

A Challenge

- "The Fatherhood of God, as taught by Jesus, means that the world is one large family.
- "As a member of this family I am bound to serve my Father and my fellow members with all I am and with all I have.
- "'All I have' includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity."

Seventh Day Baptists have a responsibility toward the support of those who are on the Mission Field or who are elsewhere engaged in promoting Christianity,—as our representatives.

We, as churches and individuals, have authorized them to represent us.

They have done and are doing their work faithfully and well. Our part of the bargain is not yet completed.

It remains for us to complete our payments toward the budget for denominational work.

*If we make a sincere effort—
"as God hath prospered us"—
all will yet be well with the cause we love.*

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The Sabbath Recorder

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THE CHURCH

I love thy Kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

—Timothy Dwight.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Call of Need We are not living in easy times, and no one dwells on easy street. Everyone has his own problems to solve and hardships to endure. But these are heroic days, days that call for faith and courage and loyalty. Seventh Day Baptists, like others, are passing through trying periods of non-employment, reduced salaries and other forms of income, poor markets, retrenchments, and self denials. This seems inevitable. But Seventh Day Baptists have never thrown up their hands in despair or defeat. They know there is sunshine above the clouds and that day never has failed to follow the night. They believe in God and that "underneath are the everlasting arms." They have faith in a conquering gospel and in the ultimate triumph of truth and right. Having the courage of conviction, they have ever been ready to pay what loyalty and love cost.

Now we are again faced with a serious situation. Only about \$600 was received by the treasurer of the Onward Movement on the budget for April. Nearly \$2,200 was due in the regular course of the times. As one of the three closing Conference months and with relation to the amount of the budget yet

unpaid, the month of April had an expectancy and need of at least \$4,000. It is not hard for anyone to see how far short the \$600 falls. Spread over the needs of the Missionary Society, the Tract Society, and the interests represented by the Sabbath School Board, Young People's Board and others, six hundred dollars is pitifully thin and woefully inadequate.

The treasurer of the Missionary Society writes that the receipt of that society's share together with some special gifts permitted him to "release the balance of unpaid checks due the various representatives of the society for the month ending March 31, but leaves absolutely no funds available for distribution to those entitled to income from the society for the month of April." For that purpose at the present time, he continues, "I need \$736.15."

What shall be done? The answer is in the hands of the people of the denomination. What shall we do about it? No request is being made for extra funds. This need arises in the natural procedure of carrying on the usual work and because funds expected from the churches have not come in. Work is being carried out according to the will of Conference and within the budget authorized by Conference. Appropriations have been reduced, salaries cut, and other expenses scaled down. We must not throw up our hands and say we cannot go on. At the RECORDER office we have been saying, "Our folks have done well under the circumstances." But we must do even better in spite of the circumstances. Rallies in Onward Movement finances must be made—and soon. One of our churches, two months ago, rallied nobly with an almost complete payment of its obligations for the year's balance. That most wonderfully helped. Others, too, were heard from in practical ways. But there are many that have not yet "come up to the help of the Lord against the mighty." Now is the opportunity with this need crying at our heart's doors. In the following lines may not be much poetry—but real encouragement:

There was a Church in our town
And it was wondrous wise;
It never cried "depression" once,
Much to our great surprise.

It never pared its budget down,
Nor cut one salary,
And that is quite a novel feat,
I'm sure you will agree.

It worried not o'er finance plans,
But time and talents gave
To pointing men to Jesus Christ,
Who from their sins would save.

The pastor was advised that he
Should sermons fine prepare,
And not a thought on money waste—
They'd raise the cash for fare.

Musicians were instructed then
To work, the pews to fill,
And if they did their very best
The Church would foot the bill.

And so, while others cut and slashed,
Till all were sore distressed,
This one grand Church of which I write,
Advanced like one possessed.

And so it was possessed, my friends,
As sure as sure can be,
Possessed by One—and only One—
The Man of Galilee.

And so may any church advance,
That takes Christ at his Word,
Instead of worrying night and day
On what it can't afford.

—C. Harold Lownden—Selected.

Thus possessed there cannot be failure. "I can do all things through him who strengtheneth me."

The Transfigured Church In the presence of three deeply interested but bewildered disciples Jesus was transfigured. Although they could little understand or appreciate what they saw, the three were deeply impressed as the real nature of Jesus shone through the flesh and they heard the voice from the cloud saying, "This is my beloved Son; hear ye him." From then Jesus meant more to Peter, James, and John than they had before ever realized. That day marked the beginning of new and vital experiences. Later, they with others were commanded to wait in Jerusalem until the power from above should come to them. In obedience they waited and the endowment in a way familiar to all Christians came at Pentecost, when Peter stood and made his apologetic. That day the Church, the early group, stood transfigured before an amazed multitude and three thousand were immediately added to the fellowship of Jesus Christ.

Today the world, bewildered and crushed, needs a vision of the real Christ. It needs a transfigured Church; a Church that will show forth the real nature and spirit of the Christ; a Church with the Christ as the real center and saving power. That the world does not

see him in it is the fault not of Jesus but of his followers. A transfiguration will result when underlying circumstances or principles of Pentecost are realized again. That early Church was all together and of "one accord"—that is the followers of Jesus were in loving fellowship together and in prayerful expectancy. No plea, here, is being made for any organic unity, or an agreement in doctrinal statement or likeness of "practice." Rather is attention called to the need of those making up the Church to submerge their differences of opinion, petty jealousies, covetousness of personal preferments and other forms of selfishness, and to exalt the one great aim and purpose of executing the great commission of the Church's Lord. On the morning of Pentecost no one seemed to recall the recent defection of Peter, the doubt of Thomas, or the selfish request for places of power on the part of the sons of Zebedee. A Church at prayer will forget much, absorbed with the passion of its hope to win men and women from lives of sin to a Savior and his kingdom. As this early group, at prayer and in sympathetic fellowship, was in a state of expectancy, looking for some manifestation from its Lord, so must the Church today reach forth hopefully in fulfilling its mission—to be filled according to its faith and need by the Holy Spirit.

The transfigured Church such as the world is waiting to see and know—spirit filled—will be a dynamic, witnessing Church. "Ye shall be my witnesses," said Jesus, testifying of "what ye have seen and heard." It will be a Church "alive unto God," quickened in moral vision, intellectual perception, emotional discernment. It not only will be conscious of its own environment and needs but will have an appreciative grasp of Christ's command to bear witness unto the uttermost part of the earth.

As this is being written there comes the picture often seen by some of these readers along our New England coast with the change of the tides. With tide out, everything along the coast is exposed—rocks, ugly mud flats, boats careened, drift, and wreckage. When the tide comes in gradually to its fullness, all is changed and beautiful. The waters creep back into the creeks, inlets and estuaries; the mud and filth are hidden, snags and rocks are covered, drift and wreckage are washed away, boats are righted, and ships aground on the

bars are lifted and wafted on their way. Life, freedom, buoyancy now have place and all the surroundings seem new. Much, in a similar way, results to the Church when the spirit fills it afresh. Unsightly, annoying, hindering things are covered up; life is cleansed and the full and noble purpose of the onmoving kingdom is made possible. Just as Peter before a transfigured Christ felt "it is good to be here," the world in the presence of a transfigured, a spirit filled, Church will experience a similar emotion and desire a part in an abiding place, and many will want to know "What shall we do to be saved?" To such a Church we can gladly dedicate our lives, and with the writer of the hymn sing:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

Ministers of the Church It is a happy occasion for the church to call and ordain its pastor to the gospel ministry. In the ordination to this office the church has a right to expect some things of the candidate. Only a few of these may be here mentioned.

The church expects of its minister to be a true Christian, a man of God who knows some of the "mysteries" of God through his personal experience and who has consecrated himself to the tasks of his calling. As Paul in his vision saw one calling, "Come over into Macedonia and help us," the church is inviting, through its ordination, its minister to come to its help. It needs gospel preaching and interpretation. It needs sympathy and comfort. It needs its faith quickened and its hope renewed. It needs a minister's encouragement and his prayers. To him it commits a large part of its cares and burdens—and all too often lays them upon his heart and shoulders, with little sympathy and too little co-operation. It often will reserve for itself the privilege of criticism, and expect of him to win its children for Christ and the church with little parental regard, consideration, or loyalty. But to this heart-breaking task the man is ordained.

The church expects her minister to be a man respected by the community, able to mingle with men unostentatiously but helpfully. While his study is important indeed, his ability to touch people in the daily rounds, see their problems, and appreciate their needs is vital to a successful ministry. Dr. G. Glenn

Atkins, of Auburn Theological Seminary, recently, speaking on "The Minister and His Task," said, "The roots of preaching are in the minister's relation with people." His temptation will be to house himself in his study with books, but "he cannot be a secluded, meditative man," merely. The church in setting apart its minister by this service ordains him to preaching. He must be a preacher. Other qualities of heart, life, and spirit must be his—but if he have not the power to preach, his ministry will constantly be lacking. He must love this function of his ministry. The community and church are his parish, but the pulpit is his throne. To this he must bring his best, and failure here will be hard to excuse. Hard study, love for God's Word, interpretative ability, wide reading, enthusiastic zeal, sensitiveness to the need of the times, contact with God, courage of conviction, and sanctified common sense will all be needed to prove himself on his throne "a workman that needeth not to be ashamed, rightly dividing the word of truth."

There are fewer today, perhaps, than in immediate years past who feel that the world is to be saved by culture, education, or ethical standards — valuable and important as they all are. These words of Paul to the Corinthians seem more and more pertinent—"Where is the wise. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1: 21.)

Yes, he must preach—that is, speak for God—"a man sent from God" who proclaims not merely what he believes is true, but what he sees and feels is humanly needed—a man—and a message inspired from above. The Church, the pew, humanity are crying out for reality—the reality of divine sympathy and concern for life. Let the pulpit, then, speak for God against sin, and not in praise of popular follies. Says the North Carolina *Christian Advocate*, editorially, "Real preaching must cut like a knife through pride and prejudice and the armours of complacency and selfishness and materialism. It must contain a sword-thrust that goes straight into the heart." We believe that such needed preaching, backed by the spirit of God, will move the Church into action. Such preaching may not elicit the praise of the populace so much, as did the orations of Cicero, but

more like the "Philippics" of Demosthenes, move the Church to arise and fight overshadowing evils. We live in a new day—a day not satisfied with the enunciations and pronouncements of yesterday, or with the echoes of worn-out creeds and philosophies. "Blessed is the preacher who can enable men to see God moving afresh amid the wreck and ruin all about them and can cause them to hear the fresh challenge of him who is making all things new."

The church ordains and charges its minister, furthermore, to be a pastor. Clear-cut, vigorous preaching that moves the church and stirs the community, is needed; but there is also sadly needed a shepherd to feed and water and care for the cripples as well as the hardy, and the lambs. "Lovest thou me?" Jesus said to Peter—"Feed my sheep," "Feed my sheep," "Feed my lambs." They, too, must be folded, protected. Wolves, fierce and cunning, are abroad and must be guarded against and destroyed. Often enough the wolves appear in sheep's clothing, coming with a covering of light that is pleasing, but only to "kill and destroy." Yes, the minister must be a shepherd, following his Master's example who declared, "I am the good shepherd; and I know mine own and mine own know me . . . and I lay down my life for the sheep."

Who is able to meet such requirements? Only he who, having equipped himself as far as humanly possible, under the power of the Holy Spirit, can say with the Apostle Paul, "I can do all things through Christ who strengtheneth me."

A Word to the Church A church in calling a man to ordination to the gospel ministry assumes no little responsibility. It is responsible to God in interpreting his will concerning the ministry and to the candidate whom it ordains. In ordaining him the church virtually pledges itself to assist in every way possible to the minister's success. It pledges itself to a sympathetic fellowship, forbearance, co-operation, and sharing. Perhaps the church does not always realize how far its own attitude goes into the success or failure of the man it ordains. For instance, take the attitude of the pew on Sabbath morning. The people expect the pastor to be present regularly and to be prepared for the pulpit. Do they exact regularity for themselves? Do

they make any preparation for their place in the pew? The pastor is expected to come prayerfully, humbly, cheerfully, thoughtful of God's house and of the opportunity to worship. Have they given any time in preparation for the service—to the preparation of hearts for the reception of the message? Do they come prayerfully, cheerfully, and meditatively for the worship—or hastily and carelessly, with thoughts cluttered with the week's hangover, or with minds busy in anticipation of an afternoon off or centered on business projects for the morrow? Fire is demanded in the pulpit; how much kindling wood does the pew furnish? The sermon in no small way is made or marred by the pew. The messenger must be prayed for and his message, that it may reach, touch, and heal hearts that are sore.

And then the message must be carried out by the pew into a needy world. It is not enough to be among those who delight in the house of God. There was a story of Jesus that should often be remembered by the pew, as well as by the minister. No doubt the priest went from the temple, feeling enriched by the blessed ritual—but somehow it had not gripped him in a way to minister to needs by the road, and he "passed by on the other side." A Levite, too, of priestly family and traditions, had not wholly furnished a heart of good soil in that Sabbath day's worship—and though perhaps singing hymns of praise as he passed down the Jericho road, he was constrained to avert his eyes from the disagreeable sight of the man fallen among thieves, beaten and stripped of possessions including his consciousness. Their temple attendance and their voicing of hymns of praise in some way or other had not lifted them out of sordid selfishness and careless complacency to help a man in trouble. Somewhere on life's pathway this side of the sermon is some one in need to whom the pew should pass on the inspiration and help of the message. Such appreciation and co-operation will go far in meeting the responsibilities of a church in its call and ordination of the ministry.

Items of Interest Rev. William L. Burdick, corresponding secretary of the Missionary Society, is working among some of the smaller churches of the Northwestern Association for a few weeks, for the purpose of encouraging them and of learning personally of the needs

throughout this vast field before the board makes up its budget for another year. He writes from Marion that the outlook in Iowa is far brighter than he had thought. For this and all other signs of brighter prospects we may thank God and take courage. We wish Brother Burdick could visit every church of the denomination this spring. Of course that is physically impossible. But we all need the faith and courage that his presence and messages awaken and strengthen.

"Inclosed is money order for the dear old RECORDER" writes a lady of eighty-three years, who admits she is "hard up" but cannot get along without the SABBATH RECORDER which has been coming regularly to her home since her marriage, more than sixty-one years ago. She has not only paid for her own but for twenty-five years has paid for the RECORDER for a daughter, until — because of failure to collect rent from her little farm, her only means of support—she was forced to discontinue it. "But I am hoping to get mine as long as I live," she concludes, "and I pray God every night and morning to bless the RECORDER and all connected with it." Little do folks realize, who write like that, how much their words and their prayers mean. May their tribe increase.

Five groups of gold star mothers and war widows will visit the World War battle fields and cemeteries in Europe as guests of the federal government this spring. The first of these groups, of one hundred thirty-four women from the New England States, sailed on the S. S. *President Harding* from New York City, Wednesday, May 17. During the next two months the other groups will sail at intervals of about two weeks each. With the return of the last group the government will have completed its pilgrimages for these mothers and widows, which began four years ago.

Priceless religious paintings, works of sculpture, tapestries, robes, mosaics, altars, arches, pews, models of church architecture, candelabras, and sacred vessels will be shown in the Hall of Religion at a Century of Progress—Chicago's 1933 World's Fair. The collection will be comprised of the rarest pieces to be found in many countries including Austria, Germany, Norway, Denmark, and Holland.

"The Sign of the Cross" was shown recently at a theater in Chicago. The picture revealed the contrast between pagan Rome and First Century Christianity. "On the same program," writes a minister, "President Roosevelt was shown signing the beer bill. Immediately beer mugs appeared, which became fountains overflowing with the foaming froth, and then a group of young Americans were seen imbibing to the full like pagan Rome in the days of her debauchery; and lustily they sang 'Happy Days Are Here Again.'" And the writer continues: "Though this came before the main production, not one clap of approval was heard. Silence, rather pronounced, denoted an unfavorable reaction on the part of the audience"—which was to the credit of the audience. There is still a latent sense of decency in this country.

—From *Methodist Protestant Recorder*.

Attention is called by correspondence found in the *Christian Century* to the fact of the sympathy of southern people for the Negro and his vindication and just treatment as a race, as fine and as great as that of the people in any section of the country. Of course the "Scottsboro case" is the matter of issue. In spite of the fair and just handling of the case by the trial judge, there is a wide opinion, North and South, that the Negro boy condemned to the electric chair is innocent of the charge upon which convicted. Little doubt is held but that race prejudice and bigotry played a significant part in the case. It is unfortunate that the defence had to be handled by an organization with selfish ends to be served rather than to see that justice was done. We read that "Ministers and church groups have been active in Alabama and elsewhere in the interest of an aroused public sentiment that will tolerate nothing less than justice in this case."

In another southern state it is refreshing to note the action taken by a family of financial standing in raising a memorial for the deceased head of a textile and banking concern. A notice had been posted on the bank building; it read, "Cæsar Cone organized the Textile Bank. He did so to encourage his employes to save and provide a safe place for the deposit of their earnings. . . . As a tribute to his memory the family have decided to see that all depositors in the Textile Bank and its successor, the Textile branch of the North Carolina Bank and Trust Company, shall receive payment of the balances to which they are entitled." The fine spirit of responsibility

and unselfishness of the executive's heirs in accepting what was in no way a legal obligation on them, is praised by the editorial in the paper quoted from. "This indeed is a practical and a genuine memorial."

While acknowledging the *Christian Century*, here is another matter of interest found in its correspondence from Indiana. A man in Lake County, denied a permit to sell beer, proceeded to sell it anyway. He argued in this manner: "If beer is intoxicating, then its sale is contrary to the Constitution of the United States; and if it is a beverage food, then no excise director in the state can forbid or deny anyone to sell it arbitrarily." Of course he stood no chance with the state political machine. Judge Frank P. Baker of Marion County (Indianapolis is in this county) is reported to hold that the state beer controlling act is illegal and unconstitutional. "He refuses to convict anyone in this county who violates the state regulations. If beer is intoxicating, then it cannot be sold, he said; and if it is not, then no one can arbitrarily control its sale." And the judge is a "wet."

FROM THE CONFERENCE PRESIDENT

Perhaps there is no test of our religious devotion that reveals more accurately the fiber of our Christianity than that which we voluntarily apply to ourselves when we respond to a great cause which appeals to us for financial support. Too often we do not measure our gifts by the need, nor by the amount we spend on ourselves. We give according to our feelings, and we haven't sufficiently informed ourselves so that the proper feelings are aroused. The Christian should seek to develop a sensitive conscience in this grace of giving lest he fail to measure up to the expectation of God, and miss the joy of giving.

Seventh Day Baptists are approaching the end of their Conference year. I want to give here a few reasons why each member should give fresh and definite consideration to the appeal being made for larger financial support of the denominational program before the books are closed at the end of the year. The support so far has not been adequate to meet the requirements of the greatly reduced budget. The boards are making every effort to keep within, not the budget as adopted by Conference, but, the amount actually paid in

by the people. This fact should encourage every single soul among us to do his best.

We have felt it to be true ourselves, and we have heard it from representatives of other mission boards, that no better equipped or more consecrated workers can be found in China than those whom we have sent to that country. And don't forget that China never needed more than she does now the Christian message.

In England the prospects are brighter than they have been in a generation. The old Mill Yard Church has a virile and consecrated pastor, and they have set their faces forward.

The history and the present status of the work in Holland make the prospects there very bright. The leader in our work there has been knighted by the Queen, but he is a prince in the kingdom of God. Associated with him is another refined gentleman and Christian scholar. They have some splendid laymen, and an active group of young people.

The work in Germany is making progress under the leadership of a consecrated, warm-hearted, and inspiring minister of Christ, and he is building up groups and organizing churches.

Encouraging reports continue to come from Jamaica, where the harvest is white and our reapers hard-working and faithful in gathering in the sheaves while continuing the seed-sowing.

In the homeland men as faithful as any who ever crossed the sea in response to the Master's commission are earnestly carrying on the work, and repeatedly we hear of encouraging signs of progress in building up in these American communities churches that are alive to all community interests.

We have set out to capture our own young people for Christ and the Sabbath, and there is being built up among them through conferences and summer camps a mutual acquaintance and a comradeship and loyalty which augurs well for the future.

We maintain a denominational weekly magazine which binds us together and points us always to ever higher attainments in kingdom service.

We maintain interdenominational contacts and fellowships which demonstrate the sanity of our religion, while recommending to Christian leaders the Sabbath truth.

In the field of religious education a director is employed who has both high educational

standards and an evangelistic approach to this important denominational task.

We are helping to educate some of our best young men and are setting them over the churches, and we are caring for those who have spent their lives in service and have grown old in the cause.

I have mentioned some of the things that we support when we pay to the Denominational Budget. Let us think no longer in the terms of a "budget," but instead let us give our imagination a little freedom and our minds some play as we seek to survey the far-flung field of our endeavor. Then let us pay up our subscription if possible—and then do a bit more out of a grateful and loyal heart.

AHVA J. C. BOND.

HISTORY OF THE LITTLE PRAIRIE SEVENTH DAY BAPTIST CHURCH

BY ELDERS J. L. HULL AND CLIFFORD A. BEEBE

(Note.—At the session of the Southwestern Association held with the Little Prairie Church at Nady, Ark., July 31 - August 3, 1930, it was voted "that we send a written request by Rev. Hurley S. Warren to Rev. J. L. Hull of Little Genesee, N. Y., to begin the history



ELDER JOSEPH L. HULL

of the Little Prairie Church." In this request the church, through its deacons, joined. Elder Hull prepared his manuscript, and it was sent to the church and read before it in July, 1931. Following suggestions from the church, a revision was made, and the manu-

script submitted to the association at Hammond, La., August 11-14, 1932. A committee appointed to consider it, consisting of E. R. Lewis, J. F. Randolph, and S. S. Powell, recommended in a report adopted by the association that "the manuscript be placed in the hands of Elder C. A. Beebe for a final revision."

In keeping with this recommendation and suggestions from members of the committee, the manuscript has been completed. Down to the date of Elder Hull's leaving Little Prairie (1902) the work is his; the later history has been pieced together with the help of the church records, the SABBATH RECORDER, friends at Little Prairie, and correspondence from Elders G. H. F. Randolph, C. C. Van Horn, and D. B. Coon.—C. A. B.)

ORGANIZATION ON GRAND PRAIRIE

I think it was about the year 1870 that Mr. William Saunders went to Arkansas and purchased a tract of land near where Gillett now stands. He was uncle to our beloved late secretary, Rev. E. B. Saunders, and I think was a deacon in one of our Illinois churches. There were over 2,200 acres of the tract (I think probably three and one-half sections—2,240 acres). His dream was to see a strong Seventh Day Baptist Church on Grand Prairie. There was an article published in the SABBATH RECORDER over Mr. Saunders' signature, describing some of the advantages of the Southwestern climate, which brought the attention of some Sabbath keepers to that country. In 1878, Mr. A. S. Davis was located near the land of Mr. Saunders, so Mr. Davis became the nucleus around which Sabbath keepers gathered. He came from southern New Jersey.

In the winter of 1882-83, J. L. Hull and family came to Arkansas from Nebraska. Mr. T. H. Monroe, from Wisconsin, had established a home about seven miles from Mr. Davis; also Mr. Lewis and Mr. Wilbur, Sabbath keepers from the Seventh Day Adventist Church of Adams Center, N. Y., were near Mr. Monroe. A Sabbath school was organized, with Mr. Davis as superintendent. The Adventist brethren were good help and encouragement to the little band, and all worked in harmony together.

Correspondence was opened with the missionary secretary, Rev. A. E. Main, asking that someone be sent to preach to them and

to organize a church; and Rev. S. R. Wheeler was sent by the Missionary Society for that purpose.

The church was organized in June, 1883, with seven members: A. S. Davis and mother, Mrs. C. Davis; T. H. Monroe; Mrs. P. S. Monroe; Miss Nettie Knapp; J. L. Hull and Mrs. A. Hull. The church was known at first as the DeWitt Church; and the covenant as finally adopted was the same as was published in the *Seventh Day Baptist Handbook*.

The church was organized at Point DeLuce on Grand Prairie, about seven miles southeast of DeWitt, in a log cabin owned by Mr. John Matley, who gave the use of it for meeting and Sabbath school purposes, until it was torn down; an arbor on land of T. H. Monroe was then used until the Ruffin schoolhouse was built, which was used until the removal to Little Prairie. The house of Mr. R. Booty was the first place of meeting on Little Prairie. A house on the Richards land was used afterwards, till the Menard schoolhouse was built, which was used until the church was built.

THE DE WITT CHURCH

Rev. S. R. Wheeler made another visit to the church in 1884, and Secretary Main at the same time. They held meetings in the Methodist church at DeWitt, with good congregations. Rev. J. F. Shaw was appointed missionary for the Southwest in 1885, with headquarters at Texarkana, Ark., and made occasional visits to the church.

In the same year (1885) J. L. Hull was called to the office of deacon. He was ordained, licensed to preach, and called to the pastorate of the church.

In August, 1887, J. L. Hull was sent to the first southwestern yearly meeting, held at Texarkana, Ark., A. S. Davis, T. H. Monroe, and J. L. Hull equally bearing expenses.

In August, 1888, Pastor Hull was sent to represent the church at the first session of the Southwestern Association, also held at Texarkana; the expenses were paid by the same three men. At the session in 1889, Pastor Hull served as moderator.

On May 7, 1888, J. L. Hull was ordained to the gospel ministry; Rev. J. B. Clarke was sent by the Missionary and Tract Societies, to act with Rev. J. F. Shaw as the ordaining council. At the same time, T. H. Monroe and I. T. Parrish were ordained as deacons. On the following day (May 8) Roland Booty

was ordained to the gospel ministry at Little Prairie, by the same council, with the addition of those just ordained.

In 1890, Pastor Hull attended the Seventh Day Baptist Council in Chicago as delegate of the church, paying his own expenses.

The legislature of Arkansas (1887) passed a law to prohibit work on Sunday, and Pastor Hull was kindly warned by the county judge that he and those of the church must stop all work on Sunday or they would be prosecuted. Rev. J. F. Shaw and Deacon Monroe called on Senator Colonel Robert Crockett, grandson of the renowned Hon. David Crockett, and Representative Halliburton, and asked their assistance, to relieve them from the unjust law. Representative Halliburton said, "Gentlemen, I cannot help you. I voted for that law, and am under it." But he afterwards reconsidered, and put the amendment through without an opposing vote.

Senator Crockett said, "I see how that law is a handicap to you, and I will do all I can to help you." And he made the grandest speech on religious liberty ever made on the floor of the Arkansas senate. I have been told that Senator Crockett's speech was translated into several languages, and widely circulated.

I do not know whether Senator Crockett had anything to do with Representative Halliburton changing his mind, but as they were both living in the same small town and both of the same party, I think it reasonable to suppose that they may have talked it over by themselves.

The last time I saw Colonel Crockett, in 1890, while on my way to the council in Chicago, he said, "I am fully convinced that you people are right in keeping the Sabbath, and I am keeping it as well as I can; but a man in my business cannot keep the Sabbath. Here I am a lawyer and plead in all the courts in this part of the country; and the Sabbath is a principal court day, and I have to be there."

The names of Crockett and Halliburton should be gratefully remembered by every Sabbath keeper in Arkansas.

(To be continued)

"A religious hypocrite is a spiritual chameleon capable of performing stunts with his religion and shooting out his tongue at great length."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS

1. Why was Moses not permitted to enter Canaan?
2. Why were the children of Israel held forty years in the wilderness?
3. Of whom did God say, "I gave her space to repent, and she would not"?
4. What must a person do that he may have right to the tree of life?
5. To which of the seven churches did God say, "I have somewhat against thee, because thou hast left thy first love"?
6. To whom did Jude write, "I exhort you that ye should earnestly contend for the faith once delivered to the saints"?
7. Who was the first one to lead a company of the captive Jews back to Jerusalem?
8. Who said concerning the Jews in captivity, "We hanged our harps on a willow tree, in the midst thereof"?
9. Who was rebuked by his beast because he was not able to discern the angel of God in the way?
10. Who was struck dead because he placed his hand on the ark of God?

Riverside, Calif.

REPLY TO BURDENED HEART

DEAR BURDENED HEART:

I read with sympathetic interest the article "Concerning Pastors," and feeling it was written in all sincerity I wish to add a little, as I have been in both places, in the pulpit and in the pew. A part of the pulpit experience was in the lecture field, but I also was a pastor. I believe I see from both angles. I've often felt the same lack in pastors as I felt often in the pew.

We, of the pew, often are unjustifiably critical of our pastors and their families and do not appreciate their problems. My pastors have been understanding people and sincere. I have felt that. But pastors, as you read Burdened Heart's criticism, don't be sarcastic or feel it is unwarranted, for it's too true. I often wish I could live parts of my pastoral experience over; I know I would do more

sympathetic personal work. But I was young, and in the very beginning of my pastoral experience I was told by an influential member of a congregation that former pastors had offended by too personal soul searching and in working with the young people had driven them away. I know now that it weakened my work. I was full of zeal and was giving of my best efforts, so I say to the pew, "Be careful what you say to the new pastor."

Do you know that all public speakers often suffer from stage fright and sometimes public prayer is hard? Often the best prepared sermon lacks what you had planned. (I do not refer to the typewritten sermon, but I have noticed some such sermons are often read with so little power that the thought is lost.) I surely believe a read prayer in public is often more sincere than many a prayer that is given.

I remember one lovely Sabbath the church was well filled; there were many visitors. I had made sick calls, attended a convention, had had a very harrowing experience that took the heart out of me—and I'll always see that waiting, expectant congregation and their guests. I'd had only two or three hours of preparation and I knelt, as is my custom before going into the pulpit, and I said, "Oh God, how can I go into that sacred pulpit with my little preparation and as I feel this Sabbath; but fill me and help me draw on my reserves." It was a wonderful morning!

The pastor who does not study is inexcusable, but study has little value for the hungry heart if it is not *sautéed* in prayer. I have a book of prayers, undenominational; it means much to me, has been a comfort. If I had possessed it when a pastor I would have read prayers now and then.

I am a mother now, and listen! Not one Seventh Day Baptist minister has ever found the time to talk seriously to one of my children about the vital things concerning the soul. It has concerned me and I wondered if some mother felt the same lack with me. Sermons, after all, are of small account in comparison with personal work.

Pastors must have the help and encouragement of the parents. They will have little influence with our children if we criticize and show a lack of confidence and respect.

I know a young woman who was a member of a Seventh Day Baptist church, who served her country in France, and not once

did she receive a letter from her church or pastor, but she kept the Sabbath and lived her principles through dark days. Maybe if she had died the church would have had a golden star for her. But she lived to come home—but no welcoming letter was ever hers. Her mind and heart were in the same whirl and confusion so many had that came back. For over a year she struggled with a new feeling of need not supplied. She found peace and comfort and sustaining power in revival services in a little church in the town where she was stationed. She joined them with the understanding that she could keep the Sabbath. She has long since left the Sabbath, but is very loyal to her new church and its faith, tithing all her means. She said she found what she wanted. I know this would never have happened had it not been for this inexcusable carelessness. After she had asked for her letter, she was deluged with letters of remonstrance and pleading, and I saw her drop a letter in the wastebasket as she slowly said, with a far-away look in her eyes, "Strange they seem to remember me now; they forgot me before." Oh, yes; there is room for improvement both in the pulpit and the pew.

And now we have our economic troubles and we find we have fallen down on the job. We had our churches, homes, and Eighteenth Amendment—we were at ease in Zion. We had to be awakened, so now our churches, homes, and Eighteenth Amendment have all been threatened.

Burdened Heart—wherever you are, I felt the truth of your words, because there may have been those who felt I did not care—but I did. I just couldn't measure up to everything.

We have a right to expect much from the clergy. The life of the average clergyman is in an atmosphere of uplifting influences; his reading is religious—however the clergy is human. Too much success often spoils a good pastor. He can become discouraged by a too apathetic pew. He is subject to temptations, and only one who has been a pastor can realize the help of godly men and women.

I am in the pew now. I've tried always to be a help and to encourage my leaders, though no doubt I have unwittingly hindered at times. As my desire is both for my church and my pastor, I have only my own judgment to use

if a clash comes between the two, and I would save the church if possible, always.

This has been very personal, and while I am not ashamed of what I have written I cannot sign my name, though my intimate friends will recognize me, and I too have a "burdened heart."

NORTHWESTERN ASSOCIATION EXECUTIVE COMMITTEE MEETS

The executive committee of the Northwestern Association met at the Seventh Day Baptist parsonage the last Sabbath in April and discussed questions that had to do with the affairs of the organization they represent. Several communications had been received relative to the exchange of delegates with sister associations, some of which stated that we had no right to send out delegates until an action taken at a former association had been rescinded, and others seemed to feel that the matter of delegates should be made a special order at the next session of the association. With these matters in view, and owing to the scarcity of funds and the lowering of the assessments made upon the churches, the committee voted that we would not send delegates to sister associations this year. It was further voted that, in case delegates were sent next year, the present appointees would hold over as the delegates from the Northwestern Association.

It is also well known that when the General Conference convenes in the Northwest there is no association, but in view of the fact that there may this year be a much smaller Conference, a Conference restricted to a selected delegation, there might be an association held some time late in August or the first of September. Should this be the case, notices will be published in the RECORDER and letters sent to the various churches.

O. C. WELLS,
Chairman,
FRANCES F. BABCOCK,
Corresponding Secretary.

Farina, Ill.

"A reformer who seeks to make people good by law is one who works with great earnestness at the right thing in the wrong way."

Young People's Work

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

IT IS TO THINK

DEAR GOD, I THANK THEE

Dear God:

I thank thee for eyes—eyes to see the beauty of the springtime; eyes to see the robin which is building her nest on the limb just below my kitchen window; eyes to see how she places each piece and shapes them all into a cozy home for her young; eyes to see that nature works according to law.

Oh, God, may I pass on these beauties to those who are not as fortunate as I. May I ever remember too, that there is much to see beyond what the eye reveals. I thank thee for spiritual sight which shows me that thou art a God of love. Help me to remember that "beauty seen is partly in him who sees it."—Amen.

CHRISTIAN ENDEAVOR AT THE WISCONSIN SCHOOL FOR THE BLIND

DEAR FRIENDS:

Some time ago the president of our Young People's Board, Miss Marjorie Burdick, asked me to write something about the Christian Endeavor society at the Wisconsin School for the Blind, located at Janesville, about eight miles from Milton. First I will tell you something about the school itself and then about the Christian Endeavor society there.

The school buildings are located on the southwest side of the city of Janesville. There are four main school buildings—the kindergarten, the main building, another large building used as a dormitory (the orchestra practices in this building and it is used for some other purposes), and there is the piano building which is smaller. Here piano tuning is taught in one part, and in the other piano lessons are given; there are several practice rooms and the manual training is taught upstairs.

The children who are in the kindergarten live in the kindergarten building; they have their own little dining room, sleeping rooms, and class rooms all in this one building. There is a large play room for girls, well supplied

with dolls, books, and things to amuse children at play. There is also a play room for boys.

In the main building are the offices, the sitting room, the library, rest rooms for the boys and girls in high school, also for those in grade school, class rooms, assembly room, gymnasium, and dormitories.

The girls are taught sewing and cooking, and the boys are taught broom making. Both boys and girls are taught rug making, basket work, and chair caning, in addition to the regular subjects taught in schools.

There are a junior chorus, a larger chorus of older boys and girls, and a large orchestra. The man who conducts the orchestra is totally blind. He plays the piano for them. It is most interesting to be in the room when they are practicing, also most discrediting to some of our orchestras composed of sighted people. The music is written in Braille so they read it with their fingers and each student has to memorize his music. When they are playing, no music is in sight and they follow their leader better than most of us in orchestra work can do with our music in front of us and our leader beating time for us.

But perhaps now you want to hear about their Endeavor society. I believe their membership is about sixty and they meet in the assembly room for about an hour on Sunday evenings. The society is very active in our county, district, and state union work. There is also a good Junior society. People from all over the state attend school there, and of course from all denominations; and just as in our union work, all denominations work together in the cause of Christianity, so it is with the society at the school.

The president of our Rock County Union comes from the school, although she is not a student. Her work is to show visitors through the buildings. She, too, is blind. This winter Rock County has been having rallies, about one a month, being entertained by the different societies in the county. The entertaining society plans the whole program and there is usually a social hour afterwards.

On May second it was our pleasure and privilege to attend such a rally at the school. Our rallies have all been good, but I have heard several say that the one at the school was best of all. Certainly much credit is due them for their work.

Most of us have probably at some time heard over the radio what is generally known as

"Seth Parker's Program." After our opening devotional service we enjoyed an original "Seth Parker Program." Some of the teachers and students took the various parts, and an old reed organ was brought in and used, as one is used when Seth Parker is broadcasting. We had duets, solos, male quartet, neighborhood visiting, the silent prayer, and in general the whole program was much as the programs which go over the air. During the time for the offering the plates were passed through the whole audience, and when "everyone" sang on the chorus of a hymn, the whole audience joined in the singing. The parts were well taken, and the program was enjoyed spiritually as well as otherwise. After this program we all went up to the gymnasium where we enjoyed a grand march, pep singing, games, and refreshments.

Not all of the students who attend school there are totally blind. Any student whose sight is defective so that the reading and work in regular school is hard for him, can attend this school. Many of them can see to read some and get around by themselves and help some of the others who cannot see at all; although none of them need help very much when they are at the school. It is when they go out to strange places that they need help. As is true with the students, so with the teachers. Some can see, some have partial sight, and some have no sight at all.

These people are very appreciative of all that is done for them; and if once you gain their friendship you have a friend for always, one who will be your true friend. I can number many friends among both the students and teachers, and I thank God that he has given me the privilege of knowing these people and having them for friends.

MARTHA COON.

Milton, Wis.,
May 4, 1933.

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

IN SEVEN LESSONS

1. The Sabbath Principle Based on Sound Reasoning.
2. The Week, the Sabbath, and the Sunset—God's Own Times.
3. Sunday Observance and No-sabbatism, and Efforts to Defend Them.

4. God's Sabbath, the Seventh Day, also the Sabbath of Christ and the Apostles.
5. The Seventh Day Sabbath in Christ's Bible—the Old Testament.
6. The Biblical Sabbath From Apostolic Days to the Present.
7. The Holy Sabbath, God's Solution of Man's Problems.

LESSON 1

THE SABBATH PRINCIPLE BASED ON SOUND REASONING

1. What is an axiom?

Ans.—An axiom is a statement which we cannot conceive of being erroneous; a self-evident truth.

2. If, for the first time in your life you were shown a watch, or clock, which was keeping time, and had never even heard of such a device before, to what three axiomatic conclusions might your newly aroused interest lead you?

Ans.—First—That there had been a designer who, prior to the construction of the devices, had thought out in his mind the design, operation, materials, and construction of the apparatus.

Second—That there must have been a maker who formed and assembled them.

Third—That, since these devices were actively operating, there is some one caring for them and keeping them in order.

3. When the wonders of the world in which we live are given similar consideration, to what conclusions are we immediately led with respect to the design and formation of, and the care for the marvelous universe of which we are ourselves a part?

Ans.—That there must have been and, indeed, now is an infinitely wise Designer, Creator, and Guide of all creation—just as was the case with the timepieces. We cannot conceive of the contrary being true. This Being we call God; it is axiomatic that there is such a Being, who thought out, made, and directs all things.

4. Does it seem to you that an all-wise God would have had a purpose for his crowning handiwork, mankind, and would have provided all reasonable means for man's guidance?

Ans.—We cannot conceive of a true God not having a most lofty purpose for mankind, and providing the most perfect means possible for carrying out his purpose.

5. Tell something of one of the means the Creator provided, that man might put the most into life, and get the most out of it.

Ans.—Directed and inspired by the All-wise, great men of old wrote, and left for our use, what has properly come to be known as "The Book of Books"—a book unapproached in beauty, wisdom, and high ideals. The production of such a book as the Bible by mere man would have necessitated an impossible combination of such divine wisdom and such satanic fraud (since the numerous claims of Divine guidance in the Bible would have all been entirely false if God did not inspire and direct its preparation) as to preclude the possibility of the Scriptures being merely man-made. God, and none other, could have inspired such a masterpiece as Scripture, and as an inherent portion of his handiwork, it must be true, and good.

6. Can you conceive of an all-wise Creator having given mankind his Holy Writ; its unparalleled code of morals, the Decalogue; and his other provisions for our good and guidance, and his neglecting to provide the time for man to study, to contemplate, his perfect will?

Ans.—It is self-evident that the Creator, having given man an intellect to understand his divine will and revealed it in so many ways, would have so planned man's activities as to have a period of time to be employed by man solely for God's ends.

7. Having provided in his handiwork a period of time peculiarly his own, would the Creator have left either to individuals, or to groups, or to mankind in any manner, the determination of the frequency, or the duration, or the hour at which such holy time should begin?

Ans.—Such indecision is inconceivable. Indefiniteness of any kind concerning the precise period of time which mankind should hold sacred to Jehovah would necessarily tend to carelessness, then to neglect, and finally to the utter loss of the benefits of God's holy time. It is axiomatic that an infinitely wise God would have one unit of measuring time definitely his own (the week); that he, himself, would determine what portion of that

period should be used by us for our many and varied kinds of work, and what part should be utilized in the way he would direct, for uniform rest of body, relaxation from business stress, and change in mental activities, from the study of our peculiar interests to the contemplation of his will for us (the Sabbath); and that he should himself fix the hour when his day should commence and end (sunset).

STATEMENT ONWARD MOVEMENT
TREASURER, APRIL, 1933

Receipts			
	April	July 1, 1932	April 30, 1933
Adams Center	\$ 52.50		
Ladies' Aid society	56.00		
	<u>\$108.50</u>	\$ 520.66	
Albion Home Benefit Society, special	10.00	85.33	
Alfred, First	89.83	1,196.49	
Alfred, Second	28.75	237.65	
Andover			
Attalla			
Battle Creek		67.00	
Berlin	10.00	215.08	
Boulder	2.50	14.18	
Brookfield, First	\$ 1.00		
Women's Benevolent Society	25.00		
	<u>\$ 26.00</u>	86.21	
Brookfield, Second		131.00	
Carlton		12.00	
Chicago		126.00	
Daytona Beach		35.00	
Denver	\$ 2.50		
Ladies' Aid society	10.00		
	<u>\$ 12.50</u>	51.25	
DeRuyter		177.00	
Detroit			
Dodge Center		25.22	
Edinburg		34.73	
Farina		171.00	
Fouke	25.00	27.00	
Friendship		80.00	
Genesee, First, special			
Berea and Truthseekers classes	17.35	268.30	
Gentry		3.50	
Hammond		16.55	
Hartsville		12.00	
Hebron, First, special	5.00	55.00	
Hebron, Second		30.00	
Hopkinton, First		490.00	
Hopkinton, Second	6.20	28.90	
Independence		302.00	
Jackson Center		47.45	
Little Prairie	5.00	13.00	
Los Angeles		78.00	
Lost Creek		185.00	
Marlboro		114.61	
Middle Island		17.00	

Milton	1,452.22	
Milton Junction	405.28	
New Auburn	3.00	10.00
New York City	\$ 35.28	
Special	45.00	
	<u>\$ 80.28</u>	606.91
North Loup		94.00
Nortonville		71.10
Pawcatuck	2,850.00	280.52
Piscataway		
Plainfield	\$134.00	
Women's Society, special	50.00	
	<u>\$184.00</u>	1,435.00

Portville		113.48
Richburg	5.98	6.00
Ritchie		356.00
Riverside		108.70
Rockville		865.00
Salem		43.14
Salemville		
Scio		24.25
Scott		
Shiloh Junior Christian En- deavor society, Covered Wag- on Trek	5.00	391.42
Stonefort	15.00	15.00
Syracuse		36.90
Verona	20.00	105.00
Walworth		35.00
Washington		
Waterford	17.00	219.00
Wellsville	15.00	15.00
Welton		86.94
West Edmeston		26.00
White Cloud		176.07
Individuals		
Mrs. Lorene Crouse	1.50	236.75
Interest		1.58
Southeastern Association		30.26
Conference collections		400.66
Western Association		20.00
Woman's Board		83.33
(Note: The Woman's Board refund- ed \$50, remitted to them through er- ror in advice from First Alfred Wo- men's Evangelical Society. This makes no difference in the total receipts, being a transfer from the special column to the regular.)		
West Hallock		3.00
		<u>\$15,557.62</u>

Disbursements		
Missionary Society	\$286.62	
Special	82.35	
	<u>\$ 368.97</u>	
Tract Society	\$ 77.82	
Special	10.00	
		87.82
Sabbath School Board		55.50
Young People's Board		13.86
Woman's Board		8.10
Ministerial Relief		20.82
Education Society	\$ 25.20	
Special	50.00	
		<u>75.20</u>

Historical Society	5.76
Scholarships and Fellowships	16.20
General Conference	67.02
Debts	23.10
	<u>\$ 742.35</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
May 1, 1933.

(As the treasurer was away from home for two weeks, and some of his mail was not forwarded as requested, some remittances were not in his hands until after distribution had been made. These will be duly recorded in May receipts.—H. R. C.)

SOUTHERN WISCONSIN QUARTERLY
MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches met with the Milton Junction Church on April 14 and 15, as was planned. The vesper service on Friday evening was arranged by Caroline Randolph and consisted of solos and selections by the choir, a mixed quartet and a male quartet. It was a very restful and inspiring service. After this, Pastor C. W. Thorngate of Albion preached an interesting sermon and conducted a conference meeting.

On Sabbath morning, a large audience listened to Dean J. N. Daland give a very thoughtful discourse on personality. About three hundred were served at noon in the church basement. This was not as large a group as usual, probably because there was a scarlet fever scare in the community. The program in the afternoon at two o'clock was arranged by President Crofoot. It was centered around the recent book, "Rethinking Missions." Dr. Edwin Shaw, Mrs. A. B. West, and President Crofoot spoke on some of the problems discussed in the book. An Easter play, "Shall He Live Again?" written by Myra Thorngate Barber and arranged by Mary Thorngate was presented at the young people's hour. The parts were taken by representatives from the various societies and Milton College students. After a forum led by D. N. Inglis, the regular business session was held at which it was voted to raise \$100 for the Quarterly Meeting Summer Camp.

The next meeting will be held with the Walworth Church, the third Sabbath in July.

VERA SHAW, Secretary.

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT ANGER

MATTHEW 5: 21-24

Junior Christian Endeavor Topic for Sabbath
Day, June 3, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART VII

That night when Jesse and small Mary, tired from their long day's journey, were asleep upon their mats, Darian found the opportunity for which he had waited. The three of them sat together upon the roof under the stars and Darian asked,

"Philip, please tell me again all you know of how I was brought here, and what the men who brought me said to thee."

"I was early in the market-place that morning with fresh fish from the lake when several men rode in on large camels. The man on the foremost camel held thee in his arms and thy face was wet with tears. The man said he had found thee asleep upon the roadside far up at the head of the lake. There was no one with thee and the nearest village was two miles ahead of them, so thinking thou hadst strayed from there they took thee on their camel and rode on. When they came to the village no one knew thee; no child had been lost and no home was found for thee, so they brought thee on here. They were kind to thee, but they were going down into Egypt and could not take a child on that long journey, so Leah and I asked them to leave thee with us. That is all of the story."

For some time Darian was very still, but after a while he spoke:

"Thou and Leah have been more than good to me all these years. I could never thank thee. I have told thee before that I dimly remembered something dreadful happening to my father. Men took him away, but one day he came home, wild and fierce, and I was frightened and ran away. Now I know that my father was possessed of a demon such as possessed the man Leah told thee we saw Jesus heal today. If I could find my father he too could be healed, and if thou art willing I will go in search of him."

"Of course if it be thy desire thou art free to go," answered Philip after a pause. "Thou hast been like a son to Leah and me and we hate to see thee go, but we understand. If after a diligent search thou dost not find thy father, come back to us."

"Aye, I will," answered Darian.

And so when he lay down to sleep it was all settled that Darian should go in search of his father. He would tarry one day more with Philip and Leah and then he would set out upon his search. There was one thing more that he must do before he left, he must see Laban. It was queer—he did not understand it himself—but he no longer thought with joy of being even with Laban; he wanted something entirely different. When he tried to call back the old feeling, when he thought again of how he would stand before the boys and point to Laban crying, "See the thief," he seemed again to see Jesus. He could hear him saying, "Forgive thine enemies"; could see again his kind eyes, and feel his hand laid tenderly upon his head; then he knew that he could not do the thing he had planned.

Had Darian been happy with Philip and Leah? If so what things do you think helped to make him happy? Why did it not make Darian happy now to think of getting even with Laban?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have a hard cold and my throat is sore.

I am in the fifth grade and ten years of age.

We have a baby calf and my pet is a cat. My name is Murray Martin Lewis. I go to Sabbath school and my mother teaches my class. I have six brothers that go to Sabbath school and one of them is Alfred Eugene Lewis. He is going to write to you.

Your friend,

MURRAY MARTIN LEWIS.

Stonefort, Ill.

DEAR MURRAY MARTIN:

Which name are you called by, or do you use both? I'm using both "to be on the safe side," as the saying goes. It has been so long since your letter was written that of course you are all over your cold and had time to have another; I hope not, and that you have a perfectly fine feeling throat.

Your pets are all right. I am very fond of a nice cat; yes, and a calf, too, when I do not have to feed it.

I hope to hear from you often.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the "Children's Page" very much, especially the "Letter Exchange." I have never written to you before, so I decided to write you a letter.

Two of my sisters, Emma and Anna (who are twins), have written to you before.

I am ten years old and in the fourth grade. I have a good teacher.

I like to go to Sabbath school, and go when the weather permits.

Your new friend,

KATHRYN LEWIS.

Stonefort, Ill.

DEAR KATHRYN:

With your letter I am finishing the bunch of fine letters from the place I have always wanted to see, Stonefort—and all bearing the name of Lewis. I am glad of it, for now I hope to hear from you all again. Is Mr. Oliver Lewis a relative of yours? When I was only a few years older than you he visited the Chicago Church of which I was a member. I noticed when we began to sing the first hymn that he had no hymn book, and as the chair next him was vacant I went over and shared my book with him. But, sad to relate, when I went to sit down I sat smack down on his fedora hat. You can imagine how I felt. I hope he doesn't remember it. I hope you will write again soon; yes, and Emma and Anna, too. I feel quite proud that I have so many pairs of twins on my list.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I've stayed in for three days with a cold, but if I'm all right tomorrow I will go to Milton Junction to quarterly meeting.

Thelma Pierce from Walworth helped my sister and me paint our play house this week. She is staying with her grandmother this vacation. Thelma and I have made two devil's food cakes and a batch of graham gems. We've put quite a few jig saw puzzles together.

The other day in bed I read some old SABBATH RECORDERS and noticed quite a few letters from Jamaica. I wish they would write again.

Your RECORDER friend,

EVELYN LOOFBORO.

Milton, Wis.,

April 14, 1933.

DEAR EVELYN:

I hope you were well and able to go to quarterly meeting. I used to visit in Milton Junction nearly every summer. One year I stayed there with my aunt and uncle and attended school. Of course I was often at Milton.

I know Thelma Pierce and think she is a nice little girl. I hope both she and you will write again soon. You must have had a wonderful time playing together. I think you must both be very skillful bakers; wish I could sample your baking. I'm very fond of that special kind of cake, even if it has a bad name.

I hope some of the Jamaica children will read your letter and then sit right down and write, don't you?

Your sincere friend,

MIZPAH S. GREENE.

DEAR LULU AND ESTELLE:

I'm sorry I haven't room for your letters this week as I promised, but it will surely be their turn next week. You see they came together and I want to get them in together.

Yours,

MIZPAH S. GREENE.

EASTERN ASSOCIATION

At a recent meeting of the Executive Committee of the Eastern Association it was voted to advance the time of meeting of this association one week. Instead of the association convening June 8, it will begin on June 1. There seemed to the committee to be strong and urgent local reasons for this change of date. Let the people of the churches of the Eastern Association and all others interested in this meeting note the change, and make plans accordingly.

COURTLAND V. DAVIS,

Moderator.

OUR PULPIT

BRIGHT NEWS FOR A DARK DAY

BY NEAL D. MILLS

(Recently preached at New Market, N. J.)

Text: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—Luke 12: 32.

These are dark days! These are perilous times we are living in! How trite those words sound, and as I voice them I think of people whom I have heard complain of the dark-spectacled pessimists who are always pouring indigo into the waters of life—people who complain that when they used to go to church they were fed on bitter herbs instead of the sweet milk of the gospel. I have heard one say that he had been so filled with gloom in church that he was surprised when he came out to find the sun still shining.

Well do I know that it is far easier to point out the evils in the world than to find the cure. But there are some bitter lessons in life to be learned, and some unpleasant facts that we need to know. The world is a sunny place if you look where the sun is, but a deep hole is always dark. Then why not live in the sunshine and not be looking into dark holes, simply because a deep dark hole is where the world happens to be at the present time? Any one who wants to be of any use to humanity now will have to look in dark places to find it. By attempting to walk with our faces in the sky, refusing to look for holes in our pathway, is just the way we stumbled into this hole.

I fear that even yet many people do not realize the condition the world is in. It is said that in the early nineteenth century a peasant was found living within a few miles of Paris who had never heard of Napoleon. Let us hope that peasant has no descendants among us. Because the picture is too gruesome, people refuse to look at it.

I said, "Let me walk in the fields."

He said, "No! Walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There's nothing but noise and din."

And he wept and he sent me back;

"There is more," he said, "there is sin."

—Selected.

As Christians we must not turn our backs on the suffering world.

The Federal Council and the Consumers' League have been disclosing some conditions that we can hardly believe in this civilized country. They tell us of girls working over power machines for a piece-work wage averaging one cent an hour. They found women working twelve and fourteen hours a night. They found a factory with a force more than half made up of children. They found women in New Jersey getting seventy cents for three weeks' work. And farmers are going on the rocks with bumper crops of food which they cannot sell.

How long will people stand for such conditions of slavery and of poverty in the midst of plenty? Nearer and nearer comes the sound of the feet of desperate hungry men bent on saving their lives and their families' lives in what seems to be the only way left, by violent force. A community in which I have recently lived is now in a state of practical warfare. I know many of the people of that community and I know the roads along which the battles are now being fought.

This is enough to give a mere glimpse of the blackness of the night we are in. But we must realize and recognize the condition we are in before we can do very much toward working our way out. However, restless men everywhere are rousing from their slumbers and are calling out, "Watchmen, what of the night? Watchmen, what of the night? Where are we coming out?"

Many examples have been brought to light of men who tried to climb out on the backs of others. The Church rather weakly points to the cross and says, "This is the way. Come into the kingdom and all will be well." But the cruel world laughs in scorn and says, "What chance has the kingdom of love in this day of cut-throat competition?"

I am neither a prophet nor the son of a prophet, yet I rest my case on the words of the Prophet of the Ages: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I see a coming renaissance and reformation. I hope it will be as sweeping and far-reaching as the renaissance which swept away the dark ages of Europe. At the heart of this great renaissance must be the gospel of Jesus Christ or it will fail. It is the business of the Church to put the heart into the movement by giving

it Jesus. The basis of the new reformation must be the teachings of Jesus, known and understood in their true light.

I believe it is coming! Above the rising sun of the approaching era I can see three words emblazoned across the sky. They are consciousness, conscience, and co-operation. And as I look at them they melt together to form the one word Christian.

The present world situation is making us conscious—conscious of the plight we are in, conscious of the insecurity of wealth and of the frailty of man, conscious that the whole world is in the same plight, that we all got in together and must get out together, conscious that the only way out will be by conscious, intelligent effort. More people are thinking for themselves than ever before. That in itself is good news. There is a great awakening of the human mind. We are demanding intelligence in our leaders. Political and economic affairs must now be planned. No longer will we permit them to go on haphazard.

Another hopeful sign—the consciences of men are beginning to prick. Conscience is beginning to speak out for the widow and orphan and against the proud financier who cleverly manipulates other peoples' money to his own profit. The shrewd banker is no longer the idol of his community. They who so recently boasted their power as "merchants of money" have been reminded by none other than President Roosevelt that henceforth they are to be "trustees of public funds." The motives of private profit and business competition are being questioned.

Intelligence and conscience! What a mighty pair! There is coming a revival of intelligently guided conscience and of conscience-heeding intelligence. With them we will climb out of the pit of darkness into the light of the sun. And the method will be that of co-operation.

The old order of society, based on the profit motive, competitive ideals, and private rights, is breaking down. The struggle of our forefathers was for political liberty. They came to a new world to escape the oppression of their governments, and set about to establish a land of political freedom where they could work and worship without government interference. Men today are little concerned about political liberty but they are vitally concerned about economic liberty. Since the pioneer

days the factory system has grown up and enslaved men, women, and children. It has divided society into classes and each class is becoming intensely and sensitively conscious of its rights. The struggle is now for economic freedom and we are learning that it can be won only through co-operation. Producer, manufacturer, laborer, and consumer must work shoulder to shoulder for the common good.

A new day is dawning. By the method of conscious, conscientious co-operation we are going to achieve a new freedom and man once more will turn his face toward the light of the sun and the stars. In that new day a well nigh forgotten voice will be heard—the voice of the Prophet of Nazareth. The ancient Dreamer of Galilee will be enthroned in the hearts of men and his voice, which was never practical and which men preferred not to hear because of their doubtful practices, will be heard with respect and reverence. "Man shall not live by bread alone." He has tried it and failed. There are higher ideals than the massing of material wealth. "Sell that which ye have and give alms, make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth."

Have we trusted in the security of our possessions? These are strong words of the Master's. Who dares to take them seriously? The gospel, the good news, that Jesus preached has never really been understood and few people have really believed it. It is now just beginning to be taken seriously. Men are finding in the New Testament the cure for the world's troubles. They are beginning to see the soundness of Jesus' teachings. This is the coming of the kingdom!

Beyond the war-clouds and the reddened ways,
I see the promise of the coming days!
I see his son arise, new charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall might,
Though leagued with all the forces of the night,
Ride over right. No more shall wrong
The world's gross agonies prolong.
Who waits his time shall surely see
The triumph of his constancy—
When without let, or bar, or stay,
The coming of his perfect day
Shall sweep the powers of night away—
And faith, replumed for nobler flight,
And hope, aglow with radiance bright,
And love, in loveliness bedight,
Shall greet the morning light!

—John Oxenham, in "All's Well."

But we have a part in the bringing of the morning light. It will not come without us—you and me, the Christian Church. If there is to be any room for the Church in the new order the Church must lead in bringing in the new order. It must make its own place through service. We must build the new regime upon the firm foundation of intelligent, conscientious co-operation which is nothing more or less than Christian brotherhood. No other way will check with the New Testament.

In days long gone God spake unto our sires:
"Courage! Launch out! A new world build
for me!"
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might
be
A realm from pride and despotism free,
A place of peace, the home of liberty.

Lo, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth, and right!

—Thomas Curtis Clark.

Let not the struggle for bread blind us to the truth or deafen us to the call. "And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. . . . Your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

PACIFIC COAST ASSOCIATION

REPORTED BY MRS. POLLY HURLEY

The annual meeting of the Pacific Coast Association was held with the Riverside Church April 7-9. The two days were spent "studying the present crisis in preparation for effective defense of the Eighteenth Amendment."

Beginning on Friday evening a prayer service was led by Mrs. G. E. Osborn; special attention was given to earnest praying for the preservation of dry laws. Selections by the men's chorus were given, and a quartet—Mr. and Mrs. W. R. Rood, Mrs. Ethlyn D. Copeland, and Mr. G. E. Osborn sang the old rally, "Advance not Retreat."

The first service on Sabbath day was the Bible school hour with a program in charge

of Mrs. F. H. Hurley, cradle-roll superintendent. After songs and devotions by the children two babies were admitted to the cradle roll and three little folks to the primary department. The girls' sextet sang, and class study by the school followed.

The sermon by Rev. E. S. Ballenger was on the theme chosen for the meetings—"The Impending Crisis"—with Scripture text 1 Samuel 4: 9, "Quit yourselves like men, and fight."

The young people presented the Sabbath afternoon programs, one in the social hall at three o'clock, when the audience numbering eighty-one sat in a circle. Each person had been given a sweet pea with a card attached requesting a verse to be read or a few words to be spoken as indicated; as responses were given the blossoms were put into a bowl on a table in the center of the room, thus making a bouquet which served as an object lesson for the concluding talk by Dora Hurley. The topic for this meeting was "A Greater Challenge for Youth in the Present Crisis."

Rev. C. L. Waite of the Christian Church brought a stirring message to the young people on "A Greater Challenge for Consecration to Christ." The girls' chorus and the boys' quartet furnished special music; Mrs. Maleta Curtis also sang. The vesper hour was conducted from behind a lattice, covered with greenery and white flowers, on the rostrum; the auditorium was dimly lighted by candles. With violin and vocal solos and duets, several songs by a chorus, and a number of poems read by Margaret Davis, an hour of meditation on the subject "Beautiful Thoughts" was a spiritual uplift to all.

The Sabbath evening program was in the form of a symposium with Dr. G. W. Coon speaking of The Effects of Alcohol—on the physical nature of mankind; and Mr. C. D. Coon—on the moral nature.

Mr. P. B. Hurley talked of the Economical Effects of the Liquor Traffic, and Mr. J. R. Jeffrey, of the Liquor Traffic and Law.

Early on Sunday morning the young people in a group of about twenty motored out six miles to the foot-hills where they enjoyed their annual fellowship breakfast. After the annual business meeting a round-table discussion was opened by Mr. W. R. Rood, on the subject, "Repeal, Up-to-Date." Following his introduction on "Repeal—by the Legislature," Mrs. Minnie Mack spoke of "Re-

DENOMINATIONAL "HOOK-UP"

SYRACUSE, N. Y.

Alumni of Alfred University in central New York paid tribute to two of their associates with unusual length of service, at their sixth annual dinner at Hawthorne Inn last night. President Boothe C. Davis and Donald F. McLennan, Syracuse attorney, were the district society guests so honored.

President Davis has the distinction of being the second oldest college president in point of service in the United States. Alfred's head thirty-seven years, he will retire at commencement in June. Only Joseph H. Apple, president of Hood College in Maryland, outranks him in length of service among university presidents in the nation. President Davis was graduated from Alfred in 1890.—From Alfred Sun.

ALBANY, N. Y.

The town of Alfred, in Allegany County, has the distinction of rolling up a remarkable dry vote, in view of its size and the short time in which the workers had to get signatures. With only three days to work in, dries there turned in more than two hundred fifty signatures to the petitions from a list of six hundred enrolled voters. Alfred is the seat of Alfred University, and has a long tradition for effective work in the anti-alcohol crusade.—Christian Science Monitor in Alfred Sun.

ALFRED, N. Y.

Pastor Ehret was in Cohocton, Monday, to attend a meeting of the Ministers' Association of Hornell and Vicinity, which was entertained by Rev. Clara A. Morgan and Rev. S. G. Palmer. Rev. E. D. Van Horn of Alfred Station was moderator.

Irving Saunders of Rochester, who for many years before his retirement from business was one of the leading photographers of the country, has returned to his home after spending a few days as the guest of his daughter, Mrs. W. A. Titsworth, and family. Mr. Saunders for many years had a studio in Alfred, with a branch at Friendship.

The Friendly Class of the Bible school has undertaken the very worth-while task of sponsoring the Boy Scouts and Camp Fire Girls, and they urge every one to attend the recital at the church next Tuesday evening. A collection will be taken, but do not stay

peal—by the State," and Mr. B. I. Jeffrey told about "Repeal—by the City." A community lunch, served cafeteria, in charge of Mrs. C. D. Coon, was enjoyed by ninety-one persons.

Sunday afternoon was given over to a prohibition rally with Rev. E. S. Ballenger presiding. Several representatives of the dry forces in Riverside city and county were present and spoke briefly on our theme, "The Impending Crisis." The address, "What Can We Do?" was given by Dr. A. F. Newcomb, field secretary of the Anti-saloon League in southern California. Special music was a solo by Mrs. Susie Coon and a duet by Bernice Brewer and Lloyd Pierce.

Association adjourned at four o'clock to meet with the Los Angeles Church in October.

SECRETARY.

A MOTHER'S LOVE

When God came down with men to dwell,
He came to bear the helpless up;
To give the faint the living cup,
Dipped cool from Life's deep-flowing well.
To claim the weak he came, the weak—
A babe demanding human care,
A mother's love and tender prayer;
Nor crown nor station did he seek.

When God came down to dwell with men
He came to make the strongest pure,
To build a kingdom to endure
Beyond the bounds of mortal ken.
The power to build was in his birth:
The love that lights a mother's eyes
Can reach right up into the skies
And bring God down to walk the earth.

—AHVA J. C. BOND.

THE HYACINTHS NEXT DOOR

The hyacinths next door are out!
With brilliant colors they fairly shout
The wonderful news that spring is come
And winter and sadness at last are done.

Through April showers they gaily splash
The raindrops with their colors fresh;
Their dancing and nodding, their happy perfume
Have called the forsythia into bloom.

They stay in my heart when I've left them behind,
Like thoughts of a sunset to one who's gone
blind;
Like a promise from God of gladness in store,
For hope comes again with the flowers next door.

—LILLIAN KNIGHT DAVIS.

"The man who wants to get rid of the Sabbath because it is ancient, to be consistent ought to reject the sunshine."

away if you feel you can give but little. No matter how small, your contributions will help. It is hoped there will be considerable paper money on the plate.

Miss Susan M. Burdick was in attendance at a missionary banquet held in Andover last week. She gave a talk at that time.—*The Sun*.

DE RUYTER, N. Y.

The union service of the village churches will be in the Seventh Day Baptist church. There will be a song fest and the presentation of a Mother's Day pageant by the ladies of the community. Special music by the Congregational Junior Choir and others.

At this service a special prize of flowers will be presented to the oldest mother in the congregation; one to the mother having the youngest baby; and one to the mother having the largest number of children.

Rev. Leon Maltby surprised us as a noon-day caller at the parsonage on Sunday.

He is the pastor of the Shiloh, N. J. Seventh Day Baptist Church, and was on his way to join his wife who is visiting at Verona, and to his old home in Adams Center, N. Y., for a few days' visit there.—*Gleaner*.

VERONA, N. Y.

At the first church night at the Seventh Day Baptist church about one hundred were present. The first part of the evening's program was set aside for devotionals which included favorite hymns, male quartet and selections from the children's department, solos by Alfred Davis and Iris Maltby.

After an informal luncheon the following speakers were introduced by Pastor A. L. Davis: Mrs. Abbie Williams, "The Church of My Childhood"; Mrs. Flora Davis, "The Home of My Childhood"; Orlo Perry and Mrs. Stanley Warner, "The Church of Today"; Agnes Smith and Geraldine Thorngate, "The Church of My Dreams"; John Williams, "The Things We Can Do Today."

Those who were born in May were honored at a birthday table. Special recognition was given to Mrs. Elizabeth Smith, who is over 90, and Mr. and Mrs. Milford Decker, who have been married fifty-four years.

The Pearl Seekers Class was entertained by Mr. and Mrs. Orlo Perry at their home in Oneida on May 4. Dinner was enjoyed after which Mrs. James Woodcock gave a very

interesting paper on the missionary work in Jamaica.—*Rome Sentinel*.

MILTON, WIS.

At a meeting of the trustees of the Milton Seventh Day Baptist Church, together with the building committee, the finance committee, and the general committee, the report of the finance committee was heard and discussed. A vote was taken to the effect that the building committee be authorized to proceed with the work of erection of the new building provided satisfactory bids are received.

The new building will be located on the present site of the church and will be of brick or stone. Plans and specifications have been submitted to contractors and builders for bids, but probably no decision can be reached before May 15. Since the death of Mr. Davis, chairman of the building committee, Dr. G. W. Post has been appointed chairman of that committee.

Claude D. Stout, attorney-at-law with an office at Palmyra, has rented office quarters above the Bank of Milton and plans to be here at least two days a week.

He is probably known by some of the local people, as he has lived at Albion in his earlier years.—*Milton News*.

MARRIAGES

HOUGH-RYAN.—At the Seventh Day Baptist parsonage, May 11, 1933, Mr. Ward Hough, of Lincklaen, N. Y., and Mary Mildred Ryan, of Cuyler, N. Y., Rev. T. J. Van Horn officiating.

OBITUARY

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

BABCOCK.—Mrs. Charlotte J. (Irish) Babcock died at the Margaret Edward Anderson Hospital, Westerly, R. I., April 1, 1933.

She was the daughter of Rev. James R. and Charlotte (Babcock) Irish, and was born at Alfred, N. Y., October 28, 1843. She was united in marriage with Tristram D. Babcock of Avondale, August 3, 1868. To this union was born one son, William T. Babcock, who died in 1899. She is survived by a granddaughter, Mrs. Martha B. Owens of Westerly; and a sister, Mrs. Mi-

Sabbath School Lesson X.—June 3, 1933

JESUS FACES BETRAYAL AND DENIAL—Mark 14: 10-72

Golden Text: "He was despised, and rejected of men; a man of sorrows, and acquainted with grief." Isaiah 53: 3.

DAILY HOME READINGS

May 28—The Last Passover Supper. Mark 14: 12-21.

May 29—The First Lord's Supper. Mark 14: 22-26.

May 30—Peter's Denial Foretold. Mark 14: 27-31.

May 31—Praying in Gethsemane. Mark 14: 32-42.

June 1—Betrayal by Judas. Mark 14: 43-50.

June 2—Denied by Peter. Mark 14: 66-72.

June 3—Thirsting for God. Psalm 42: 1-11.

(For Lesson Notes, see *Helping Hand*)

Sandy (to his daughter): "Young McPherson has asked me for your hand, and I have consented."

Daughter: "You dear old dad."

Sandy: "So never mind going to the dentist's now to have that tooth pulled. Wait until you are married."—*Selected*.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

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

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

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

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

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

randa F. Crandall of Hopkinton. Mrs. Babcock was a woman of sterling character, loyal to her home and her friends.

Farewell services were held at the Gavitt Funeral Home, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in River Bend Cemetery. H. R. C.

COON.—At the Westerly Hospital, April 7, 1933, Doris Irene Burdick, wife of William H. Coon, in her twenty-fifth year.

She was born at Rockville, R. I., November 1, 1908, the eldest daughter of J. Edwin and Marguerite (Ferguson) Burdick. She was a member of the Pawcatuck Seventh Day Baptist Church. She was of a quiet nature, friendly, and of a sweet disposition.

She leaves to mourn their loss in her passing, her husband; two small daughters, Doris May and Annie Marguerite; father and mother; and two sisters, Mrs. Ruby E. Bruno and Miss Edna M. Burdick. These all have the sympathy of a host of friends.

Farewell services, at which Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated, were held at the Gavitt Funeral Home and interment was in Elm Grove Cemetery, Mystic, Conn. H. R. C.

MAXSON.—Charles West Maxson, the son of Lorenzo H. and Adeline West Maxson, was born at Walworth, Wis., May 17, 1856, and died at his home in St. Andrews, Fla., April 29, 1933.

He moved with his parents to Farina, Ill., where he grew to manhood and where he entered into business as a druggist and later as the first cashier of the Farina State Bank.

His wife was Miss Frances Hatton whom he married in Arkansas in 1880. The two children, Nellie and Lois, died while quite young. When he retired from business in 1920, he moved to Florida where his home has since been. His body was brought to Farina Wednesday morning and funeral services were conducted at the Seventh Day Baptist church Wednesday afternoon by the pastor, Rev. C. L. Hill, and following the Masonic ceremony at the grave he was laid to rest on the lot beside his wife and daughters.

He was a very likable man with a host of friends, and as often as he returned to Farina he found the doors of all homes swinging open to receive him. It was said by a life long acquaintance that he had more friends in Farina than any other man that ever lived here. He was for many years an attendant at, and a supporter of, the Seventh Day Baptist Church. C. L. H.

Archdeacon Farrar.—"The Sabbath is Saturday, the seventh day of the week. The Christian Church made no formal, but a gradual and almost unconscious transference of the one day to the other."

Giving . . .

"For the development of the personality of others and to promote their acquaintance with the religion of Jesus, I will spend money to support persons who are devoting themselves to bringing about this acquaintance, and institutions through which the religion of Jesus is expressed and taught."

Seventh Day Baptists have a responsibility toward the support of those who are on the Mission Field or who are elsewhere engaged in promoting Christianity,—as our representatives.

We, as churches and individuals, have authorized them to represent us.

They have done and are doing their work faithfully and well. Our part of the bargain is not yet completed.

It remains for us to complete our payments toward the budget for denominational work.

*If we make a sincere effort—
"as God hath prospered us"—
all will yet be well with the
cause we love.*

*Published by the Committee to Promote the Financial Program of the
Seventh Day Baptist General Conference.*

The Sabbath Recorder

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No. 22

WORK

Work thou for pleasure.
Paint or sing or carve
The thing thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That these things shall
Be added unto thee.

—Kenyon Cox

"In Quotable Poems."

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