

The Sabbath Recorder

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*The Best Paper in the World for
Seventh Day Baptists*

THE SABBATH RECORDER

\$2.50 per year

PLAINFIELD, N. J.

The Sabbath Recorder

VOL. 111

DECEMBER 28, 1931

No. 26

THE NEW YEAR

Blessed be thou, O God our Father, who hast set the promise of thy changeless love amid the changes of our mortal years. Thou hast redeemed us and made us heirs with Christ of the eternal hope. We glory in the manifested progress of thy kingdom and bless thee for the new year's opportunity and pledge of growth. May every day's experience bring us forward in the path by which thy Holy Spirit guides our feet. With true repentance and assurance of thy pardon and thy help, we face the problems of the future with cheerful and obedient hearts. All experiences and trials shall work together for our good, since thou hast loved us and made us sharers of thy work. Rid us of unbelief, O God, that we may have more joy in service. Kindle a flame of love and zeal in our weak hearts which shall win others to desire of serving thee. And may all events and changes fulfil thy purpose for our growth and for the coming of thy kingdom. Through Jesus Christ our Lord. Amen.

—Dean Arthur E. Main.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
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COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

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Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.
Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson; Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

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Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
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 Miss Vivian Hill, Farina, Ill.
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 Miss Dorothy Maxson, Milton, Wis.
 Miss Leona Bond, Dodge Center, Minn.
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Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Boyd, Md.

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Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 111, No. 26

PLAINFIELD, N. J., DECEMBER 28, 1931

WHOLE No. 4,529

THE WAY AHEAD

"Ye have not passed this way heretofore." There is always a sense of adventure in turning onto a strange road or in taking an unfamiliar path. One can quite easily imagine a bit of the feelings of ancient Israel in their wilderness journey through unknown territory and amid untold difficulties and dangers.

In our modern motor travel no small part of the pleasure comes in the thrill of new scenes bursting upon the vision on rounding the curve or coming suddenly out at the head of a great gorge.

The same is true in the experience of a new task or in moving into a new neighborhood. New difficulties with added responsibilities, together with new pleasures and privileges may accompany the one, while the delight and adventure of new acquaintances will be results from the other.

So it is with entering upon the adventures of a new year. On the eve of 1932 we may well be serious as we realize that a year that has been full of joy and gladness, privilege and opportunity, as well as sadness and sorrow, is about to pass away. The wings of 1931 are rapidly folding up, and the events, good and bad, of three hundred sixty-five days are to become past history. One can scarcely escape a bit of depression as he recalls the mistakes made, opportunities unimproved, and blessings unappropriated. On the other hand, he may well take courage, determined to profit by his mistakes and to be more alert to opportunity as he undauntedly enters upon a new year. Its days are all ahead. They are fresh and clean, as pages about to be opened one by one by the hand of a loving heavenly Father. Kathleen R. Wheeler has plumbed the experiences of many in her verses, "A New Leaf."

He came to my desk with a quivering lip—
 The lesson was done—
 "Dear teacher, I want a new leaf," he said;
 "I have spoiled this one."

In place of the leaf so stained and blotted,
 I gave him a new one all unspotted,
 And into his sad eyes smiled—
 "Do better now, my child."

I went to the throne with a quivering soul—
 The old year was done—
 "Dear Father, hast thou a new leaf for me?
 I have spoiled this one."

He took the old leaf, stained and blotted,
 And gave me a new one all unspotted,
 And into my sad heart smiled—
 "Do better, now, my child."

"Ye have not passed this way heretofore." A new journey calls for preparation. Maps must be examined, information secured, highways looked up and marked. It is comparatively safe to chart and direct one's course by auto across the continent. There are many helps and guides, books of information, and well marked trails. Study, common sense, and attention to road signs, together with careful and sane driving reasonably assure the traveler of successfully reaching his goal. On the journey of life we have equally well marked courses and safe charts and information. The Bible contains them all and holds up the most desirable of goals to be reached. Not only so, but it reveals to us a personal guide to conduct us on our way. The other night, some friends driving through a great city secured a guide, who knew the way, to pilot their car through the traffic and bring them to New Market. The driver put everything into the hands of the guide, thus relieving himself of much anxiety and responsibility. There is a Guide who knows the ways of the untried paths ahead. He waits to be our Guide. He knows the sorrows of earth and bore them upon the cross. His hand is stretched out to us today. Why not put our trust in him and let him lead? "He knows the way." He makes no mistake who puts his trust in the Lord and casts his care upon him. In no better way can one

begin the new year than with the resolution, "Lord, I put my entire trust in thy hands; where thou leadest, I will follow."

A Visible Christ High up on a great pass of the Andes is a figure representing the Christ of peace—as it stands on the boundary of two great South American countries. Right well has it filled its mission and its benediction has been graciously felt on both sides of the line. But only as the spirit and peace of him whom it represents are experienced in the lives of the peoples of Bolivia and Argentine is the monument of real and lasting value.

We understand that the largest statue of Christ ever sculptured by man rears its form high above Rio Janeiro, two hundred thirty feet high, with outstretched arms measuring ninety-two feet from finger tip to finger tip. Ten years was it in being chiseled and at a cost of \$250,000 brought together in small gifts of the Brazilian people. When Marconi, five thousand miles away in Rome, "flashed wireless signals which turned on a battery of flood lights," the great figure became visible to hundreds of thousands of inhabitants and pilgrims in the city and across the bay for twenty miles or more. It must have been an inspiring sight and moment to those who for years had been looking forward to just this thing.

We wonder if the thought and lives of those who witnessed this revelation and live daily below the towering figure are enlarged and their faith more greatly vitalized. We doubt that it is so. "Sirs, we would see Jesus," is a request men are still making. But there is no place where he can stand revealed with greater power and influence than in the lives of his consecrated followers.

Men, during the ages, have been trying to reveal in book or on canvas or stone their conception of Christ. Never, however, has it meant so much as when drawn in the life of a John or a Paul or a Francis of Assisi. As a contemporary points out, "the strained superlatives of great creeds piled up by the labors of the theologians of other ages may be as cold and formal as any statue, but a far different thing is that flowering of a beautiful personal experience which finds expression in the confident cry of Peter, 'Thou art the Christ, the Son of the living God.'" That cry of faith led to a Christ

life in a devoted follower. To few is it given to reproduce in a large way the Christ, but it is not denied even the humblest of those who love Jesus, to reproduce him in a helpful and attractive manner.

Peace Prize The award of the 1931 Nobel Peace Prize is to Miss Jane Addams of Hull House fame, and Dr. Nicholas Murray Butler, president of Columbia University. All lovers of peace and international good will and confidence, and interested in their successful promotion, will be glad to accord their praise and appreciation of these worthy peace advocates, together with the pleasure they feel in the honor going to them.

No one should let his disapproval of President Butler's attitude on the prohibition question prejudice his interest in the worthy efforts of the man in promoting world peace. One may be pardoned, however, for the remark in passing that a more loyal attitude of Doctor Butler toward our own Constitution would be supposed to strengthen his pronouncements concerning the promotion of constituted world peace.

Notwithstanding and however, it is gratifying to note the conspicuous honor conferred upon President Butler and Miss Addams. Sixty-nine and seventy-one years of age, respectively, these worthy leaders are still active and aggressive in their zeal and effort for better international relations.

Through the untiring labor and undaunted faith of Miss Addams the organized movement among the women of the country in the interests of world peace has gone forward with large promise. Of the Women's International League for Peace and Freedom she was one of the founders, and for many years she has been the executive head. She has been an outstanding pleader for peace on thousands of platforms, including assemblies in Washington, Geneva, The Hague, London, and in Japan and China.

A Nonagenarian Celebrates At the home of his son Fred, 301 Grant Avenue, Rev. F. J. Bakker celebrated his ninety-second birthday, December 2. Brother Bakker came to America in 1913, and has made his residence in Plainfield, N. J., ever since. He is a native of Holland where for many years he was a Seventh Day Baptist minis-

ter and a long time pastor of the church at Rotterdam. His sons, Jacob, Frederik, and Carl, were pioneers of the family in America in the nineties.

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Radio and Free Speech The Constitution of the United States guarantees the rights of free speech. Just all that is involved in the rights may need explanation and interpretation. But in the main we all understand what is meant by free speech and look upon it as a part of our inalienable rights.

Some feel that in many ways these liberties are being jeopardized. No doubt they are often abused, but no one desires to see them destroyed. The right of free speech is one of our bulwarks of government and citizenship. One of the recent causes of alarm is the restrictions being placed upon the air. It is freely admitted that regulations must be made and radio privileges be guarded. But when the Federal Radio Commission orders, as it did last month, according to *Christian Century*, the closing of station KGEF, people are reminded again of liberties being tampered with.

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catalogues, Home Mission Council reports, with a more pretentious covered book called "Tempora et Mores," 1931.

All these are commercial products of the plant. Just now attention is being focused on Christmas offerings in the display of a fine line of Bibles. The Bibles are not published here but are handled by the publishing house.

Later, we hope to have another display case on this floor where our tracts and other denominational publications may be brought to the attention of those who enter.

We sincerely wish every Seventh Day Baptist could call and see *their* building here—their Headquarters—and some of the things we are trying to describe. You are all most cordially invited. Come when you can.

CHRISTIAN STEWARDSHIP

NO. V.

CHRISTIAN STEWARDSHIP OF LIFE

BY REV. HURLEY S. WARREN

Life is meaningful when so lived. One sometimes wonders what life really holds for the fellow who regards the day as so many hours of work and three meals per; and the early hours of the night as a time for pleasure seeking exclusively; then a dash or a crawl to bed to snatch a few hours' rest before beginning all over again. The days come and go so quickly and there is so much to be done that it behooves everyone of us to guard against falling into such a frame of mind to some degree. Too, there is the person who regards his life as an instrument for selfish gain and bends his energy in that direction. When passing hours are filled with deeds of loving service, each new day dawns with a fresh challenge to make its hours count. Thus life becomes meaningful because it is so lived.

One's attitude determines what he will do with his life. If he believes that God is the Creator and Giver of life and the Father of us all, that he wants us to become like him, that we are accountable to him for our attitudes and actions toward him and our fellow men, that Christ is like God and is our Savior and Example, that we are to share in living and telling the good news and the bringing of his will into the hearts

and lives of men—his life will be lived at its highest and best.

Christian stewardship of life is all-inclusive. It takes in time, money, talents, the temple (body), the mind, the spirit, and the relation of these to the actual presence of the will of the Father in human society. The supreme challenge to anyone is to use his life as Jesus Christ would have him use it.

The Master met one of the outstanding temptations of his life on the eve of beginning his public ministry. He was victorious because he was true to the revealed will of his Father, and went obediently about the work that God had sent and prepared him to do. The account reads:

Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil. And, after he had fasted for forty days and forty nights, he became hungry. And the tempter came to him, and said:

If you are God's Son, tell these stones to become loaves of bread.

But Jesus answered: Scripture says—

It is not on bread alone that man is to live, but on every word that comes from the mouth of God. (*Twentieth Century.*)

The tempter said, "You are hungry, you have the power to turn these stones into bread. It would be fitting for the Messiah to provide for his wants in this unusual way. Man has never done it before, but you can do it. If you show yourself that you can do such a wonderful thing you will prove to yourself conclusively that you are God's Son and at the same time physically preserve yourself for your great mission."

Jesus replied, "I am hungry and I cannot see clearly all that my Father expects of me in the days ahead, but to yield to your subtle suggestion would be to admit that doubt has entered my mind. My Father set his approval upon me in a marvelous way forty days ago. The Spirit led me up here to think and pray this matter through and now you tempt me to disbelieve my Sonship. My Father is the one to be obeyed. Scripture says: 'It is not on bread alone that man is to live, but on every word that comes from the mouth of God.'"

The Cambridge Bible remarks, "Christ's test of sonship is obedience and entire trust in God who alone is the giver of every good gift. The devil's test of sonship is supply of bodily wants, external prosperity, etc."

The teaching seems obvious. He who sets the supply of bodily wants, external prosperity, or fame as his chief goal is living on bread alone, starving and losing his soul, and measuring his sonship in the devil's terms. He who obeys God and places full trust in him who alone gives every good gift is living by every word that comes from the mouth of God, feeding and saving his soul, and measuring his sonship in Christ's terms.

As we receive revelations of the Christ-like life we are better able to understand the Master when he taught:

Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break in and steal. But store up treasures for yourselves in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. For where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up; but, if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be! No one can serve two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and money. That is why I say to you, Do not be anxious about your life here—what you can get to eat or drink; nor yet about your body—what you can get to wear. Is not life more than food, and the body than its clothing? Look at the wild birds—they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! And are not you more precious than they? But which of you, by being anxious, can prolong his life a single moment? And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin; yet I tell you that even Solomon in all his splendor was not robed like one of these. If God so clothes even the grass of the field, which is living today and tomorrow will be thrown into the oven, will not he much more clothe you, O men of little faith? Do not then ask anxiously What can we get to eat? or What can we get to drink? or What can we get to wear? All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all. But first seek his kingdom and the righteousness that he requires, and then all these things shall be added for you. Therefore do not be anxious about tomorrow, for tomorrow will bring its own anxieties. Every day has trouble enough of its own. Matthew 6: 19-34. (*Twentieth Century*)

First, we ought to seek God's kingdom and the righteousness that he requires, then our needs will be supplied. How? By diligent, intelligent effort on our part, of course. The birds of the air are not idle,

but they are free from anxiety. God's kingdom is not discovered by "blind leaders of the blind" nor is his righteousness fulfilled by the spiritually irresponsible or selfish. I believe firmly that homely bit of philosophy, "The Lord helps those who help themselves," but there are those who help themselves without regarding the Lord and giving heed to the needs of his children whom they cause to suffer. They are serving money and cannot serve God. Nevertheless, the loving kindness and tender mercies of the Lord are evident on every hand and he who seeks to do the Father's will at whatever cost will lack no needful thing. The difference is between one's selfishly going the limit his own way, and his going the limit the way God would have him go. The one spells defeat by means of selfishness and unwillingness, the other spells success through co-operating with God.

There is another teaching of the Master that sounds the depths, achieves the heights, and searches the length and breadth of Christian stewardship of life. At one point as he instructs his disciples in the cost of his service he says: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Again the Cambridge Bible comments, "The Greek word for life embraces every form of life from mere vegetative existence to the highest spiritual life of the soul. Sometimes this variety of meaning is found within the limits of a single sentence—'He that findeth the life of external comfort and pleasure, shall lose the eternal life of spiritual joy.'"

I take the liberty to quote again the stanzas of the poem, "I Met the Master," the author of which is not known, which was used as the close of "Christian Stewardship of Talents."

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met him and knew him and blushed to see
That his eyes full of sorrow were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face.

And I cried aloud, "Oh, make me meet
To follow the steps of thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

I see fathers and mothers, the country over, unselfishly giving themselves to the task of training their children and making possible the opportunities of the day for them—they are losing their lives to find them in the lives of their young people. I see teachers in the public schools of our land building themselves into the lives of the youth, thus they are finding their lives by losing them. I see the presidents and associates of our higher institutions of learning giving themselves unreservedly to the better equipping of young men and women to meet the insistent demands of the day economically, socially, and religiously—they sacrifice themselves unto the finding of life. And as these young folks in the homes, high schools, and colleges meet the Master face to face and accept his challenge to the supreme adventure, that of following him, they lose their lives for his sake to find them again.

YEARLY MEETINGS IN EARLY SEVENTH DAY BAPTIST CHURCHES

(Given by Rev. Willard D. Burdick at the yearly meeting of the New England churches at Rockville, October 17, 1931.)

It will be well at these annual meetings, I believe, to have a short address on some phase of our interesting denominational history, and for this reason I have chosen to speak this afternoon about the Yearly Meetings in the Early History of American Seventh Day Baptist Churches.

Stephen Mumford, the first Seventh Day Baptist in America, was sent out by the London Sabbath keepers in 1664, and settled at Newport, R. I.

He united with the First Baptist Church and soon had interested others in the Sabbath question. After careful Bible study Mrs. Tacy Hubbard accepted the Sabbath on March 21, 1666, and in a short time her husband, Samuel Hubbard, became a Sabbath keeper.

The *Seventh Day Baptist Memorial*, printed in 1852, states that Mr. Hubbard had been a member of the Newport First Baptist Church for twenty-one years and that he "was well instructed in the nature of New England church government"; that "for zeal, few women ever exceeded Mrs. Tacy Hubbard. She had been twice arrested, while a resident of Connecticut, for pleading too zealously for believers' baptism, and she was not afraid to speak her mind when occasion required." (Vol. 1, p. 71.)

Within a year the three daughters of Mr. and Mrs. Hubbard accepted the Sabbath, and soon afterwards others accepted it.

These people continued as members of the Baptist Church till late in the year 1671, when they withdrew, and on January 3, 1672, they organized the Newport Seventh Day Baptist Church, with seven constituent members, as follows: William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Tacy Hubbard, Rachel Langworthy, and Sister Mumford.

At the time of the organization of the church there were three other Sabbath keepers living in Misquamicut, R. I., later spoken of as Westerly, Joseph Clarke and his wife Bethia Hubbard Clarke, and Ruth Hubbard Burdick.

In August, 1673, Mr. Hubbard wrote that the Newport Church had four communicants in Westerly, and the fourth apparently was Mrs. John Maxson.

In 1678, Mr. Hubbard reported twenty Seventh Day Baptists at Newport, seven at Westerly, and ten at New London. Three years later there were twenty-nine at Newport, one at Providence, four in Plymouth Colony, five in Martha's Vineyard (two of whom were Indians), one at Narragansett, seven in Westerly, and four in New London. And by 1692—twenty years after the organization of the Newport Church—there probably were over one hundred who had belonged to the church.

It is evident that from the time when these people accepted the Sabbath they were scattered, and that the two most promising centers were at Newport and

Westerly—but the Westerly of early Rhode Island history was not what we now think of as Westerly.

In 1660 Sosoa, "an Indian Captain of Naragansett," deeded a tract of land called Misquamicut to a company of white men. This land "extended about fifteen miles in length by seven in breadth, bounded on the west by Pawcatuck River, and south by the Atlantic Ocean." (*Seventh Day Baptist Memorial*, Vol. 1, p. 77.)

"In 1669, Misquamicut was called Westerly and included what are now the towns of Hopkinton, Westerly, Charleston, and Richmond." (W. L. Burdick in *Historical Vol. 2*, p. 600.)

It was probably in 1661 that Robert Burdick, Tobias Saunders, and Joseph Clarke, Jr., located in this section, all of whom later accepted the Sabbath and became leaders in the meetings that were held there.

The scattered Sabbath keepers generally united with the Newport Church, but when the numbers in the Westerly group increased sufficiently meetings were regularly held there as well as at Newport.

Before a dozen years had passed after the organization of the Newport Church it was thought best to appoint a yearly meeting to which all Sabbath keepers should be invited.

I quote from Volume 2 of the *Seventh Day Baptists in Europe and America*, p. 602, concerning the yearly meeting, or the "General Meeting," as it was at first called.

"The object of this meeting was to bring the members, so widely scattered, together at a communion season. The first one was held in 1684, not 1696. In a letter written October 31, 1683, to Elder Wm. Gibson, who lived at New London, Mr. Hubbard wrote 'O that we could have a general meeting! but winter is coming upon us.'

"Next May in a letter to a friend he writes:

"This church has appointed a general meeting to be here the fourteenth day of May, 1684 (old style). I hope to see all my daughters and friends together if God permit, or what can come to New London,

of Westerly, of Narragansett, of Providence, of Plymouth Colony, of Martha's Vineyard and at home, that we may humble our souls at that Royal Throne of grace of Jehovah, and to rejoice together in his holy way and order.'

"After the meeting was over, he wrote about it and said:

"There was 2 persons of New London, one from Boston, 4 from Westerly, one from Plymouth Colony, by reason of the wind more could not come, yet there was 26 or 27. We spent some time in prayer, and ended in thanksgiving publicly, in refreshing ourselves publicly with some friends. And spent our time (six day) in prayers and preaching, and asking questions, and answering of them, one was of communion, a duty, how far, and with whom? Another question whether family morn and evening prayer was a duty now? Question about calling one to be an officer? The Church jointly agreed, brother Hiscox. Question about the Lord's Supper in the night? The answers I have not received as yet. Spake of sending of messengers to some that are fallen from us, New London? About contribution? For the answers I leave at present!"

This is the first record that we have of a yearly, or general meeting.

These meetings alternated between Newport and Westerly.

In *History of the Seventh Day Baptist General Conference*, by James Bailey, it is stated: "The meeting was regarded somewhat in the light of the yearly feasts of the Jews, when all the tribes went up to Jerusalem to worship. It was a time when the members of the Church, generally, were expected to come together for a spiritual re-union, and for considering the more important matters coming before the Church."

In 1703, the yearly meeting took into consideration the request of Sabbath keepers in Pennsylvania relating to some matters of difficulty among them, and the following year they sent a fraternal letter to them.

At the meeting in 1905 a letter was received from the group of Sabbath keepers

living in New Jersey requesting the ordination of Edmund Dunham, their pastor, and he was ordained the same day.

In 1734, the Shiloh, N. J., Church was organized, and probably about that time a yearly meeting was started in the New Jersey churches.

(The yearly meeting of the New Jersey, New York City, and the Berlin, N. Y., churches is being held at Berlin today.)

Rev. James Bailey says of these yearly meetings that they "were of the same general character as the Yearly Meetings of Rhode Island. They were seasons of spiritual re-union, devoted almost wholly to preaching the word and to devotional exercises. The journeys to attend them were often performed by ox teams, a distance of one hundred miles. They were called, in the communities where they were held, 'The Sabbatarian Great Meeting,' and great multitudes thronged them for the spiritual profit to be gained, and multitudes more attended for curiosity or pleasure. No event, during the year, caused more excitement. The old members of the church, who attended them in their earlier times, love to live over again and again those pleasant and profitable meetings. Their social intercourse was of a holy and sanctified character, the influence of which still lingers in the hearts of those who enjoyed them."

With the increased attendance at these yearly meetings many outsiders took advantage of the occasion, coming out of curiosity or for selfish or evil purposes. Bailey says: "These brethren found with Job, that when the people of God were assembled for worship, Satan came also. The use of intoxicating drinks was common among all classes. Liquor dealers were accustomed to gather around the places of meeting, and sell to the multitudes assembled. This brought large crowds, who had no special interest in the meeting. The same was also true of the Yearly Meetings in New Jersey. These annoyances were so great that the State laws were enacted, prohibiting the sale of intoxicating drinks within one mile of the place of meeting. The Church of Hopkinton appointed a committee about

two weeks before the Yearly Meeting in August, 1797, to see that the laws prohibiting the selling of liquor, on the Yearly Meeting days, be not infringed, agreeable to a law made and provided by the Legislature of the State. They also appointed one of the committee to obtain proof against any that transgress said law.

"This annoyance was only partially removed by this action. The next year, the following action was taken:

"Whereas, This church has been much troubled with the sale of bread and vegetables on days of public worship, it is thought necessary, by this church, to appoint a committee to draft a petition to be forwarded to our General Assembly, requesting a general law to be made and provided for this society, and as many others as may concur with us, in a petition for prohibiting the aforesaid practice."

As the years passed by, other yearly meetings were started in various parts of the denomination; fraternal delegates and messages were sent back and forth; and interest in missionary work was increased and promoted.

Quite generally these meetings were felt necessary for the spiritual interests of the churches and for the extension of their work.

The denominational historians for more than a hundred years have regarded that the General Conference originated in the general meetings that were held in Rhode Island.

Let me read a few paragraphs from the *History of the Seventh Day Baptists* by Rev. Henry Clarke, printed in 1811, in the chapter entitled, Their General Conference:

"This denomination of Christians have been in the practice of holding yearly meetings, and of visiting sister churches, from early times. But in or about the time of the American Revolution, the practice was somewhat impeded: and as the youth and others, out of the pales of the church, imbibed bad habits, of horse-racing, etc., at such times; and the laws of the state then were somewhat slack,

to punish such disorders; their yearly meetings were given up for a time; and I conclude their cause suffered much by it.

"As there was, in some churches, evident signs of discord and separation, etc., and it seems morally impossible, long to maintain union and consistency of order and fellowship, in so many remote branches of a community; unless some such intercourse is kept up, in order for all to understand the rules of fellowship; as also thereby is the most ready way to root out those natural prejudices, and selfish partialities so common to all frail mortals: and as travelling into distant parts, and learning the habits and customs of different people; (provided we carefully avoid the evil and treasure up the good) tends greatly to enlarge our stock of useful knowledge; so mutual visits, and intercourse by acquaintance, enlarges our charity, and strengthens the bonds of union and fellowship; as well as greatly assists a preacher, to present his apples of gold, in pictures of silver; and to consolidate his judgment, and make him more useful in his day and calling; as well as refreshing the spirits of all, like cold water to a thirsty soul—Therefore, those kind of yearly meetings were renewed; and an attempt made to make them more useful and methodical, by giving them a degree of order and consistency; and after several years of trial, and many objections, and propositions, and modifications, from different persons, and churches of this sect,—they finally all, I believe, consented to the following Articles or Constitution, or rather, the Report of a committee chosen at Hopkinton, at a general Meeting, A. D. 1805, and composed of a member from eight sister churches; and is as followeth:"

The historian then gives the ten articles of the "rules of fellowship or constitution" of "the Sabbatarian General Conference."

From the organization of our General Conference yearly meetings, or semi-annual meetings, or quarterly meetings have been held in various parts of the denomination.

I am anxious that a more extended

paper on the history of the yearly meeting in the New England Seventh Day Baptist churches be prepared, and that the history of other yearly meetings be written while the men and women who have had much to do with these meetings can give information that is not found in records and other writings.

As our General Conference is usually held several hundred miles from the Rhode Island and Connecticut churches and it is quite impossible for the large majority of our people to attend it, seemingly it is desirable for us to continue holding a yearly meeting so that we may worship together, and consider questions of vital interest to us, and that we may become better acquainted with one another.

MINISTER WANTED

Our church seeks a new minister—
We want a well-known man—
And so we're looking through the field
On a considered plan:

He must be an executive,
Opinions sure and sound—
Of course we're all idealists, *but*
Our feet are on the ground.

You see we need a bigger church—
Impressive Gothic style—
The plan's original with us,
And thought of quite a while.

We want a man to see this through,
For it's the only way
To draw the necessary crowds
Which mark success today.

There's Mr. Jones; but he won't do,
He cannot sell the church;
The time he wastes in curious ways
Would leave us in the lurch.

He's zealous, but he deals with things
That must be left alone
If our new church is to be built
Of real wood and stone.

But Doctor Boomer—there's a man
Who's made a great career—
Five hundred thousand dollar church
Completed just last year.

Perhaps he might not come? What bosh!
That job is done; he's free—
Of course he'll come. Why, man alive!
We'll raise his salary.

—Tertius van Dyke,
in the *Congregationalist*.

MISSIONS

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

CONSTRUCTIVE CRITICISM NEEDED

Constructive criticism in the field of missions is good and helpful, but that which is not constructive may well be avoided, for there is a possibility that it is conceived in cynicism and brought forth with faultfinding.

When this is the case it becomes destructive, and destructive criticism, whether it pertains to missions, the church, the Bible, Christian doctrine, government affairs, or other people, is a two-edged sword. It cuts both ways. It injures the object of its attack and is often cruel beyond description. But it injures the critic himself many times more than anyone else. It destroys spirituality and gnaws as doth a canker. When it becomes a habit, it leaves its mark on the features and the accents of the voice and children shrink from such a person. The outbursts of destructive criticism may relieve the critic for a time, but soon the pressure of vitriolic thought and emotion surges higher than ever. No lasting relief can come while one feels he must adversely criticize someone or something. Nothing but a new heart, cleansed by the love of Christ and made sweet by the Holy Spirit, can give relief.

Constructive criticism is different. It is that which sees the weaknesses of the present order and in the spirit of loving helpfulness suggests ways of improvement. It endeavors to go to the bottom of affairs and it tries to take into account all the facts, not one set of them only.

The past fall the missionary secretary received a letter from one of our older ministers. It contained six or eight hundred words of constructive criticism regarding denominational and missionary matters, and was the result of many months of prayerful thought. There was not a single reflection on anybody or anything, but it did outline courses of action which the author thought would be helpful in denominational work. Its policies may never be put into opera-

tion; but being a fine specimen, in spirit, form, and substance, of constructive criticism, it was a source of encouragement.

Such criticism is very desirable in mission work; and missionaries, missionary pastors, boards, and secretaries should sincerely and humbly court it. The problems connected with missions are many and great. Nationalism, racial prejudices, self-determination, cultivation of the home base, the relation of the Christian religion to other systems, the character and training of missionaries, and other questions are items demanding solution. The situation today in the field of missions can be successfully met only by the united study, prayer, and planning of all God's people. We must seek the guidance of the Holy Spirit, secure constructive criticism, patiently bear destructive criticism, and give our best to the work.

FOUKE, ARK.

Fouke is a small town fifteen miles from Texarkana, on Highway 71. When coming South we invite you to stop and see us. Those who have visited Fouke in former years know that, in a rainy time, the road into Texarkana was often almost impassable. But that is in the past, and we have forgotten it along with other disagreeable things which we do not care to remember. It is enough that we now have a good gravel road passing through Fouke. Three buses each way every day cause us to forget that train service is inadequate.

Fouke has four churches, but our church is the only one that has services every week. The Methodist people have a parsonage, and their pastor lives here, but he has several other "charges." There is preaching at the Christian church and at the Baptist church once each month. The membership of our church is small, but the appointments of the church are faithfully attended by a large percentage of the members.

The drought last year brought financial difficulties. In the fall the failure of the Fouke bank added to the depression. But Seventh Day Baptists are not easily discouraged, and with cheerful faces and hopeful and trustful hearts, they have gone on doing their best and trusting in the Lord for guidance. This year crops were good, but the price of cotton has been so low that

the farmer finds himself again facing financial embarrassment.

Our annual Thanksgiving dinner was served yesterday in the large hospitable home of Dr. and Mrs. W. J. S. Smith. Although rain and sickness kept some away, there were forty-seven in attendance. Some were invited guests and not members of our church or congregation.

In July we were blessed in having Rev. H. C. Van Horn with us about ten days prior to the annual session of our association. Brother Van Horn preached each night, bringing us strong, inspiring messages. While there were no definite decisions for Christ, these meetings and the personal contact with Brother Van Horn, were a great help to church and community, and, together with the presence of our thirty visitors who came to attend the association, and the splendid sermons, papers, and addresses to which we listened, gave us new courage to face difficulties, more faith to carry us forward in our work, and renewed trust in our heavenly Father.

Until quite recently, when sickness or weather conditions have hindered, it has not been unusual to count twenty and twenty-five at our prayer meetings. Nearly all of the congregation of the morning return Sabbath afternoon to attend the Christian Endeavor meetings. Our Junior Christian Endeavor is doing good work.

There is a very commendable degree of spiritual life manifest in all the activities of the church. The people are hopeful, loyal, and earnest workers.

R. J. SEVERANCE,
Missionary Pastor.

Fouke, Ark.,
November 27, 1931.

JAMAICA, BRITISH WEST INDIES

POPULATION

The population is classified as follows: White 14,476; Colored 157,223; Black 660,420; East Indian 18,610; Chinese 3,696; not specified 3,693.

RELIGION

The island has over eight hundred places of worship. The religion of Jamaica is the Christian religion. Almost all the people are Protestants. The largest denomination

is the Episcopalian or Church of England. Those persons who were christened Episcopalian number 266,478. Those who were christened Baptists number 195,053. The Methodists number 93,646. The Presbyterians number 56,640. The Moravians 36,208. The Roman Catholics 24,619. The Congregationalists number 13,165. The Seventh Day Adventists have about 4,000 members. The Jewish faith has 1,487 adherents. There are other small denominations in Jamaica, and over 9,000 Hindoos.

None of the denominations in Jamaica receive any financial assistance from the government. Most of them are still directly connected with the parent churches in England. Up to 1866 the Church of England in Jamaica was supported by the government.

The Church of England in Jamaica maintains a theological college for the training of clergymen. This college is affiliated with Durham University. The Calabar educates young men for the local Baptist ministry, and also for Baptist churches and missions in neighboring countries and in Africa.

EDUCATION

There are 338,263 persons in Jamaica able both to read and write. There are 108,515 persons who can only read. There are 699 elementary schools in the island. About 125,000 children attend these schools. These schools are all under government control, but most of them are attached to churches. The first elementary schools in Jamaica were established by the churches. The government now spends over a hundred thousand pounds a year on education. Education is free in the elementary schools.

There is also a higher class of schools for boys and girls in Jamaica. These are known as colleges and secondary schools, and are mainly maintained by funds left by private persons for that purpose, or by churches to which they are attached. In these schools the scholars pay something for their education. Jamaica College (Episcopalian), Winchester College (Roman Catholic), Calabar High School (Baptist), Hampton, Munro College, and the Wolmer's Schools may be mentioned. There are also a few private schools entirely self-supporting.

Cambridge local examinations are held every year, and so are University of Lon-

don examinations. Degrees may be taken by students sitting for examination in Jamaica.

Scholarships for boys and girls are given by the government every year. The best of these scholarships enable the boys and girls who win them to complete their education in an English University. In addition to this, Jamaica sends a Rhodes scholar to Oxford every year.

A training college, the Mico, is maintained for the training of male elementary school teachers. It is supported by the Mico Trust Fund, and is under government control.

A government training college for female school teachers is maintained at Shortwood. —Taken from *Geography and History of Jamaica*.

WHY I CHOSE THE GOSPEL MINISTRY FOR MY LIFE WORK

BY ORVILLE BABCOCK

One year ago this month, during the Sabbath of Conference week, there sat upon this platform a number of young people who took part in the service. Today some of the same persons have had a part in the service which was planned for you today.

When the committee met for the purpose of planning this service it was suggested by Pastor Warren that this should serve as a precedent and that hereafter on the Sabbath of Conference the young people should take charge of the service.

Pastor Warren called me over the telephone a number of weeks ago to ask me whether or not I would speak this morning. It was with a great deal of uncertainty that I finally consented and I am glad that I told him that I would. I hope that you will please bear with me this morning while I attempt to bring to you the message. I have chosen to speak upon the subject of, "Why I Chose the Gospel Ministry for My Life Work." This topic involves many difficulties in explaining to you the reasons, as they stand before me, and in making them clear to you.

For the text this morning I have chosen the thirty-fifth verse of the fourth chap-

ter of John: "Say not ye there are yet four months and then cometh harvest; behold I say unto you, lift up your eyes and look on the fields for they are already white to harvest."

Among the first influences upon my life that would turn my thoughts to the gospel ministry were the training of the home and the church, as they should in the life of every child. I there learned the need for ministers.

I suppose there occurs in the life of every child an idealization of some form of occupation or of some man in the occupation which he admires, and he wishes very much to become like that man and enter into the occupation. In 1923, when the General Conference was held in North Loup, I noticed and admired the amiability of the ministers in attendance. There came over me at that time a desire to become a minister of the gospel.

All of my life I have been connected with another occupation, that of farming. It was not until after I had entered high school that I had given any serious consideration to making the ministry my life work. Through my associations with agriculture and study, my mind turned to farming as my life work.

During the next few years I visualized myself in my vocation as a master farmer with large herds of high producing dairy cattle, large herds of hogs, good crops, good buildings, and all of the things that are necessary for successful farming. During this time the idea of service came into my mind and I began to tell myself that I could be of service in the church, giving much of my time and of my money, since I was going to be a successful farmer.

Let me digress for a moment here and say that if there is any young person who is considering agriculture as a life work, let him in some way go to school. This is a day of specialization and the farmer is one who must learn about his vocation, as well as any other. I consider some of the knowledge and training along this line as some of the most valuable that I have received.

Returning to the idea of service, I may

say that this had a very definite influence on my choice of the ministry. I wanted to choose something that would be of most service to my fellow man. Every person wishes to make some definite contribution to the world in which he is living. There is always a chance for service in any honorable occupation, but of course much of the service depends upon the individual.

My final choice came in terms of lasting satisfaction. I have tried to picture to you my dreams of cattle and other livestock. Along with these would, of course, come many of the comforts of life. Yes, there would be satisfaction in building up a large and high producing herd of cattle and in a good farm, but after all of that was ended what would there be left? There would be nothing to satisfy me after all of these had passed away.

Christ said in the fourth chapter of John and the thirty-sixth verse: "And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that reapeth and he that soweth may rejoice together." In this verse is found the promise for him who will consider seriously the idea of service to his fellow man. The world will always have enough to be fed with. There is already a great over-production in the field of agriculture, but there is not an over production in the field of religion. The world needs to be fed spiritually and not physically.

Youth, for the most part, is seeking for a difficult work in the world, requiring originality and the chance to advance. Few are satisfied with mediocre work, but on the contrary want a work in which they can throw themselves unreservedly.

Pastor Bond in his book "The Challenge of the Ministry," says this: "No calling requires greater ability, more careful preparation, or a more constant recognition of its high demands than the gospel ministry."

Few people realize the demands upon the minister. Those of us who are engaged in occupations of manual labor are apt to judge the work from that viewpoint. It is true that we cannot compare the work of the minister from this angle.

The minister must study all of the time, so to speak. There is the constant demand upon him for keeping up on the intellectual things of the day. In order that he may be well informed and up to date he must read of the current happenings, and there is the constant demand for study in the field of religion. Preparation and delivery of sermons take no little amount of his time, and along with this there comes the need for a study of the community and its needs. One of the hardest things in the life of the minister is the ability to withstand criticism. Many of us are too willing to pass judgment upon our pastors, and when the words get around to him, as they are sure to do, they cause grief and discouragement.

There has been the prophecy that in the near future there will be a new interest in the Church and that the field of religion will move along at a much faster rate. It is a fact that in the past hundred years the Church has not been keeping up with the needs of a fast moving world. If the Church is behind in its work, then it seems reasonable that there will be the rapid advancement predicted. In this new hope there lies a challenge to every one who is considering the ministry as a life work, a work in which there will be the advancement and a chance to play an important part in the new progress.

We can hardly imagine when we read history what this earth might have been if it had not felt the influence of the Church. We cannot imagine what Russia will be like in a few years if the present conditions continue to exist.

I believe it was Mrs. Hemphill whom I heard say some years ago that if the people who oppose and are indifferent to the Church and its work were to be taken to a land where its influence had not been felt, it would be only a short time before they would wish to return to this country and show more interest in the work.

That there is a need of the Church in the world there can be no doubt, and if the Church is to progress as it should, there is the need for ministers to guide and direct the Church. No church can

stand, doing the sort of work that it should, without the aid and direction of a pastor. If the work of the Church is so essential to the progress of the world, and the Church is so dependent upon the minister, then the world is calling upon the young men of the nation to fill a vacancy in its civilization which is of great importance.

I have tried to show to you the gospel ministry as demanding the best and the highest of any person. It is a place of high calling. Would we who have chosen the gospel ministry for our life work presume that we are able to fill such a high position? We have chosen this task in humbleness. We are to be the servants of the community in which we live. We must give of our best and sacrifice where it may seem necessary, but after all there is no sacrifice which will be too great when we think—"And he that reapeth, receiveth wages unto life eternal."

No human person could fill such a responsible position as that of the ministry without the aid of the Savior. It is with trust in the Master that we can feel that we will be able in a small way to carry out the work of his kingdom upon the earth.

No matter what occupation we enter in, we must ask for the aid of the heavenly Father for guidance and direction that we may do our best for his kingdom upon earth.

North Loup, Neb.

THE ENDED YEAR

Thou art my God. My times are in thy hand.

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.

It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, thou dost not change.

I steadier step when I recall
That, if I slip, thou dost not fall.

—*Arthur Hugh Clough.*

The presence of the Lord is both before and behind; it is between man and his past. . . . The Lord himself will interpose between the old unrighteousness and the new purity; he will be a cloud and darkness to hide the hateful thing out of the better life; to this it shall only be as a burning light and a shining mercy of admonition and forgiveness, to encourage and make plain and safe the going in the forward way. Through all night of doubt, through all gloom of dread and self-reproach it shall be both shield and assurance, covering and manifestation.—*Adeline D. T. Whitney.*

O Lord, pinch me into remembrance of my promise, that so I may re-enforce my old vows with new resolutions.

—*Thomas Fuller.*

Testing the years by God's measurements we find that not so much their number as their meaning counts. The year of Calvary outweighed a thousand years of strife and darkness. A year of self-surrender will bring larger blessings than fourscore years of selfishness.

Upward the soul forever turns her eyes;

The next hour always shames the hour before;
One beauty, at its highest, prophesies

That by whose side it shall seem mean and poor.

No Godlike thing knows aught of less and less,
But widens to the boundless perfectness.

—*F. R. Lowell.*

Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. The years are full of thy goodness, and the earth declares thy praise. All the days of this ended year thou hast sustained us, and it is by faith in thine abiding love that we look forward without anxious care. While thy power controls the world thy children are secure, and when the age of this world passes by it is in thee we live forevermore. Thou art from everlasting, and thy years shall have no end. Pardon our transgressions and neglects in the changing seasons which have brought us through another year of our Lord Jesus Christ; and for his sake grant us strength for new endeavor and final triumph over sin. And we shall rest in thee with grateful love and adoration evermore. Amen.

PRAYER

THE ENDED YEAR

Almighty God, we come to thee at the close of the year and bless thee for all thy tender mercies, thy loving kindness, thy patience, and all the care of thy fatherly providence. We have nothing that we have not received from thee. The marks of thy finger are upon every gift that we enjoy, upon all the year's history, its deliverances, its triumphs, its sanctified afflictions. Remember those who have this year for the first time seen death face to face. Regard those to whom heaven has become enriched. Bless those to whom the year will be a perpetual memory of difficulty and struggle, continuous endeavor to be honorable and occasional failure in the high pursuit. And grant, O most merciful Father, that during the coming days our lives may be more closely linked with thine, for the sake of our Lord Jesus Christ. Amen.

DEAN ARTHUR E. MAIN.

THE NEW YEAR

Choose life, that thou mayest live, thou and thy seed: to love the Lord thy God, to obey his voice, and to cleave unto him: for he is thy life.

The righteous shall be had in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

If we were asked at the beginning of a year to describe the course of life, we might be slow to give for answer our very inmost thought. And if we did the response might run, "From weakness to weakness, from failure to failure, from humiliation to humiliation," or even it might be, "From shame to shame." How wonderful appears the picture of St. Paul, who describes the believing life as a passage "from glory to glory"!—*W. R. Nicoll.*

We pause beside this door—

Thy year, O God, how shall we enter in?

How shall we thence thy hidden treasures win?

Shall we return in beggary as before,

When thou art near at hand with infinite wealth,
Wisdom and heavenly health?

The footsteps of a Child
Sound close beside us. Listen, he will speak.
His birthday bells have hardly rung a week,

Yet has he trod the world's press undefiled.
"Enter through me," he saith, "nor wander more,
For, lo! I am the Door."

—*Lucy Larcom.*

The best days of our life are seldom chronicled. They are days of quiet spent with friends in the still sense of the presence of God. They are days of labor, when the hope of future attainment shines before us and our soul is glad in its appointed work. Great days of recognition and accomplishment bring their own disappointments. But in the quiet days the love of God and man, the joy of effort and the radiance of hope lead us to that forgetting of the claims of self which is the truest happiness.

PRAYER

Eternal God, in whom is the hope of all our years, remember us in thy mercy also in this new year of our Lord. Reveal thy glory in the experience of its joys and sorrows. Show us thy meaning in the gifts and opportunities of each new day. Assure us of thy help in labor, thy delight in our joys. Provide for our bodies such vigor as shall be needful for our allotted service on the earth. Come thou, as sharer of our home delights, companion of our friendships, the crown of all rejoicing, the hope of endurance, the pledge of overcoming. We leave to thee the mystery of the year's events, assured that thou wilt guide our way. Withhold from us all gifts which would prevent thy purpose for our growth in wisdom and in service. Only deny us not thyself — thy Spirit to instruct our hearts, thy work to share, thy peace to still our restlessness, thy presence to resolve our doubts. And when our years are ended bring us to thyself, through Jesus Christ our Lord. Amen.

DEAN ARTHUR E. MAIN.

"The death charges which were preferred against the martyrs of the past are the ideals in which we glory today."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

LIGHT OF THE WORLD

December hours are gloomy, December skies are grey,
Yet old December brings us the year's most precious day!
No Christmas eve so dreary, so chill with ice and snow,
But eager hearts go singing glad carols to and fro:

How, on another Christmas, when one great star shone bright
A babe lay in a manger, a dark world's promised Light;
Men left their flocks untended, kings left their treasures rare,
To hasten to that manger, to find the Christ-child there. . . .

And still, they say, at Christmas the Christ-child comes once more,
Seeking whatever shelter, trying how many a door.
The whole world is his kingdom, yet often and again
He finds no honest welcome within the hearts of men. . . .

Then light your Christmas tapers in window and in hall,
To flout the gloom and darkness wherever shadows fall;
Cast out old doubts, old hatreds; renew your faith, grown dim;
Oh, set your own heart shining, a gracious light for him!

—Frances Crosby Hamlet.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, December 13, 1931, at the home of Mrs. S. O. Bond, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. E. F. Looffboro, Mrs. Harley D. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Mrs. Trainer read the Scripture lesson from Revelation, first chapter. Sentence prayers were offered.

The minutes of the last meeting were read. The following correction was made in the treasurer's report: "Received from the Evangelical Society—\$8," should read, Evangelical Society of Alfred, N. Y.

The treasurer gave the following report which was accepted:

FRANCES E. DAVIS, *Treasurer,*

In account with the

WOMAN'S EXECUTIVE BOARD OF THE
SEVENTH DAY BAPTIST CONFERENCE

Receipts

November 12, balance	\$151.23
H. R. Crandall, November, Onward Movement	13.92
	\$165.15

Disbursements

China Famine Relief	\$ 10.00
Fouke Ladies' Aid, contest prize	5.00
Balance on hand	150.15
	\$165.15

Salem, W. Va.,
December 13, 1931.

Voted to appropriate \$2 for expense money for the treasurer.

Correspondence was read from the Federation of Woman's Boards of Foreign Missions of North America concerning the World Day of Prayer; Bernice Crandall, Milton, Wis.; N. O. Moore, Riverside, Calif.; Rev. W. L. Burdick, Ashaway, R. I.

Voted that the Woman's Board pay one-half the expense of transporting Rev. Gerald D. Hargis' automobile to Jamaica.

Voted that the treasurer send \$10 for dues of the Woman's Board to the Federation of Woman's Boards of Foreign Missions of North America.

An interesting report of the meeting of the Executive Board of the Federation of Woman's Boards of North America was read from Mrs. Frank J. Hubbard, Plainfield, N. J.

The minutes were read and approved.

The board adjourned to meet with Mrs. Harley D. Bond in January.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Secretary.

REPORT OF THE FOUKE LADIES' AID SOCIETY

The Fouke Seventh Day Baptist Ladies' Aid society held its annual election on June 28 in the east classroom of the church. The officers elected are as follows: President, Mrs. S. J. Davis; vice-president, Mrs. E. G. Scouten; secretary and treasurer, Mrs. R. J. Severance.

Our membership dues are twenty-five cents a year and birthday offerings.

The society has quilted two quilts and charged one dollar a spool of one hundred and fifty yards, for quilting.

The society has given seventeen dollars on the pastor's salary.

Mrs. Mark Sanford presented the ladies with a can of maple syrup.

On Sabbath night, November twentieth, we had a social in the home of Mr. and Mrs. E. G. Scouten. Games were played in the yard and music was furnished by Alfred Mitchel, playing the harmonica, Hazel Scouten, the guitar, and Mrs. Edgar Davis at the piano. Refreshments of hot biscuits, maple syrup, and coffee were served.

The church annual Thanksgiving dinner was held at the home of Dr. and Mrs. W. J. S. Smith. In spite of the inclemency of the weather, there were about fifty to partake of the bountiful spread of—

Pressed chicken, roast chicken, roast goose, and boiled ham,
Dressing, salads, baked beans in the pan,
Turnips, butter beans, and yellow yams,
Pickles, olives, cranberry jam,
Pie and whipped cream cake eaten with forks,
not hands,
California grapes brought from that sunny land.

Coffee for the short, coffee for the tall,
Milk and water for the young and small.
With electric lights over the table
And a beautiful bouquet of lilac bloom
Fresh from the garden made it cheery inside
While it rained outside.

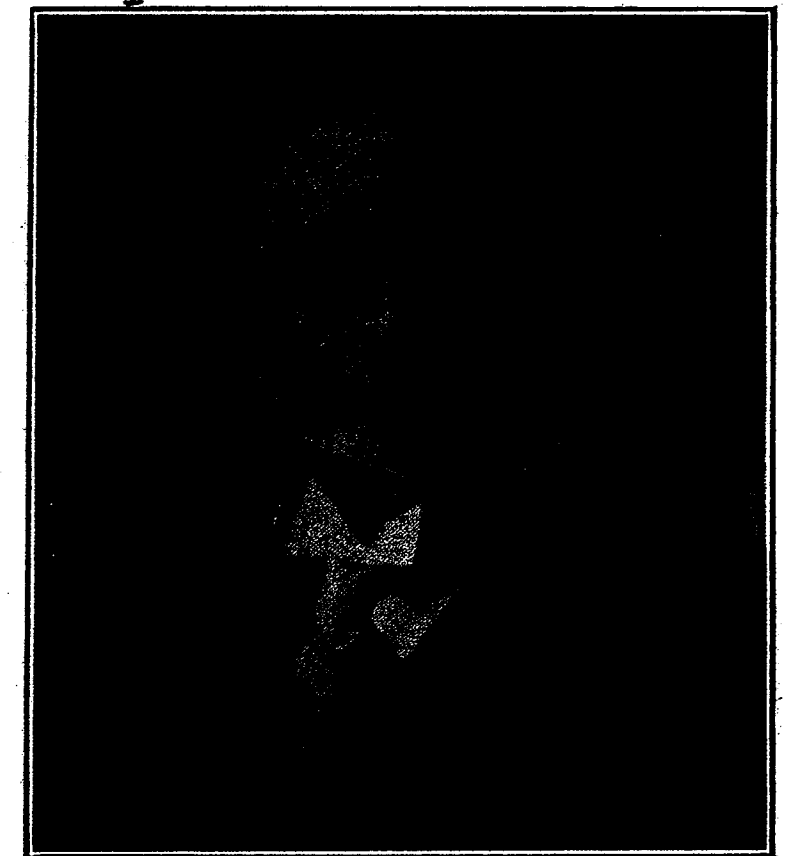
The Ladies' Aid hopes to accomplish more in the next six months.

—Reporter.

REV. GEORGE W. HILLS

Shortly after the close of the Civil War his parents, with their three children, George, Fannie and Stephen, moved from Wisconsin to Minnesota, where they settled in Ashland Township, near Dodge Center. He received his early education in the public schools of Wisconsin and Minnesota, and at Groveland Academy in Wasi-oja, Minn.

In 1872 he was married to Miss Martha M. Jones, who died in 1895. In July, 1896, he married Miss Fannie Adelle Wells. To this union was born his only child, a daughter, Fannie Marie. His wife died in 1904. Later he was married to Miss Serena Dodds, who survives him.



He became a Christian when he was seventeen years old, and united with the Dodge Center Seventh Day Baptist Church. In his early twenties he became a deacon in this church, being at that time the youngest deacon in the denomination. He was also for some time superintendent of the Sabbath school.

For the first ten years of his married life he was a farmer in Minnesota, working at the same time as salesman and expert mechanic for the Plano Harvester Company. This kind of work had such a great appeal for him that he turned a deaf ear to the call to the ministry which the Lord was pressing upon him all these years. But at the age of thirty he surrendered himself fully

to the Lord, sold his farm, and went to Alfred College to prepare himself for his life work.

He did eight years of college work in five years, and was graduated three times—in the classes of '88, '89, and '90. His Bachelor of Divinity degree was granted in 1889. He worked during vacations and week-ends to pay his expenses through college, and assisted in the mathematics department as teacher, at the same time doing high grade school work.

"Elder" Hills was ordained June 29, 1890, by a council called by the First Seventh Day Baptist Church of Alfred, N. Y., "in accord with the expressed wish of the West Milton (Wis.) Church. . . ." H. P. Burdick was the "chairman" of the council, and J. T. Davis, secretary. Dr. T. R. Williams preached the ordination sermon from the text 1 Timothy 4: 16.

His nearly fifty years of service to the denomination have been earnest and fruitful. As he neared the completion of his seminary course he received a call to the pastorate of the Milton Junction ("West Milton") Church, which congregation he served for three years, leaving it to enter the employ of the Missionary Society as general evangelist on the southern field. Locating in Attalla, Ala., he did evangelistic work in Alabama, Georgia, North Carolina, Florida, and Tennessee for three years. His duties carried him often into pioneer territory. At least once his very life was in danger because of antagonism to his stand on the temperance question. While in this field he had charge of the tract depository at the Atlanta Exposition in 1895.

After three years of very strenuous work in the southern field, his health broke, and he was forced to return north. Rev. James N. Belton, who succeeded him, was a convert to the Sabbath under his preaching.

Soon after the death of his first wife, he was sent into South Dakota on an evangelistic tour. On this trip he organized a Sabbath school at Rock House Prairie in Wisconsin, in 1896.

His next pastorate was at Nortonville, Kan., which church he served for thirteen years, spending several summers with a quartet in evangelistic work in that section. Next he went to the Salem, W. Va., Church,

leaving there four years later in December, 1912, to accept a call to the Los Angeles, Calif., pastorate. He has served this church for the past nineteen years. Up to four years ago he also acted as corresponding secretary and missionary pastor for the Pacific Coast Association of Seventh Day Baptists.

He is survived by his wife, Serena; his daughter, Marie Hills Davis; and his two granddaughters, Marie Adelaide and Winifred Adell Davis; and by several nephews and nieces, only one of whom lives in California, Albino Davis of Riverside.

He preached his last sermon two weeks before his death, having missed up to that time, in his nineteen years as pastor, just two services because of sickness. Almost his last pastoral duty was the baptizing of his two granddaughters, Adelaide and Winifred—a fitting rounding out of a full life of service for the Lord.

At the time of his death he was the oldest living pastor in active service. One could not help but think how appropriate were Paul's words in the Sabbath school lesson on the Sabbath of his death in 2 Timothy 4: 7, "I have fought a good fight; I have finished my course; I have kept the faith; Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

And how fitting, too, that this veteran soldier of the Lord should receive his release from active duty and enter into his rest on the day of rest which he loved and honored so highly, and for which he was always such a staunch advocate.

Funeral services were conducted for him from the Utter Funeral Parlors, on Monday, December 7, by Rev. Lester G. Osborn and Rev. Gerald D. Hargis, assisted by Elder E. S. Ballenger. He was laid to rest in the beautiful Forest Lawn Memorial Park, just as the sun was sinking in the west, and the closing whistles on the factories in the city below were telling of the close of another day's work. Truly "Daddy" Hills' life was a long, fruitful "day's work" put in in the service of the Lord.

"Life's race well run,
Life's work well done,
Life's crown well won.
Now comes rest!"

REV. LESTER G. OSBORN.

DAILY READINGS

Sunday—Be honest (Rom. 12: 16-18)
Monday—Be fair (Matt. 7: 12)
Tuesday—Be kind (Rom. 15: 1-3)
Wednesday—Be friendly (Prov. 18: 24)
Thursday—Be benevolent (Gal. 6: 10)
Friday—Be sincere (John 1: 45-51)
Sabbath Day — Topic: How can we keep the respect of others? (1 Sam. 12: 1-5)

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
Contributing Editor
NADY, ARK.

WHAT ABOUT OUR MONEY?

Christian Endeavor Topic for Sabbath Day,
January 9, 1932

DAILY READINGS

Sunday—A rich man that failed (Luke 16: 19-31)
Monday—Paul's advice about money (1 Tim. 6: 17-19)
Tuesday—Jesus' warning about treasure (Matt. 6: 19-21)
Wednesday—Give to the poor (Matt. 6: 1-4)
Thursday—Jesus' advice (Luke 16: 1-13)
Friday—Money and those in need (1 John 3: 17, 18)
Sabbath Day—Topic: What shall I do with my money? (Luke 12: 13-21; 15: 11-19)

The hardest of Jesus' teachings to apply are those concerning money. Why? Because money, the getting of it, and the spending of it, must, as modern life is organized, take a large share of our time. And the thing which is most on our hands is likely to be most on our hearts. The love of money can be a root of all kinds of evil to us, whether or not we ever have much of it.

One must be either very wise or very foolish to undertake to offer a solution to our present day economic situation; certainly one who is not experienced in the field of economics cannot do so; and one who is experienced will likely be biased.

If we must lay up treasure for ourselves, let us not thereby forget God; let us remember that it is all his, and use it accordingly.

C. A. B.

INTERMEDIATE TOPIC

For Sabbath Day, January 9, 1932

THE RESPECT OF OTHERS

Why is the respect of others valuable?
What undermines respect?
How may we show respect for others?

1932, A YEAR OF CHRISTIAN OPPORTUNITY

BY A. BURDET CROFOOT

It is admittedly unfortunate, but none the less true that mankind almost universally has a tendency to gratify his physical desires more and more as his physical well-being improves. This all too frequently results in his devoting so much attention to increasing the pleasure he gets out of life as he prospers physically, that he crowds God farther and farther into the background. Perhaps the sins he commits as prosperity increases are sins of omission rather than sins of commission, but the fact remains that he is apt to give less and less serious thought to things spiritual as his physical assets loom larger and larger in his eyes.

Conversely, it should be equally true, that when something occurs to jar the even tenor of a man's progress toward prosperity, and possibly to set him actually back in this respect, he is more apt to think seriously on other things than the mere gratification of his physical desires. Just as, during time of depression, business men notoriously set about considering their business more seriously and trying to work out methods of keeping that business intact and profitable, so should those who have permitted their lives and outlooks to become unbalanced between the physical and the spiritual, pause and consider a readjustment. The fact that they are no longer able to gratify their physical wants as freely as they had been doing, leaves a vacancy in their lives which they will endeavor to fill in some manner.

All this, of course, bears on the fact that we have just recently completed two years of world-wide business depression following upon the period of greatest prosperity ever experienced in this country. During

the period of prosperity the country as a whole was becoming less godly and many of the churches of the land were becoming more and more smug and complacent.

Now, however, that prosperity has been denied us for a protracted period, the nations should be in a chastened mood, ready to wonder if, after all, they were not placing the emphasis on the wrong things heretofore. If the chastening has been sufficient, it needs but a militant Church to assume the leadership in directing the thoughts of man back toward God and the virtues which Christianity considers paramount.

So many people have got out of the habit of thinking about God at all, or of giving expression to their belief, if they have a formulated belief, that strong leadership will be required to show them which way to turn in their present sense of inadequacy. No smug complacency or attitude of "Here is what we have to offer; if you want it, come and get it; you're welcome" will serve to command their thoughts toward God. Strong, sound leadership, such that people can look up to with respect, will be required, as always, to be effective in taking advantage of the opportunity that is at present offered.

The opportunity is there today, beyond all question. The question is, has the Church the able leadership and militant aggression to take advantage of the opportunity, to point out to those who have drifted that those satisfactions which they have been seeking are at best ephemeral, that no matter how self sufficient man may consider himself there is a Higher Destiny that controls his fortunes, and that the most complete satisfaction is derived from the closest possible accord with the Ruler of the universe. God grant that the churches may realize their opportunity and be equipped with the leadership to seize it.

To my mind, we as Seventh Day Baptists have a peculiarly favorable opportunity at present. In order to spread employment over as large a portion of the people as possible, more and more industrial outfits are operating on a five day week. While this is regarded as an emergency measure, it is a movement which organized labor has been seeking for some time, and once hav-

ing gained the point, labor will doubtless endeavor to keep it when the emergency has passed. In fact there is a strong feeling abroad that many of the industrial operations that have gone on a five day week during this emergency will remain on that basis after it is over.

There are many of our young people who have drifted away from the Sabbath because of the difficulty of earning a living in our modern industrial world while keeping it. The opportunity today for our own churches to regain their own young people, seems to me to be more favorable than ever before since the beginning of the industrial era.

Nor is the opportunity for our churches limited to our own young people. There are numbers of other people who admit that the seventh day of the week is the ordained Sabbath, but who have not regarded it as of sufficient importance to jeopardize their livings by going counter to the general public acceptance. Now, however, these people, if they are working on the five day week, can make public profession of their belief on this matter and keep the Sabbath holy while continuing in their old employment. While not having a reputation as a strongly proselyting church, the Seventh Day Baptist denomination should now be able to bring in a number of those who have privately believed we are right but heretofore have failed to do anything about it.

Let it not be understood from any of the above that I would advocate our church, or any church, taking advantage of the present situation to build up mere numbers for their own sake. Churches themselves would gain nothing by merely taking in those who are seeking a port during the storm, only to forsake it as soon as the storm is over. It is from the point of view of the people themselves that the present opportunity should be taken advantage of by the churches. Many who return to God at this time, will have learned their lesson and henceforth will continue to accord to him his proper place in their lives. And the church today should be on the job, ready to offer these souls every facility and aid for their return to the fold.

"Your salvation is *his* business; make *his* service *your* business and delight."

CHILDREN'S PAGE

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

THE BOYHOOD OF JESUS

LUKE 2: 40-52

Junior Christian Endeavor Topic for Sabbath
Day, January 2, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

This week we are to study Jesus at work, "Jesus in the Carpenter Shop," and Jesus worshiping, "Jesus in the Temple." Let us shut our eyes and study a picture of Jesus at play.

Jesus lived among the hills and I imagine that he loved to roam over these hills. We see him peeping into a bird's nest or stopping to pull some weeds which are choking the life of a favorite plant. He knows where the different kinds of flowers grow best and turns aside to pick violets to take to his mother or to a sick friend.

A rabbit limps across his path and stops unable to go on. Jesus gently picks it up, and, carrying it carefully, turns and hastens home. Here he gives first aid and feeds the rabbit and when it is again able to take care of itself, he lets it go.

He starts down the street looking for amusement when he sees some boys picking on a small boy. He hurries to the scene, and in a few words makes the boys ashamed of themselves. Jesus was a strong lad and perhaps the boys respected his size as well as his fairness. We know he grew in wisdom and in stature and in favor with God and man.

Such a boy who worked, worshiped, and romped among the hills would be likely to give examples from nature such as we find in the following references. How many more can you find?

Luke 2: 27, 28. Luke 13: 6-9. Matthew 13: 1-23. Matthew 13: 31, 32. John 15: 1-12.

"O Jesus, once a Nazareth boy, who toiled through happy days,
May we our daily tasks enjoy, and work, with songs of praise,
At school, at home, we'll follow thee, with all our heart and soul,
Work hard, play fair, and try to be like thee in self-control."

THE REAL MISSION OF CHRISTMAS

'Twas the night before Christmas and Mary and Ned
Had but just cuddled down in their own cozy bed,
Their eyes were shut tight with scarce even a peep,
For dear mother had said, "You must go right to sleep."

"If old Santa should come here and find you awake,
He would be so excited I fear he would take Off to others the presents intended for you:
And oh! then my dear children, what pray would you do?"

Little Mary and Ned, safe in dreamland at last,
Sure that good times were coming, their trials all past,
Soon had wonderful visions of marvelous toys,
Such as Santa brings yearly for good girls and boys.

To be sure Mary's dream toys were not just like Ned's,
For while Ned dreamed of engines and footballs and sleds,
And of everything dear to the heart of a lad,
Dreams of dolls and doll buggies made Mary's heart glad;

And of trunks full of garments for dollies to wear,
With gay ribbons to tie on the dollies' real hair;
And for Mary herself there were shining gold rings.
No mere words can express all the beautiful things

That were seen in the visions of Mary and Ned,
On that bright Christmas eve, in their own cozy bed;
While dear mother came softly to turn out the light,
And to tuck them up warm for a long peaceful night.

All at once little Ned thought he opened his eyes,
As he sat up in bed with a start of surprise,
For he saw there beside him a jolly old elf,
Whom he knew at a glance must be Santa himself.

"Santa dear," said the boy, with a gasp of dismay,
"Oh, please, please do not take all my presents away.
I went quickly to sleep, but you woke me I think;
I will shut my eyes quickly and not even wink."

Then the merry old soul with a laugh of pure glee,
Said, "My boy you're to go on a journey with me."

So now hurry to dress, for right soon we must go,
In my sturdy old plane through the frost and the snow."

With a sigh of relief, the wee laddie began
Very quickly to dress, for he felt quite a man.
In a trice he was done, but to add extra heat,
Santa wrapt him in fur from his head to his feet.

"We must hurry," said Santa, "for ere it is light,
We must be far away on our long distance flight."
So out through the window flew Santa and Ned,
Leaving dear little Mary asleep in her bed.

Soon in Santa's swift plane they were far on their way
Over hillside and plain ere the dawn of the day,
And to Ned's great surprise they came presently down
To the dark, silent street of a fast-asleep town.

"Out, my boy," said old Santa, "We've no time to spare
If the blessings of Christmas with others we share;
For the poor and the needy, the sad and forlorn,
We must comfort and help ere the break of the morn."

Then away went old Santa, the jolly old elf,
As spry as a boy and as sure of himself;
Close behind him came Ned and his feet fairly flew,
For to keep up with Santa was all he could do.

Quickly down the long street sped the comical pair,
As they pantingly drew in the clear, frosty air;
But before Ned quite lost all the breath that he had,
Santa stopped with a jerk and behind him the lad,

Knowing not when the end of the journey should be,
Had a head on collision with Santa, you see.
But no real harm was done, since boys' heads will soon mend,
And on Santa's head hardness we all may depend.

Up the steps of a building full five stories high
Went old Santa and Ned in the wink of an eye,
And before them a door, swung conveniently wide,
Said as plain as could be, "Will you please come inside?"

With a rush they were in, and the eyes of the boy
Were a gleam with surprise and the light of pure joy;

They were now in a room of great wideness and length,
With its high massive walls and its floor of great strength;

And straight down through the room, was it almost a mile?
With broad shelves on each side, was a long, narrow aisle.
There was shelf upon shelf full of all kinds of toys.
On the one side for girls, on the other for boys.

But the sight that to Ned was the greatest surprise,
That as strong as a magnet attracted his eyes,
Was of tags of bright red, gay with ribbons of green,
That attached to the toys one and all could be seen.

"Now I wonder," thought Ned, as he crept close to see,
"What the meaning of all these fine presents can be."
And old Santa, who oftentimes our thoughts understands,
Put a crystal bright mirror in Ned's eager hands.

"'Tis a magical mirror," quoth Santa the wise,
"And a wonderful power 'twill give to your eyes.
Without stirring a step from your place you can see
Everything on the shelves just as plain as can be."

With a bright, grateful smile the boy hastened to look
In the magical glass; like the page of a book
Each bright tag, one by one, he could see in its turn,
And its clear-written message right easily learn.

"This for dear little May who is poorer than I.
I do hope she will like it; with love, Nellie Bly,"
Was one message he read. "Little Harry, from Fred,
With the kindest of wishes," another one said.

And on tag after tag, 'twas a wondrous array,
Were the names of the children of Timothy Gray,
"Who is out of a job and unable to buy
Even one little gift to bring joy to the eye

"Of the tiniest one of his numerous brood,
Who would lack not alone for joy gifts but for food,
Were it not for the neighbors and friends by the score
Who so willingly give from their own meager store."

Many tags such as these read the boy, and began
Very clearly to see what that marvelous man,

Dear old Santa, was trying so wisely to teach,
That a real Christmas blessing might well fail to reach

Those who thoughtlessly seek for their own selfish gain,
And who do not consider the sadness or pain
Of the ones in their midst who are poorer than they,
And to whom one and all have a real debt to pay.

And so name after name kept right on flashing by,
Like clear, swift moving pictures, to dazzle the eye,
And the heart of the boy with amazement to fill,
For he never, no never, had known such a thrill.

"Santa dear," now he said, as he read the last name,
"There is joy in my heart, but a feeling of shame;
For you see, as I learn of these gifts sent to cheer
All the poor and the needy, I very much fear

"I have not done my share in the bringing of joy,
Or the true Christmas cheer, to one girl or one boy.
I have just thought of getting, not giving you see,
And of this I am just as ashamed as can be.

"But the feeling of gladness I have in my heart
Is because on this Christmas I can do my part
Towards seeing that Christmas no more passes by
All the boys and the girls who are poorer than I."

"That's my boy," said old Santa, "but now come with me,
For these toys are not all that I wish you to see."
With Ned's hand clasped in Santa's, away then they flew
To the very top story, but as they passed through,

Ned could see with delight that each floor was packed high
With its own special kind of real Christmas supply;
On the second were garments, some large and some small;
There was plenty of clothing for one and for all;

On the next two was food, 'twas a heart stirring sight,
It would satisfy those in the hungriest plight,
And the last floor held everything under the sun
To give comfort and help to the neediest one.

All donated by those who were happy to spare
From their own scanty hoard, a most generous share,

That the poor and forlorn on this glad Christmas day,
Might be able to drive care and sorrow away.

But our dear little Ned thought he scarcely could wait
To get back to his home ere it should be too late
To divide and divide with the poor and the sad,
And to give, till he felt it, the best that he had.

But before they took off through the cold and the snow,
There was just one more thing he was anxious to know.
"Won't you tell, Santa, please, how these presents are sent
To these dear, worthy people for whom they are meant?"

"Come and see for yourself," was the cheery reply.
And ere even a minute had seemed to pass by,
Ned was out in the street looking up at the door,
Where he saw crowds of elves, twenty thousand or more.

Dashing down the wide steps to speed swiftly away
To distribute the gifts in their own merry way.
And old Santa and Ned hurried off for their flight,
And were soon on their way before yet it was light.

With the speed of the wind at its swiftest they flew,
Going faster and faster the best they could do;
And then down with a rush. "Are we crashing?" cried Ned.
"Oh!" he said in surprise, "Why! I'm right here in bed."

"Merry Christmas!" said Mary, and gave him a shake.
"I do think it is time, Ned, that you were awake."
"Oh, dear Mary, I've had such a wonderful dream,
And it's made me so happy and grateful I seem

"Just to want others happy this whole Christmas day
And to help them to share with those poorer than they."
As he told of his dream and the lessons it taught,
Little Mary, as well, the glad vision had caught.

Then with shouts of gay laughter they ran down to see
What old Santa had brought them, and how they could be
Dear old Santa's best helpers the whole of the day,
Bringing Christmas to those who were poorer than they.

With their parents to help, they divided their toys,

And all sorts of real comforts, with poor girls and boys.
And with others to aid in this "giving away" They were able to make this a blest Christmas day.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Dean Norwood spoke before the Allegheny County Schoolmaster Club at Wells-ville last evening. He spoke on the unemployment situation.

Professor Paul C. Saunders demonstrated liquid air last week before the Scottish Rite Club of Syracuse on the roof garden of the Onondaga Hotel, the Kiwanis and Optimist Clubs at the Hotel Syracuse, and before the students of the following high schools: Eastwood, East Syracuse, Theodore Roosevelt Junior of Syracuse, Norwich and Greene.

ALFRED STATION, N. Y.

(From Church Notes)

Seven Reasons Why I Go To Church

1. Because God has created me with a hunger and thirst for spiritual food, and in this place this need is met.

2. Like my Savior whose custom it was to "go" into the synagogue on the Sabbath, it helps me to understand better God's plan for my life and strengthens my purpose to be about my Father's business.

3. It helps me to see the common things of life in their rightful relations.

4. It enables me to understand and appreciate the needs and problems of my fellow men.

5. Bringing me, as it does, into an atmosphere of divine love, goodness, and forgiveness, it awakens in me a desire to live more unselfishly and helpfully for others.

6. It affords me friendly contacts and the fellowship of those I love and with whom I am working for world betterment.

7. It affords me an opportunity to say to the world there are things I value even more than stocks and bonds; that seeking the kingdom of God is after all the main issue of life.

For these and other reasons come to church next Sabbath at 11 o'clock. The fellowship, the music, the worship, and the

sermon will make this an hour well spent. Sabbath school at 12.15 and Junior Christian Endeavor at 3 p. m.

The Sabbath school will give a Christmas entertainment Thursday evening, December 24, at the church.

—Sun.

ASHAWAY, R. I.

The special Christmas service for Sabbath morning to be held at 10.30 o'clock will be:

Voluntary, doxology, invocation, Psalm, anthem, "Guiding Star," male chorus and choir; Scripture, prayer, anthem, "Lo, the Son of God is Come," choir with bass solo by Ira Murphy and tenor solo by Rev. Carroll L. Hill; offering, notices, hymn, sermon, "Jesus, the Prince of Peace"; hymn, benediction, postlude. Mrs. James Waite, organist; Mrs. Julian T. Crandall, chorister.

—Westerly Sun.

BROOKFIELD, N. Y.

Special pre-Christmas music at the Seventh Day Baptist church this week consists of a soprano solo, "Open My Eyes," and an anthem by the choir, "Star of Fulfillment."

The Junior Christian Endeavor society held its regular business meeting Sunday afternoon at the parsonage, electing officers for the coming six months and doing the ordinary business of the society. After the business session, time was spent in preparing society gifts for the Christmas season.

The Christian Endeavor and Junior Christian Endeavor will entertain the older people of the Seventh Day Baptist Church and their families at a Christmas party at the parish house Wednesday, December 23. Each person is requested to bring a small gift for the tree. All are welcome. Come early and spend a happy evening.

—Courier.

INDEPENDENCE, N. Y.

There will be a Christmas service at the church, December 19.

—Alfred Sun.

LEONARDSVILLE, N. Y.

The children of the church schools are uniting in giving a Christmas program at the Methodist Episcopal church next Tuesday evening at 8 o'clock.

—Brookfield Courier.

MILTON COLLEGE, WIS.

The biology department has been very fortunate recently in the addition of approximately one hundred fifty prepared slides to its equipment. Dr. Milton D. Davis, Milton, who graduated in the class of '24, gave the slides, most of which were made and stained by H. S. Randolph, '20, or Doctor Davis.

About two-thirds of the slides are made from pathological tissues and will be of special value for bacteriology courses. Many of the others are sections from various animal tissues and were a very welcome supplement to the present sets of slides. Several slides from tissues of fish, amphibia, reptiles, and birds were included.

The department is very grateful to Doctor Davis for this useful gift.

During the Monday chapel session, Professor L. H. Stringer introduced Mrs. A. B. West of Milton Junction to the student body.

Professor Stringer told of "Cal" West, a man who was popular here during his stay at college, and who graduated in 1916. He was killed in action on the front during the Great War.

Mrs. West, the mother of "Cal," came to tell of her experiences on the Gold Star Mothers' trip to France this summer.

Wintry blasts are not a reminder of summer eves, but in a few short months, soft spring breezes will be playing about the campus, reminding everyone that the twenty-ninth annual Shakespearean production will be the lovely, airy, comedy, "A Midsummer Night's Dream." At a meeting of the Shakespearean board Monday afternoon it was voted to present this play on the 1932 commencement program. At a previous meeting of the board, Professor L. H. Stringer was elected to the directorship of the Shakespearean plays to serve for the next three years.—Review.

DODGE CENTER, MINN.

Herbert Wheeler, a former Dodge Center boy and graduate of the local school, will speak over the Columbia broadcasting system Christmas day at 2.45 o'clock from Washington, D. C. Mr. Wheeler is chief lecturer for the Department of Agriculture of the United States with headquarters in Washington. He will be remembered by many of the older residents of the town.

His father, Rev. S. R. Wheeler, was for years pastor of the Dodge Center Seventh Day Baptist Church.—Dodge County Star.

NORTH LOUP, NEB.

Mr. and Mrs. C. W. Barber have received two interesting Christmas boxes the past week. Both contained Christmas greens—"woody greens," as one of the donors named them.

The first box to arrive was from the Rev. H. L. Polan family of Brookfield, N. Y., who have gathered and sent a box of greens to the Barbers each year since going East.

The second box came from E. A. Boehne of Fort Seward, Calif., who designated that the greens be given to the superintendent of the Seventh Day Baptist church for use in Christmas decoration. Older residents will recall that Mr. Boehne was associated with Mr. Pratt in the hardware business in North Loup, probably forty-five years ago. Several years ago, he visited in the village. Mrs. Barber reports that the clock now in use in the Seventh Day Baptist Church was his gift.

Mrs. Barber, who is on the decorating committee for Christmas, expects to use the greens in trimming the church.—Loyalist.

MILTON JUNCTION, WIS.

Christian Endeavor Notes

The newly elected officers for the year are:

President, Caroline Fitz Randolph; vice-president, Gladys Marilyn Sutton; recording secretary, Martha Coon; corresponding secretary, Edith Babcock; treasurer, Clarence McWilliam.

The society gave Thanksgiving baskets to three needy families.

A church social was sponsored by the Christian Endeavor. A large crowd attended and enjoyed an evening of fun and fellowship, November 29.

The Christian Endeavor society presented the Junior Christian Endeavor with a subscription to the *Junior Christian Endeavor World*, and an elderly member of the church with the SABBATH RECORDER.

Church News

Several improvements have recently been made on the church. Besides a partial re-shingling of the roof, city water and a sink

have been installed, and the kitchen has been still further modernized with a partition, serving windows, and swinging doors. Credit is due Dr. H. L. Hulett and the Ladies' Aid society for the water, sink, and kitchen.

—Correspondent.

MINISTERS' WIVES

ONE GOES TO CONFERENCE

Ever since Conference, it has been in my mind to comply partly with the editor's request received so long ago to write something from my experience as a minister's wife. However, instead of attempting to cover the whole field of my experience, I decided to write under the above heading.

I have always been a lover of Conference, but not always have I been able to attend its meetings. Some years ago, when the children were small, by much skimping and saving, sufficient money was put by to pay my Conference expenses. Also I sewed and sewed that the children might have enough clothing for the long railway journey and the six days of Conference. A woman who was not an experienced traveler asked the privilege of making the trip with us. While we were traveling on the train, as she sat opposite me in the Pullman section, she seemed to be entertaining a new thought. Immediately she said, "It must be fine to be a minister's wife. You can go to Conference with your husband and do so many nice things." I laughed as I made reply, "I have been a minister's wife thirteen years and this is the first time I have gone with my husband to Conference."

However, since the children are older, and since traveling by automobile has made the cost of the journey so much less, it has been possible to attend the yearly gathering more frequently. Once the church paid my expenses and once a kind friend paid all the bills, but usually the minister's wife pays her own way and wonders if she is selfish to use the money in such a manner when the needs of her home and family are so great. This year again it was my happy privilege to journey with the minister and some other members of the family to the wonderful Conference at Alfred. The trip over mountains, through valleys by the

course of noble streams, was a constant delight.

One great part of Conference is fellowship, sensed from the first meeting with friends, and this year enhanced by the semi-annual dinner presided over by the dean in his own inimitable way, and finally made a bond unbreakable by the day of comradeship enjoyed in the gathering of the families of the "Seven."

As were many of my sisters, I was assigned to work on an important committee and gave to it my time, attention, and the best thought of which I am capable.

The program of Conference was most inspiring and I agreed with others that the sermons and addresses were of an unusually high order, and laughed with many upon hearing the brother of the president remark that stop and go signals were needed to control the program. With the president, a man of much experience, wisdom, and enthusiasm, with the addresses of the Tract Society president and missionary secretary of more than ordinary excellence, the program early promised great interest. In addition, with such speakers as President Titworth, Dean Norwood, President Davis, Dr. A. L. Davis, Dr. and Mrs. H. E. Davis, Dr. A. J. C. Bond, President Crofoot, and others who should be mentioned the program could not help but be replete with good things. Never before in my experience were business sessions so fully attended, nor matters of more far-reaching importance considered. Some lament that so much time must be spent in business, but is it not the *King's* business? Any people about *his* business must carefully consider courses of action.

The minister's wife was prevented by family cares from attending all the sessions. Perhaps it was just as well, for certainly from such a feast there was danger of mental, if not spiritual indigestion.

With hope for the future, in spite of the troublous times, and the prayer that as a people we shall fill well our mission, the parson's wife returned to her home and church.

"The man who wants to force his religious opinions upon others, is himself in the greatest need of religion."

OUR PULPIT

THE LAW OF HARVEST

BY REV. HERBERT C. VAN HORN
(Sermon preached in the church at New Market, N. J.)

SERMON FOR SABBATH, JANUARY 9, 1932

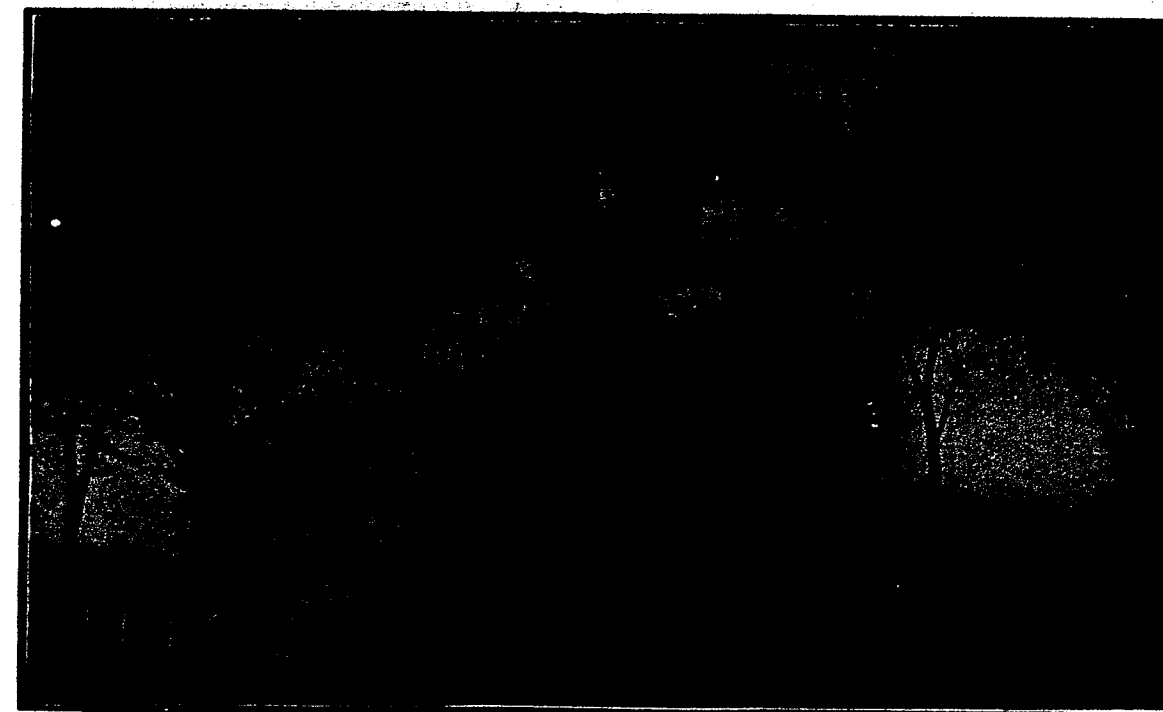
Text—Galatians 6: 7, 8.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he

also reap. How prone we are, however, to hope that though we plant seed of evil, bitterness, hatred, enmity, uncleanness, thought seed, character seed, that a harvest may be realized in nature different from the kind of seed we are about to sow. "Let us not be deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

"Sow a thought, reap an act.
Sow an act, reap a character.
Sow a character, reap a destiny."

This is true, indeed. The harvest is all the while maturing in like kind of the seed



Piscataway Church, New Market, N. J.

also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It is easy to be self deceived. Others must be deceived by deliberate, clever, well planned manipulation, while personally one may deceive himself by the play of his prejudices and hatreds, by the gratification of his selfish desires and ambitions, or by the indulgence of his narrow vision.

In the matter of sowing and reaping in garden and field we realize the truth of our text, but in the affair of life's sowing and reaping, the harvest seems so far removed from seed time we are in danger of self deception by thinking we can escape the evil harvest in some way, or by hoping that by some miraculous intervention a harvest different from that assured by the sowing will be realized. When we plant beets or corn we know we shall pull beets and husk corn

sown. Someone has written, "One cannot do a mean thing or think a base thought without becoming like the thing he thinks or does. The worm takes on the color of the leaf upon which it feeds. Every vile thought leaves its trail of slime behind, leaves the mind filthier for even its momentary presence." I blush with shame to this day when memory calls, unbidden, the vile story sown in my youthful garden by an unclean man. Yes, it is true, "what I am about to be I am now becoming." "Every bad act of a man's life makes it easier evermore for him to do the bad." He who cheats another cheats himself worse; the thief may take from another, but he steals the best from himself. The liar hurts no one else as much as himself; he makes of himself a living lie. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

GOD IS NOT MOCKED

The word rendered "Mocked" implies the most unseemly and insulting gesture. Make no mistake—God will not suffer himself to be sneered at—turned up of the nose. We mock at God when we pretend to be something we are not; when we try to serve God and mammon; when we draw nigh unto him with our lips while our hearts are far from him; when, like the son in one of Christ's parables, we say, "We go, sir," and go not; when we say, "Lord, Lord," and our hearts are full of bitterness and we continue to do evil continually. No. "God is not mocked." He may seem not to notice or care; in his mercy he is longsuffering and kind. He may appear indifferent but in the end he will avenge his own. "God is not mocked."

Men mock at God when they oppress or are unmindful of the poor; when they deal in unrighteousness; when they break God's laws; when they profane and violate the Sabbath; when they ignore his word and reject his Christ.

Man may deceive himself—thinking it makes no difference; but "God is not mocked." Let us make no mistake; let us not be discouraged; "his will never wavers. We may seem vanquished, but his dominion rules over all. Though we may be faithless, he abideth faithful; he cannot deny himself. Whoever else is cheated and betrayed, there is no failure in the counsels of God. Our schemes and our works miscarry, but the 'fabric of God's holy kingdom is slowly rising, while he patiently, but certainly fulfills his purpose.' The universe shall not disappoint its Creator and Redeemer at last." No. "God is not mocked."

WE REAP WHAT WE SOW

"Whatsoever a man soweth that shall he also reap." In no unmistakable terms, we are taught here that we are morally responsible for our future. The law of cause and effect works no less surely in the realm of character than in the world of nature. Man is the master of his own destiny. He has it in his own hands. The kind of a harvest depends upon his choice of seed. Whether life with all its beauty and fullness, or corruption with its bitterness and disappointment shall result depends upon

the choice one makes of what one shall sow in the seed time. "The use made of our seed time determines exactly, and with moral certainty greater even than that which rules in the natural field, what kind of fruitage our immortality will render."

"We scatter seeds with careless hand,
And dream we ne'er shall see them more:
But for a thousand years
Their fruit appears
In weeds that mar the land,
Or healthful store.

"The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet."

OBSERVATIONS

1. Commentators point out that "it is weak to take this out as a detached moral precept," only. "It must be knit up with verse six—'let him that is taught in the word communicate unto him that teacheth in all good things.'" Moffatt has it — "Those who are taught must share all the blessings of life with them who teach them the word." This should encourage all of God's children as a practical way of sowing to spiritual things. Sometimes we are vague in our conception of the spiritual, and are in danger of indulging mere visionary ideals. At all times one should keep his feet on the ground. The Apostle Paul is intensely practical in his spiritual teaching and ties men's fancies into the realities of life. "Liberality toward spiritual teachers is sowing to the spirit and would bring the spiritual man's reward—life on the higher level of the kingdom. What is spent on spiritual teachers should come back to us in spiritual momentum." (*Abingdon Bible Commentary*.) Those who are content to lavish their material goods and substance on carnal satisfactions—satisfactions not necessarily evil in themselves—are sowing to that which is destined to death and decay. Paul uses a similar figure with respect to the contributions for the sake of the needy Christians (2 Corinthians 9: 6-10).

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything,

may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

Let us relate this law enunciated by the apostle to the enrichment of our loyalty in promoting not only our local church program but the larger program represented by our Onward Movement.

2. My second observation is that *whatsoever* one sows he reaps. We cannot escape the law and we readily admit its integrity in the plane of material nature. But Jesus endorses the law in the realm of the "soul's effort and expectation." Hunger and thirst for righteousness will be rewarded with righteousness—nothing else or less. He that hungers and thirsts for wealth will realize a harvest in kind; the man who devotes himself, body and soul, to the attainment of riches may achieve wealth, but he need expect no great harvest of spiritual values, no enlargement of heart and soul, no ingathering of spiritual power and liveliness. "He that soweth to the flesh shall of the flesh reap corruption." A man's sin will find *him* out. The sin may not be found out on him, though sooner or later the doomed man is likely to be run to earth, but the sin finds the man out—he can go never so far as to escape his own guilt. No literal hell can be worse than that a man shall go on reaping from his own sinful sowing. But it is much better to dwell upon the brighter side of the picture. He that sows purity of heart, kind deeds, loving thoughts reaps also in kind. "Blessed are the pure in heart for they shall see God."

This leads to my final observation—that

3. The *text is a most cheerful encouragement to the faithful*. He who sows to the spirit, seeds of love, faithfulness, kindness, meekness, joy, shall have a harvest of *life*, life marked not only by its endurance but remarkable for its *quality*.

I think of an old blind man of a pastorate in my early ministry, an old man with little of life's goods laid up in store and with no near of kin to comfort his old age. But he was welcome in the homes

which he visited. Little children ran to meet him and guide his feeble footsteps. The sick and dying felt the gentle touch of his sympathetic voice in song and quoted Scripture passages. Many by him were sung into the kingdom of God. As he arose in prayer meeting to "testify," restless young people sat still and listened, and when he prayed we were led to the very throne of God. His face was a constant benediction and his words were jewels from a heart of gold. It was a life at peace with God. It did not *happen*. It was a harvest taken from the sowing of long, long years, by many a hard path and on many troublous waters. It was not a brand plucked from the burning, but a "shock of corn" ripe and ready for the Master's use. It is a shining illustration of the truth of our text, "He that soweth to the Spirit shall of the Spirit reap life everlasting."

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

"Give love, and love to your heart will flow,
A strength in your inmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"For life is a mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

VERONA NEWS BULLETIN

The community was greatly shocked by the tragic death of Pastor Sorensen and serious injuries of Mrs. Sorensen which occurred December fifteen, caused by the impact of an east bound New York Central passenger train on Greenway crossing.

The tragedy came like a cloud out of a clear sky. Pastor and Mrs. Sorensen were returning in their touring car from Rome, where they had been doing some Christmas shopping, when the car was struck.

Members of the train crew, aided by residents attracted to the scene, carried Mrs. Sorensen into the railway station until the ambulance from Rome arrived and she was taken to the infirmary. Pastor Sorensen's body was taken charge of by Griffin and Aldridge, funeral directors, who were summoned. Parts of the wrecked machine were strewn along the tracks several hundred feet from the crossing.

He leaves three children: George, Jr., twelve; Madeline, ten; and Edwin, 8; also his mother in Denmark; two brothers: Bronson of Lodi, Calif.; Keusten in Denmark; and three sisters: Mrs. Hartwell of South Lancaster, Mass.; Mrs. Ingeborg Hjartarson in Denmark; and Mrs. Bailey of Pownal.

Pastor Sorensen accepted the pastorate of the Verona Church in May, 1930, and has been a very interested and faithful worker in the community as well as the church. He was an efficient teacher in the Vacation Bible school, helping in transporting the children and in every way possible. In the recent repairs on the church he was there every day, cheerfully working with the others. If Pastor or Mrs. Sorensen heard of any one sick or in need in the community, they were the first to go and give assistance. His tragic passing, which is felt so deeply by the church, is shared by the whole community. The funeral will be held from the Verona Seventh Day Baptist church Friday at 2 p. m.

The crossing where the accident occurred is regarded as dangerous, the view from approaches being partly obscured by buildings.

The latest reports from Mrs. Sorensen are that she is improving and all sincerely hope that her life may be spared to her children and large circle of friends.

—Correspondent.

Verona, N. Y.,
December 19, 1931.

SALEM Y GAZETTE

BY RANDAL STROTHER

Annual Christmas vesper services at Salem College, sponsored by the Young Men's and Young Women's Christian Associations, were held in the college auditorium Thursday afternoon, December 17. The large attendance is largely due to the importance of the service stressed at the Wednesday morning chapel service by Dean M. H. Van Horn, as well as that placed by other college officials during the previous week. At that time Professor Clarke H. Siedhoff, head of the music department, also talked favorably of the services, declaring that he had attended all of them

since their introduction at Salem and that they had all been worth while.

The program opened with the playing of "Vesper Bells" as a processional, by the college trumpeters. Those who make up the trumpeters are Christopher Connely, Bridgeton, N. J.; Leland Westfall, Salem; Bond Davis, Salem; and Byron Whitford, Little Genesee, N. Y. After this the double-mixed quartet sang "The First Noel." Those in the quartet were Mary Jo Bond, Plainfield, N. J.; Anne Agnes Payne, Salem; Cornelia Goodwin, Clarksburg; Ora Kemper, Salem; Kenneth Horner, Shiloh, N. J.; Bond Davis, Salem; Charles Harris, Shiloh; and Dolph Harris, Shiloh.

Scripture reading and prayer were in charge of Glen Idleman, President of the Young Men's Christian Association. Miss Ruth Riggins, of Bridgeton, N. J., then sang "The Chimes Lullaby." Miss Cornelia Ladwig, of Clarksburg, rendered an appropriate Christmas reading. A trio, Charles and Dolph Harris and Kenneth Horner, sang "We Three Kings of Orient Are." The string ensemble, composed of Miss Leah Virginia Davis, Salem; Cornelia Goodwin, and Mary Jo Bond, played "Serenade." The double-mixed quartet then sang "Silent Night" as the final number on the program.

Rev. George B. Shaw, pastor of the Salem Seventh Day Baptist Church, spoke before a joint meeting of the associations Thursday morning. Mr. Shaw talked some on the development of the associations' work, telling of how he had at one time been actively engaged in Y work. However, his main talk dealt with a comparison between the Catholic and Protestant religions, without rendering personal criticism on either side. The address was well received. The Y. W. C. A. members were invited guests.

The Christmas holidays at Salem commenced December 18. The work of the associations will cease until their next meeting, January 8.

NEWS BULLETIN FROM WHITE CLOUD, MICH.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matthew 25: 40.

Doing for others is sure to bring a bless-

ing. This was proved here Thanksgiving Day when the Young People's Auxiliary prepared a bountiful dinner in the basement of the church and invited in some of the less favored ones in the town, some who were very much alone and lacked means to provide any extras for the day. Those who were not able to walk were called for at their homes and taken to the church in cars.

The place cards, neatly painted, bore a Scripture text directing the praise, not to those who served the dinner, but to God the giver of all good things. After the dinner, Pastor Wing spoke a few words of welcome to the guests, tactfully conveying the thought that we wanted them and cared for them and that as children of our heavenly Father we should love one another.

A short program followed, consisting of songs and recitations fitting for the occasion. After the benediction the guests prepared to leave, all expressing their joy at being there. Judging from the tears that flowed, we felt that the hearts of many were made tender and that they did taste and see that the Lord is good. Those who helped decided that it was a worth while undertaking and that it was better than sending baskets to the needy, as it gave a better chance for the personal touch.

Preparations are being made for a Christmas pageant. At this festive time of the year, when all is gay, may we all find time to meditate and to praise the Father for his wonderful mercy in sending his Son to be the Savior of the world.

MRS. DORA SIEMS,
Corresponding Secretary.
Fremont, Mich.

DEATHS

GREEN.—Henry W., son of Stillman and Esther Wells Green, was born in the town of Milton, Rock County, Wis., May 15, 1848, and died November 18, 1931, from an accident, being struck by an automobile while he was walking on the highway.

His brothers and sisters were Nancy Green Rose, Stephen Green and Sarah Green Wheatcraft who were twins; he himself was next; then came John Green, then Mary Green Fassett, and the youngest, Della Green Janes. Three of

these who survive are—John, Sarah, and Della. He was married, April 20, 1873, to Cynthia Jane Stiles, who died four years previous to his death, October 22, 1927. There were three children: Harry Green of Milton Junction, Wis.; Mabel Green Hadden of Edgerton, Wis., with whom he was making his home at the time of his death; and Fred Green who passed away June 2, 1927.

When he was a young man he made a public profession of religion, was baptized, and united with the Rock River Seventh Day Baptist Church from which he never withdrew his membership. Farewell services were held at Milton Junction, conducted by Rev. Edwin Shaw, Sabbath afternoon, November 21, 1931, and burial was made in the family lot of the Milton Junction cemetery.

E. S.

HILLS.—Rev. George W. Hills, the oldest son of Oscar and Amie Coon Hills, was born near Milton, Wis., on June 10, 1851, and died of double pneumonia at his home in Los Angeles, Calif., on Sabbath morning, December 5, 1931, at the age of eighty years and six months.

Extended notice elsewhere.

SMITH.—J. Walter Smith was the son of Sylvester and Louisa Stearns Smith, born in Milbury, Mass., December 29, 1857, and died December 13, 1931.

His parents moved to Lawrence, Mass., when he was a lad, and afterwards to the city of Worcester. Here he was married to Miss Lydia Emma Lewis. To this union were born four children—Harold, now a missionary in Rangoon, India; Elbert, pastor of the First Baptist church in West Lafayette, Ind.; Mrs. J. Rogers O'Kelley, of Hull, Ga.; and Linda C. of the Cortland Normal School.

For many years Mr. Smith was a deacon of the First Baptist Church of Worcester, Mass. On the birth of Linda C. the mother died. For twelve years the family continued to live in Worcester, where he was connected with the Wright Machine Company, during which time he was married to Mrs. Mary Haviland. After this they moved to Brookfield, Mass. Here he engaged in the poultry business, and so successfully conducted it that in a few years it became too heavy for him. But for fifteen years it was conducted on strictly Sabbath-keeping principles. In 1914 Mr. Smith found the truth of the Sabbath and has ever since been a loyal follower of that light.

On account of age and failing health they sold the poultry plant and the farm, expecting to spend a few quiet years in a cottage home in Brookfield. But on August 10, Mrs. Smith died, and thus the home was again broken. As the daughter, Linda C., had a position in the Cortland Normal, about three years ago he moved to this city to live with his daughter. About eighteen months ago he offered himself as a member of the DeRuyter Seventh Day Baptist Church, having obtained his letter from the Ashaway Church where he was an honored member

for a number of years. He was gladly received here where he was held in high esteem by his friends of this church. The news of his death came as a great shock to us. He was taken ill on Friday and the sick heart stopped beating early on Sunday morning.

The pastor received a letter from him just before news of his death came. In this he explained why he had not been out as expected, to DeRuyter. As he wrote sickness had fastened upon him for the last time.

The funeral was held at the home at two o'clock on Tuesday conducted by the undersigned.

The son, Rev. Elbert Smith and wife, and the daughter, Linda C., accompanied the body for burial in Massachusetts.
T. J. V. H.

Sabbath School Lesson II.—January 9, 1932

THE FIRST DISCIPLES.—John 1: 19-51.

The Golden Text: "Behold, the Lamb of God, that taketh away the sin of the world!" John 1: 29.

DAILY READINGS

January 3—The Baptist's Estimate of Jesus. John 1: 12-23.

January 4—The Baptist's Introduction of Jesus. John 1: 29-34.

January 5—The First Disciples. John 1: 35-49.

January 6—The Disciples at Work. Matthew 10: 5-15.

January 7—The Test of Discipleship. Matthew 10: 32-39.

January 8—The Disciples Commissioned. Matthew 28: 16-20.

January 9—Jesus Our Sin-Bearer. Isaiah 53: 4-12.

(For Lesson Notes see *Helping Hand*)

In this topsy-turvy planet the sun of world peace is rising in the west.—*Cincinnati Times-Star*.

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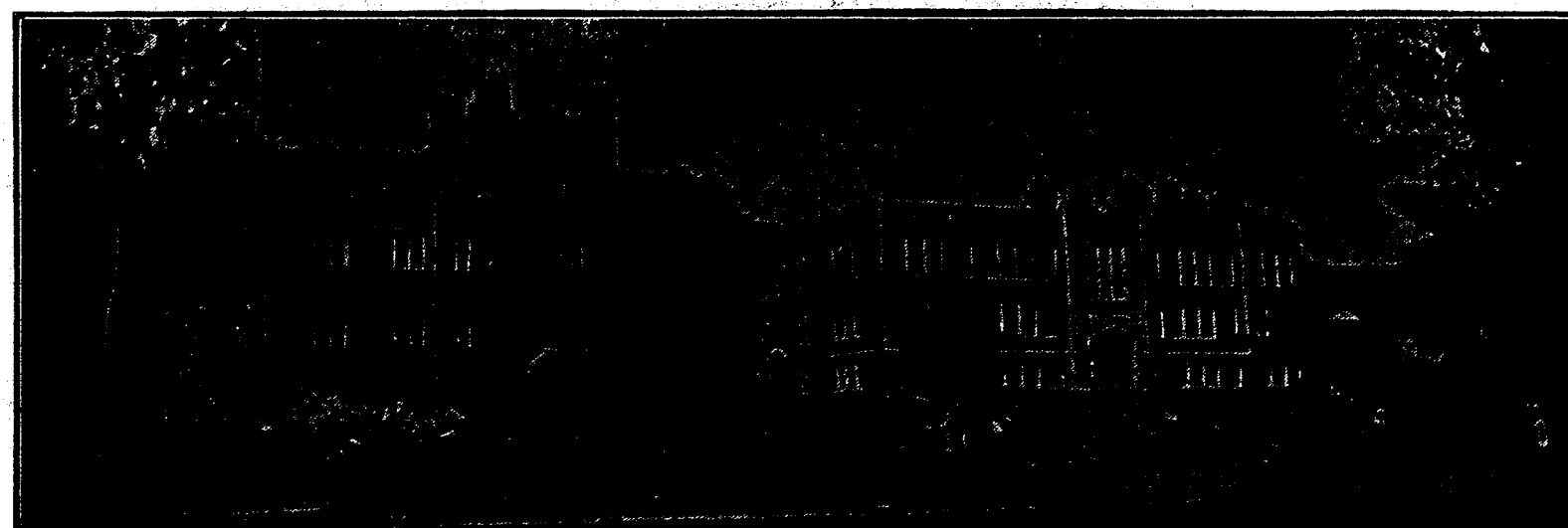
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