SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at the home of Dr. A. C. Bond, Plainfield, N. J.
President—Abraham C. Bond, Plainfield, N. J.
Vice-President—Alfred W. Bond, Adams Center, N. Y.
Secretary—Robert C. Dauben, Alford, N. Y.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.
Gives the next session for any denominational purpose is invited and be gladly administered and supplied with the benefits of the membership in accordance with the wishes of the Board. The Board to act as the Financial Agent of the Membership.

COMMISSION OF THE GENERAL CONFERENCE

AMERICAN SABBATH TRACT SOCIETY

President—Annie F. Randolph, Plainfield, N. J.
Recording Secretary—Caroline V. Davis,Plainfield, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

EDUCATION SOCIETY

President—Edward D. Van Horn, Altoona, N. Y.
Recording Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

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Vice-President—Mrs. F. F. Lothrop, Brattleboro, Vt.
Recording Secretary—Mrs. Oris H. Steels, Salem, Va.
Corresponding Secretary—Mrs. J. H. S. Johnson, Detroit, Mich.
Treasurer—Mrs. Grace W. Davis, Salem, Va.

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Secretary—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.
Treasurer—Miss Marjorie J. Burdick, 240 West Front Street, Plainfield, N. J.

YOUNG PEOPLE'S BOARD

President—Miss Marjorie J. Burdick, Milton, N. J.
Recording Secretary—Miss Marjorie J. Burdick, Milton, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.

EDUCATION SOCIETY

President—Edward D. Van Horn, Altoona, N. Y.
Recording Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

MEETING OF BOARD OF DIRECTORS

In accordance with the wishes of the Board, the Board of Directors will act as the Financial Agent of the Membership.

The following is an account of the Board of Directors:

Alfred W. Bond, Adams Center, N. Y.
Abraham C. Bond, Plainfield, N. J.
Arthur C. Bond, Plainfield, N. J.
Robert C. Dauben, Alford, N. Y.
A. C. Bond, 240 West Front Street, Plainfield, N. J.

MISSIONARY SOCIETY

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Recording Secretary—Caroline V. Davis, Plainfield, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

SABBATH SCHOOL BOARD

President—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.
Secretary—A. M. Burdick, Milton, N. J.
Treasurer—Miss Marjorie J. Burdick, Milton, N. J.

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Mrs. J. B. Van Horn, Milton, N. J.
Mrs. J. W. Van Horn, Milton, N. J.
Mrs. J. H. Van Horn, Milton, N. J.
Mrs. J. C. Van Horn, Milton, N. J.

SEVENTH NATIONAL MISSIONARY SOCIETY

President—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.
Secretary—A. M. Burdick, Milton, N. J.
Treasurer—Miss Marjorie J. Burdick, Milton, N. J.

AMERICAN BAPTIST GENERAL TRACT SOCIETY

President—Miss Marjorie J. Burdick, Milton, N. J.
Recording Secretary—Caroline V. Davis, Plainfield, N. J.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

SEVENTH NATIONAL MISSIONARY SOCIETY

President—Mrs. A. C. Bond, 240 West Front Street, Plainfield, N. J.
Secretary—A. M. Burdick, Milton, N. J.
Treasurer—Miss Marjorie J. Burdick, Milton, N. J.

YOUNG PEOPLE'S BOARD

President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lancing, Mich.
Recording Secretary—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lancing, Mich.
Treasurer—Mrs. A. C. Bond, 240 West Front Street, Plainfield.

OXYGEN ROAD

SABBATH RECORD, December 12, 1932

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OXYGEN ROAD

SABBATH SCHOOL LESSON FOR DECEMBER 14, 1932

1. 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 must do?
If I knew?

—Elizabeth Cheney in "Christian Advocate."
The Sabbath Recorder

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 on all who pray for and express 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. To allow an easy matter. But fundamentally it is more difficult than at first seems. Before a man can really ask forgiveness of God in any deep and significant way, he must have owned himself in his own conscience. In the last analysis he must stand before the judgment seat of this austere institution of the ideal within himself. He may seek to reason his way 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 residue 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 do not yet count myself to have laid hold; but one thing; forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal unto the prize of the high calling of God in Christ Jesus." The Knife Maker

In South Texas there has lived more than a century and a quarter a Master workman of cutlery. He is called the Knife Maker. His equipment consists of a keen edged instrument in the steel of character; he is a master workman forges his own tools. He is a keenly watchful master in the art of the cutting instrument, and he is a master in the art of the knife. He is a master in the art of the blade, and he is a master in the art of the handle. He is a master in the art of the eye, and he is a master in the art of the mind. He is a master in the art of the heart, and he is a master in the art of the soul. He is a master in the art of the hand, and he is a master in the art of the eye. He is a master in the art of the heart, and he is a master in the art of the soul. He is a master in the art of the hand, and he is a master in the art of the eye. He is a master in the art of the heart, and he is a master in the art of the soul. He is a master in the art of the hand, and he is a master in the art of the eye. He is a master in the art of the heart, and he is a master in the art of the soul.

A Dangerous Detour

When Christ and his companion left the highway to the Celestial City and traveled by Bypass meadow, they started on a detour that caused them great suffering and much loss, and resulted at last in disaster. Bypath detour looked easy. Modern detours may or may not look inviting or prove impractical. But they usually must be endured.

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 New York, where a Sabbath school by which psychology in our Bible teaching is that of changing center. We are being guided or prove. Modern detours may or may not look inviting or prove impractical. 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 New York, where a Sabbath school by which psychology in our Bible teaching is that of changing center. We are being guided or prove. Modern detours may or may not look inviting or prove impractical. But they usually must be endured.

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Widow· 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 memorialized 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 almost deaf and dumb, partly blind, and in failing health, and yet, with the broken 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, news that she would be required to hand in, "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 poverty on every hand, but an undimmed treasury of the temple her two mites, which Jesus has put to her account, and our Lord must have her name among the "Widow· Mites." 

The old French Market is famous and with its modern infusion of Italian venders offers a fertile field for lovers of the picturesque. The original market building was erected by the Cabildo. In 1791, the market was remodeled. It now in use was built in 1812 when the former building was demolished by a storm. After another storm, in 1871, the market was remodeled, and Colfus stands at opposite ends of the market are the traditional refreshment places, it is said, for Orleansians "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 cooperation 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. The past week there is given to our readers an intensely interesting contribution by Mrs. Lena Langworthy, for many years the editor's able assistant. Her 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 many things make up a periodical and the care and thought that 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 en­joyment for me to work for one interested in the work of our denomination. And a keen interest in our work as a whole is absolutely essential. For the corrections made and "style" marked. This requires from one to three difficulty. And often our watchword, for one doesn't enjoy making a "slip" and having it corrected, especially when it is a matter of reputation, nor does one ever alert proofreader, or—worse still—finding in the printed Recorder and perhaps having it reported by some reader.

Many errors in printing could easily be avoided if only the writers of the pieces were aware especially where they are written by hand. A person is usually more ready to check himself, but easily misunderstood by others. The letters, i, w, n, k, when written by hand, are often indistinguishable. If one could make a loop for the e, dot the i, and write
and n with rounded tops and n with sharp points. The word is made of sharp point without 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 it was in our direction the next week with plenty of ammunition with the word. The editor wrote the article—the word should have been checked. The editor gave the same sentence quite a different meaning. On referring back, it turned out how this mistake was made, for the word there looked more like guns than gems and the editor 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, proof-read, typed and proof-read a second time, with easier and allow space for corrections. Handwritten articles are often very hard to read 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 procedure a printer should be made of, and "Hook-Up" material collated, and sometimes short articles are written. The assistant prepares all copy, as described above, ready for the linotype operators, with the approval of the editor. Very few changes are made by 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, it is the editor himself who makes all the editorial or "Observations" to the office, and the assistance 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, we have a quickness and efficiency 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 certainly not infallible; 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 greatest points of interest in the Milton 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 walk across the park, nor will the quiet atmosphere of the drawing interior invite to holy worship. The Milton church, beautiful in itself, and a material symbol of the enterprise, is deep in many hearts, and enriches the experience. But side its sacred walls, has been reduced to dust and debris. Its passing brings with it a feeling of sorrow and 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 abide. Personal interest is lost, but a plan 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 a new house of worship, where doxologies will continue to be sung, and where 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 just this time, but let not our feelings of confidence in their own fortitude, our prayers, and our appreciation 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.

A. J. C. Bond,
President of the General Conference.

THE MILTON CHURCH

The Seventh Day Baptist church at Milton was completed and opened by fire Sabbath morning, November 26. The blaze had gained such headway before it was discovered that some 10 o'clock that all efforts were directed toward keeping it from spreading to nearby buildings...
THE SABBATH RECORDER

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Would like to point out that the facts thus gathered swell the commission. Sixteen and putting in systematic order all the four or five volumes. 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 in these countries collect and put in systematic order 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 society were already members of the commission were some of the leading business men of the country, as well as several leading educators.

With the data gathered by the Fact Finding Committee, the City Commission was prepared by the Appraisal Commission in visiting mission fields, studying their methods, investigating equipment, and interviewing missionaries and others. The findings are given all sorts of condemnation by some, and by others it is thought to open new and mighty fields of endeavor for missions and for the kingdom of God on earth. Whatever else may be said about the whole affair, it has advertised missions and put the whole program into the hands of the leaders in missions. 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 statement regarding it by the commissioners themselves—those who had made the investigation and formulated the report. Among these statements are the following:

"The 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 denote the end 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 is nothing left to establish the kingdom of God." "The report is of the Church, not of the committee. It is to get the churches at home to set boards free, that boards may set missionaries free, that missionaries may support independent churches free. "More than fifty per cent of the converts have been brought to decision by the personal life of the workers. "Of one thousand reports, it was said, 'He diffused the light of life.'"

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 of the Protestant Christians of America and Europe contributed $95,555,148 in a recent year, and which has received the warm commendation of intelligent support of and of such public men as former President W. Taft, Lord James Bryce, several viceroys of Indian and African, and others. This inquiry, which was presented to our churches in the homeland and churches in the foreign lands where missionaries work, and many Asiatic officials of high rank, was made chairman.

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 statement 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 denote the end 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 is nothing left to establish the kingdom of God." "The report is of the Church, not of the committee. It is to get the churches at home to set boards free, that boards may set missionaries free, that missionaries may support independent churches free. "More than fifty per cent of the converts have been brought to decision by the personal life of the workers. "Of one thousand reports, it was said, 'He diffused the light of life.'"

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 Church at 2 p.m., Wednesday, the 19th, 1937. The following named members were present: Corliss F. Randolph, Evalois St. John, Dorothy P. Hubbard.

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

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

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, five churches and six other communities have advertised missions and put the whole program into the hands of the leaders in missions. 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 statement 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 denote the end 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 is nothing left to establish the kingdom of God." "The report is of the Church, not of the committee. It is to get the churches at home to set boards free, that boards may set missionaries free, that missionaries may support independent churches free. "More than fifty per cent of the converts have been brought to decision by the personal life of the workers. "Of one thousand reports, it was said, 'He diffused the light of life.'"
In the absence of the leader in Sabbath service, Rev. C. Bond, who has been sent to the Central Board, during the semi-annual meeting to conduct a Teen-Age Conference, has been unable to be present for a few days by reason of illness 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 10 a.m. Rev. E. H. 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 this work is usually due to a lack of information. A deeper sense of interest and a broader sympathy in their sorrows and problems are part of the compensation of this rather arduous task.

As I write this I hope to see most of the board at work in its meeting. You have the love, sympathy, and encouragement of your corresponding secretary.

HERBERT C. VAN HORN
Fouke, Ark.
November 10, 1932.

In the absence of the leader in Sabbath Promotion, Rev. W. F. Swanson, who has been sent by the Plainfield Church, to conduct the committee on the Distribution of Literature, was present. The treasurer, Mrs. William M. Stillman, reported balances on hand as follows:

- General Fund $1,699.87
- Number of tracts distributed 18,944
- New subscribers 19
- Net Loss 18
- Total 1,961

That $100 has been paid by Denominational Building Endowment for the report of that 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.

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 report presented and the following communication:

RESOLUTION

Whereas the Tract Board and the Plainfield Church have made it possible for Dr. A. 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 courtesies.

PAUL CRANBELL, 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 Trustees.

Minutes were read and approved.

THE REPORT

THE WORSHIP PROGRAM FOR DECEMBER

GIVING

Hymn: O Little Town of Bethlehem
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, full of faith and all of us must 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 in sorrow and given thy life in the service of the Highest shall be given unto thee."

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

Hymn: Majestic sweetness sits enthroned.

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 observe the more 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 observed, 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 fail to 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 a closer look would show 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 inconveniences which would arise from the observance of different days—in fact the mere thought of man having the right to shift from one to the other.

The Sabbath Recorder
holy institution from one day to another, as proposed in the civil day week calendar, tends to destroy the virtues of sacred time in the minds of believers.

3. Permanence would be an essential character of this institution.

Such an institution would be in 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, we know, which is the week based, man cannot change if he would, although many of the benefits of the sacred day would result; 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 days of God—and that it was never to be "destroyed" nor changed 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 the believer, belonging to all mankind between all Christians, and one of the surest sources of advancement of his kingdom.

Since the denial and rejection of sacred time is 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 interfere with the continuity of the seven-day week, but merely fixes the meridian at which each day new begins and ends; that the exact position of the date line makes no difference in the time when each new day begins and 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 date line makes no difference in the sacred time, is to reject the plainest lessons of Scripture, imply that the Allwise was ignorant of the elementary facts which man has since discovered, and that 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 "week.

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, was determined by the fact that, that the number six occupies a most significant place throughout Nature, and has utility properties unapproached by any other number.

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 perfectly provided for it by Nature, that they make the ideal utility number.

The most useful numerals are those composed of six, 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, so perfectly adapted for a simple numeral system. Twelve is the largest of the whole set of ten, one, two, three, and four; it is a first multiple of six and is also an ideal utility number. Not that we reach sixty do we arrive at the next number in the series of those perfectly 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 number six, either divisibility or systematic arrangement being determined by the properties 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 the systems we use, 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 ruled. In St. John's metaphorical picture of the celestial city which abounds in twelves.

In Nature, the number six is frequently found. The many six-sided solids and surfaces in crystallization, in frost formation 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 vibrations having 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, the significant fact that the date line and the loss or gain of a day does not interfere with the continuity of the seven-day week, and hence divide for man.

In the realm of pure mathematics, especially, the perfect number six enters so remarkably as to renew our admiration for the Master 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 each of the other edges, making a perfect picture of a cube); that in making complete-cover designs, such as 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 coverings, and which in the particular pleasing appearance of hexagonal and related designs, explains their extensive employment in innumerable fields, and partially explains why, when we consider factors 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 spheres group perfectly about circles or spheres of the same diameter, and six more spheres group exactly with the original six. To these figures let us add the particular advantage of the hexagon, that it can systematically do the number six and its factors and multiples enter into the 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, systems based upon the ideal number six and its multiples, are so perfectly provided for it by Nature, and hence divisible into halves, thirds, fourths and sixths, and, if the further smaller division of the numeral six is kept out, as 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 in Nature.

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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 manage to meet 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. I was, as I say, wondering 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 beneath me. Even before I knew that you are the heartstrings of a friend.”

It was a part of a familiar poem—“The Fool’s Prayer.” For the next few minutes I did hard thinking about that verse, and came before to the conclusion that I ought to be ashamed of myself. Things were taken on new form—I was seeing life around me in a new light. I had never before considered 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 have. The gospel must either climb over or batter down. Perhaps we will not agree.

“Preach about yesterday, Preacher! the time so far away:
When the hand of Deity smote and slew, and the beaver plucked the stiffnecked Jew;
Or when the Man of Sorrow came, and blessed the people who cursed his name—Preach about yesterday, Preacher, not about to-day.”

“Preach about tomorrow, Preacher! beyond the seas:
Of the new creation 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 to-day.”

“Preach about the old sins, Preacher! and the old virtues, too:
You are not ideal 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!”

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?” As I looked at the plate of “hash,” I thought “I wish I had been ready for dinner.” After a good dinner and a brief visit in this pleasant home, a few errands were looked after and the party returned by rail.

We quickly left 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 not only showed the writer some of the interesting things about the city, but also has a wonderful natural location for plenty of room in which to become the largest city in America. 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 to Port Houston, one of the greatest seaports in the South. Great grain elevators, cotton warehouses, and oil refineries operate here. Plants of seven or eight of the greatest 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 the great freighters are nosed about by little steam tug boats.

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 in 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, rich with the beards of Spanish moss. Brother Williams' house is two and a half miles from the postoffice in the midst of a four hundred acre plantation belonging to his father, and lovely and happily situated, having about the same difficulties as others have in making ends meet. The lady is a keen, judicious, intelligent, and well read woman who admits she has a "metal" 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. One has a hope that this home keeper, Mrs. Strane, will eventually accept the Sabbath truth together with others near by, and make 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 was asked to come and give the baby King a place on record, and one sent to the SABBATH RECORDER for publication.

CLELLA SNYDER, EDNA GROVES, CRISTA MOORS.

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 family is shared by readers and people everywhere. God still lives.

HERBERT C. VAN HORN.
Fort Myers, Fla.

RESOLUTIONS OF RESPECT

God, in his infinite wisdom and love, has called home our dear sister 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.

Our brother also gone from our midst the memory of her Christian life will be to us a precious heritage; therefore, be it resolves, 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, CRISTA MOORS.
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 Sharons 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. Boyd of the RECORDER 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.

Silleghouse, Pa.

P. S.—I have a brother Leon Drape 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. It 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 do no will always be good friends. I hope you’ll write often.

Sincerely your friend,

MIZPAH S. GREENE.

THE SABBATH RECORDER

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OUR PULPIT

When the Creator had finished his work of creating this beautiful world with all its wondrous 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 seventh day. God established would develop the spiritual powers of man in a way which would have been impossible otherwise. This was necessary even for the fallen 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 it is 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 rose up and was 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." -Ps. 28: 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 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 expressed 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.
their unfallen state. They would find no need of God where God’s presence could be specially felt, and this would be of great help in the process of their personal sanctification. There are special indications at work at this day in the development of the spiritual nature of man. How much therefore must we lose if we neglect its observance! There is a positive obligation, therefore, to observe the Sabbath for himself, but as Jesus sanctified the Sabbath, for himself, and devoted the sacred hours to means of communion between man and his
means of communion between man and his

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. God in His wisdom reserved the seventh day for open 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 religions 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. Naturally its observance was included in the Mosaic economy, for God never designed that this link with paradise should pass away as a result of one man’s fall. But the idea of one day a week holier than ever by fallen man. The other festivals and observances of Moses have a very different origin, and would never have existed but for special dispensation from on high. This fact lifts the meeting 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 observance was only imposed upon 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 the permanent mark of the work of creation, and of the Creator’s rest, and designed to be a perpetual reminder of communion between man and his Maker.

When Adam fell and his posterity, born in sin, drifted farther and farther away from God, 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.

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 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 himself and them.

In fulfillment of the gracious promise which God gave to Abraham, Isaac, and Jacob he called the nation Israel out of 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 the corrupt state of the Egyptians. It is unlikely Pharaoh would allow its observance. Jehovah graciously restored the Sabbath to the people, and he made sure of their observance by the change in the day, as a result of 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: 2, 30-31. The Scripture lesson, the twelfth chapter of Romans, was given from memory by Catharine Greene. Marion Ruth Maxson, just past seven, repeated all the books of the Bible at the closing exercises of Sabbath school.

NORTONVILLE, KAN.

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, under the title of "I Love You, My Child." Everyone spent an enjoyable evening.

NORTH LOUP, NEB.

The service, held in the senior high school, was well attended. The Scripture lesson, the first chapter of the book of James, was given from memory by Miss Mildred Taylor. Everyone spent an enjoyable evening.

THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Sunday evening, November 27, a group of friends met at the home of Mr. and Mrs. Earl 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." There were also regular "🖨️" cards. 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," was sung by Miss Mildred Taylor. Everyone spent an enjoyable evening.

CORRESPONDENT.
Education should include provisions embracing all the useful and important activities. Each one should have the freedom to discover the way and the path to his work, and his motives in working.

Pastor Loyal F. Hurley's sermons were great for both sinners and Christians. For Christ. Pastor Hurley's sermons were great for both sinners and Christians. For Christ. Pastor Hurley's sermons were great for both sinners and Christians. For Christ. Pastor Hurley's sermons were great for both sinners and Christians. For Christ. Pasto

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.

**OBITUARY**

Ralph Randolph was killed by a fall from a broken scaffold while building where he was working on Wolf Summit, near Salem. He was the brother of James and Emily SUTTON Randolph, and was bom in Benton community near Salem known as Greenbriar. 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 and has the following children: William Harry and Francis of Salem; Paul of Lakewood, N. J.; Frederick of Salem, of Sister'sville; 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 Lakewood; Pauline, wife of Fellersburg; and by two half-sisters, Addie and Iva.

In early 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.
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The Sabbath Recorder

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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.