CHRUCH NEWS
NORTH LOUP, NEB.—Christmas was ushered in this year on Sabbath morning when the choir of the Seventh Day Baptist Church presented the cantata, "The Child Jesus," under the direction of Dell Barber, Choir leader, Mrs. W. G. Johnson at the piano, and Mrs. Harlan Brennick at the organ. The cantata consisted of choruses, solos by Richard Babcock, Claire Barber, George Clement, Gloria Babcock, Mrs. Menzo Fuller; a trio of ladies' voices. Miss Babcock, Mrs. Fuller, and Mrs. Russell Barber; and a men's chorus. Special numbers consisted of a solo sung by Richard Babcock and a men's quartet—Claire and Dell Barber, George Cox, and Richard Babcock. The voluntary and offertory were arrangements of Christmas carols. The Church had been beautifully decorated in evergreen, with silver cutouts of the shepherds and wise men, and the manger fenced a star. The decoration was the work of Mrs. George Maxson and Mrs. Roy Cox.

The December Church social was held Sunday evening, December 21, in the Church hall. Merle Davis, assisted by Mr. and Mrs. Ned Larkin and Mrs. Myra T. Barber, was in charge of the kitchen. The tables were decorated with Christmas greens and red and white candles. The program was in charge of the Sabbath school, with Superintendent George Clement presiding. The children of the Church presented songs, exercises, and the Christmas story with the use of the flannel board. The white gifts were dedicated by a prayer by Pastor Ehret. The collection taken up for the Nebraska Children's Home amounted to over $26. After the program a treat of candy, nuts, oranges, and popcorn balls was passed out by a tiny Santa with his helpers. The young folks who are home from school for vacation were welcome in the audience.

The Christmas collection which was sent to the Nebraska Children's Home is to be used to care for a two-year-old child who has been mistreated by her drunken father. One hundred ten packages, weighing about 116 pounds, were shipped to St. Louis last week for Church World Service. The articles represented the "White Gifts" presented at the Sabbath school Christmas program. The clothing in the packages made up a greater share of the gifts, but four comforters made by the Women's Missionary Circle were also sent. The packages will help care for needy in Europe. Myra T. Barber, Correspondent.

ASHAWAY, R. I. — On Tuesday evening, December 16, a very impressive dedication service was held for the new Wurlitzer Electric Organ purchased in August, with a large attendance.

A recital with varied selections was given by Ralph Harris, organist at the Grace Episcopal Church in Providence. Following the recital the dedication was made with the pastor, Rev. C. Harmon Dickinson, leading.

About twelve years ago the "Pastor's Class" (as it was known then), led by our former pastor, Rev. Everett T. Harris, started a fund for the purchase of a new organ. The fund has continued to grow through the years until the past year, when the full amount was realized.

In December, another addition was made to add to the beauty of our Church—a Schulmerich Music Tower System. Its ringing on Sabbath morning can be heard for a radius of about three miles to call the people to worship.

It proved a great addition to the Christmas season when carols were played nightly during the week of Christmas.

The annual meeting of the Church was held in the parish house, Sunday, January 4, with Merritt Kenyon, president, presiding. All officers for the coming year were re-elected as follows: President, R. Merritt Kenyon; vice-president, James G. Waite; clerk, Tacy C. Saretzki; treasurer, Clarence Cran- dall; auditor, Edmund Smith; director of junior choir, Florence Wells; correspondent to Recorder, Mrs. Raymond Kenyon.

The trustees elected were: Frank M. Hill, five years; Ira E. Murphy, four years; Albert Arnold, three years; Earl D. Burdick, two years; Harold L. Collins, Sr., one year.

Deaconesses: Mrs. Ethel C. Kenyon, Mrs. Elrene Burdick, and Mrs. Helen G. Waite.

Preceding the meeting, a baked ham dinner was served by the men of the Church, under the direction of Ira E. Murphy.

Mrs. Raymond Kenyon.

Correspondent.

The man who sticks to his own business is well employed. — Christian Education, Dec., 1947.

The Sabbath Recorder

A Prayer for Christian Unity

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect Thy sheep,
So idly waste this shining harvest day!

Forgive us for the stumblingblocks we lay
Along the paths by which men seek Thee!

Sweep
From our small minds the strife that holds Thee cheap!
Break Thou the bread of life with us, we pray!

What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil! Dear Lord, our faith increase
To know that, since our hands may reach Thy hand,
Our lives are made all-powerful, through Thine,
To heal a wounded world and bring it peace!

—Molly Anderson Haley, in Quotable Poems, compiled by Clark-Gillies.
"Letter Follows"

Dear Church Clerk:

At its meeting here this week the Commission has been deeply aroused by the need for more positive and forward looking evangelistic efforts on the part of our pastors and local Churches. This is the reason why we telegraphed to you urging consideration of a "cost-of-living" bonus for your pastor.

The Commission believes that the work of a pastor, like that of any other worker, is handicapped when he is forced to spend large portions of his time in supplementing his income or in home duties. The salary of a pastor, in the opinion of some members of the Commission, should compare at least with that of the local schoolteacher or principal of similar training and experience when due allowance is made for the use of a parsonage.

A program reaching out for new members and establishing new Churches is being urged upon our pastors by the Missionary Board. While the expense of this program will not fall upon the local Church, it can be readily seen that he will be unable to devote time to it beyond his regular pastoral duties unless he receives an adequate salary. If your Church has increased its pastor's salary within the past year, it may be meeting its responsibilities. If it is not, we remind you that the pastor's living costs have gone up just as much as have those of each member of his Church.

The Commission is grateful for the prayers of many loyal Seventh Day Baptist and claims the attention of the Churches to this vital matter.

Very sincerely,

The Commission of General Conference
Albert N. Rogers
Chairman,
Courtland V. Davis, Secretary.

Plainfield, N. J.
December 31, 1947.

BUSY MAN'S PRAYER

Give me strength, dear Lord, today,
To plow a furrow, deep, straight, and wide:
But give me grace to observe,
Not to lose my soul in the furrow.

-Frank S. Hickman, in the Christian Advocate.

"Jesus Christ Is Lord!"

"This is tremendous!"

It is the greatest fact of human history! It is the most powerful force ever released by our Father God to the spirit and experience of man!

Certain sections of this generation are catching the significance of this matchless fact. Some of them are allying themselves completely with this dynamic force which operates to exalt Jesus Christ as Lord.

Let us begin at the beginning. "Jesus Christ Is Lord" of our life. Is He? Think of the times that we have forgotten Him and His claims upon our time, talents, and material means. If we have used our time, talents, and means exclusively as He directs, then He is our Lord.

Think of the times that we have neglected Him. No? Well, how about our neglect of His teachings, of His purity of purpose and of life, and of His command, "Go ye into all the world"?

Think of the times that we have turned a deaf ear to the spiritual hunger which turn our way for the bread of life. Think how we take for granted the necessities and comforts of life in our country, that is so highly favored, while tens of thousands are dying of starvation.

There is just one remedy for the ills of the world—and only one. It is: "Jesus Christ Is Lord!" There is just one answer to the world's dilemma in this anxious hour—and only one. It is: "Jesus Christ Is Lord!"

This tremendous theme means the same in any language. It appeared in English, French, and Norwegian to announce the theme of the World Conference of Christian Youth at Oslo, Norway, last July 22-29.

Twelve hundred Christian young folks and their leaders from seventy countries responded to this conference challenge and found at Oslo "an experience of worship, discussion, and fellowship that became an adventure in peacemaking" according to Dr. T. Otto Nall of "The Christian Advocate."

Further, it was reported that all of the conference speakers referred to this theme. Dr. W. V. Visser 't Hooft, sounding the keynote, said:

"He will give us new marching orders. He will not do this by providing us with recipes and panaceas. He gives us something better: a certainty of direction, a fellowship to move forward with, a deep concern with our fellow men, a burning desire for the righteousness of His kingdom and light enough for the next steps to take.

"Everything depends on our realization that this is not a conference about our Lord, but the conference of the Lord, which is meant to be His work, His creation. If only, in the midst of our discussions, in the busyness of our work, we can remember that He looks at us, that He listens to us, that He works at us and seeks to lead, then we may hope that something will happen. His criticism of our superficialities, our vanities, our ego-centricities will be more severe than any that comes from our fellow delegates. But the light and strength which in His love He will give us will be incomparably more helpful than any help we can give to each other."

—The Christian Advocate, September 4,
1947.

"Jesus Christ Is Lord!" This theme will engage the thought and energies of youth
SHALL WE BALANCE OUR PROGRAM?

By Clark M. Todd
Chairman of the Vocational Committee

Address of the Seventh Day Baptist Vocational Committee, substantially as written for the 1947 session of Conference at Westerly, R. 1, and read by Rev. Kenneth Van Horn.

The title of this address seems to imply that someone thinks our denominational program is out of balance, or that something is missing. May we look things over a bit to see if we can find anything wrong.

First, I should like to take as a text these words from Matthew 23: 23: "These ought ye to have done, and not to leave the other undone." I should like to apply to it the terms "worship" and "work," or the spiritual and secular occupations of our members.

The theme for this Conference, "Saved to Serve," implies work. It seems very doubtful if God wants us to spend all our time in worship, however important the spiritual uplift and intellectual development may be. The Vocational Committee, I believe, is safe to assume that less than one half of our young people attend college, and thus naturally fall into the professional group, leaving the larger group to follow other lines of work.

As a denomination, we seem to have been spending considerable effort for the spiritual uplift and intellectual training of our people, forgetting that we must have left something undone—may have neglected some phase of our work, else why have so many left it unattended? If we are right about the Sabbath, then certainly we must have fallen down on the job somewhere. The Committee, chosen last year, has been trying to analyze this and discover the reason for the present situation.

This afternoon I am trying to bring some of the thoughts that have come to me. These are not confined to the Vocational Committee alone, for we have received many words of encouragement from others.

It has been said that you can't talk religion to a hungry man. Whether this is strictly true or not, concern for our physical welfare does have a bearing. Can the pastor whose salary is inadequate provide for the needs of his family do the best work of which he is capable? Are we as a group leaning a bit too much on the business committee? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Now our denominational machinery has the job of spending money, to be contributed by the individual members. As individuals, we fall into two groups: those who work with their hands and those who work with their heads, though this is no attempt to distinguish these from each other. I believe it is safe to assume that less than one half of our young people attend college, and thus naturally fall into the professional group, leaving the larger group to follow other lines of work.

As a denomination, we seem to have been neglecting practically all our energy and encouragement for the benefit of the former, leaving the latter to make their way as best they can. Is this quite fair? Does it not look as though we do single out one child, and educate him, and tell the others to get their education as best they can? Does the wise dairyman nick out a few of his best cows and say, "Here, I am going to feed and take care of these; the rest will have to take care of themselves"? No. the sheriff would soon take all of them. I am going to feed and take care of these, he would say, and they had better do the same.

Not long ago a friend, who is not a Sabbathkeeper, said to me, "I think where Seventh Day Baptists make a mistake is in not assisting the young people to work with their hands." This man is a mechanical engineer. As an avocation he makes casting tools. How much his love for the Sabbath has been attenuated we do not know. We can not afford to buy, but not all should be able to afford. Now is it not quite possible that in neglecting this phase of our work we are putting skills, not persons, under our denomination?

In attempting to find some sort of solution to these vexing problems, the Vocational Committee has adopted for itself a six-point program, which, if concurred in by a substantial majority of our people, would, I think, go a long way toward the solution of some vexing problems. The first five of these are of deep concern to this committee, the other perhaps to all of us. I shall go over these six points briefly:

1. To cooperate with pastors and leaders in the Church in selecting the best suited to their natural aptitudes.

More and more, vocational guidance is becoming extremely important in keeping round pegs out of square holes. The committee is fortunate in having as a member Dr. Ben Crandall, who has had much experience along this line and will be glad to assist any young person interested in this subject.

2. To urge our people to consider prospec tion for positions which are not those chosen one of the professions, in or near Seventh Day Baptist communities.

The environment is an important factor in holding our young people. To carry out the requirements imposed by this point would certainly be difficult, perhaps impossible. I believe someone has said, "The difficult should be done at once; the impossible may take a little longer."

We should have more farmers, carpenters, plumbers, printers, watchmakers—business men for whom it is perfectly natural to be ashamed. The trend today seems to be away from these. It has not been popular to learn a trade, however important the thing, but the vicious circle of high wages and higher prices may some day flatten, and the unemployed will be at the door. Can we help to ease the shock by doing something about it now?

3. To co-operate with pastors and leaders in the Church in selecting the best suited to their natural aptitudes.

Perhaps this is not much concern of the Vocational Committee, but—if the careless farmer lets all his grain trickle out through a hole in the sack, how is the miller going to grind it?

To take an active interest in lone Sabbathkeepers, urging them to their home church and encouraging a "back to the home church" movement.

Some years ago there was an organization of young people. Should it not be revived? What are we going to do with the new lone Sabbathkeepers who are reaching our shores now?

6. To urge the organization of men's groups, having as one of their objectives the interests of this program.

There is plenty of work to be done. Shall we begin doing it?

This is only an effort to start us thinking along these lines, if we are not already doing so.

Can we balance our program, uniting more of the denominational community so that one may better complement the other? "These ought ye to have done, and not to leave the other undone?"

CHURCH NEWS

NILE, N. Y.—The annual Church dinner and meeting of the Seventh Day Baptist Church was held in the Church parlor Sunday, January 4, 1948.

A three hour service was held from the Word. The business meeting was called to order by the moderator, Paul Baker. Reports were given by the pastor, treasurer, secretary of the Ladies' Aid, the Board of Trustees, and the treasurer of the Lord's Acre project. A unanimous vote was given Pastor Good to remain as moderator.

The outside entrance steps have been removed from the front of the Church and instead there is a partition put in to make a kitchen, thus making two small rooms and one large one. The dinning room has been painted and papered and new curtains hung at the windows. The repair work was made possible through the Lord's Acre project.

Some members spent the latter part of last year with the Washington, D. C. Church. The pulpit was very well supplied with the usual items from the School of Theology at Alfred.

The union Christmas exercises were held last Christmas in the Evangelical United Brethren Church.

Plans are being made for a year of better service for the Master. — Correspondent.

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THE SABBATH RECORDER

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number of adequately trained officers. There are heavy losses among our present leaders. In one denomination 276 ministers died in the last two years and only 171 were ordained their place.


Never was the call so urgent as it is today. There is every indication that the strength of the church is passing through a cataract and the direction of the future will be shaped by Christian leaders. What a challenge to young manhood (or womanhood)!


What a "Glorious Adventure," as Vaughan Daley, minister from Boston, calls it—to stand in the midst of the conflict of creed, class, and class and to be a prophet into the heart of the nation as a social engineer in the building of a new order, the mind of Christ; to deal directly with those spiritual and social problems which alone can satisfy the world's greatest needs. What a compelling challenge!


I know of no more rewarding life investment, he says, than the Christian ministry. It is still perilous enough to appeal to the love of adventure. But it is adventure for the sake of a high cause and not just for the sake of the thrills themselves.


The minister must stimulate and move the adult congregation forward, as well as the youth of the church. He is a leader in the community, he is a leader in the church.


The problem is universal. It is important because of its quality. It is tremendous because of its size. It is as much needed as the need of an army which needs a largely increased number of trained men.


The call is for men—for leaders. The problem is universal. It is important because of its quality. It is tremendous because of its size. It is as much needed as the need of an army which needs a largely increased number of trained men.


Dr. Ben R. Crandall of Alfred, N. Y., is Professor of Rural Sociology in the School of Theology at Alfred University. He is also a member of the Greek chapel, a service for students not on the campus. He is of so much value to us all that this week's space is given entirely to the message.


THE SABBATH RECORDER

By Dr. Ben R. Crandall

School of Theology, Alfred University,

Alfred, N. Y.

"Bring me men to match my mountains, Bring me men to match my plains. Men with empires in their purpose. And new eras to make."

—From The Coming American, by Sam Walter Foss.

The deepest needs of the human race have not been met by our twentieth century civilization. The world advances, but each man climbs the ladder for himself. "Life," says one of our most thoughtful writers, "grows more and more severe. Pain becomes more inward. Grief and strain advance along with physical security and comfort.


Our engineers. We find that all the races and nations, races and races, have much in common. Our philosophers, we find also that all the men of thought of the past are connected. Our engineers.


The vast and bewildering achievements in the machinery of our civilization have outgrown our social ethic. Our engines have outgrown our engineers. We find that all the races of men are suddenly in the same neighborhood and we do not know how to be neighbors.


Grief and strain advance along with physical security and comfort.


And the threatening peril of the present moment is an inward. Grief and strain advance along with physical security and comfort.


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The most impressive Christian ceremony in Jesus' lifetime was the Easter morning release of the sacred fire from the Holy Sepulcher. When the fire appears after midnight before Easter morning, men, waiting near, light their torches and pass the flame to others who carry it over mountain and valley to all the billions of Palestine. Standing on the tower on the Mount of Olives one may watch all night as the lights appear on distant and yet more distant summits. May the holy flame which was kindled by "Jesus Christ and him crucified" be carried by trusty and swift and courageous runners through the dark night of strife and materialism and selfishness to Jesus' living life as before Easter morning.

Then in that flood of light shall the "Souls of Humanity," on the arduous road to Damascus, experienced such a transformation as came to the Apostle Paul of old.

The Church sends out its call for leaders. Let every voice which is strong and friendly support. The need is urgent and the task sublime. For He came to be a "Minister of the gospel of reconciliation"—"in the name of the Lord Jesus, who has reconciled us to God"—"healing the brokenhearted, proclaiming liberty to the captives, and setting the captives free"—"the new life that is in Him"—"the almighty dollar," what a truly happy world this would be! We are told in the Bible that we are so much greater than the animals and birds, etc., yet God takes care of them—the lilies of the field, too, are mentioned and we are advised that they spin not, neither do they toil. Surely we might well stop and consider if we do not pay too much attention to what we shall eat and what we shall wear. Do we not believe God intended that we sit down and do nothing about those things—but our stress is on some trifles instead of the things of God. Think with me for a minute what would happen—if we can imagine such a thing—if each individual, each state, each nation, the whole world, would say, yes, to live, to survive—but do so in order that the World of God might be broadcast to every living creature, to the people's lives might be brighter, that relationships might be sweeter, that harmony might prevail everywhere.

Are you doing your part to hasten such a day—am I doing mine? I wondered about that when, the other day, a good friend of mine was reading the last page of some religious literature I never heard of Seventh Day Adventists. He was so moved by it, by the literature of the Seventh Day Adventists, I've never enjoyed reading the Bible and learning of your denominations. I'd been reading the literature of the Adventist Church for three years. Where had I been?

Are we afraid to speak of the love of God because we are too careless; are we just working to accumulate $2 little wealth—which we can't take with us when we die? Together, and eat and drink together.

Prayer: Father, open our eyes. Help us to see our great need of Thee. Help us to put things first. Help us to realize the importance of our relationship with those around us and show us the way we should go. We thank Thee that there is a vital place for us if we can but find it. Keep us ever ready. We ask it in Thy dear name and for our sakes. Amen.

Hymn: I Am Happy in the Service of the King.

---By Alberta D. Barson

THE SABBATH RECORDER
THE SABBATH RECORDER


ew New Grace Hospital—First Unit Opened

(Excerpts from a letter to Dr. Rosa Palmborg
written on March 23, Zikawei Road, Shanghai 25, China, in the evening of the day of the opening services, Liubo, December 14, 1947.)

The opening of the hospital went off very well. We were able to go out front doors of the Chinese in the early morning. Over a hundred people ate the Chinese dinner, all guests of the Chinese government, Mr. Woo Zong-yi, Mr. Woo Tsok-ta, and Mr. Tsu Kan-ze, who have stood behind the enterprise. The Auto-bus Company loaned the building and there were several private busses and there were several private busses. The people were God fearing. We have many groups in America to be trained by the board. I am only challenging you to prepare for action.

The above talk was given by Mrs. Benjamin Berry at the October meeting of the Evangelical Society in New York. Mrs. Berry arrived from British Guiana, where his father had charge of work under our Missionary Society. They are studying the English language. They are making new patterns of life to share with my people on my return, at which time I shall be able to ask you for some help. Therefore, I am only challenging you to prepare for action.

THE SABBATH RECORDER

ANNUAL MEETING OF HISTORICAL SOCIETY

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in the office of the corporation, rooms 316, 317, 318, Babcock Building, at noon West Front St., Plainfield, N. J., on January 25, at eleven o'clock, a.m.

Asa F. Randolph, Recording Secretary.

Corliss F. Randolph, President.

Prayer

The Sioux had a prayer: Great Spirit, help me never to judge another until I have walked two moons in his moccasins. —Christian Education, Dec., 1947.

as well as a small electrical plant were given by the UNRRA. All hands have been busy helping to carry the day. They have also helped with the beds and music. The beds and music were a great help in making the hospital work.

Mimi. "O Holy Night," by Audy Baker, and "Star of the East," by Don Hargis. A sermon was given on "There Was No Room at the Inn."

The last part of the evening was given over to the children, when about thirty added to the festivities with their songs and recitations. A sound system was installed temporarily so all could hear. Santa Claus made another visit, and distributed gifts from the Christmas tree. The exercises were very well attended and the program was largely due to the tireless efforts of Pastor Theodore J. Hibbard. —Contributed by Mrs. R. E. Spicer.

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MISSION PROJECTS OF NEW ZEALAND
SEVENTH DAY BAPTISTS
(Excerpts from a report of November 7, 1947, to the Missionary Society by Francis S. Johnson, pastor of the Auckland, New Zealand, Church)

Now to make somewhat of a report of the African and Indian missions. Soon after our Church here we started we received a letter from Brother McWings for someone to go to Nyasaland. We ordained a Brother Russell who was to go as a self-supporting missionary, but war restrictions prevented his going then. Brother R. Barrar, a son of our Pastor Barrar of Christchurch, who had gone through the Anglican College training for the ministry, came to visit me to talk over with me his going as a missionary for us to Nyasaland. After much prayerful consideration the Church called him to the mission field. His passport was granted immediately. Of course, but we managed to raise $250 each of our Churches subscribed

CHURCH NEWS

EDINBURG, TEX. — The Edinburg Church is happy to have a pastor after two years of effort to secure one. It is reported that one of our Churches called a man before securing one. We are thankful we have better success than that, having secured the third man called.

We are in the midst of the Week of Prayer. We have had very spiritual meetings thus far. Our Church has been greatly helped by the extra prayerful consideration the Church called him to the mission field. His passport was granted immediately.

Churches. Also we need plenty of Seventh Day Baptists tracts and literature. The cost of printing here is very high.

With kind Christian greetings, I am in His service,

Francis S. Johnson.

THE SABBATH RECORDER

Our Children's Letter Exchange

Address: Harriet S. Greene

Dear Recorder Children:

I have been looking for many of your letters every day but so far I haven't received one. It must be because you are all so busy after the holidays that you've been too busy to write. But do please try to find time to write one of your good letters for our Children's Page.

Instead of the hoped for letters I'll substitute a story, entitled:

That Fierce Snow Man

Once upon a time there were two little playmates, Mary and Joe, who lived on adjoining ranches in a sparcely settled country. Homes in that part of the country were, of course, far apart so that they did not often have other children to play with, and thus they were together a great deal of the time, either at work or play. Their fathers took turns driving them to school which was a long way from them, and was only in session six months of the year, when the roads were easy to travel as they were not during severe, snowy weather. In that part of the country bears were often seen, so children were not to stay near home as much as possible. Of course the bears were sure enough to sleep during the cold winter months and did not usually awake unless they were hungry. So in the winter of our story the weather was almost as mild as spring and so it would not be unusual for a bear to wake up from his winter's sleep ahead of time.

During this mild winter weather Joe's father had to be away from home for a week or more getting land to start a barn. He called Joe to him and said, "You are getting to be quite a big boy, my son, and so I can depend on you to take good care of your mother while I am away."

"Sure, Dad," said Joe, feeling proud and happy, "I guess I am really big enough to take good care of our mother!"

One night when Joe's father had been away several days, he was suddenly awakened from sound sleep by a noise which seemed to be coming from the direction of the back pasture. It sounded like great feet trampling over the uneven ground. Then he heard a different noise, like someone trying to open a door, and called to his mother, "Mother, Mother, come here quickly!"

"That's true," answered his mother, "but it is almost as warm as spring just now. One of the bears may have awakened from his winter's sleep already. If he has he will be both hungry and cross. It will be terrible if he gets into the barn and kills one of our animals!"

Joe thought so, and he began to realize that he was only a little boy after all. He could do a bear any harm, and what if he did if a bear succeeded in getting into the barn? But the sun shone brighter than usual that day and no bear was to be seen, so Joe almost forgot about the noises he had heard during the night. He hurried very fast with his work during the day, for he did not want to be away several days, and then he was suddenly awakened from this daydream. And as soon as he came to he was startled to see a huge snow man. So he got up and cut down the tree which was used for an arm, and fastened it to the door of the barn?

They made it taller than either Mary or Joe and very fat. They made its face very fierce by using a piece of very black charcoal for the nose, blue coal for its eyes, and icicles for its teeth. They placed a snowman, so as soon as the sun had melted the snowman's head they tied an old red scarf. It was almost dark when they finished the snow man and time for Mary to go home. They were both very proud of the fierce snow man.

After supper it was bedtime, and Joe was soon fast asleep. Suddenly he was wakened by the sound of the door latch being opened, and he said, "This is strange, as the barn door is locked."

The next morning Joe went down to admire the snow man. There it was as tall and fierce as ever, just as it was when he had good night. But he happened to look at the snow on the ground around the snow man, and he called excitedly, "Oh, Mother, Mother, come here quickly! The snow man scared the old bear away!"

(Concluded on next page)
When Joe's mother came out she saw what Joe had seen, big footprints in the snow of the back pasture, all the way along to the snow man and then back to the pasture again. Yes, the bear had come again, but was scared away by the fierce looking snow man.

"Oh, I can hardly wait to tell Mary how our snow man was too much for the horrid bear," said Joe.

Mizpah S. Greene.

THE SABBATH RECORDER

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Mizpah S. Greene.

THE SABBATH RECORDER
DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

Indianapolis, 1500 Prospect St., Indianapolis, Ind. Services: Sabbath eve, 7:30. Sabbath day, 2:30 p.m. Pastor, Leland Davis, 204 N. Beville, Phone 8-3709. President, Mr. Lawton Steele, 965 E. Minnesota St. Clerk, Mrs. George Stewart, 1918 East 68th St. Treasurer, Mrs. Lawton Steele, 965 East Minnesota St.

Rockville, three miles west of Hope Valley on Route 138. Services: Friday evening at 7:45, Sabbath morning at 10:30, followed by Sabbath school. Pastor, Rev. Paul S. Burdick, Phone Hope Valley 5-R-14.

Second Hopkinton, between Ashaway and Hope Valley on Route 3. Services: Sabbath afternoon, worship on Sabbath at 3 p.m.; Sabbath school at 9:45 a.m. Pastor, Rev. Rex E. Zwiebel, Phone 534, J-1. Deacon, Burton Lampini, Phone 24-7128. Treasurer, Mrs. Lawton Steele, 965 East Minnesota St.

Plainfield, corner of 5th Street and Central Ave., Plainfield, N. J. Services: Prayer meeting, Friday evening, 8 o'clock. Sabbath morning worship, 10:30 a.m. Sabbath school, 11:45 a.m. Pastor, Rev. E. Wendell Burdick, Phone 26-4851. Treasurer, L. Harrison North, Phone 6-1188-M.

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New York City, Meetings are held in Judson Memorial, Washington Square, South, foot of Fifth Avenue. Services: Sabbath school, 11 a.m.; Worship service, 11:45 a.m. Pastor, Rev. Guy P. Stella, 292 Manhattan Ave., Brooklyn, N. Y. Moderator, Dr. Harold W. Prentice. Phone Yonkers 810, or Lexington 2-6126.

Alfred, on Route 13, just north of the village center. Services: Worship service, 11 a.m.; Church school at 11:30. Pastor, Rev. Paul L. Masson. Phone: Berlin 73. Other member, Mr. Arie C. Bentley. Phone: Berlin 23-172.

First Hopkinton, Route 2, Coudersport, Pa. Services: Sabbath school, 10:30 a.m.; Divine worship, 11:30 a.m. Pastor, Rev. Rex E. Zwiebel, Phone 534, J-1. Deacon, Don St. John, Phone 306-811.

Second Hopkinton, between Ashaway and Hope Valley on Route 3. Services: Sabbath afternoon, worship on Sabbath at 3 p.m.; Sabbath school at 9:45 a.m. Pastor, Rev. Rex E. Zwiebel, Phone 534, J-1. Deacon, Burton Lampini, Phone 24-7128. Treasurer, Mrs. Lawton Steele, 965 East Minnesota St.

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Shiloh, Shiloh, N. J. Services: Sabbath eve, 8 o'clock; Sabbath morning, 10:30; Sabbath school, 11:45. Pastor, Rev. L. E. Long. Other member, Mrs. Lawton Steele. Phone: Bridgeton 2666-J-1. Deacon, Charles Harris. Phone: Bridgeton 2357-E-1.


First Hopkinton, corner Broad and Church Street, Ashaway, R. I., on Route 3. Services: Prayer meeting, 7:45 Sabbath eve; Sabbath school at 9:45 Sabbath morning; worship service at 11 a.m. Pastor, Rev. C. Harmon Dickinson, Ashaway. Phone 35205, Westerly exchange.

Alfred School of Theology Gets Seventh Day Baptist's Speech Textbook

Conies of a textbook in public speaking, "Sneaking That Wins," by Jennings F. Randolph of Washington, D. C., have recently been given to the Alfred School of Theology library by the author. Mr. Randolph was formerly a member of Congress and has taught public speaking in Southeastern University in Washington ever since coming to the capital city. He was head of the Department of Public Speaking at Davis and Elkins College while living in West Virginia and is a member of the Salem Seventh Day Baptist Church. At present he is an executive of Capital Airlines, Inc. — A. L. R.

Theologs Use Wire Recorder at Alfred

Alfred students in the School of Theology are finding new help in voice study through the use of a wire recorder borrowed from the Language Department of Alfred University. By this means the members of Rev. Albert N. Rogers' class in Public Worship can hear themselves as their congregations would hear them conducting various parts of a Church service. It is hoped that the response to the Continuous Support Appeal of the School of Theology may make possible the purchase of one of these recorders for more frequent use by the "theologs."

— A. L. R.