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THE SABBATH RECORDER
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THE WAY AHEAD

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

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

The same is true in the experience of a new task or in moving into a new neighborhood, with its different responsibilities, together with new pleasures and privilages may accompany the one, while the other may yield a sense of a new acquaintance will be results from other.

So it is with entering upon the adventures of a new year. On the eve of 1932 we may well be serious as we realize that a year has been full of joy and gladness, privilege and opportunity, as well as sadness and sorrow, is about to pass away. The wings of 1931 are rapidly folding up, and the events, good and bad, of three hundred sixty-five days are to become past history.

One can scarcely escape a bit of depression as he recalls the mistakes made, opportunities unimproved, and blessings unappropriated on the other hand, he may well take courage, derived from his missteps and to be more alert to opportunity as he undauntedly enters upon a new year. Its days are all ahead. They are fresh and clear for him to be opened one by one by the hand of a loving heavenly Father. Kathleen R. Wheeler has plumbed the experiences of many in her verses, "A New Leaf"

He came to my desk with a quivering lip—

"The lesson was done.

"Dear Father, I have a new leaf," he said; "I have spoiled this one."

In place of the leaf so stained and blotted, I gave him a new one all unspotted, saying, "Do better now, my child."

--Do better now, my child."

I went to the throne with a quivering soul—

"The old year was done—"

Dear Father, I have a new leaf," he said; "I have spoiled this one."

He took the old leaf, stained and blotted, and gave me a new one all unspotted, saying, "Do better now, my child."

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

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

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

We wonder if the thought and lives of those who witnessed this revelation and live daily below that extraordinary statue and its Christ, as those who pay to have a part in the production of a second great statue of Christ in America, do not influence in the way of Christ in their lives more and more the faith and their faith more greatly vitalized. We doubt that it is so. "Sirs, we would see Jesus," is a request men are still making. But there is no place where he can stand revealed with greater power and influence than in the lives of his consecrated followers.

Men, during the ages, have been trying to reveal in book or on canvas or stone their conception of Christ. Never, however, has it meant so much to people as this revelation of the life of a John or a Paul or a Francis of Assisi. As a contemporary points out, "the strained superstitious creeds piled up by the labor of the theologians of other ages may be as cold and formal as any statute, but a far different thing is that flowering of a beautiful and vigorous faith which finds expression in the confident cry: Peter, 'Thou art the Christ, the Son of the living God.' " That cry of faith led to a Christ life in a devoted follower. To few is it given to reproduce in a large way the life of the Christ, but it is promis- cuous and humblest of those who love Jesus, to reproduce him in a helpful and attractive manner.

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

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

Butter's note to the new President Wil­ liam Howard Taft is a further proof that the faith of Butler, his un­ changing and unaggressive nature, and his effort for better international relations.

Through the unifying art and un­ dertaking of fellow workmen organized movement among the women of the coun­ try in the interests of world peace has gone forward with large promise. Of the Wom­ en's International League for Peace and Freedom she was one of the founders, and for many years she has been the executive secretary. She has been an outstanding pleader for peace on thousands of occasions, including assemblies in Washington, Geneva, The Hague, London, and in Japan and China.

A Nonseminarian Celebrates At the home of his son Fred, 301 Olive Avenue, Rev. F. J. Bakker celebrated his birthday, December 2. Brother Bakker came to America in 1913, and has made his resi­ dence in Los Angeles for many years. He is a native of Holland where for many years he was a Seventh Day Baptist minis­ ter and a long time pastor of the church at Rembrandt. His sons, Jacob, Frederik, and Carl, were pioneers of the family in Amer­ ica in the nineties.

For several years, Mr. Bakker was a Seventh Day Baptist missionary in Den­ mark, which work he left to come to this country. He reports that there are still living today in Denmark and Sweden and there that some, there have just recently come to the Sabbath. All hail and a God bless you to all the old "soldiers" of the cross re­ presented there.

May years of comfort and peace and blessing crown the sunset of his long and useful life.

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

Some feel that in many ways these liber­ ties are being jeopardized. No doubt they are often abused, but one would be supposed to strengthen his pronouncements concerning the promotion of constituted world peace.

One may disagree entirely of "Bob" Shuler of the station referred to, and of many of his theories and pronouncements. His theology may be called in question, his scholarship be deplorable, his spirit narrow, and his pestiferous attacks unmotivated, but his rights to be heard on the air, with prop­ erly guarded rights, is the same as any and every mouth that has the right to be heard, who have no sympathy with and no confidence in any other ideas. A Display Case Just installed in the lower vestibule of the Seventh Day Baptist Build­ ing is a piece of fine and interesting furniture. This offsets the criticism a few times expressed of the bare and lifeless effect of the vestibule upon strangers en­ tering the building as they seek the man­ ager's office or look for the secretary of the Tract Board, or the editor. However it was not with this in mind that the committee, in charge, provided the new case. A case is greatly needed in which may be displayed samples of the work produced in the shop. In entire keeping with the architecture of the building and of the interior decorations of the new case fits and meets every need for which it was provided. This editorial was written on the glass of the cabinet. Within may be seen programs, business blotters, four color stickers, and other advertising notions. There are contracts, Christmas cards, Easter greet­ ings, spring time garden announcements, and other such matters of business interest. On one side of the case we find a booklet of suggestions for "Wise Gift Sets" covered in gold. There are booklets of women's club— Daughters of the Ameri­ can Revolution—hospital reports, library
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Begin the new year with the resolution, "Lord, I put not trust in my own hands; where thou ledest, I will follow."

A Visible Christ

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

We understand that the largest statue of Christ ever sculptured by man rears its head above Rio Janeiro, two hundred ninety-two feet high. The fingers of this statue extend twenty miles from hand to hand, and the City and across the bay for twenty miles forward to the horizon and Argentine is the monument of real and lasting value.

The Peace Prize

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

No one should let his disapproval of President Butler's attitude on the prohibition question prejudice his interest in the worthy efforts of the man in promoting world peace. One may be pardoned, however, for the remark in passing that a more loyal attitude of Doctor Butler toward our Constitution is to Miss Jane Addams the organized forces of war less and peace. One has been an outstanding pleader for and the other is one of our bulwarks of government and nation.

Radio and Free Speech

The Constitution of the United States guarantees the rights of free speech. Just all that is involved in the rights may need explanation and interpretation to many, it is true. We understand what is meant by free speech and look upon it as a part of our inalienable rights.

Some feel that in many ways these liberties are being jeopardized. But we doubt they are often abused, but no one desires to see them destroyed. The right of free speech is one of our bulwarks of government and citizenship. We have not cause to be daunted, for the restrictions are being placed upon the air. It is freely admitted that regulations must be made and radio privileges be guarded. But the question is brought before the Federal Radio Commission orders, as it did last month, according to Christian Century, the closing of station KGEF, people are reminded again of liberties being jeopardized with the indifference of the government to the rights of the air. It is certain to get the facts and roar them forth for all the world to hear. The man had absolutely no discretion. He did not hesitate to take some slight position and declare the Government was not a decent organization of either party and tell where he was and who handed him five thousand dollars in currency and for what purpose, with what kind of news to the transaction ... generally accurate enough to provoke plenty of impotent rage, but not many libel suits. He was a blackbeard, with a Masonic personality, to many nice people, but he dared to shout what the public had a right to know and what nobody else dared to whisper.

A perfect test case seems to have been made in the closing of this station. To anyone valuing free speech and realizing the danger of letting the antennae of broadcasting "standardized opinion" this action is alarming and deplorable. People will rise up to defend such a broadcaster's right to have his program and he, who have no fear whatever with him or anything in common with his ideas.

A Display Case

Just installed in the lower vestibule of the Seventh Day Baptist furniture store in Plainfield, N. J., are samples of the work produced by the printing department. Just installed in the lower vestibule of the Seventh Day Baptist furniture store in Plainfield, N. J., are samples of the work produced by the printing department.

The Tract Board, or the editor. However it was not with this in mind, merely that the case of the Shuler case is greatly needed in which may be displayed samples of the work produced in the shop. A tramp, not knowing with the architecture of the building and of the interior decorations the new case fits and meets every need for work and is provided.

This editorial was written on the glass of the cabinet. Within may be seen programs, business blotters, four color stickers, and other advertising notions. There are also contracts, Christmas cards, Easter greetings, spring time garden announcements, and other such matter of business interest. The board is divided into the following sections: Wise Sets for Gourmeters, and Wise Sets for Gourmeters. The Wise Sets for Gourmeters is covered in gold. There are booklets of women's clubs—Daughters of the American Revolution—hospital reports, library...
catalogues, Home Mission Council reports, with a more pretentious covered book called "Tempora et Mores," 1931. All these are commercial products of the plant. Just now attention is being focused on Christmas offerings in the display of a fine line of Bibles. The Bibles are not published here but are handled by the publishing house.

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

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

CHRISTIAN STEWARDSHIP

BY REV. HURLEY S. WAREN

Life is meaningful when so lived. One sometimes feels that he really holds for the fellow who regards the day as so many hours of work and three meals per; and the early hours of the night as a crawl to bed to snatch a few hours' rest.

It is the person who regards his life as an in­
teresting problem in which he wants to be kids his presence, that makes its hours count. Thus life becomes

to each new day dawns with a fresh challenge

to some degree. Too, there is the inner light is darkness, how intense must that darkness be! Not, can you serve two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. For where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up; but, if your eye is diseased, your whole body will be darkness.

If you are God's Son, tell these stones to be­

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Life is meaningful when so lived. One sometimes feels that he really holds for the fellow who regards the day as so many hours of work and three meals per; and the early hours of the night as a crawl to bed to snatch a few hours' rest. But Jesus answered: Scripture says—It is not on bread alone that man is to live, but on every word that comes from the mouth of God. The Master met one of the outstanding temptations of his life on the eve of begin­

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No. V.

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CHRISTIAN STEWARDSHIP OF LIFE

The temper said, "You are hungry, you have the power to turn these stones into bread. It would be fitting for the Messiah to provide for his wants in this unusual way. Man has more done it; but you can do it. If you are God's Son, tell these stones to be­

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

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

These people continued as members of the Baptist Church until late in the year 1671, when they withdrew. And 10 January 3, 1672, they organized the Newport Seventh Day Baptist Church, with seven constituent members, as follows: William Hiscox, Stephen Mumford, Samuel Hub- bard, Roger Baster, Tacy Hubbard, Rachel Langworthy, and Sister Mumford.

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

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

In 1678, Mr. Hubbard reported twenty Seventh Day Baptists at Newport, seven at Westerly, and ten at New London. Three years later there were twenty-nine at Newport, one at Providence, four in Plymouth Colony, five in Martha’s Vineyard (two of whom were Indians), one at Narragansett, seven in Westerly, and four in New London. By 1682 twenty years after the organization of the Newport Church — there probably were over one hundred who had belonged to the church.

It is evident that from the time when these people accepted the Sabbath they were scattered, and that the two most promising centers were at Newport and Westerly—but the Westerly of early Rhode Island history was not what we now think of as Westerly.

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

In 1669, Misquamicut was called West­ erly and included what are now the towns of Hopkinton, Westerly, Charleston, and Richmond.” (W. L. Burdick in Histori­ cal Vol. 2, p. 600.)

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

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

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

I quote from Volume 2 of the Seventh Day Baptists in Europe and America, p. 460, concerning the yearly meeting, or the “General Meeting,” as it was at first called.

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

‘Next May in a letter to a friend he writes:’

“This church has appointed a general meeting to be here the fourteenth day of May, 1684 (old style). I hope to see all my friends gathered together if God permit, or what can come to New London, near Westerly, of Narraganset, of Providence, of Plymouth Colony, of Martha’s Vineyard and at home, that we may hum­bly bow before that Royal Throne of grace of Jehovah, and to rejoice together in his holy way and order.’

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

‘I met the Master face to face. My thought is now for the souls of my children and making yearly the work of training their children and making possible the opportunities of the day for the better social and religious­ly they sacrifice themselves unto the finding of the supreme adventure, that of follow­ing them in the lives of their young people. I see teachers in the public schools of our land building themselves into the lives of the youth, thus they are finding their lives by losing them. I see the presidents and associates of our higher institutions of learning giving themselves unreservedly to the better equipping of young men and women to meet the in­sistant demands of the day economically, socially, and religiously — they sacrifice themselves unto the finding of life. And as these young folks in the homes, high schools, and colleges meet the Master face to face and accept his challenge to the supreme adventure, that of following him, they lose their lives for his sake to find them again."

YEARM EETINGS IN EARLY SEVENTH DAY BAPTIST CHURCHES

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

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

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

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

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

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

At the meeting in 1905 a letter was re­ceived from the group of Sabbath keepers
living in New Jersey, requesting the ordination of Edmund Dunham, their pastor, and he was ordained the same day.

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

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

Rev. James shows of these yearly meetings that they "were of the same general character as the Yearly Meetings of Rhode Island. They were seasons of spiritual union, devoted almost wholly to preaching the word and to devotional exercises. The journeys to attend them were often performed by ox teams, a distance of one hundred miles. They were called, in the communities where they were held, 'The Sabbatarian Great Meeting,' and great multitudes thronged them for the spiritual profit to be gained, and multitudes more attended for curiosity or pleasure. No event, during the year, caused more excitement. The old members of the church, who attended them in their earlier times, love to live over again their earlier times, love to live over again the events of the year, and the exercises. The journeys to attend them were often hard, and the journeys home even more so. But the general character as the spiritual interest of these meetings was so great that the annoyances were so great that the laws prohibiting the sale of intoxicating liquor, on the Yearly Meeting days, be not infringed, and provided by the Legislature of the State. They also appointed one of the committee to obtain proof against any that transgress said law.

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

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

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

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

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

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

"This denomination of Christians have been in the practice of holding yearly meetings, and of visiting sister churches, from earliest times. But in or about the time of the American Revolution, the practice was somewhat impeded: and as the youth and others, out of the pales of the church, indulged in licensed enjoyment, horse racing, etc., at such times; and the laws of the state then were somewhat slack, to punish such disorders; their yearly meetings were given up for a time; and I conclude their cause impeded much by the same means.

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

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

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

I am anxious that a more extended paper on the history of the yearly meeting in the New England Seventh Day Baptist churches be prepared, and that the history of other yearly meetings be written while the men and women who have had much to do with these meetings can give information that is not found in rough sketches or manuscripts.

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

**MINISTER WANTED**

Our church seeks a new minister—

We want a well-known man—

And dey's going through the field

On a considered plan:

He must be an executive,

With opinions sure and sound—

Of course we're all idealists, but Our feet are on the ground.

You see we need a bigger church—

And a thousand dollars more.

The plan's original with us,

And thought of quite a while.

We want a man to live through this,

For it's the only way

To draw the necessary crowds

Which will do to pay the debt. There's Mr. Jones; but he won't do.

He cannot sell the church;

The time he wastes in curious ways Would leave us in the lurch.

We want a man to live through this, Which will do to pay the debt.

He's real, but he deals with things That must be left alone.

Our new church is to be built Of real wood and stone.

But Doctor Boomer—there's a man Who made a good name.

Five hundred thousand dollar church Completed just last year.

Perhaps he might not come? What bosh! That job is a gage to success—

Of course he'll come. Why, man alive! We'll raise his salary from sixty.
CONSTRUCTIVE CRITICISM NEEDED

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

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

Constructive criticism is different. It is that which sees the weaknesses of the present order and in the spirit of loving helpfulness suggests ways of improvement. It endeavors to go to the bottom of affairs and it tries to take into account all the facts, not one set of them. The past fall the missionary secretary received a letter from one of our older ministers. It contained six or eight hundred words of constructive criticism regarding denominational and missionary matters, and was the result of many months of prayerful thought. There was not a single reflection on anybody or anything but it outlined courses of action which the author thought would be helpful in denominational work. Its policies may never be put into opera-

FOUKE, ARK.

Fouke is a small town fifteen miles from Texarkana, on Highway 71. When coming South we invite you to stop and see us. Those who have visited Fouke in former years know that, in a rainy time, the road in Texarkana was often almost impassable. But that is fast becoming a thing of the past. And we have forgotten it along with other disagreeable things which we do not care to remember. It is enough that we now have a good gravel road passing Fouke. Three buses each way every day cause us to forget that there is a possibility that it is conceived in cynicism and brought forth with faultfinding. It was the result of many months of prayerful thought. There was not a single reflection on anybody or anything but it outlined courses of action which the author thought would be helpful in denominational work. Its policies may never be put into opera-

THE SABBATH RECORDER

MISSIONS

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

education

There are 338,263 persons in Jamaica able both to read and write. There are 108,515 persons who can only read. There are 183 schools, of which 126 are self-supporting. About 125,000 children attend these schools. These schools are all under government control, but most of them are attached to churches. The first elementary schools in Jamaica were established by the churches. The government now spends over a hundred thousand dollars a year on education. Education is free in the elementary schools.

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

RELIGION

The island has over eight hundred places of worship. The religion of Jamaica is the Christian religion. Almost all the people are Protestants. The largest denomination is the Episcopalian or Church of England. Those persons who were christened Episcopalian number 266,478. Those who were christened Calvinist number 197,658. The Methodists number 93,646. The Presbyterians number 56,640. The Moravians number 246,208. The Roman Catholics number 13,165. The Seventh Day Adventists have about 4,000 members. The Jewish faith has 1,487 adherents. There are other small denominations in northern and central Jamaica.

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

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

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WHY I CHOSE THE GOSPEL MINISTRY FOR MY LIFE WORK

BY ORVILLE BACCOCK

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

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

Pastor Warren called me over the telephone from weeks ago to ask me whether or not I would speak this morning. It was with a great deal of uncertainty that I finally consented and I am glad to tell you all that I said yes.

During the next few years I visualized myself as a young man speaking in front of a large herd of high producing dairy cattle, large herds of hogs, good crops, good buildings, and all of the things that are necessary for successful farming.

During this time the idea of service came into my mind and I began to tell myself that I could do service in the church, giving much of my time and of my money, since I was going to be a successful farmer.

This topic involves many difficulties in explaining to you the reasons, as they stand before me, and in making them clear to you.

For the text this morning I have chosen the thirty-fifth verse of the fourth chapter of John: "Say not ye there are yet four months, and then cometh harvest; behold I say unto you, lift up your eyes, and look on the fields; for they are already white to harvest."

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

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

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

During the next few years I visualized myself as a young man speaking in front of a large herd of high producing dairy cattle, large herds of hogs, and good crops, buildings, and all of the things that are necessary for successful farming.

During this time the idea of service came into my mind and I began to tell myself that I could do service in the church, giving much of my time and of my money, since I was going to be a successful farmer.

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

Returning to the idea of service, I may say that this had a very definite influence on my choice of the ministry. I wanted to do something that would be of most service to my fellow man.

Every person wishes to make some definite contribution to the world in which he is living, and high producing herd of cattle and in a good farm, but after all of that was ended what would there be left? There would be nothing to satisfy me after all of these had passed away.

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

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

Pastor Bond is new with the idea of "The Presbyterian Church besieged by Enthusiasm." The minister of the Church in the new world is a challenge to everyone to be a part of the new progress.

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

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

That there is a need of the Church in the world is without a doubt, and that the Church is to progress as it should, there is the need for ministers to guide and direct the Church. No church can
SABBATH RECORDER

PRAYER

THE ENDED YEAR

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

DEAN ARTHUR E. MAIN.

THE NEW YEAR

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

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

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

We pause beside this door—Thy year, O God, how shall we enter in? How shall we tread these hidden treasures win? Shall we return in beggary as before, When thou art near at hand with infinite wealth, Wisdom and heavenly health?

DEAN ARTHUR E. MAIN.

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

North Loup, Neb.

THE END OF THE YEAR

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

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They are full of thy goodness, and the earth declareth thy praise. All the days of this ended year hast sustenance, and it is by faith in thine abiding love that we shall endure forward without anxious care. While thy power controls the world thy children are secure, when thou art gone forth, if ever it is in thee we live forevermore. Thou art from everlasting, and thy years shall have no end. Pardon our transgressions and neglects in the changing seasons which have brought us through another year of our Lord Jesus Christ; and for his sake grant us strength for new endeavor and final triumph over sin. And we shall rest in thee with grateful love and adoration evermore. Amen.
MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, December 13, 1931, at the home of Mrs. S. O. Bond, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. E. F. Loofboro, Mrs. Harley D. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stutler. The meeting was called to order by the president, Mrs. Trainer, and the Scripture lesson from Revelation, first chapter. Sentence prayers were offered.

The minutes of the last meeting were read. The following correction was made in the treasurer's report: "Received for the Evangelical Society $85." should read, Evangelical Society, Alfred, N. Y.

The treasurer gave the following report which was accepted:

<table>
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<tr>
<th>Item</th>
<th>Amount</th>
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<tr>
<td>December 13, balance</td>
<td>$151.23</td>
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<td>H. R. Crandall, November, Onward</td>
<td>13.92</td>
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<td>Total</td>
<td>$165.15</td>
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The following accounts were approved: China Famine Relief, $10.00; Fouke Ladies' Aid, contest prize, $3.00; Balance on hand, $150.15; Total, $165.15.

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

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

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

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

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

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

The minutes were read and approved.

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

Mrs. George B. Shaw, President.

Mrs. Oris O. Stutler, Secretary.

REPORT OF THE FOUKE LADIES' AID SOCIETY

The Fouke Seventh Day Baptist Ladies' Aid society held its annual election on June 20 in the east classroom of the church. The officers elected are as follows: President, Mrs. S. J. Davis; vice-president, Mrs. E. G. Scouten; secretary and treasurer, Mrs. R. J. Severance.

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

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

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

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

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

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

Pressed chicken, roast chicken, roast goose, and boiled ham.

Dressing, salads, baked beans in the pan. Turnips, butter beans, and yellow yams.

Pickles, olives, cranberry jam.

Pie and whipped cream cake eaten with forks.

California grapes brought from that sunny land.

Coffee for the short, coffee for the tall, milk and water for the young and small.

With electric lights overhead and a beautiful bouquet of lilac bloom.

Fresh from the garden made it cheery inside.

While it rained outside.

And a beautiful bouquet of lilac bloom.

MINUTES OF THE WOMAN'S BOARD

December hours are gloomy, December skies are dreary.

How, on another Christmas, when one great star shone bright

A babe lay in a manger—

But eager hearts go singing glad carols to il—

To hasten to that manger, to find the Christ-child there.

There was much music, much singing.

And still, they say, at Christmas the Christ-child comes once more.

Seeking whatever shelter, trying how many a

Then light your Christmas tapers in window and in hall.

To float the gloom and darkness wherever shadow may fall.

Cast out old doubts, old hatreds; renew your faith, grown dim.

Oh, set your own heart shining, a gracious light for him!

—Frances Crosby Hamlet.

REV. GEORGE W. HILLS

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

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

He did eight years of college work in five years, and was graduated three times-in 1890, in the class of 1890 at Milton College, and in 1896 at the West Milton Church, in 1896.

He had three years of very strenuous work in the southern field, his health broke, and he was forced to return north. Rev. James H. Crofoot, who succeeded in the mathematics department as assistant in the West Milton School, just as the sun was sinking in the present day economic situation; certainly one who is not experienced in the field of economics cannot do so; and one who is experienced will likely be biased. If we must lay up treasure for ourselves, let us not thereby forget God; let us remember that it is all his, and use it accordingly.

INTERMEDIATE TOPIC

For Sabbath Day, January 9, 1932

THE RESPECT OF OTHERS

Why is the respect of others valuable?

What undermines respect?

How may we show respect for others?

The hardest of Jesus' teachings to apply are those concerning money. Why? Because money, the getting of it, and the spending of it, is modern life. The love of money can be a root of all kinds of evil to us, whether or not we ever have money.

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

Wednesday—Give to the poor (Matt. 6: 1-4)

Thursday—Be patient (Luke 16: 1-13)

Friday—Money and those in need (1 John 3: 17, 18)

First, the respect of others is valuable because it helps us to grow in maturity. The respect of others is valuable because it helps us to develop our character. The respect of others is valuable because it helps us to become better people. The respect of others is valuable because it helps us to attain our goals. The respect of others is valuable because it helps us to achieve our objectives. The respect of others is valuable because it helps us to accomplish our tasks. The respect of others is valuable because it helps us to achieve our goals. The respect of others is valuable because it helps us to achieve our objectives. The respect of others is valuable because it helps us to accomplish our tasks. The respect of others is valuable because it helps us to achieve our goals. The respect of others is valuable because it helps us to achieve our objectives. The respect of others is valuable because it helps us to accomplish our tasks.

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CHILDREN'S PAGE

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

THE BOYHOOD OF JESUS

LUKE 2: 40-52
Junior Christian Endeavor Superintendent
January 2, 1905
BY MRS. NETTIE CRANDALL

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

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

A rabbit limps across his path and stops a moment to study him; he hurries to the cluster of daisies and picks it up, and, carrying it carefully, turns and hastens home. Here he gives first aid and feeds the rabbit and when it is again able to take care of itself, he lets it go.

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

Such a boy who worked, worshipped, and romped among the hills would be likely to give examples from nature such as we find in the following references. How many more of Jesus yet to study after the first love, "Jesus in the Carpenter's Shop" and "Jesus in the Temple"?


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

THE REAL MISSION OF CHRISTMAS

"Twas the night before Christmas and Mary and Ned had but just cuddled down in their own cozy bed. Their eyes were shut tight with scarce even a peep.

For it is mother had said, "You must go right to sleep.

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

Little Mary and Ned, safe in dreamland at last.

Sure that good times were coming, their trials all past.

Soon had wonderful visions of marvelous toys. Such a Santa brings yearly for good girls and boys.

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

And of trunks full of garments for dollars to wear. With gay ribbons to tie on the dollars' real life.

And for Mary herself there were shining gold rings.

No mere words can express all the beautiful things.

That were seen in the visions of Mary and Ned's.

On that bright Christmas eve, in their own cozy bed. While dear mother came softly to turn out the light, And, back them up warm for a long peaceful night.

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

"Santa dear," said the boy, with a gasp of discovery. "Oh, please, please do not take all my presents away.

I went quickly to sleep, but you woke me I will shut my eyes quickly and not even wink."

Then the merry old soul with a laugh of pure heart and soul.

Said, "My boy you're to go on a journey with me,"

The SABBATH RECORDER 821

THE SABBATH RECORDER 820
So now hurry to dress, for right soon we must go.  

In my sturdy old plane through the frost and the snow, 

With a sigh of relief, the wee laddie began  

Went old Ned, as spry as a boy and as sure of himself;  

With a rush they were  

Went away went old Ned.  

Quickly do they, for to keep up with  

And for the poor and the needy, the sad and forlorn, the boys— 

So now hurry to dress, for right soon we must go.  

They were now in a room of great wideness and length;  

And straight down through the room, was it a mile?  

And its clear-written message he r  

Everything on the shelves just as plain as can be."  

"That's my boy," said old Santa, "but now come with me.  

Dear old Santa, was trying so wisely to teach,  

That the poor and forlorn  

That the poor and forlorn 

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

DENOMINATIONAL “HOOK-UP”

ALFRED, N. Y.

Dean Norwood spoke before the Allegany County Schoolmaster Club at Wellsville last evening. He spoke on the unemployment situation.

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

ALFRED STATION, N. Y.

(The Church Notes)

Seven Reasons Why I Go To Church

1. Because God has created me with a hunger and thirst for spiritual food, and in this place this need is met.
2. Like my Savior whose custom it was to "go" into the synagogue on the Sabbath, it helps me to understand and appreciate the plans for my life and strengthens my purpose to be about my Father's business.
3. It helps me to see the common things of life in their rightful relations.
4. It enables me to understand and appreciate the needs and problems of my fellowmen.
5. Bringing me, as it does, into an atmosphere of divine love, goodness, and forgiveness, it awakens in me a desire to live more unselfishly and helpfully for others.
6. It affords opportunities for friendly contacts and the fellowship of those I love and with whom I am working for world betterment.
7. It affords me an opportunity to say to the world there are things I value even more than stocks and bonds; that seeking the kingdom of God is after all the main business of life.

For these and other reasons come to church next Sabbath at 11 o'clock. The fellowship, the music, the worship, and the sermon will make this an hour well spent.

Sabbath school at 12:15 and Junior Christian Endeavor at 7:30.

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

ASHWAY, R. I.

The special Christmas service for Sabbath morning to be about my Father's business.

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

--Westery Sun.

BROOKFIELD, N. Y.

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

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

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

INDEPENDENCE, N. Y.

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

--Alfred Sun.

LEONARDSVILLE, N. Y.

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

--Brookfield Courier.

MILTON COLLEGE, WIS.

The biology department has been very fortunate in the addition of approximately one hundred fifty prepared slides to its equipment. Dr. Milton D. Davis, Milton, who graduated in the class of '29, gave the slides which were made and stained by H. S. Randolph, '20, or Doctor Davis.

About two-thirds of the slides are made from the lowest tissistic and will be of special value for bacteriologist courses. Many of the other sections are from various animal tissues and were made by the seventh day baptists. Several slides from tissues of fish, amphibians, reptiles, and birds were included.

The slides were most grateful to Doctor Davis for this useful gift.

During the Monday chapel session, Professor L. H. Stringer introduced Mrs. A. W. West of Milton Junction to the student body. Professor Stringer told of "Cal" West, a man who was popular here during his stay at college, and who graduated in 1916. He was killed in action on the front during the Great War.

Mrs. West, the mother of "Cal," came to tell of her experiences on the Gold Star Mothers' trip to France this summer. Wintry blasts are not a reminder of summer eyes, but in a few short months, soft spring breezes will be playing about the campus, reminding everyone that the twenty-fourth annual Shakespearean production will be given. The theme will be "A Midsummer Night's Dream." At a meeting of the Shakespearean board Monday afternoon, it was voted to present this play on the 1932 commencement program. At a previous meeting of the board, Professor L. H. Stringer was elected to the directorship of the Shakespearean plays to serve for the next three years.

DODGE CENTER, MINN.

Herbert Wheeler, a former Dodge Center boy and graduate of the school, will speak over the Columbia broadcasting system, Wednesday, December 24, at 8 o'clock from the Metropolitan church in Washington, D. C. Mr. Wheeler is chief lecturer for the Department of Agriculture of the United States with headquarters in Washington, and is remembered by many of the older residents of the town.

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

NORTH LOUP, N. B.

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

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

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

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

MILTON JUNCTION, WIS.

Christian Endeavor Notes

The newly elected officers for the year are:

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

The society gave Thanksgiving baskets to three needy families.

A church social was sponsored by the Christian Endeavor. A large crowd attended the enjoyable and profitable evening, November 29.

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

Church News

Several improvements have recently been made on the church. Besides a partial reroofing of the roof, city water and a sink
have been installed, and the kitchen has been still further modernized with a partition, serving windows, and swinging doors. Credit is due Mr. Hulet and the Ladies’ Aid society for the water, sink, and kitchen.

MINISTERS’ WIVES
ONE GOES TO CONFERENCE

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

I have always been a lover of Conference, but not always have I been able to attend its meetings. Some years ago, when I was traveling on the road by automobile, a woman who was not an experienced traveler asked the privilege of making the trip with us. While we were traveling on the train, as she sat opposite me in the Pullman section, she seemed to be entertaining a new thought. Immediately she said, “It must be fine to be a minister’s wife. You can go to Conference with your husband and do so many nice things.” I laughed as I made reply, “I have been a minister’s wife thirteen years and this is the first time I have gone with my husband to Conference.”

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

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

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

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

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

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

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

THE LAW OF HARVEST

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

SERMON FOR SATURDAY, JANUARY 9, 1932

Text—Galatians 6: 7, 8.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

This is true, indeed. The harvest is all the while maturing in like kind of the seed also reap. For he that soweth to his flesh shall reap the flesh of the reap corruption; but he that soweth to the Spirit shall of the reap of the Spirit—everlasting.

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

In the matter of sowing and reaping in garden and field we realize the truth of our text, but in the affair of life’s sowing and reaping, the harvest seems so far removed from seed time that we are in danger of self deception by thinking we can escape the evil harvest in some way, or by hoping that by some miraculous intervention a harvest different from that assumed by the sowing will be realized. When we plant beets or corn we know we shall pull beets and husk corn sown. Someone has written, “One cannot do a mean thing or think a base thought without becoming like the thing he thinks or does. The worm takes on the color of the leaf upon which it feeds. Every thought leaves its trail of slime behind, leaves the mind filthier for even its momentary presence.” I blush with shame to this day when memory calls, unbidden, the vile story sown in my youthful garden by an unclean man. Yes, it is true, “what I am about to be I am now becoming.” “Every bad act of a man’s life makes it easier ever more for him to do the bad.” He who cheats another cheats himself worse; the thief may take from another, but he steals the best from himself. The liar hurts no one else as much as himself; he makes of himself a living lie. “Be not deceived, God is not mocked, whatsoever a man soweth shall he also reap.”
The word rendered "Mocked" implies the most unpleasant and insulting gesture. Make no mistake—God will not suffer himself to be sneered at—turned up of the nose. We and our hearts are full of bitterness and we continue to do evil continually. No. "God is not mocked." He may seem not to notice or care; in his mercy he is longsuffering and kind. He may appear indifferent but in the end he will avenge his own. "God is not mocked." Men mock at God when they oppress or are unmindful of the poor; when they deal in unrighteousness; when they break God's laws; when they profane and violate the Sabbath; when they ignore his word and reject his Christ.

Man may deceive himself—thinking it makes no difference; but "God is not mocked." If we let us be not discouraged; "his will never wavers. We may seem vanished, but his dominion rules over all. Though we may be faithless, he abideth faithful; he cannot deny himself. Whoever else is cheated and befooled, there is no failure in the counsels of God. Whoever else is evil in his spiritual teaching will reap from his own sinful sowing. He that soweth to the flesh shall reap perish—in decay, evil in tmes—will see them more: "Lord, not sir..," I love life. "Blessed are the pure in heart, for they shall see God." This leads to my final observation—that there is a wonderful encouragement in our text. "He who sows to the Spirit, seeds of love, faithfulness, kindness, meekness, joy; shall have a harvest of life, likeness on earth. Members of the train crew, aided by residents attracted to the scene, carried Mrs. Sorensen's body was taken charge of by Griffin and ambulance from Rome arrived and she was taken to the infirmary. Pastor Sorensen's description of this event was terse but serviceable. It did not occur December fifteen, caused by the involvement of the train crew, aided by residents attracted to the scene, and it was written from the perspective of a man who had been taken to the infirmary. Pastor Sorensen's body was taken charge of by Griffin and Aldridge, funeral directors, who were summoned to the scene. The hearse and funeral cort does not suffer himself to be sneered at—turned up of the nose. We and our hearts are full of bitterness and we continue to do evil continually. No. "God is not mocked." He may seem not to notice or care; in his mercy he is longsuffering and kind. He may appear indifferent but in the end he will avenge his own. "God is not mocked." Men mock at God when they oppress or are unmindful of the poor; when they deal in unrighteousness; when they break God's laws; when they profane and violate the Sabbath; when they ignore his word and reject his Christ.

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SALEM Y GAZETTE

BY RANDAL STRO huber

Annual Christmas vesper services at Salem College, sponsored by the Young Men’s and Young Women’s Christian Association, were held at the college auditorium Thursday afternoon, December 17. The large attendance is largely due to the importance of the service itself, held under the direction of Rev. George B. Shaw, pastor of the Salem Seventh Day Baptist Church, spoken before a joint meeting of the associations Thursday morning. Mr. Shaw talked some on the development of the associations’ work, telling of his being had at one time been actively engaged in Y work. However, his main talk dealt with a comparison between the Catholic and Protestant religions, without rendering personal criticisms on either side. The address was well received. The Y. W. C. A. members were invited to attend.

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

NEWS BULLETIN FROM WHITE CLOUD, MICH.

“Inasmuch as we have done unto one of the least of these, we have done it unto thee.” Matthew 25: 40.

Doing for others is sure to bring a bless-

ing. This was proved here Thanksgiving Day when the Young People’s Auxiliary prepared a bountiful dinner in the basement church, and invited in some of the less favored ones in the town, some of whom were very much alone and lacked means to provide any extras for the day. Those who were able to walk were called for at their homes.

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

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

Preparations are being made for a Christmas pageant. At this festive time of the year, when all is gay, may we all find time to meditate and to praise the Father who gave his only Son in love and sacrifice;

and that he himself was next; he and his brothers were twins; he himself was next; and Byron Whitford, Charles and Dolph Harris and Kenneth Hjartarson in Denmark; and Mrs. Bailey in the community as well as the

morning at the church, is shared by the preacher. Those who make up the trumpeters are Christopher Connelly, Bridgeton, N. J.; Leland Westfall, Salem; Bond Davis, Salem; and Byron Whitford, Little Genese, N. Y. After this the double-.Salem Seventh Day Baptist Church, having obtained his letter from the Ashaway Church where he was an

DEATHS

GREEN.—Henry W., son of Stillman and Esther Wells Green, was born in the town of Mil-
nion, Rock County, Wis., May 15, 1846, and died November 11, 1931, at his home, six miles west of his birthplace. He was struck by an automobile while he was walking on the highway.

His brothers and sisters were Nancy Green Rose, Stephen Green and Sarah Green Wheaton, Charles Harris, and Byron Whitford.

In his death, the family has lost a kindly, God-fearing member. Farewell services were held at Milton Junction, conducted by Rev. Edwin Shaw, Sabbath Day School teacher in that community. After the service, Pastor Wing spoke a few words of welcome to the guests, tactfully conveying the thought that we wanted them and cared for them and that as children of our heavenly Father we should love one another.

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