church is using Christian Endeavor as perhaps no other single communion or country ever before has. India, under the guidance of the Abbays, is in the midst of unifying the activities of the Epworth League and Christian Endeavor. Australia reports a total membership of more than one hundred thousand and has become numerically, from the standpoint of national population, the most powerful single national unit within our fellowship. The United Kingdom continues her sound and constructive program—a program that comprehends all departments of our work. There has been encouraging progress in Hungary. Among the countries that offer us particularly inviting opportunities, are Rumania, Yugoslavia, Italy, and France.

World's Convention

Following Grand Rapids, our next great convention landmark is Melbourne, Australia, August 2-8, 1938—next summer. The Australian national committee is composed of a remarkable group of men and women, representative of both church life and public affairs. Plans already made have more generously regarded the needs of the World's Christian Endeavor Union than those of any other similar gathering. It is our earnest hope that a representative delegation will go out to Australia from the United States and that there may be a large general movement from all other countries.

This will be the first international gathering of our society ever held in Australasia. Associated with it is the opportunity for some to attend the missionary conference in Hangchow, China, which promises to be the most

prophetic Christian gathering ever convened in the Orient.

World Tour

Your president's recent world tour, which carried him into forty-six countries or islands, emphasized the strategic position of the Far East in the kingdom task of the generation and century immediately before us. Christian Endeavor is in a strategic position to make contributions to a new occasion for Christ and for the Church, to develop and enrich youth life, to prepare young men and women for the kingdom enterprise in the Far East.

I was accompanied on this world visitation by Mrs. Poling and our fellow trustee, Miss Helen L. Lyon. Mrs. Poling and Miss Lyon made their own contributions to the visitation. Their presence was everywhere a blessing to the missionary enterprise in general, as it was to Christian Endeavor in particular.

May I add here that at the suggestion of Mother Clark herself a Mother's Christian Endeavor society has been organized in my own church with Mrs. Poling as leader. The society has been given Mother Clark's own name—however not at her suggestion. It is a conversational group made up first of mothers of the young men in one of our Sunday school classes which is contributing annually \$600 toward Christian Endeavor in Japan. To these have been added others, until the group numbers about thirty, meeting each Sunday evening to discuss Christian Endeavor principles, history, and program. It is, I think, the first organization of its kind.

This world tour has not only given your president a more intelligent understanding of our movement's needs and increased his faith in the genius of its organizational plan; it has confirmed him in the conclusion that the fundamental principles of Christian Endeavor are as timely now as they were fifty years ago; that the departments of our work—young people's, junior, intermediate, with graded activities, the Quiet Hour, the Tenth Legion, Life-work Recruits, the alumni, and the whole educational scheme which has kept pace with the latest developments in the curriculum of the church—comprehend the requirements of the field in which we operate, and that they are required now if the church herself is to be well served with youth training and leadership. I believed in Christian Endeavor when I began this visitation; my belief had taken on proportions of new understanding when the

journey was completed with our arrival in San Francisco.

Reorganization

Organizational work on the North American continent has experienced the handicaps of contingent financial stringency, but in spite of poverty, or perhaps blessed by it, state after state has renewed and even enlarged the service program. There are tonight more field secretaries employed than there were two years ago.

Particularly significant during the past year has been the work of the Re-organization Committee, which, receiving recommendations from the president, has gone forward along these and along other original lines to prepare a report which has won the favorable action of your Executive Committee. This report is now before the Trustees. It will, I believe, command the enthusiastic support of this convention and of our movement throughout the continent. The recommendations of the report, when they become operative, will bring the young people themselves into the direction of our movement, into the responsibilities of its program and into the opportunities of its leadership as never before in the history of Christian Endeavor. With my executive associates, I rejoice in the prophetic steps that are now to be taken.

Immediately before us is the problem of debt, but this problem may be mentioned now with words of hope. The Craigie Manor properties have been sold. Provision has been made for new income through the tapping of new sources and by the establishing of a new financial department.

Christian Endeavor World

The *Christian Endeavor World*, restored to the monthly basis and with particularly intimate state relationships, enters, we believe, upon a new era of service to our movement. As a service organ, it should be in this time what the *Golden Rule* and its successor became in the past generation of our growth.

United Action

The program released from this convention to the states, through the youth departments of all co-operating youth agencies, and through the individual societies of the churches within our fellowship will bear not only the imprimatur of our international headquarters—it will be the co-operative achievement of both denominational and in-

terdenominational representatives. Certainly we have not yet achieved perfection of procedure; we are conscious of limitations and of mistakes; but we are determined to make definite progress toward a unity of spirit in program and action that shall serve all our interests and advance always the interests of the task itself. We shall continue our co-operation with those projects and campaigns that move across the field we occupy, with all other youth agencies and with all other groups having common cause with us and serving the total Christian task.

The United Christian Youth Movement offers us generally a point of contact and a clearing-house. All plans must, of course, in their application be adapted to the needs of state and local unions. In particular instances, the question of leadership and emphasis has presented a problem. Always Christian Endeavor should and, we believe, will remain true to her evangelical ideals and her organizational principles. We shall not sacrifice these for the mere appearance of unity. Christian Endeavor is not a young people's church; Christian Endeavor is an agency of the church and operating within the church. "For Christ and the Church" is more than a motto—it is a service creed.

(To be continued next week)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

As it has been a long time since I have written you, I thought I would write and tell you about the Boy Scout camp I attended a few weeks ago. About two hundred boys were in attendance. As you probably know, Elmo F. Randolph, who is in the seminary at Alfred, is in charge of it. The name of the camp is Camp Gorton, on the east side of Waneta Lake.

The first night we were as "green" as they come. Some of the boys got restless after taps, so we were put on the chain gang. This is a form of punishment used when the boys talk after taps at night or before first call in the morning.

For chain gang that day we had to carry the hill camp up on the hill. The camp owns about seventy acres and we can go anywhere we want to on it during rest periods. There were many courses in scouting one could take

up: nature, handicraft work, swimming, rowing, bird study, etc.

On Sunday we had church. Instead of a long sermon, boys from each tribe read from the Bible. Elmo has a little organ that he uses. We have out-door church with stone seats on the hillside around the pulpit.

The only thing about camp I didn't like was having to do our own dishes and sometimes having to wait half an hour or more before doing them, but I hope that I can go again next year.

Your friend,

Russell Langworthy.

Alfred Station, N. Y.

August 7, 1937.

Dear Russell:

I was very glad to hear about your experiences as a Boy Scout this summer and I know you must have had a wonderful time, dishwashing notwithstanding. I never was fond of dishwashing myself. My mother told me that if I did it often enough I would get to like it, but I don't believe I ever did. Eight of the Independence boys, our two boys among the number, joined the Boy Scouts when Claire was about twelve and spent some very pleasant summers. Pastor Greene was Scout leader. Boys who live up to Boy Scout rules are pretty sure to grow into fine, Christian men, the best kind of citizens. I, too, hope you will be able to attend Scout camp again next year.

With the camping trip to help out I know all your vacation is proving a pleasant one, but do you realize that school is "just around the corner"? That of course is pleasant, too, especially when you think that good students make intelligent, educated men, the kind the nation needs.

Please write often, Russell, I like your kind of letters.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

As my brother Russell has written you a letter, I thought I would write, too.

We went to Camp Gorton for Russell and saw the exhibit in Handicraft Lodge, which was very interesting. We went on the ship, "Commodore Perry," where sea-scouts are taught to be sailors. On our way home we stopped at the New York State fish hatchery where we saw thousands of tiny little fish.

One day Ralph Allen gave me a turtle and I had a lot of fun with it, but one day it

walked away. I felt badly over losing it.

I will close now. Your friend,
Leland Langworthy.

Alfred Station, N. Y.,
August 7, 1937.

Dear Leland:

It makes me twice glad to receive such nice letters from both you and Russell. I am pleased that you followed his good example.

I wish I could have gone with you on your trip to Camp Gorton so that I could have seen the handicraft exhibit and also have visited the "Commodore Perry." I wonder how much you know about the man for whom the ship was named. Perhaps Russell has learned about him from his history lessons and can tell you about him.

I am sorry your turtle walked away from you, but that is a habit they have. I remember I had several turtles when I was about your age and they always walked away sooner or later. It is queer how they disappear so quickly when they move so slowly. A little cousin of ours found a very large turtle in the road some weeks ago. There were some initials carved on the back of its shell, so perhaps he had been some other boy's turtle. Well, this turtle cannot walk away from cousin Jimmie for he has made a small hole in the edge of its shell and tied a long wire in the hole. Now Mr. Turtle can go just so far and no farther. Jimmie keeps it tied down by the creek and it seems to be quite contented.

Are your family planning to attend Conference next week? We are going and also expect to spend next Sabbath and Sunday in Brookfield attending the centennial celebration of the Seventh and First Day Baptist Churches. As perhaps you know Brookfield was Pastor Greene's first pastorate.

Hoping to hear from you again and often,
I remain

Lovingly your friend,

Mizpah S. Greene.

MY UNVEILING

BY BEATRICE SKAUGERUD

(A paper read at the quarterly meeting of the southern Wisconsin and Chicago churches. The writer is a recent convert to the Sabbath.)

My unveiling began only seventeen months ago, but those months hold much that can never be lost or disregarded. Thank God, there is a Seventh Day Baptist denomination

and community where God saw fit to place me. I cannot express in mere words what this glorious gesture of God means to me. How I am praying this very minute that my beloved Lord and Savior will give me the words I must pass on to you, of the great blessing he has bestowed upon me—a lone sheep from another fold. How could I have lived all of those years professing him as my Savior when I didn't know him at all! But Jesus is patient and long-suffering toward his wayward ones, and but for that divine patience I would not now be exulting in his glorious salvation.

I love the Sabbath! How I wish I could say as the author of "Credo" says, "I love my Friday nights." I have never had the privilege of attending a prayer meeting and I'm waiting for my first entrance into that important part of my life. To me, the Sabbath is a definite period of time, set aside to get nearer to Jesus—to forget all our worldly cares and troubles and to find consolation, hope, peace, and joy in our blessed Savior's arms. Can't we just forget from sunset to sunset all of those troublesome temptations that beset us the other days of the week? Can't we just close our eyes and whisper, "Jesus, hold my hand!" and let his sweetness envelop us as a shimmering ray of light? He is knocking gently and waiting patiently for his children to open the doors of their hearts for him to enter. This Sabbath is approaching with that sweet sense of Jesus' love becoming closer and closer and his arms are reaching out for straying souls of his flock. Oh, why not come to him this Sabbath for his blessing? Keeping the Sabbath day with Jesus means hallowing it. No one would desecrate that beloved day with Jesus at his side. He couldn't read novels, go to movies, play cards, or think evil of anyone, hurt anyone, or do a million and one things that Jesus wouldn't do on his Father's day—or on any other day, unless he could do so with Jesus' assurance and approval. Try to keep close to him and your Sabbath will be kept sacredly in all love and perfect faith. Just remember to ask him to "hold your hand."

Are you lonely, sad, or unhappy? Have you anything against some one who should be your friend? Are you worried over something; afraid you might fail in your spiritual life? Then take it to Jesus. I have only recently re-discovered how wonderful he is. I knew Jesus was willing to lead me, but I didn't

know what to do—now, I do. How very simple it all is. Just take it to Jesus. I worried constantly over my mother and my scattered brothers and sisters. The strain was more than I could bear. By giving them all into Jesus' care I am resting peacefully, aware that he will care for them in a much more bountiful way than I.

We would never admit to a single soul of being lonely, if we surrender completely to Jesus. How many times over does his love overwhelm us as compared to our earthly friends. When I am lonely or sad I pray that he will take my sin away. That is new to me, something I have only recently discovered. It seems strange, doesn't it, that we are sinning when we are lonesome, sad, or worried?

Jesus is daily teaching me so many new things. He begs me to let him solve my difficulties, for he can do it—only I must surrender them all. I must forget and let him take care of them.

Remember how many times Jesus has spoken to you and you scarcely heeded his faint voice? Memories of past experiences rise up before me—of times he has asked me to write to my mother or to remember to say my prayers, and many other things. Now, I'm listening for that same voice so that I can do as he wills and when he wants me to do it. I cannot disregard his voice now, after my surrender.

I had a big disappointment one day. I luxuriated in that disappointment for some time; a terrific struggle within my heart was going on. The tempter was standing by, gloating, doing his level best, with hideous suggestions, to make me tear down that wall of faith that I am trying with Jesus' help to build up. I heard the words, "Cleanse thou me from secret faults," very faintly, but suddenly that horrible cloud was lifted and the devil went his way. Of course, the pain was still there; only as I read and read the Psalms, I became calm again. I have a beautiful Bible that I love to read. The cover is beginning to look worn, but what does that matter now? I wanted to keep it looking like new, but its newness is fast disappearing. My re-surrender has taught me to read my chapters with the thought that there will be something there especially for me. With my aching heart I started to read Psalm 69. The very first verse startled me. There was my prayer already: "Save me, O God, for the waters are come into my soul." And here is his promise,

Psalm 89: 34. "My covenant will I not break, nor alter the word that is gone out of my lips"; and Isaiah 41: 13, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

This would not be complete without my telling of the "lifting of the veil" as I call it—of being on the mountain top alive to the presence of my beloved Jesus. My heart was wide open; Jesus had knocked and been gladly invited to enter. For a long time I gloried in the sacred presence of the Son of God. A glimpse of what heaven must surely have been like was given me and I can never forget, though sometime I may be cast down in the deepest valley. But with Jesus holding my hand I can walk safely on and I know as long as I surrender daily to him he is going to answer the prayer I daily pray—to be a missionary of Christ.

OUR PULPIT

A LAY SERMON

BY LOIS R. FAY

Text.—By the word of the Lord the heavens were of old, and the earth, standing out of the water and in the water. 2 Peter 3: 5.

Scripture reading.—Ezekiel 47: 1-12. 2 Peter 3.

There is a curious appropriateness in calling this earth a planet. Early star observers called the members of our solar system "planets," because they appeared to wander about the sky among the other stars, and the name has stuck, even though the telescope has since revealed the fixed orbits to which these close neighbors of the heavens are divinely bound. The word "planet" is from a Greek term meaning wander, stray, or err. It is used in James 1: 16, where we read, "Do not err, my beloved brethren." As long as dwellers on this planet, called earth, are in the habit of wandering from the way of truth, it is singularly fitting to retain the name of planet for their home.

If a group of us were looking for an accurate and condensed history of this planet, called earth, whereon we live, the above mentioned text from the Apostle Peter's second letter would be my selection. One may well wonder at a history of such brevity, for there is folded up in this score of words much more than first appears; and one cannot unfold in a

life-time of research all this intricate fabric of history, for some of it is impenetrable to human minds. But the fringes are penetrable, and we may profitably acquaint ourselves with the glimpses available. The order of words in Greek in which this letter of Peter was written, and some other features are worth noticing. In the version at hand the order is this:

"Heavens were of old, and earth out of water and through water composed by the of God word."

When one knows this, when one has had a good period of contemplation on the way this verse reads in Greek, the history of this planet home we call earth seems to read a bit different from hard dry history that may seem too difficult to digest. To me this peep into the fringes of records of earth's past is very alluring. Grammar seems sometimes as dry as history, but here interest centers upon the two Greek prepositions translated in the text "out of" and "in". At first they seem to refer to the geographical position of land and water distributed upon the earth's surface.

In reality, as the Greek prepositions translated more accurately mean, a clear idea of source appears, indicated additionally by the verb, "standing," in the text and, "composed," in the word for word translation.

This carries a suggestion that the earth has been developed from sources in the water, and that water has a prior and formative existence compared with land, a kinship not often realized. Water and earth have appeared somewhat antagonistic in daily life. If we were governed right as children, we early learned there existed a mysterious warfare between water and dirt, for personal cleanliness; and besides the washing away of sand-pile construction of our play house showed us the destructive effects of this antagonism as apparently as do grown-up flood-time disasters. How many pet projects water has destroyed!

So it takes a little mental adjustment to think of water as a harmonious, gentle, component power in the existence of earth; and some urge is necessary to convince most people there is ultimate good in the rainy days, so frequent and insistent as this is being written. Yet it is very apparent, after a long dry spell, that there is a gentle reviving effect bestowed when rain begins to fall. The stones glow with fresh colors; dry stems and roots grow green; diamond rays glisten in the sun when the clouds melt away. It is all a part of the

magnificent history of earth out of water and through water, composed by the word of God.

It is becoming unpopular to attribute it all to mere nature. Dr. Richard Cabot at the 156th annual meeting of the Massachusetts Medical Association in Boston urged people to leave the use of the word nature, and to turn their faith to God. As the Bible is the book about God, and our text from the New Testament gives God the credit, we may well expect to find other testimony besides Peter's to the composing of earth out of water and through water.

This earth-from-water scheme may be a new idea with us who are easily sidetracked in our maze of highways and byways of knowledge. We are like unsophisticated motorists around Boston—or other large cities that just grew instead of being laid out by surveyors' lines. One may intend to go to the North Shore, and before he knows it, be headed toward Lowell. A new driver may try to compass Beacon Hill, but if he does not take heed to moments and monuments he may find himself down at City Point. A traveler may be on his way from old historic Plymouth to Worcester, but if he does not observe signposts and turns he may become tangled in Boston's suburban maze of streets.

So we need to avoid hasty conclusions and observe signposts to avoid bewilderment in spiritual progress, and sticking close to the Bible is safest. It is a deep and wonderful subject, and citing a few references from writings that Peter revered will show the part water has carried on in the creation of the earth.

In the very beginning of things on this planet, Genesis 1, second verse,

"The Spirit of God moved upon the face of the waters."

The Hebrew word translated "moved" meant brooded, cherished, spread fertility. It implied a continued process. Further on we read:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. (v. 6.)

And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so. (v. 9.)

And God called the dry land Earth, and the gathering together of waters called he Seas and God saw that it was good. (v. 10.)

And God said, Let the waters bring forth abundantly the moving creature that hath life, and

fowl may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly. (vs. 20, 21.)

These are the verses in Genesis that speak most clearly about the development of earth and its products from water, and show Peter was not putting forward any new idea when he mentioned an earth composed out of water and through water, by the word of God. We cannot escape the truth of it, even if we do not fully comprehend how God spake and it was done.

When I was a child I used to think God's way of making things was like the way my father and grandfathers made things in their work shops. But with age and experience and knowledge of the Hebrew language, childish ideas are exchanged for maturer perception.

Some ecclesiastical teachings equally childish have become discarded. I remember how an old-fashioned religious book tried to depict the creation by a crude wood-cut of God in man's form, making human beings by fastening dismembered heads, arms, and legs in place. Equally puerile is the effort of a modern artist to depict in white stone the hand of God. Because man was made in the image of God, these artists have interpreted God to be just like a man. The second commandment of the decalogue teaches us to avoid being sidetracked from the spiritual idea of God by material forms of human imagination.

It is much nearer the truth to think of God as a life-giving Spirit moving upon the face of the deep, and evolving a beautiful world out of and by means of water by the Word of God. I use the word "evolve" designedly, because of its primitive value, and not unmindful of modern perversions. To evolve means to unroll, to develop. Many people have hesitated to accept the facts of evolution in the Bible because of the mistaken theories published by so-called modern evolutionists; but no one need reject as truth that the earth was unrolled or developed. In that famous Ninetieth Psalm we read:

Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. (Psalm 90: 2.)

Way back in the beginning of the Hebrew record of this forming of the earth and the world, there was the idea of whirling and rolling into existence—an evolution worth considering, one that will not sidetrack faith, be-

ing so closely interwoven in the Word of God.

Many people have been sidetracked by the human time limit of creation week, and therefore blind to true revelation. Man set the limit by his own twenty-four hour day. To keep on the right track in studying creative revelation one must regard the day as Peter did in verse eight of this same chapter we have read for a Scripture lesson, for he wrote:

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Now if we keep on thinking God's days are only our twenty-four hour days, and God's ways of making things no better than our own ways, we are going to find ourselves sidetracked spiritually.

For my thoughts are not your thoughts
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down
And the snow from heaven,
And returneth not thither except it water the earth,
And make it bring forth and bud,
And give seed to the sower and bread to the eater;
So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,
Except it accomplish that which I please,
And make the thing whereto I sent it prosper.
(Isaiah 55: 8-11.)

Thus Isaiah shows the importance of water in God's great plan. Ezekiel's view of it is from a different standpoint, equally interesting, 47: 1-12, waters and trees bearing fruit for food and leaves for healing.

So we may understand why in the New Testament other beautiful thoughts besides Peter's are expressed concerning it. Jesus said:

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water. (John 4: 10.)

And the Apostle John wrote:

There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. (1 John 5: 8.)

Just what John meant here we may not fully understand, but our hope for the future promises a clearer understanding.

He that sat upon the throne said, Behold I make all things new.

And he said unto me, Write, for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega. I will give unto him that is athirst of the fountain of the water of life freely. (Rev. 21: 5, 6.)

DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF.

For many years the Riverside Church has wished for evangelistic meetings to be held in our own city. Several times we have held a week or two of special services in our church but for some reason people outside our individual group will not attend. So this summer it was decided that we would use our tent, which we have owned for many years and used only twice.

The next question arising was, "Where should we pitch our tent?" Well, the good Lord helped us out then and we were offered a lot free of charge with necessary facilities near. We accepted this as an answer to prayer and began our meetings on Sunday night, July 11, and held through to July 25.

We were very fortunate in having two of our college boys home for the summer, and their contributions to the meetings were a great aid indeed. Duane Hurley helped two or three nights with his interesting chalk talks, and often with the music in solo and duet besides being in the choir, which latter, by the way, was a faithful standby. Wayne Rood was the song leader and you know how much a good song leader adds to the spirit and interest of a meeting. The sweet choruses were marked favorites of the audience and, we are sure, helped in a big way to lift us all to a higher spiritual plane. Not only in leading but in solo work Wayne was a decided success. We pray God's blessing on both of our boys as they go back to Salem and Alfred this summer.

The attendance at the tent was fair, varying from fifty to about one hundred. It should have been much better, for the messages brought by Pastor Loyal Hurley were good, soul-searching sermons. He strove to bring us to a clearer realization of our need of Jesus as our Savior from sin, from fear, from worry, from inferiority, from selfishness, and from every trend of our human minds and hearts that leaves us helpless in lifting our fellow men.

On the whole, those who were privileged to attend the meetings were inspired to better living and helped to understand themselves better, and the regret expressed by people outside our church that Pastor Hurley must close the meetings to go East, gives us courage that we could later hold tent meetings in this same district or in some other part of our city and receive and give more blessings.

CORRESPONDENT.

NOTICE OF ANNUAL MEETING OF SABBATH SCHOOL BOARD

The annual corporate meeting of the Sabbath School Board will be held at the Gothic, in Alfred, N. Y., on Wednesday, September 8, 1937, at 2.30 p.m. All delegates in attendance at the sessions of the General Conference at Shiloh are entitled to a vote in person or by proxy.

J. F. RANDOLPH, *President*,
R. W. BURDICK, *Secretary*.

MARRIAGES

AVERY-MAXSON.—Mr. Leslie A. Avery of New London, Conn., and Miss Josephine Maxson of Waterford, Conn., were united in marriage at the bride's home July 3, 1937, Rev. Albert N. Rogers officiating. The new home is at 1 Brainard St., New London, Conn.

BOND-HILL.—In Milton, Wis., March 25, 1937, Ian Herbert Bond, M.D., of Chicago, Ill., and Miss Pearl Hill, a teacher from West Virginia, were married by Rev. M. G. Stillman.

SAUNDERS-JACOBSON. — At the First Hopkinton Seventh Day Baptist church, August 7, 1937, Joseph Thomas Saunders of Westerly, R. I., and Miss Mildred Jacobson of Chase Hill, Hopkinton, R. I., were married by Rev. E. T. Harris.

OBITUARY

DAVIS.—At her home in the community known as Upper Buckeye, near Salem, W. Va., July 28, 1937, Hannah Davis, in the seventy-seventh year of her age.

She was the youngest and last to survive of the family of Nathan G. and Mary Ann Davis Davis.

She has always lived in the Buckeye neighborhood. Hannah became a member of the Salem Seventh Day Baptist Church April 8, 1876. She is survived by a son, a daughter, nine grandchildren, and by an unusually large circle of other relatives and friends.

The funeral was conducted at the church of which she was a member, by her pastor assisted by Rev. W. E. Hancock. G. B. S.

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FOR LABOR

O God, thou art thyself the Master Workman, skilled Creator. Hast thou not also revealed thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense thy presence in the labor movement, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise thee for those brave spirits who have led the way, who have dared to risk even their children's bread in organized endeavor to improve the lot of all, who for their unselfish devotion have been condemned as outcasts of society, suffered contumely, endured prison, sacrificed their lives as martyrs to the cause.

Help thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or special privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the co-operative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with thee, O God, the Father of us all.

(From Prayers for Self and Society by James Myers—Association Press.)