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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

FEBRUARY 6, 1933

No. 6

RELIANCE

O God, our Father, we praise thee for thy goodness and tender mercy. We ask thee to be near us in our daily tasks and help us. We thank thee for the privilege of serving. May thy hand uphold us as we carry the burning torch to those in darkness. Make us stronger to overcome temptations and sorrows. Bring us closer to thee because of our trials. Use us for the advancement of thy kingdom. Amen.

—From "Talking With God."

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(Established in 1844)

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

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Death of Dean Arthur E. Main
Dean Main passed away at his home in Alfred, N. Y., Sunday, January 29, according to a telegram received by the SABBATH RECORDER. Particulars are not at hand. Funeral arrangements were being made for Thursday, February 2. Dean Main was known personally and intimately by the present editor of the SABBATH RECORDER, and loved as a teacher, inspirer, and friend for more than thirty years. He will be mourned by multitudes of students and friends. A great and good man has been called to his reward.

"I Am the Door" A traveler in Palestine tells of visiting the Bethlehem country and of climbing its hills on whose sides David kept watch of his father's flock. A present-day sheep fold was discovered and conversation had with a long, white-bearded shepherd. "And is this where the sheep sleep?" he asked, pointing to a rough, crude shelter. Assured by a nod that it was, the traveler expressed surprise that there was no gate to the fold. "I am the door," was the mild reply. Gathering his loose robe closely about his ankles, as he settled himself in the doorway, back against one post, feet against the other, and knees drawn up, the shepherd bowed his head and closed his eyes, as he was accustomed to do by night. "I am the door," he repeated. "I keep watch here at night. If thieves or wild beasts attempt to enter, they have to tackle me first. I have never lost a lamb from the fold yet." Centuries ago, One who called himself and proved himself to be "The Good Shepherd," declared, "I am the door; by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but that he may kill and destroy; I came that they may have life, and may have it abundantly. . . . I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Century of Progress Occasionally SABBATH RECORDER readers have been given bits of information concerning the Century of Progress exposition which is to open June first, next, in the city of Chicago. It will close November first. This exposition, celebrating one hundred years of progress made by a community consisting of a few huts and a crude fort, to one of the world's greatest cities, will show the developments of science, commerce, agriculture, education, religion, and fine arts.

Splendid progress is reported as being made in the preparations and the exposition will open, as proposed, on June first, with full force. It has now under construction every major project which it needs to insure a complete and satisfactory world's fair. No new project now may be started unless it is clear that it can be finished in time for the exposition opening. Recently many applications for special buildings by exhibitors have been rejected because it was not apparent that they could be completed in time for the opening.

Space is now at a premium. A current bulletin gives a full double page bird's-eye view of the exposition with the city as a background. It intrigues the imagination and strengthens the desire to visit the fair. A manufacturing company will help advertise it by a series of pictures of the exposition printed upon the containers of a product used in every home. Boys and girls throughout the country are organizing clubs to collect these covers which will contain ten major subjects of the world's fair.

Seventh Day Baptists will have an added incentive, this year, to attend the General Conference at Milton, Wis., one hundred miles from Chicago, next August. People who attend this meeting will be easily able to visit the fair.

New York Bible Society For nearly a century and a quarter the New York Bible Society has been publishing Bibles and Testaments and distributing them among the cosmopolitans landing in the harbor of New York city.

On January 17, this organization held its one hundred twenty-third annual meeting. Mr. John Castres West, twenty-eight years president, was re-elected. During its 123 years this society has given out a total of 18,177,452 volumes. Last year—1932—802,563 were distributed among crews of freighters, immigrants upon arrival, in hotels, hospitals, prisons, institutions, and in the homes of the needy of all races.

Reports showed "conclusively" an increasing dependence upon the Bible during this most trying year of financial difficulties. "Looking about for some security in the material world and finding none, a person becomes desperate indeed until his attention is turned to the Word of God." This society has by its distribution of Bibles brought the only consolation and help that will sustain courage, and even life itself.

It is interesting to learn that four new languages have been added to the society's list of unusual tongues and dialects in which the Bible is circulated, making a total number of foreign languages in which the Bible was distributed in New York last year, seventy-nine. The additions were African, Xosa, Goanese, and Seneca. The Goanese meets the needs of Indian coolies, speaking that language on

freight steamers that dock regularly in East River. It is a hybrid language made up of Portuguese and Indian spoken by a large class of natives on the southwestern coast of India, where a Portuguese colony settled "hundreds of years ago." The niece of a chief of a South African tribe who came to Columbia for her master's degree made request for a Bible in Xosa.

We are told in the report that East Indian and Chinese crews, who are denied landing by special immigration restrictions, take a goodly percentage of the translated Bibles. These often form the only reading matter in their native tongue seen by these seamen during their trips to the far ends of the earth. Special portions are printed in two languages for those who want to learn English.

The New York Bible Society is the only organization of its kind having for its sole work Bible distribution in the city and harbor of New York. Countless numbers have been encouraged and blessed by the agents of the society carrying forward this splendid work of generous distribution. Besides the interests served as already noted, the society has furnished the Scriptures to soldiers of four wars: the War of 1812, the Civil War, the Spanish American War, and the World War.

Seventh Day Baptist Educators The history of Seventh Day Baptists in America is closely linked with the development of education. Such interest in education was entirely in line with the trends in the mother country on the part of early Sabbath keepers. In the training for the ministry there were the scholarly attainments of the Stennetts; in lexicography, Nathaniel Bailey; in medicine, Dr. Peter Chamberlen, physician to English kings and queen.

Early educational movements in America, represented by the establishment of Brown and Yale, found Seventh Day Baptists among the promoters and supporters. As emigration moved westward, carrying academic ideals, it was marked by institutions of learning established by Seventh Day Baptists at De Ruyter, Alfred, Milton, Albion, and in West Virginia. The splendid graded system of education found in Wisconsin had its inception in the work of State Superintendent William C. Whitford, long the honored president of Milton College.

For generations, now, educators of all ranks from primary grades to college and university professors and presidents have shown their ability and have been honored and respected everywhere in this country. Today we have men at the head of large public school systems, systems of high academic rank, and in technological institutions. Every church possibly has among its members teachers, instructors, and leaders of youth. A survey of a church of about one hundred some time ago, revealed that about twenty per cent of its members were teachers, including high school principals, a district superintendent, and a college president.

It would be unfair to name particular schools or educators, but the thoughts here expressed were provoked by a few pages from a booklet published by a high type of school where a Seventh Day Baptist is at the head. All honor to him and to the fine class of men and women whom he represents.

FROM THE CONFERENCE PRESIDENT

HE LIVES

(Written Sunday evening, January 29, 1933, on being told that Dean Arthur E. Main had died that day.)

They tell me he is dead tonight;

That since this day's bright sun arose

His lofty spirit took its flight,

And he is dead at day's dark close.

They do mistake who tell it so;

Mere words oft highest truths conceal:

He truly lives as days ago

In minds that think and hearts that feel.

He lives in lives that knew his worth,

In hearts that felt his pulsing love,

Who walked with him the paths of earth,

In peace like heaven's serene above.

That walk continues even yet

With his great spirit, memory-held,

While hearts their parting pain forget:

All sorrow gone, all gloom dispelled.

He lives in lives his life has blessed—

Those taught by him, in earnest mood

Toil bravely on in holy quest

Of larger truth, with faith renewed.

Man's spirit grows through ventures bold

In truth, with mind forever free:

Such counsels still faint hearts uphold—

His spirit still companions me.

AHVA J. C. BOND.

LETTER OF APPRECIATION OF DEAN MAIN

To the Editor of the Sabbath Recorder:

It is with feeling of both sorrow and gratitude that I learn of the loss of Arthur E. Main.

My friendship and affection for him go back over nearly a quarter of a century. While a man of deep conviction, he was ever forward-looking, irenic and sympathetic, participating in the Federal Council with strong personal influence and with the warm love of his brethren.

His long and splendid service is shared with deep gratitude by all the churches.

CHARLES S. MACFARLAND,
General Secretary Emeritus.

Mountain Lakes, N. J.,
January 30, 1933.

THE KEY THAT UNLOCKS

BY GEO. W. BETSON

In the SABBATH RECORDER of February 8, 1932, Rev. E. Adebart Witter, in his sermon on pages 184 and 185, makes this statement: "How great is the night of darkness? How extensive is the decay that has settled down upon us as a nation because of our willingness to allow the Bible to be banished from our schools, and our readiness to allow various false philosophies and unproved scientific teachings to fill our textbooks, the acceptance of which turns the minds of youth away from the one Book that has been the sheet-anchor to all progress in civilization." I appreciate these words of Brother Witter, and wish that every reader of the SABBATH RECORDER would take them to heart and fully realize their truthfulness. As I understand the creed of the Seventh Day Baptist denomination, it is to accept the holy Bible as the rule of faith and practice; and I am glad to subscribe to such a creed in these times of skepticism and doubt regarding the miraculous events of the sacred Scriptures.

The malady of unbelief is not a new disease, but has been a curse to mankind down through the ages. It is not confined to the unlearned, but may be found among professors in schools and colleges. I will state one incident related by a college student. She said her professor, in speaking of Jonah, remarked that "If the Bible said Jonah swallowed the whale, some would believe it." By that statement he revealed to those young people that he did not believe the Biblical account; but our Lord said when the scribes and Pharisees asked of him a sign, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the

DOCTOR JOHN C. BRANCH

Dr. John C. Branch, one of White Cloud's oldest citizens and a veteran physician and surgeon, passed away Monday morning, December 26, 1932, following an illness since last April.



Doctor Branch was widely known throughout this section as he had practiced medicine here for the past thirty-three years, and during that time he has given unstintingly of his life and strength in the service of others, often times going to attend the sick, when he himself should have been in bed.

Doctor Branch was born in Watervliet township, Berrien county, Mich., June 3, 1852. In 1870, he was united in marriage to Miss Paulina Dunham. To this union three sons were born: Dr. Charles H. of White Cloud; Joseph Luther of Muskegon Heights; John Clesson of Grand Rapids; one daughter, Mrs. Emma McMillan also of Grand Rapids; and an adopted son, Cecil, of White Cloud. In the year 1904, his wife died and January 1, 1905, he was united in marriage to Miss Abbie Wiley, who with his children survives him. He also leaves three brothers: Lemuel J., Adelbert, and Erastus G. Several grand and great grandchildren also survive him.

He was a member of the local Seventh Day Baptist Church and was its pastor for sev-

erent prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," Matthew 12: 39, 40. That was to be the sign to them that he was the Messiah; and if the statements about Jonah as set forth in the Scriptures had been a fable, and not the truth, would he have used them to prove that he was the Son of God? The incident referred to took place several years ago, and the school has since changed its management; but who can tell what effect that teacher's influence has had in molding the lives of those under his instruction?

As an example of skepticism of the present day, I give a few paragraphs from a newspaper article, regarding Joshua's commanding the sun to stand still: "Joshua, assuming that accounts are correct, and that he did give the sun such a daring order, certainly made a prime error in assuming that the sun would pay any attention to him. The error, of course, was one of fanaticism; and luckily for the universe, the sun paid no attention to poor Joshua's frantic appeal." "Needing a few more hours to finish his battle, and strong in his faith that the Lord was on his side, he roared out his command. Just what phenomena of nature may have occurred to lead his people to believe his command had been obeyed, is another story. But certain it is that the sun did not stand still, else we would not now be here to argue about the business."

"Lord who hath believed our report? and to whom hath the arm of the Lord been revealed?" John 12: 38. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper," 2 Chronicles 20: 20. "If ye will not believe, surely ye shall not be established," Isaiah 7: 9. "Oh fools, and slow of heart to believe all that the prophets have spoken," Luke 24: 25. "Believing all things which are written in the law and in the prophets," Acts 24: 14. "And to whom swear he that they should not enter into his rest, but to them that believe not? So we see that they could not enter in because of unbelief," Hebrews 3: 18, 19. That little word, "Believe," is the key that unlocks for us the precious truths of the Scriptures, and gives us assurance of immortal life.

Daytona Beach, Fla.

Living will teach you how to live, better than preacher or book.—Goethe.

eral years, always faithful in his attendance at church, and will be greatly missed. In public life the doctor always stood firmly for the right.

Funeral services were held Thursday, December 29, in the Seventh Day Baptist church, Rev. Clyde E. Pickett, pastor of the Christian Church at Fremont, Rev. Frederick Pinch of the Congregational Church of Newaygo, and Rev. R. W. Wing, pastor of the local church, officiating. Musical selections were rendered by Pastor Wing and Mrs. Mary Goyings. Interment was in the Prospect Hill Cemetery.

The large funeral attendance and the abundance of floral offerings were mute testimonials of the respect and esteem in which the doctor was held in this community. His many charitable acts will live long in the hearts of those who knew him.

R. W. W.

MISSIONS

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

ENDOWED TO SHARE

People who are highly endowed are greatly blessed. This is true whether the endowments are physical, intellectual, or spiritual; but there is one thing which should fearfully sober those who have received exceptional gifts from the hands of the Father of us all and that is, "For unto whomsoever much is given, of him shall be much required."

Often times, those who are especially gifted are called upon by duty to make the greatest effort, endure the severest hardships, and suffer the most heart-breaking privations. In all ages such have been called upon to serve the interests of their fellow men and advance human progress by their vicarious sacrifices. To be sure many to whom great things have been committed have selfishly used their talents for themselves, but they are not excused and they always do so to their own terrible loss.

What we have has been given us that we may share it with others. "Moreover it is required of stewards that a man be found faithful." Whether the talents committed to us are five, three, or one, they are entrusted to

us that we may share them. "Freely ye have received, freely give." There is no excuse that will be accepted. We may say we have done much, but the amount, whether small or great, does not excuse us till we have done what we can. We may say others have not treated us well, but we must toil on just the same. We may say that we have given many years and we can rest now, but the years are given that we may use our endowments till the strength is gone and time reaches into eternity.

Sharing our endowments is the way to peace and happiness, as well as the way by which the world is to be redeemed. The self-seeker and the shirker cannot be happy. We will realize the beatitudes by sharing.

IMPERATIVES FOR CARRYING ON MISSIONARY WORK NOW

BY DR. C. DARBY FULTON

1. The enterprise has been ordered by the combined authority of heaven and earth. That order is binding until revoked.

2. The building of the kingdom is our first interest and concern. Whatever else fails, this must go on. Failing in this, the Church succeeds in nothing. The kingdom first! This is the absolute order of priority for the Christian. Before we pray for daily bread our petition must be, "Thy kingdom come." There is no convenient platitude by which we can lift this responsibility. It may cost us more to carry it out than ever before. If so we must prepare to pay the price. This is our way out; not a lightening of the burden. World redemption cost God his Son; it cost Christ the cross; if it cost us nothing, we need to take stock of our discipleship.

3. The world never needed the gospel of Christ more than now. Godlessness is rife in every sphere of life. All sanctions on which human society is built are challenged or flouted, and civilization is tottering. Christianity will stabilize it by supplying standard, morale, authority, motive, and dynamic.

4. The basic need of humanity has not changed. Sin is still man's chief enemy and a Savior man's chief need.

5. Hearts were never more hungry for Christ. Doubt, groping, and uncertainty have made many hearts weary and they are longing for the assurances of faith.

6. Depression may limit or curtail the volume of a business, but it increases the need for the redemptive and humanitarian message of the gospel. Shall we cut down the size of the hospital when an epidemic is on?

7. National churches, just coming into autonomy and power, must not be deserted now. Put everything into the enterprise now. Conserve and consummate the work of years.

8. God knows selfishness is strong enough among us at all times. Give up our great missionary altruism at this time and we confirm ourselves in selfishness; nay, we have lost our Christianity. There is no Christianity that is not missionary.

9. There is an unprecedented offering of life for missions at this time. Disappoint it and you quench fires of holy ambition and repress the finest impulses of the human heart.

10. The Church needs the challenge of her world mission. The world mission of Christianity has furnished the Church an objective big enough and glorious enough to challenge her faith, capture her imagination, absorb her energies, exercise her powers, and develop her spiritual dependence upon Christ. It has done more than any other thing to save her from idleness, stagnation, ease, formalism, selfish indulgence, and spiritual provincialism. The Church has grown soft from her lack of active campaigning. She needs the long marches, the days at the front to strengthen her endurance and to restore her to spiritual health and hardihood.

11. Our answer to this question will determine whether the Christianity of the next generation is to be spineless, cowardly, self-indulgent creed, mocked and held in contempt by the world; or a virile, aggressive, forceful righteousness, a glorious crusade that will turn the world upside down.

12. The world is ready for a great Christian crusade. Of all that the world has tried, only Christ has brought peace and satisfaction; hearts are hungry, open, and receptive; the work itself was never more successful; the need is as great as ever; young life is offering itself and the enterprise lags today for the lack of the one thing that the Church has within her power to provide. Yes, we could find a more comfortable diagnosis than this. The only advantage this one has is that it is true. Will missions advance or

retreat? Does the spirit of heroism and of sacrifice still live in the Church?—Furnished by Laymen's Missionary Movement.

LETTER FROM REV. W. S. CONNOLLY

[Brother Connolly is an able minister who, in the last year, has joined the Seventh Day Baptist Church in Kingston.—SEC.]

Rev. William L. Burdick,
Corresponding Secretary,
S. D. B. Mission Board,
Ashaway, R. I.

DEAR BROTHER BURDICK:

The Seventh Day Baptist mission representative, Rev. G. D. Hargis, sent to this field by the Missionary Board, has been with us for about ten months. The board has possibly not had any information regarding the work he has been doing here in these months other than that received through his official report as field representative. Knowing him as we all have learned to know him, we feel that he has not told of a tenth of the service he has rendered the cause of God in Jamaica, not only by his constructive program among Seventh Day Baptist churches, but by his ringing gospel messages in large congregations among other denominations whose pulpits he has often occupied.

In my work as Bible worker for the Kingston Church, I extend a great number of promiscuous invitations to the general public to attend our services; and what has many times astonished me was the large number who upon hearing who would be the speaker say, "Oh, I know him"; also adding, "He is good," or "He is fine."

Every Seventh Day Baptist in Jamaica to a man, so far as I know, is of the opinion that the Missionary Board could not possibly have made a better choice than it made when it selected Pastor Hargis to look after its interests here. He is universally beloved. He can get away easier with more constructive criticisms, semi-destructive criticisms, and helpful suggestions that could easily bristle with briars if brought by another, than any man we know of. Conciliation and construction are his guiding principles.

Being a prohibitionist, he has left out the wine, but he has poured in much oil on souls that he found here half dead. His sole weapon is a spiritual oil-can. Know him

by whatever name you wish in America, in Jamaica he will always be known as Hargis the Harmonizer.

This letter could not be complete without mention of the wonderful work being done by Mrs. Hargis among the young people and children. She has organized a Christian Endeavor society whose work in attracting young people from all around has easily become the center of our church activities. And the children! Her work among them is simply glorious. If you could see the crowd of happy children faces that line up on our platform every Sabbath afternoon to sing to us their beautiful, inspiring songs, you would catch a glimpse of the work Mrs. Hargis is doing. Her trios with her two little sons, one on each side of her, are the attraction to our Sunday night meetings. Even Mother Howard, her mother, is esteemed for her simple, Godly life. We love them all.

Your humble servant is the church moderator elected about a week ago, with nothing to moderate so far.

Yours in His service,

W. S. CONNOLLY.

97 Duke St.,
Kingston, Jamaica,
January 9, 1933.

P.S.—I thought it might be well to let you know that neither Pastor Hargis nor any of his family knows anything of this letter.

W. S. C.

ALCOHOL AND AUTOMOBILE ACCIDENTS

A friend in California wrote the *Bulletin* editor under date of January 5, saying: "Yesterday at a luncheon I heard Mayor Porter of Los Angeles speak. He said that his chief of police had reported an increase of three hundred per cent in drunken driving and two hundred per cent in arrests for drunkenness in that city since the repeal of the Wright State Prohibition Enforcement Act, which repeal went into effect the middle of December."

That is a tremendous increase in drunkenness in a little over two weeks after the repeal of the state prohibition enforcement law, and if the Eighteenth Amendment is repealed, it is going to mean an enormous increase of drunken drivers and accidents all over the country. Auto accident policies will be in-

creased probably at least twenty-five per cent for that reason. They have already been increased in Massachusetts since repeal of their state prohibition enforcement law. Thousands of people who were just ready to buy a new auto are hesitating.

We heard one man say within a week that he had made up his mind to buy a new Buick automobile, but with the probable repeal of the Eighteenth Amendment and with the great increase of drunkenness and drunken drivers certain to follow, he had decided to postpone indefinitely the buying of a car, until he sees how things turn out.

Another man, a large manufacturer, said to the *Bulletin* editor that he and his family had eleven automobiles, but that if the Eighteenth Amendment was repealed and public liquor selling came back, he would sell them all except one little car to run errands around town. He would do no more long distance driving and have no use for most of his cars. There is no question but the automobile business and the oil business are two lines of business which are going to be tremendously hit and hurt by the return of public liquor selling.

Canada had a weak prohibition law up until 1923, when it was repealed, and a so-called state control law was adopted. The result has been that there has been an enormous increase in drunken driving in the last ten years. In fact, as computed from official figures of the Minister of Trade and Finance at Ottawa, Canada, there has been an increase of five hundred fifty-four per cent in drunken driving since prohibition was repealed in that country! If drunken drivers increase five and one-half times the present rate in this country after prohibition is repealed, if it should be repealed, that will wreck the automobile and oil business in America.—*Selected.*

Trials are the rough file to rub the rust off our virtues. They are the sharp whirring wheels that cut and polish the jewels of character. . . . They are the medicines, bitter, but healing, that cure us of our moral maladies.

Sanctified afflictions are spiritual promotions, are the shadow of God's wings. They show us our weakness and drive us to Christ. God's blows are blessings; all his chastenings—caressings, all his privations and prohibitions—providences, all our grievances, God sends.—*Dr. James Mudge.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

AN APPRECIATION OF MISS BURDICK

[The following article was written sometime ago and was presented to the Woman's Board. The board was anxious for it to appear in the Recorder and it recently came into the hands of the contributing editor for publication.]

We take this opportunity in extending our hearty gratitude to the board for sending Miss Burdick and others to us. She has been to us these many years a gifted teacher, a loving mother, and a thoughtful friend. She has helped us in spiritual growth as well as physical and mental development. All those who know her, even the servants, not to mention her girls, go to her for advice and guidance. All the old girls always look forward to go back to the old school as a home-coming, as we all anticipate the outstretched welcome of our dear teachers.

Miss Burdick is not only needed by her girls but she is needed in the church and by her co-workers. She has always been one of the enthusiastic evangelistic workers. She goes into that field very heartily and is always an inspiration to those who are working with her. Her spirit of encouragement and patience has not only amazed those who are near her but by the non-Christians she is also looked up to. She has taught many the principle of Jesus and his lesson of faith in prayer. Her faith in prayer alone has guided a good many of her friends to do likewise.

This expression of appreciation of Miss Burdick is just to show our thankfulness to the board and to God. By these blessings from the great Giver at the hands of Miss Burdick, we have been benefited. We wish that if God's will permits, she will be sent back to her loving friends as long as she is physically able to come. We will be praying for you and for her unceasingly and earnestly so that she will soon be brought to us.

May God bless you and guide you in all your work for the coming new year, we are

Your friends in Christ,

MEMBERS OF THE BOARD
OF GRACE GIRLS' SCHOOL.

23 Route de Zikawei,
Shanghai, China.

FLICKERS FROM A GYPSY'S CAMPFIRE

There is something in every normal human of every age which is drawn toward an open fire. Older ones love the smell of wood smoke, and there seems to be inherent in us all something of the gypsy. At night the sight of an open fire in a sheltered nook back from the road, the shadowy figures of those around it as they move about, the flicker of the flames as they rise and fall, stirred by the breezes, the voice of the winds in the trees draw us irresistibly, calling to some instinct remaining from an unknown age when the fire was the center of the life we know some forgotten ancestor of the race has transmitted to us. My friend, the professor over at the university, calls it atavism—whatever that may be—and argues that we inherit memories from our parents just as we have our grandfather's red hair and mother's long nose. Being only a gypsy, this is beyond me, but he is *sometimes* right—much to his own surprise I often think.

How we love the beauty of a gorgeous sunset, and those not too lazy an even more glorious sunrise—the light of a morning without clouds, the tender grass upspringing by clear shining after rain. Isn't that beautiful poetry? No, I did not write it. Some ancient man of God spoke those words as the Holy Spirit gave him utterance, and they are written in the Book (2 Samuel 23: 4). This man who wrote these words must have been a gypsy as well as poet.

Next to being in the thick of things the best thing is to read of them from the experiences of others, and the professor says you might like it if I share with you some of the things which come to me in my gypsying.

As we sit before our campfire the events of the day pass in review before us, and often we get a more true sense of their values than we had while they were occurring. If you are interested in these things and in the rambling style in which a gypsy must tell them, I shall be glad to offer you some of the things which come to me in my experiences as the occasion may arise.

A. GYPSY.

CAN YOU BEAT THIS?

Of the forty-five who attend the Friday night prayer meeting and Bible study (Nortonville, Kan.), over half are young people.

Young People's Work

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

EXPLANATION

For some unknown reason no material has been received this week for this department. We are using a few interesting items gleaned from the attractive number of January "News Bits."
H. C. V. H.

LET US TREK ON

Good news is coming from those who are on the "Trek." . . . The Shiloh Christian Endeavor sends word that it has paid \$44.25 (Onward Movement) . . . and has entered two and three-fourths wagons — a total of seventy-one wagons. . . . Word comes from the "Christian Comrades," a Sabbath school class in Alfred Station, that they have entered and hope to fill one-half wagon. Who is filling the other half? Perhaps you can fill but one corner, but there is always someone to keep you company. Do your part and remember 2 Corinthians 9: 7.

THE SABBATH RECORDER

It is hoped that every Seventh Day Baptist youth uses his opportunity and privilege to read the SABBATH RECORDER. If it is not in your home, try to get your parents to subscribe for it. If they cannot do that, then read it in the home of a friend or at the library.

On the Young People's Page you will find the thoughts of other youth on questions of the day. Also that is the only place that you will find the minutes of the Young People's Board meeting. You should read them to know what the board has to discuss and do each month.

Throughout the RECORDER are articles of much value to you as a thinking youth of today. They may not agree with your way of thinking, but try to see both sides of the question and have Christian toleration throughout. Let us grow in "wisdom and stature, and in favor with God and man."

READ THE RECORDER

SKETCH OF MY LIFE SINCE ENTERING THE MINISTRY

BY E. ADELBERT WITTER, PH. M., B. D.

INTRODUCTION

When reading Doctor Gardiner's brief statement concerning his life and experiences since entering the ministry I was made to look back over the years since beginning to preach the gospel. It has seemed wise for me to write something of these years. It is not amiss that something of a history of the purpose and work of our pastors be preserved in the literature of our denomination.

When twelve years of age I was baptized by Rev. Leman W. Andrus and united with the Seventh Day Baptist Church of Nile, N. Y. This was in October, 1865. From even an earlier period in life there was in the back of my consciousness the feeling that I should preach.

Often on Sabbath afternoons, my brothers and sisters, my mother and I had church services, reading the Bible and singing songs; and it was often given me to be the preacher. Most of the time from thirteen to eighteen years of age I had very poor health. Because of this I entered the machine shop when nineteen years of age. The change was very beneficial, and at twenty-one I was a strong, well man. During these years of shop experience I loved the church services and the prayer meeting more than the entertainments that were to be found elsewhere. When I was twenty-one years of age there settled upon me the conviction that I must go to school in preparation for ministerial service. In December, 1874, I entered Alfred in the lower primary classes. In June of 1880, I began to have charge of a Sabbath school in the "Red Schoolhouse," where so many of Alfred's students began their ministry. By request of the company of farmers who gathered there, a preaching service was held each week for fifteen minutes. For two summers I filled this appointment. In the winters of these two years I had charge of a Sabbath school at Five Corners and had a preaching service each week. These two years were without money and without price, save as now and then some person would make a little present. July and August of 1882, were spent on the mission field in Main Settlement and on Bell's Run under the employ of the Missionary Board. In September of that year I entered the semi-

nary at Alfred. In October, I began my labors as pastor of the Andover Church. In June, 1883, I was married to Mary P. Benjamin and was in the employ of the Missionary Board on the same field as the year previous, for July and August. In the following November, I was ordained to the gospel ministry by the call of the Andover Church.

These were days when the soul was struggling for the fullest demonstration of the divine presence. Lofty were some of the peaks of revelation to which the soul reached in its searchings.

After graduation in 1885, two years were spent with the West Genesee Church on Dodges Creek, N. Y., and the church at Main Settlement. In September, 1887, I moved to Rhode Island and became pastor of the churches at Niantic and at Dunn's Corners. In January, 1889, my wife passed on, leaving the children and me in great loneliness. The fight was hard; often the load seemed unbearable, but with it all there came the conscious experience of the divine Helper's presence. There was the learning of the lesson Paul had learned when he said, "I can do all things through Christ which strengtheneth me."

In November, 1890, I was married to Almedia B. Crandall. Doors of opportunity for a diversity of service for community good were opened on every hand till heart and hands were full. We moved in November, 1891, to Albion, Wis., where for a little more than six and one-half years we worked for the upbuilding of the Master's kingdom. It was here that many calls came for evangelistic work among our churches in Wisconsin, Minnesota, Ohio, and for a season in Louisville, Ky.

During this pastorate the death angel took from the home two little ones. In January, 1897, three months were spent in Chicago Theological School. It was a season of great spiritual and intellectual refreshment.

In December, 1897, we moved to North Loup, Neb., where we sought in every way to build up the church and gather into the Master's kingdom for a period of three years and nine months. During this pastorate we were called to Nortonville, Kan., Boulder, Colo., and various places in Nebraska for evangelistic work, all of which helped to ripen the soul and give rich experiences to life.

In October, 1901, we moved to Salem, W. Va., and I became pastor of the church there.

The work here was rugged; it was a time of transition from the quiet, easy going life of a Christian country community to that of a rapidly growing city under the influence of the mad rush found in oil development. Sin and lawlessness stalked abroad at noonday. There were six other churches in the Southeastern Association; most of the time there was but one other pastor in these churches. For the quarterly communion seasons of these churches the pastor of the Salem Church was usually called upon to serve. This was a great handicap, as it kept the pastor from his own home appointments about one half the time. For three years of this time I published and distributed throughout the denomination a church paper, "Good Tidings," a financial burden. In 1904, it was my privilege to take a trip through the Holy Land and attend the World's Fourth Sunday School Convention at Jerusalem. I went as one of the officers of the State Sunday School Association of West Virginia. The six and one-half years spent there were, in many respects, the most strenuous years of my whole ministry.

In March, 1908, my work was closed here and I entered the Divinity School of Chicago for the second time and finished up studies for the B. D. course. I served the Chicago Church while here; my family was in Rhode Island.

The first of January, 1909, I began pastoral labors with the church at Adams Center, N. Y. Here was found a home indeed and a fellowship that was sweet and precious. Here we would like to have spent our lives, but the hands on God's dial pointed otherwise. In March, 1914, we moved to Hopkinton, R. I., where I became pastor of the Second Hopkinton Church. Here was a field of scattered church people to be encouraged and built up — a community that needed a new vision of life. God opened many doors for our service and gave the strength to enter them. These doors furnished the opportunity for larger service and at the same time made it possible to meet the expenses of a growing family during the trying period of the World War.

In August, 1919, my second wife was called home. Again the pall of darkness fell, and the loneliness so sure at such a time entered into the experience of life. The conditions that came with the World War were trying indeed, but again we were permitted

to experience the value of the Bible statement, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

In May, 1920, I moved to Berlin, N. Y., and entered upon the labors of pastor to that church. In July following, my youngest daughter who had just finished the high school in Westerly, R. I., came to be with me. She soon decided that she wanted to take up teaching, and I was married to Mary Crosby of Adams Center the following November. Berlin was, indeed, a homelike place towards which my wife and I often turn our thoughts with thanksgiving that we knew a home there.

In April, 1924, we moved to Walworth, Wis., and took up pastoral labors with that church. Here for nearly eight years we have been seeking to so point the attention of the people of the church and community to the Lamb of God that taketh away the sins of the world that all might be steadied against the awful current of sin and forgetfulness of God that is sweeping so many from their foundations of faith.

During these more than fifty-one years that have passed since I began to preach the Word, the supreme desire of my heart has been to so sound forth the unsearchable riches of the kingdom of God and his Christ that those who hear shall be aroused to newness of life.

It has been my privilege to hear many inquiring the way of life and to lead them into the waters of baptism; but, oh, the multitudes who have turned a deaf ear to the gospel message. During these years of service the salary has been from \$400 to \$800 per year. For a brief time it was more. Only four of the churches served had a parsonage. The rest of the time it was necessary to furnish my own home. This placed an extra burden upon me that is little known today.

My experience leads me to believe the Psalmist was true when he said, "I have been young and now I am old; yet I have not seen the righteous forsaken or his seed begging bread."

In the experience of these years I have come to feel like the Apostle Paul when he said, "I know how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need: for I have learned in whatever state I am therewith

to be content"—not to be satisfied, but in contentment press forward toward higher attainments and fuller accomplishment of the task that has been given me to do.

The accomplishment of the task cannot be found in following out an ambition for position, for wealth, or for worldly honor. It can only be found in a faithful, humble following of the teachings of Christ and a constant yielding to his exhortation given to the disciples, "Go ye into all the world and preach the gospel to every creature." I am satisfied that had I been true to this conviction in all things during the years of my ministry much more would have been accomplished for the Lord, and many more would have been gathered into his fold.

After these more than fifty-one years of service in the gospel ministry, I feel to declare my belief as follows:

I believe in God the creator of all things and the benefactor of mankind. I believe that God is my Father and that I am his child. This relationship is most vital to our consciousness.

I believe in the Bible as God's Book of divine truth. The Bible is the text book God has given to us to study that we might know him more fully. God wants all men to be saved. He said, "Look unto me and be ye saved all the ends of the earth," for "I am God and there is none else." The Bible alone reveals the way of salvation.

I believe in Christ, without any reservation. I believe Christ is all he claims to be. I believe him to be more than the great teacher, the perfect man. He is the Son of God in a larger sense than any other man ever can be. To me he is a revealer of God to men. He not only rose above ordinary life in his sinlessness, and in the service of life, but he rose from the dead as a perfect expression of his divinity.

I believe in the final triumph of the saints, of all who commit their ways unto the Lord. Heaven, peace, harmony with God await the redeemed.

Walworth, Wis.

A neighbor is a feller who has a whole attic full of smiles and happy words for everybody. He's got a cellar full of pats on the back he likes to give out, and in his back yard he has a sewer where he drowns all unkind thoughts for other folks.—Baptist.

CHILDREN'S PAGE

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

GREAT TRUTHS IN BIBLE VERSES

JOHN 3: 16; PSALM 23: 1

Junior Christian Endeavor Topic for Sabbath
Day, February 18, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

I wonder if you ever heard the story of a little Welsh girl by the name of Mary Jones, who used often to walk two miles to a farmhouse where they had a Bible, that she might read it and commit parts of it to memory. In the meantime she carefully saved her pennies in order to buy a Bible of her own. When she had sufficient money she walked to a town twenty-five miles away to purchase this long-desired copy of the Bible, but found on her arrival that the few copies the bookseller had were all promised to friends. Mary was so disappointed that she finally was allowed to take away a Bible with her. To the day of her death she kept the precious Book with her on a table by her bedside. Its sweet promises she knew by heart. Its commands she strove to obey. Like Mary Jones, we must read it regularly in order to get acquainted with it. But like her also, if we would really know it, we must strive to obey its commands. A Chinese boy who attended a mission school said, "I read the Jesus' Book every day, and try to behave it." We should read it and listen to its teachings so that "we behave it," which means to do in our work and play what its says.

"DOING" BIBLE VERSES

"A boy may read about the noblest and best things in the world, but they never do him any good until he begins to do some of them," declared Uncle James. "That reminds me," he continued, "of a story that a missionary in Korea told me. 'One day there came a Korean to me who asked if I would hear him repeat the Sermon on the Mount.'

"'Can you say all of it?' was my surprised inquiry. 'Why it's three chapters long.'

"But he repeated the whole of it without a mistake. 'How did you learn it so perfectly?' I asked.

"'I took one verse at a time,' he explained, 'and when I read a verse I went out and found somebody that I could practice it upon.' And so he really learned the Sermon on the Mount by doing it! That is how Bible verses help us," continued Uncle James. "We read and memorize them first, to be sure, but we really never know them and they never truly help us unless we try to practice them."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Last week I went out to the hospital to spend a few days with Doctor Crandall and Miriam Shaw. Some days before Christmas I helped my Aunt Min make stockings for the patients for Christmas. The day before Christmas we filled each stocking with one orange, two nuts, lots of candy, some cookies, and a blotter. When afternoon came we asked some of the patients to come down to see Santa Claus; many of them could not come. When Santa Claus came he was all dressed up and had a big basket filled with the stockings. Then Santa gave stockings to the patients who were there; then he went around to the other patients and gave them their stockings.

Out at the hospital they have two baby guinea pigs. They were born on Sabbath day, early in the morning. When one of the nurses went out to the barn to let the mother guinea pig out of the basket she looked in the basket and saw them.

Sincerely,

MARCIA DAVIS.

Shanghai, China,

December 28, 1932.

DEAR MARCIA:

I have often wished that some day we would receive a letter from you, and if I am not mistaken I have given you some pretty strong hints to that effect. So, like Eleanor, I said, "Oh, goody!" when I opened your letter.

I wonder if all our RECORDER children would not enjoy your way of getting ready for Christmas. It is surely great fun to give pleasure to others, so I know Christmas was a happy time to you.

Your surprise guinea pigs should be pretty good little pigs, don't you think so, since their first birthday was on the Sabbath? I never

owned a guinea pig but I once had a little black pig for a pet, and what do you think? He had a bunch right in the middle of his head that looked just like a horn, so I called him my horned piggy.

Do write again, Marcia, for I enjoyed your letter. It was fine to have it all nicely type-written for me.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

The juniors of the Waterford Church—Mrs. Greene.

Now that we are introduced we will tell you all about ourselves. There are six of us and our leader is Mrs. Mary Brooks. We are very busy learning how to be good Christian endeavorers for Christ and the Church.

There are juniors throughout the denomination and we have been praying for them all the past year. What we want to do right now is to send a New Year's greeting to them all through the Children's Page, for we are quite sure that all juniors read that page.

We will continue to pray for you and we ask your prayers for we are weak and need them.

Now here's a good old fashioned New Year's wish,

May God bless you,

THE WATERFORD JUNIORS,

(Mrs. Mary Brooks, Superintendent.)

Waterford, Conn.,

January 16, 1933.

DEAR WATERFORD JUNIORS:

Thank you for your kind New Year's wish and your earnest prayers for us. We wish to remember you in the same beautiful way, and I am very sure all juniors in our denomination will wish to join in this.

I am sure there is no better way to be busy than in learning how to be "good Christian endeavorers for Christ and the Church." No matter how old we grow to be, we still need to keep learning this day by day.

I hope to hear again from the "Waterford juniors."

Yours for Christian service,

MIZPAH S. GREENE.

DEAR MR. VAN HORN:

How are you and all of the folks? We are all well and hope you are the same. I do remember your being at Stonefort and talking to you. I also remember saying that I would write a letter for the Children's Page, but I have not been reading the SABBATH RECORDER and do not know what kind of letter I should write, but I will do the best I can.

DEAR CHILDREN'S PAGE WRITERS
AND READERS:

I have not been reading the letters that you have written but I hope to some time in the future. I know that they have been interesting to some one. My aunt takes the SABBATH RECORDER and maybe I can read one of them.

Go to Sabbath school every Sabbath and be good boys and girls for Jesus.

I wish you peace, love, and joy throughout the coming years.

Yours truly,

CHARLES LEWIS.

Stonefort, Ill.,

January 21, 1933.

P. S.—Please subtract what you don't need in the letter and add those things needed. I hope you can come to Stonefort more often if possible.

C. E. LEWIS.

DEAR CHARLES:

I am very grateful to Mr. Van Horn for sending your letter to me. It is a fine letter and does not require either addition or subtraction. The only suggestion I have to make is that you do it again, and often. I do hope you'll be able to see the RECORDER this week so that you can see your letter in print. I think I can say for the RECORDER children as I do for myself, may you, too, have peace, love, and joy through the years.

Your true friend,

MIZPAH S. GREENE.

THE SOUL IN PRAYER

'Tis not so much the words I say
Or even think, as I pause to pray.
It is the things I feel—
Regrets for wrongs the day has seen,
Revealed as thoughts or deeds I did not mean.
Not one can I conceal.
Should I speak words before Thy throne?
Or ask Thy pardon when all is known?
Faith alone brings peace most real.

MARY C. FAIRCHILD

A LETTER

TO A YOUNG MAN JUST OUT OF HIGH SCHOOL

MY DEAR YOUNG FRIEND:

I speak of you as "young" because as compared to myself you are young, and because you have so much of life before you. As for me, most of my life is behind me, as I shall soon be fifty-nine years old. Oh no. I do not *feel* that old, but I am, and consequently, at the best, there are not many years ahead for me.

It is a great thing to be young and strong, and especially to be a young man with ordinary powers of thinking and making adjustments. I want to congratulate you, this the beginning of a new year, for all the possibilities of life opening up before you.

With all the effects of depression impinging upon us, some might think a man is unfortunate to face life in his youth with so many discouragements as the times afford. But believe me, it is the greatest age that has ever yet been. It is, however, an age for readjustments in thinking and in social relationships, for readjustments between capital and labor, and in a lot of other ways. It is an age demanding the best of our manhood and womanhood. Because of such things with all the possibilities opening up, and that will continue to open up, I want to congratulate you.

Such times, as never before, demand the best possible preparation on the part of our youth; preparation of mind, heart, and body. To meet the demands of life a young man needs a clean body, one kept clean by clean thinking and clean action. He needs a well trained mind as well as a clean and consecrated heart. Training of the mind may be secured in a variety of ways, for education results from proper contacts of life with people in differing environments. A college education, while not perhaps the most vital matter, is highly important. Without it many years are often wasted. I would urge any young man of serious intention and with high ideals to go to college and get all a four years' course can offer him. I hope you will decide to go. If necessary, make yourself go. I do not think you will have to do that, however, for I believe you are anxious to go.

The training the college gives is important, whatever one may later decide to do. It gives

him a greater liberty in the use of the tools, whatever they may be that shall afterward fall into his hands. He may be a teacher, lawyer, preacher, doctor, merchant, or farmer. Whatever it may finally be he will have within him powers appreciated and prepared to be loosed in the larger tasks of the Master's service.

When I saw you we talked a little about the ministry. If God calls you, of course you will hear and heed. But that aside, the future demands of you and every high minded youth a preparation for responsibility that opportunities will bring.

Think on these things, my young friend, . . . If you should decide to go to college I am sure you will find stimulation and opportunity to "make your own way." . . . Others have done so, and many are now doing so. . . .

Your sincere friend,

H. C. VAN HORN.

OUR PULPIT

WHAT'S IN A NAME?

A SERVICE OF SCRIPTURE AND SONG

BY REV. LESTER G. OSBORN

Pastor at Nortonville, Kan.

Names today have very little significance. We name our children after some loved one or friend, or with some euphonious name which we fancy, but with no thought of their character. Not many decades ago there were such names as Patience, Prudence, Faith, Welcome, Charity, and Hope in profusion. It is doubtless true that many of our surnames came from the occupations of the men who first bore them. So we have such names as Taylor, Smith, Hunter, Cartwright, Priest, Clark, and Farmer.

In the Bible, names are of the greatest significance. In fact they are so meaningful that they give evidence of having been bestowed by divine direction. For scores of years one of the ante-diluvian patriarchs was a warning to his contemporaries of the coming judgment of the deluge because of his name, Methuselah, which means "when he is gone death will come." And it did—in the very year of his passing. Abraham was what his name signifies, the "father of a great multitude." Moses

was in truth "drawn forth, or taken out." In the days when Israel had turned aside from the true God to worship the idols of the wicked queen, Jezebel, for whom the apostate king, Ahab, had built temples and groves, the greatest of the non-writing prophets protested against this idolatry by the very mention of his name, Elijah—"My God is Jehovah."

There is today "a name which is above every name" (Philippians 2: 9), with a wealth of meaning for every Christian. We sing:

"Jesus, Jesus, Jesus,
Sweetest name I know;
Fills my every longing,
Keeps me singing as I go,"

and find our beings thrilling to the repetition of it. One of the less well-known gospel songs is Alfred Barratt's "Beautiful Name," which we quote here:

There's a beautiful name that is radiant with light,
It is guiding my wandering footsteps aright,
Bringing wonderful joy after sorrows of night;
This wonderful name is Jesus.

There's a beautiful name that is vibrant with cheer,
And it brightens the path that is rugged and drear;
It dispels every doubt and it banishes fear;
This wonderful name is Jesus.

'Tis a name that is precious, yet mighty and strong;
It is able to save you from sin and from wrong;
'Tis the theme of the ransomed and glorified throng;
This wonderful name is Jesus.

Beautiful name, wonderful name,
Beautiful name of Jesus;
It was given in love, by the Father above,
This beautiful name of Jesus.

Then there is W. C. Martin's fine hymn:

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.
Jesus, oh, how sweet the name!
Jesus, every day the same;
Jesus, let all saints proclaim
Its worthy praise forever.

And what a world of meaning in Mrs. Baxter's words:

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then, where'er you go.

Take the name of Jesus ever,
As a shield from every snare;
If temptations round you gather,
Breathe that holy name in prayer.

Oh, the precious name of Jesus!
How it thrills our souls with joy,
When his loving arms receive us,
And his songs our tongues employ!

Precious name, oh, how sweet!
Hope of earth and joy of heav'n;
Precious name, oh, how sweet!
Hope of earth and joy of heav'n.

And why is it that we make so much over this name? Why do we "praise his name"? Jesus was the name of a man who lived in Galilee nineteen centuries ago. And yet to him were applied other names—names such as Christ, Lord, Son of God, even God—which show him to be more than a man. But Jesus was his "earthly" name, by which he was known to his neighbors, and to the customers who came to the carpenter shop in Nazareth. But what a significant name! Let us see what the Scripture says of this "precious name."

Luke 1: 31—"And behold, thou shalt . . . bring forth a son, and shalt call his name *Jesus*."

Matthew 1: 21-23—"And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

This, then, is the basis of our regard for the name. It means "Jehovah saves." The person who bore it was more than a man. He was "Emmanuel, God with us." Truly "God was in Christ reconciling the world unto himself" (2 Corinthians 5: 19). He is our Savior.

There is no name so sweet on earth,
No name so dear in heaven,
As that before his wondrous birth
To Christ the Savior given.

'Twas Gabriel first that did proclaim
To his most blessed mother,
That name which now and evermore
We praise above all other.

—Geo. W. Bethune.

Exodus 3: 14—And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8: 58—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I AM.

Here we find Jesus applying to himself the covenant name of deity—"Jehovah, the Eternal, self-existent One." No wonder the name

is so significant. This "Jesus—Jehovah saves"—was Jehovah himself.

Acts 10: 43—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 2: 38—Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"Jesus—Jehovah saves"—means forgiveness of sins through his name and the indwelling of the Holy Spirit.

1 John 3: 23—And this is his commandment, That we should believe on the name of his Son Jesus Christ.

John 1: 12, 13—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 20: 31—But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

So important is this name that it is God's express command that we should "believe on it." For on such belief depends our new birth, our regeneration, our eternal life.

Romans 10: 13—For whosoever shall call upon the name of the Lord shall be saved.

All are invited to believe and to call upon this name. The way is open to all. Anyone who turns from his own way, from dependence upon his own resources, and "calls upon the name of the Lord," shall be saved.

Acts 4: 12—Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

John 3: 18—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Again the importance of the name is impressed upon us, for it is the only name through which salvation may be obtained. It is not God who condemns a person, but the person himself. Man has turned to his own way (Isaiah 53: 6), a way which "leadeth to destruction" (Matthew 7: 13). God has provided a way of salvation from sin and its "wages" (Romans 6: 23). The two ways lie before man—it is for him to choose. If he refuses to "believe on the name," he alone is responsible for his eternal death, for "the Lord . . . is not willing that any should perish" (2 Peter 3: 9).

Revelation 22: 3, 4—And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.

In this beautiful passage which pictures the future of believers, we find that this wonderful name is to be the badge "written in the forehead" by which we are to be known as his own. In the light of this passage the last verse of Mrs. Baxter's hymn takes on a new meaning:

At the name of Jesus bowing,
Falling prostrate at his feet,
King of kings in heav'n we'll crown him
When our journey is complete.

So much for the past and the future—our forgiveness of sins and the "blessed hope." Contemplating these passages, we feel gratitude and love welling up in our hearts. The response is expressed wonderfully in that old hymn, "Oh, How I Love Jesus!"

There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

It tells me of a Savior's love,
Who died to set me free;
It tells me of his precious blood,
The sinner's perfect plea.

Oh, how I love Jesus,
Oh, how I love Jesus,
Oh, how I love Jesus,
Because he first loved me.

There is, however, the present—the everyday life. Some other passages refer to this.

Matthew 18: 20—For where two or three are gathered together in my name, there am I in the midst of thee.

This "precious name" is also the guarantee of the presence of the Lord in our "githerins," as Seth Parker calls them.

Matthew 18: 5—And whoso shall receive one such little child in my name receiveth me.

Mark 9: 41—For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward.

Hebrews 6: 10—For God is not unrighteous to forget your word and labor of love, which ye have showed toward his name.

Matthew 25: 31—ff.—especially the "inasmuch" verse.

It is the "name of Jesus" which is the incentive and background of all our ministry, and our reward will be because of these things

which we have done "In His Name"—the expressive motto of the organization known as "The King's Daughters."

John 14: 13, 14—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John 16: 23—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you . . . ask and ye shall receive, that your joy may be full.

Probably the most blessed thing about this name, to the Christian, who through it has received forgiveness of sins, is the sweeping promise that if we "breathe that holy name in prayer," our petitions will be granted.

How much more those songs about "the name of Jesus" mean after a study of the Scripture passages which tell of it. As our closing hymn, let us use the first verse of Peronet's immortal old hymn:

All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

And as a closing prayer:

Savior, again to thy dear name we raise
With one accord our parting hymn of praise;
We stand to bless thee ere our worship cease,
Then, lowly kneeling, wait thy word of peace.

Grant us thy peace upon our homeward way;
With thee began, with thee shall end the day;
Guard thou the lips from sin, the hearts from shame,
That in this house have called upon thy name.

Amen.

DENOMINATIONAL "HOOK-UP"

NEW YORK CITY

DEAR FRIENDS:

The Christmas season has passed and the new year has come since the last letter was sent out. The pastor trusts that it has been a season of blessing and spiritual refreshing for all.

The "White Christmas" with the presentation of gift packages and money was observed December 24. The money given amounted to \$51.50. An interesting program was presented on that Sabbath. Everyone seemed to have a happy Christmas spirit.

The Christmas social was held, as announced, at the home of Mr. and Mrs. Royal L. Cottrell on the afternoon and evening of

December 27. There was a good attendance and the time was spent pleasantly in conversation, program, games, and a delicious dinner. The Cottrell home is spacious and well adapted for such an occasion.

The pastor's address is 469 Lincoln Avenue, Grantwood, N. J. His telephone number is Cliffside 6-3359-M.

—From Pastor's Letter.

LEONARDSVILLE, N. Y.

The annual business meeting was held January 1. Reports showed the church in good condition, but with a chance for improvement. Steps have been taken to call two men to the deaconate. In the Friday night prayer meetings we have just completed a study of Hebrews and are beginning Romans. A good attendance is noted at the Friday and Sunday night union meetings. We have much to be thankful for. Most of the heads of our families have had work. May we all learn to be more useful.

—THE PASTOR.

RICHBURG, N. Y.

The annual church dinner was held December 29, 1932, at the home of Mr. and Mrs. Floyd Clark and family, with a goodly number in attendance.

Following the dinner a business meeting was called to order by the moderator, E. B. Cowles. The reports of the various functions of the church were presented and approved. The church finances were reported to be in excellent condition and officers were elected. It was voted to extend to Pastor Bottoms a call for the coming year.

Our people, though small in number, have been very faithful in church attendance. As a group we feel that we have much for which to be thankful, especially in having Mr. Bottoms as a pastor. We have found him to be an ardent advocate of the high ideals in Christian fellowship which we believe to be so essential.

Our earnest desire is that we may follow closer in the footsteps of the "great Master" during the ensuing year.

LINA DRAKE, Clerk.

STONEFORT, ILL.

The various activities of the church are being faithfully carried on, as they have been through the years. Oliver Lewis has been

HAMMOND, LA.

The Berean Class of the Seventh Day Baptist Church gave a reception the night after the Sabbath at the home of Mrs. S. S. Powell of Ponchatoula, in honor of Mr. and Mrs. Richard Raiford. About twenty-five friends enjoyed the evening of music, games, and visiting. Dainty refreshments were served and all departed wishing the bride and groom much happiness and joy.

DENVER, COLO.

On December 22, the Denver Sabbath school gave its first entertainment in the new church. The story of the Christ Child was presented in tableaux, dialogues, and songs. Fifty children from Denver's unemployment camp were interested guests and made happy with the treats given them. Many gifts were taken to this camp.

Fire broke out in the furnace room of the church on Sabbath morning, January 14. The efficiency of the Denver Fire Department checked the fire before serious damage was done. The loss is covered by insurance. By doing the repairing themselves, the men of the church are planning to use the surplus in making additional improvements.

CORRESPONDENT.

JAMAICA, B. W. I.

Personal letter from Pastor Hargis

I'd like to give you a review of what we have been doing but can't remember all. Anyway, this Christmas has been as busy as any we ever had in Riverside. . . . We had a busy period getting ready for Christmas. Marian trained the kiddies and on the evening and morning of the presentation twenty-eight or more took part. It was a success. I gave the church period for the program, consisting of recitations, choruses, etc. Finally I talked just a little and gave a Bible to the child whose conduct had been best for the month. It went to Clara Brown, the little girl that stays with Finns. I am giving a Bible each month. Next month it goes to the boy or girl who will repeat the most Scripture. I will take them privately to decide the winner and then the winner will repeat it publicly and receive the Bible. We are centering our attention on Bibles for the year because the people need them and we want to get them into the hands of the youngsters too. Mr. Connolly was using a bunch of loose leaves for a Bible

preaching for us since 1931. In August, 1932, the church welcomed back into full fellowship, a man who had been active in the work twenty years ago. In October, the Christian Endeavor society put on a full and well-carried out Prohibition program, which included special music.—CORRESPONDENT.

FARINA, ILL.

Rev. and Mrs. Coon left Monday afternoon for Little Prairie, Ark., where they will be engaged for a short time in missionary work. I am sure we enjoyed having them with us, as did the good people of Stonefort, where we spent from Sunday forenoon until Monday morning. While there two services were conducted and we made seven calls at the various homes. One of the interesting calls was made at the home of Mr. and Mrs. Gowan who were charter members of the Crab Orchard Church, and likely the last of that group. The pastor came in touch with these people through information given him by Mr. Roy Chaney of Stonefort. Those familiar with the history of the Crab Orchard Church will remember that Mr. and Mrs. Chaney, parents of Mr. Roy Chaney, were instrumental in the organization of the church, and it was upon their land that the church stood. Following the disbanding of the membership the church building was sold and moved to a community not far from its original site with the understanding that it was to be a union church building with the privilege of its use to all denominations, with the possible exception of those of the Catholic faith.

I have never been to the site but am told that there is a good congregation that attends there each week, and some day I plan to visit the community and inspect the building and grounds. Perhaps at no very distant date the Farina and the Stonefort congregations might meet there for a union service; it would be worth while.

The sermon subject announced for last week, "Facing Life Squarely," will be used at our Sabbath morning service, and the prayer meeting service will be grouped about the thought, How to be transformed.

Let us make our plans now to attend every service this year if we are not prevented by conditions too severe to be overcome.—Rev. Claude L. Hill, in Farina "News."

and I went down and bought him a ten shilling one and he was tickled as a kid. I am giving away the shilling size. (Note by publisher—A shilling is about eighteen cents at present rate of exchange.)

Back to the Christmas service — a good crowd was out. . . . Marian and I decided that now was the time to put on our best program of service. We scattered Christmas cheer as much and as far as we could. Sunday night over twenty-eight children came to repeat their program, a big choir helped, and at the close we had purchased oranges and sweets in red and green candy for all the children. I had forty-five sacks and all went and a bag of sweets besides—children shared and the whole crowd seemed delighted. It was a surprise—a leading of the Lord — and they are still pledging their loyalty right and left. All was done sweetly throughout by those that we have learned to know have the right spirit. We are making the leaders and their wives all a little happier by a small gift for each. I forgot to tell you that on Sunday we had a "White Christmas" and the children brought their gifts. While Marian played, they put them on the table in front of the church, then the young people, and finally the old people, and the table was well filled. Monday we had a distribution and gave to twenty families.

Also Sunday morning we had an early morning prayer meeting calling for us to rise at four o'clock, and prayer meeting was held from five to six a. m., a good crowd attending. This is one country where early morning prayer meetings are a great success.

—*Jamaica Jottings.*

ASHAWAY, R. I.

Having received a call from the Seventh Day Baptist Church in Milton, Wis., to become its pastor, Rev. Carroll L. Hill has tendered his resignation as pastor of the First Seventh Day Baptist Church of Hopkinton, to take effect April 30. Upon the request of the pastor the church voted to accept his resignation.—*Westerly Sun.*

Two spinsters were discussing men.

"Which would you desire most in a husband—brains, wealth, or appearance?" asked one.

"Appearance," snapped the other, "and the sooner the better."—*Tit-Bits.*

Religious Education

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

PROPOSED CHANGES IN LEADERSHIP TRAINING

It was the privilege of the writer to attend in Chicago last February, a meeting of leaders of various denominations who were interested in leadership training. At this meeting various phases of the work were discussed at some length, and plans made for the future. The matter that seemed most pressing was the "Leadership Training Curriculum." Radical changes were suggested by most of those present and a committee was appointed to work out a new curriculum to be presented at the next meeting which will be held early in February of this year. We do not know just when the change will take effect, but probably in 1934 or 1935.

The purpose of the new curriculum is to provide a program of leadership training for all workers in Protestant Evangelical Christian churches, and to provide opportunities by which pastors, directors of religious education, and other professional church workers may supplement their training. This curriculum will be more flexible than the one now in use.

This curriculum is intended to replace the present International Reading Course, the High School Leadership Curriculum, the Standard Leadership Curriculum, and to be somewhat of an expansion beyond them. The reasons for replacing these curricula with a new curriculum are an increased understanding of the needs to be met by the training program, a recognition of changing needs in a changing world, and an expanded church program, including Christian education.

This curriculum is intended to meet the needs of persons who have had no training whatever, as well as needs of persons whose growth in leadership ability is much more advanced. Also, it is intended to meet the needs of workers in small isolated churches, as well as those in large city churches.

The units are organized in a single curriculum rather than in several curricula, as formerly,

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BRANCH.—Dr. John C. Branch of White Cloud, Mich., passed away December 26, 1932. A more complete obituary will be found on another page in this issue.

DAVIS.—Mrs. Keith Davis passed away at the Colorado General Hospital in Denver, November 7, 1932, at the age of twenty-four years.

Thelma Patterson, the daughter of Mr. and Mrs. B. P. Patterson, was born April 8, 1908, at Gentry, Ark. The family lived for some time at North Loup, Neb. Six years ago they moved to Denver, Colo. She was a charter member of the Denver Seventh Day Baptist Church, which was organized in 1928, and was a leader in the Christian Endeavor society of that church from the time of its organization in 1930 to the time of her death. She was especially interested in the work of this organization and spared no thought or effort to make it a success. On April 4, 1931, she was married to Keith Davis. Mr. Davis' uncle, Rev. H. Eugene Davis, performed the ceremony. It was indeed a happy occasion when two such consecrated young people were joined by God for life in his service. There was very little, if anything, to mar their happiness for eighteen months.

Mrs. Davis was the type of Christian to whom the Lord's will meant more than any material advantage. She was very much in prayer about the work of her church and Christian Endeavor society and was continually holding her friends up before God in prayer. Her faith, especially during the last week or two of suffering with brain tumor, has been a great source of strength to those who knew her. Almost her last words were to tell how much such passages as the fourteenth chapter of John meant to her and to repeat with a smile on her face those words from the Twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me." Mere human beings cannot estimate what was accomplished by her work and prayers. The Lord has wonderfully supported and blessed the bereaved ones. Her going has been a crushing blow to the young husband, but the same faith that held her up to the last is upholding him as is shown by a letter he wrote to the Denver Church, a part of which is quoted: "Through the grace of God I will strive to carry on the unfinished work that she started. I ask your prayers that the Holy Spirit may come into my heart and fill the vacancy that Thelma left when God called her home to be with him."

The farewell service was conducted by Pastor Ralph H. Coon on the afternoon of November 8. Interment was at the Fairmont Cemetery in Denver.
R. H. C.

because a single curriculum is more easily administered and will provide a clearer picture of the total scope and extent of training needed and of the total training program available. However, it is recognized that growth is a gradual process, and that any program for fostering growth should begin with persons where they are and guide them through successive experiences which will result in growth. Consequently, provision is made for meeting the needs of persons in different stages of growth. Thus leadership training units as well as experience will doubtless be carefully considered in determining the progress an individual has made and in determining work needed for further development. While the units for any given stage are an integral part of the total curriculum, if and when desirable, they may be lifted out and listed separately.

There will probably be seven major divisions as follows:

- I. Units for all leaders in church work.
- II. Units primarily for workers with children.
- III. Units primarily for workers with young people.
- IV. Units primarily for workers with adults.
- V. Units dealing with the development of leadership.
- VI. Units dealing with organization and administration of Christian education.
- VII. Units dealing with field organization, administration, and supervision.

With these changes in mind, and with the feeling that one should not take too much time in completing a course in leadership training, the International Council of Religious Education took action that no leadership training credit more than ten years old should be applied toward a Standard Diploma. The writer voted for this, and also feels that it should be put into effect by the Sabbath School Board. So we publish the following notice.

NOTICE TO LEADERSHIP TRAINING STUDENTS

In view of the fact that students should progress in leadership training as rapidly as possible, after January 1, 1934, no leadership training credit which is more than ten years old shall be applied toward a Standard Diploma.

DWIGHT.—Porter LeRoy Dwight was born in German, N. Y., October 6, 1856.

His first marriage was early terminated by death. His second marriage was to Miss Etta Coon. All of his subsequent life was spent in DeRuyter. Here he established a fine home by dairying and stock raising. Aside from this industry he was a worker in marble, putting up memorial monuments in various sections of the territory where he lived. A fatal accident caused by falling from a sleigh brought death to him on the early morning of January 5. The funeral was conducted by the undersigned on Sabbath afternoon, January 7, 1933. T. J. V. H.

RANDOLPH.—Ruben Gilbert Randolph, son of Dayton F. and Corinda Gilbert Randolph, was born December 16, 1868, at Utica, Dane County, Wis., and died at Madison General Hospital, Madison, Wis., January 11, 1933.

While still a young man he united with the Utica, Wis., Seventh Day Baptist Church. For a time he was a member of the Seventh Day Adventist Church of Milton Junction. Lately he has been an attendant of the Milton Junction Seventh Day Baptist Church.

On August 14, 1895, he was married to Edith R. Webster, at Utica, Wis., by Rev. E. A. Witter. To this union were born four children: Pearl Adell, Earl Dayton, Vine Irene, Dorothy Evalyn. His son, Earl, died on February 5, 1920. He is survived by his wife, by his three daughters: Pearl A. Leach, Vine I. Lyman, both of Janesville; and Dorothy E. Germane of Milton Junction. He is also survived by five grandchildren.

Mr. Randolph was a carpenter and contractor, a trusted business man whose word as well as his contracts, was carried out faithfully. He was a loving Christian husband and father in the home, a good neighbor and citizen.

Farewell services were conducted at the Milton Junction Seventh Day Baptist church in charge of the pastor, Rev. J. F. Randolph, assisted by Elder Albert Johnson of Milton Junction, and Rev. E. A. Witter of Walworth, Wis. Interment was made at Milton Junction. J. F. R.

ROACH.—Mrs. Margaret Davis Roach, in the ninety-fifth year of her age. Margaret Davis was born August 18, 1838. She was the daughter of David D. and Anna Davis Davis.

Margaret was the last to die of the fifteen children born to David and Anna Davis. She died January 8, 1933, at the home of her daughter, Mrs. I. E. Davis. This home is about eighty rods from the place where she was born.

In 1866, she was married to George Lewis Roach, and so became the mother to his family of seven small children by an earlier marriage. To this union were born eleven children. Five of these children are living, as are fifty-five grandchildren and seventy-two great-grandchildren.

About 1890, she was baptized and became a member of the Big Flint Run Baptist Church.

Since coming to live at the home of her daughter, "Aunt Margaret" has been a regular attendant of all the Seventh Day Baptist services held at the Upper Buckeye schoolhouse. She attended the Buckeye Sabbath school regularly up to a few weeks before her death. She has seen many changes in her long lifetime, changes material, social, political, economic, and religious. For years she has been most tenderly cared for in the home of her son-in-law and daughter, Mr. and Mrs. Ivan E. Davis.

The funeral was conducted by the pastor of the Salem Seventh Day Baptist Church and burial was at Big Flint cemetery. G. B. S.

STILLMAN.—A. B. Stillman (Adelma Bardeen), son of Robert Nelson and Rose Burdick Stillman, was born near Albion, Wis., March 28, 1854, and died at his home in Milton, Wis., January 7, 1933, in the seventy-ninth year of his age.

With his parents he lived in Sibley County, Minn., and at Farina, Ill., until 1875, when he went to Albion Academy, Albion, Wis., from which institution he was graduated in the class of 1878. He was married at Utica, Wis., December 31, 1883, to Miss Mary Clarine Coon, daughter of W. H. H. and Harmina Coon. There were seven children, all of whom except one, together with the wife survive him. The children are: Claude D. Stillman of Duluth, Minn.; Claire L. Stillman of Monroe, Wis.; Ruth Ann Stillman of Madison, Wis.; Henry N. Stillman, who died as a young man; James I. Stillman of Houston, Tex.; Rose H. Stillman of Milton, Wis.; and D. Theodore Stillman of Marshfield, Wis. All six of these children are graduates of Milton College.

Mr. Stillman made a public profession of Christianity when the family lived at Farina, Ill., was baptized and became a member of the Seventh Day Baptist Church at that place. Later he was given a letter, but he never presented it for membership in any other church. His sympathy, his interests, his service, and his practice were always with Seventh Day Baptist people.

Funeral services were held in his Milton home January 9, 1933, being conducted by Rev. Edwin Shaw, Rev. M. G. Stillman, and Rev. D. Burdett Coon, and the burial was the first to be made in the family lot in the Milton cemetery. E. S.

All publishers of periodicals receive curious letters from their readers; but the following, written to "The Christian Science Monitor," stands out for the year: "Dear Sir: When I subscribed a year ago, you stated that if I was not satisfied at the end of the year, I could have my money back. Well, I should like to have it back. On second thought, to save you the trouble, you may apply it on my next year's subscription."

—Selected.

Sabbath School Lesson VIII.—Feb. 18, 1933

JESUS TEACHING BY PARABLES: THE GROWTH OF THE KINGDOM—Mark 4: 21-34.

Golden Text: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9.

DAILY HOME READINGS

- February 12—The Law of Growth. Mark 4: 21-25.
February 13—Parables of Growth. Mark 4: 26-34.
February 14—The Growth of the Kingdom. Isaiah 9: 1-7.
February 15—The Path of the Just. Proverbs 4: 18-27.
February 16—Growing in Grace. 2 Peter 3: 11-18.
February 17—The Glorious Progression. 2 Corinthians 3: 7-18.
February 18—A Prayer for Understanding. Psalm 119: 33-40.

(For Lesson Notes, see *Helping Hand*)

A certain amount of opposition is a great help to a man; kites rise against and not with the wind.—Selected.

Make the most of yourself, for that is all there is of you.—Emerson.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, Pastor, 469 Lincoln Ave., Grantwood, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Rev. Robert W. Wing, Pastor. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.
Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1935—Claude L. Hill, Farina, Ill.
Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.
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Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
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(INCORPORATED, 1916)

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AT GETTYSBURG

These quiet fields, where play the mocking-birds;
 These lavish orchards, boon to days of peace;
 These happy valleys—was it here the words
 Of weary Lincoln bade the battles cease?
 And was it here the tides of conflict rolled
 Through fearful days of devastating death,
 While countless millions worn with warfare old
 Endured and prayed and hoped, with bated breath?
 O Lincoln, master, speak to us again;
 Lift up our hearts, subdue our stubborn souls;
 Here, once again, on this embattled plain,
 Call us to peace, speed us to worthy goals;
 Bind up the broken spirits, bid war die
 In every heart, and under every sky!

Thomas Curtis Clark,
 In "Christian Century."

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