

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,603

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less expressly renewed.

The Best You Have

"Then give to the world the best you have
And the best will come back to you."

The truth of this verse may be shown in a multitude of ways, both material and spiritual. The value of the advice can hardly be overstated. Best seed planted in best soil in best manner and given best care will give the best returns. People who give their best of thought and service to the church and community will find the best of experiences and results in life about them. The pastor who puts his best thought, best effort, and best preparation of heart and spirit into sermon writing and preaching will find a reflection and a reaction that will warm his heart and impart to him new zeal and fresh courage. How much it is needed. And why should he not? Years ago, Dr. A. H. Lewis, eloquent preacher and vigorous writer, urged upon his fellow ministers if they were planning to do better preaching and had partly formulated themes on deeply spiritual matters, that they would at once recall them and present them to their people who never before had had greater need for the vision and encouragement of a higher, stronger, deeper

spiritual life. Spiritual power and endurance must be ours, he urged, if we are to meet successfully the continued strain and struggle which await us. That advice was never more needed than it is today. Too easily have our churches lived in the past third of a century. We thought we were consecrated but—in the light of the struggles of the early church, or of the times of the Waldenses, or of the days of John Trask — it may indeed be open to question. Faced with situations which we are bound to meet in these days, we must have some of the iron in our blood which characterized Jesus as his face was set toward Jerusalem. For this the church needs sermons that shall enrich its spiritual life in deep and radical ways. Demands constantly being made will wither and kill all but those who believe something and have the courage of their convictions.

The reality of God, the need of salvation, the authority of the Bible, the Sabbath and its sanctity—all are held in light esteem, if not violently denied and assailed on every hand. That these attitudes are dangerous no one will deny. Sane, consistent thinking and strong preaching are needed to hold the Church and Christians steady in the boat rocking perilously in the storm. Perhaps even more dangerous and disastrous are the widespread carelessness, indifference, and satisfied complacency that mark so much of life. Strong, fearless preaching is needed. The Church needs to be awakened and warned, aroused and strengthened. Who will do this if not the pastors? The pastors are our leaders and the Church looks to them for leadership. It must be confessed that the Church is often all too slow to take hold and follow wise, aggressive leadership—but this does not excuse weakness in it or lack. Personal visitation, prayer, consultation and co-operation are all needed. But—and here is the nub of this editorial — sermons are *essential* — messages on a high, spiritual, and dynamic level. Yes, let us give the best that we have — and pray for more.

The Old Fortunate indeed is the world in having spared to it its old folks. Mistaken were the tribes that put to death their aged people because they had passed the age of productivity. Old people should not look upon themselves as beyond usefulness or as incumbrances. Indeed they may be the con-

tributors of some of the best things of their times to the family and community life. If God did not have some special place and service for the aged, he would doubtless take them out of the world more suddenly than he does. Especially do the old, who have enriched their hearts and lives by faithful fellowship with God, perform a service which the world continues to need. Our lives are constantly being blessed by the old. There comes to the writer's mind an old blind man, a constant benediction to all with whom he came in touch, with cheerful face, a soft musical voice often lifted in song and prayer in the sick room, and a memory richly stored with passages from the Word of God. The readers of these lines will think of him who for so many years lovingly and helpfully penned the inspiring messages for these pages—a strong man of God in the pastorate, in college halls as well as in the editor's chair, now waiting in the shadows for the Savior's loving call, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." But his work is not yet done. One in the home where he lingers, not long ago bore loving testimony to the deep spiritual influence of his presence and prayers. But the work of another of our aged friends has recently been completed and a triumphal entry to the better land made. He was the father of loyal Seventh Day Baptists. He was not widely known. A loyal Christian, yet he was not a "public man." Perhaps his voice was not often, if ever, heard in public prayer. Yet he was a praying man with a quiet influence that impressed itself for good upon his entire neighborhood; a life in constant testimony of his love and loyalty to truth and God. Who shall say that these late years were not among his most useful as in faith and "bowed upon his staff" he waited for the summons. Poor, indeed, the earth without the old. After all, perhaps, they are the most useful members of society. At least the right kind of old age need not be dreaded by any of us.

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand

Who saith "A whole I planned,

Youth shows but half; trust God; see all nor
be afraid!"

—Robert Browning.

War Against Repeal "A question is never settled until it is settled right," quotes the Anti-Saloon League from Lincoln, in launching a great campaign against repeal of the Eighteenth Amendment.

The churches are now in the second war against the liquor traffic. The first dry war brought victory in 1920, but events of the past year have again plunged our nation and every home into sudden peril. A second and more zealous conflict by our pastors and churches is inevitable. "Woe unto him that giveth his neighbor drink."

Upon February 7 and 8, at Washington, a National Emergency Conference was held by church officers and by the Anti-Saloon League, Woman's Christian Temperance Union, and other organizations. We agreed to unite for war. The Anti-Saloon League was requested to function strongly through its national, state, and district departments, as in the past. Our league's 260 employees, 72 offices, publishing house, agents in every state, must speed up! Your help is needed.

First: Why we are where we are. (1) Prohibition came when it did as the result of war conditions. Increased education, not less, was needed. But multitudes who voted for prohibition, mistakenly thought in 1920, and since, the war was over. Brewers and drinkers persisted. (2) The hearings in 1930 of the Lobby Investigation Committee of the Senate revealed a great conspiracy. Files were seized by the government, of the Association Against the Prohibition Amendment. Letters in these files disclosed that the highly advertised propaganda of alleged popular opposition to prohibition was a promotion scheme. It was financed by fifty-three millionaires, who controlled forty billions of property. They fought the Eighteenth Amendment and thus undertook to shift millions of dollars of their income taxes by bringing back liquor revenue. Thus multitudes were deceived. (3) The awful world depression, which would have been worse here if the old drinking had not been prohibited, brought chaos and confusion and demand for a change. November, 1932, was not a wet mandate but a "change" mandate.

It must not be forgotten that in this machine age which has become swifter and more terrific since 1920, that "where there's drink there's danger." More and more awful results are seen in the maiming and killing of innocent people by drunken drivers. Into the account must be taken, also, the testimony of disinterested scientists concerning the deleterious effects of alcohol. Dr. Walter R. Miles, professor of psychology of Yale, says: "A taxicab driver after taking two pints of 2.75 beer (not nearly so strong as 3.2) would be an unsafe driver."

Doctor G. H. Richter, of Cornell Laboratory, says: "Alcohol produces reversible co-

agulation of the cell colloids. This means precipitation of the material, such as is produced in eggs when they are cooked. Whenever coagulation is too extensive or irreversible, death results." Doctor Ernest Scott, medical professor, Ohio State University, says the color of normal cell colloids is amber. Alcohol changes them to white.

The question in many minds is what can we do about it. The league suggests in answer:

First: Challenge legality of the beer in Supreme Court.

Second: Re-ratify the Eighteenth Amendment by defeating repeal in the states.

Third: Re-enact state statutes which the hysteria of the period has repealed.

Fourth: Re-elect dry congressmen who voted "No" and defeat wet ones.

Slogan: "Make next Congress as dry as this is wet!" If we strongly organize and fight we can do it.

The urgent appeal is made for every dry voter to link himself up with others to form a "Lincoln-Lee Chain" involving total abstinence and to pledge a course of life such as the great Lincoln and the great General Lee followed all their lives. Future voters among the young people may be enlisted in a new department—the Olympians—an organization calling for all the virtues and strength-forming habits characterizing those who in olden times contested in the great Grecian games. American young men and women of high school and college age who join the Olympians declare their purpose to abstain from intoxicating liquors and to work for the abolition of the traffic therein. For full information, program material, and supplies address your state Anti-Saloon League, or O. G. Christgau, national secretary, care National Headquarters Anti-Saloon League, 43 Bliss Building, Washington, D. C.

The league urges, moreover, that all can help through earnest prayer. "In 1873, the Prayer Crusade against liquor by afflicted women began at Hillsboro and Washington Court House, Ohio. . . . The three major organizations of the first dry war began, continued, and conquered by prayer. Let the new Christian army claim the promise—Ask and ye shall receive." When beset by a host as two to one against his forces, an ancient king prayed: "Help us, O Lord, our God, for we trust in thee and in thy name we go against this multitude. O God, thou art our God;

let not man prevail against thee." And he who gave his people victory will give us the battle today who trust in him and in other ways do our part. Let us all exclaim with Frances E. Willard, "I am but one, but I am one; I cannot do everything, but I can do something; what I can do I ought to do, and with God's help I will do it."

Items of Interest The many friends of Professor Fred S. Place of Alfred would be interested in a feature article in the *Alfred Sun* written by Helen M. Cottrell. Space does not permit its reproduction here, but we are glad to speak of the matter. The scope and purpose of the article did not permit its writer to speak of Doctor Place's deep interest in nature study or in philosophy and theology, but only of his achievement as a master worker in iron. With simple equipment and without advertising (at least to any extent) the product of his modest shop has found a place East and West through the publicity given by his friends and enthusiastic patrons. The output of his skilled hands includes andirons and fireplace equipment, lanterns, lamps, candlesticks, candelabra, lighting fixtures, knockers, porch and balcony rails, flower pot holders, etc. "Some time ago he forged panels and brackets for a formal garden near New York City." He has taught many pupils during the past years, from the college, local public school, Boy Scouts, and others. It is reported that several women have tried to learn the craft, but so far as Mr. Place knows they have never largely succeeded. This work requires considerable strength and endurance.

At the meeting of the Editorial Council of the Religious Press, Washington, D. C., April 18-19, one of the high lights was the address by Dr. E. Stanley Jones on the theme, "The Religious Press and Foreign Missions." This eminent missionary related his remarks to the Findings of the Laymen's Inquiry, dwelling especially upon the extent of sharing between Christians and non-Christians that may be practiced in a sound and constructive foreign mission program. Doctor Jones' comments and responses to questions regarding Gandhi's attitude toward religion, nationalism, and culture were particularly illuminating.

Two well designed and executed "Youth

Trek" Posters have been prepared by the president of our Young People's Board. Of course they cannot be reproduced here, but the most of our readers will be able to see them on their church bulletin boards. One of the projects promoted by Miss Burdick, this year, is the Youth Trek—beating back the frontier of indifference and denominational loss by the encouragement of young people to help complete a fully realized Denominational Budget. The posters are reminders and challengers. The one posted May 6 depicts youth helping father in lifting on the wheel along the road. The legend is, "Keep the Wheels Turning," and the advice lettered is, "Consider your responsibility toward others." The lettering is attractively done.

The second poster is similarly well done — with its steward looking into a large book of accounts, entitled "Looking Over the Records." The reader is challenged with the question — "Have you forgotten the real meaning of this emergency? Job 32: 11." We may well feel indebted and grateful to the Young People's Board for their zealous interest and for the real help thus rendered.

The American Railway Association reports a new safety record for last year, there being only one person killed in a train accident, with 480,000,000 carried. Four hundred ten were injured. Four passengers were killed in 1931, and seven in 1930.

From the *World Wide Sunday School News* the following paragraphs of interest are taken:

The Right Honorable George W. Forbes, Prime Minister of New Zealand, has recently issued a special and timely message to the Sunday school teachers of the Dominion. It is of such high significance that it is worth broadcasting far and near.

"I feel that in these distressing and difficult times through which we are passing it is more than ever necessary that the youth of our land should be trained in the paths of truth and honesty of purpose and that the spirit of service to one's fellow men should be inculcated in the impressionable age of childhood.

"To those lay teachers who so willingly and often at great sacrifice to themselves devote their time and energies to the furtherance of this great work of seeking to lay the spiritual foundation on which our boys and girls may build an upright character, I offer my sincere thanks and good wishes for the splendid work which they have undertaken."

Sheikh Metry S. Dewairy, Egyptian secre-

tary for the World's Sunday School Association, sends the following striking incidents:

"A few days ago one of the little girls returned from school and heard a woman with whom her own mother had been quarreling constantly, calling her little girl. The first little one said, 'I will go and call her, auntie,' which she did. When she reached home her mother beat her and said, 'Don't you know that that woman and I fight all the time? Why do you disgrace me by doing her a favor?'

"The little girl answered, 'Well, why do you send me to a Christian school? The Christians teach us to do good to our enemies, and I might as well stop school if you are not going to let me do as they teach us there.' The mother relented. The child stayed in school. The effect on the neighborhood was very pronounced."

Another story:

"Two little Moslem girls went to Daily Vacation Bible School for the first time this summer and were very much touched at the difference between Christians and Moslems. They were telling their mother and other women about it. They said, 'We would like to be Christians too. They teach us about a God who loves us. They teach us nice stories about being kind to people and how to pray to God and they sing beautiful songs, and we have to wash our hands and faces, but we Moslems do not do anything but sit in the dirt all day and just fight and curse.'

"One of the older women said, 'Do they teach older ones too?' The little girls replied, 'Yes, but you will have to quit hating people.'"

A letter from a loyal lone Sabbath keeper of Rhode Island is addressed to the editor of the SABBATH RECORDER: "I wish," the writer says, "one could tell you how much the dear paper is appreciated and enjoyed in all its departments. Wish to express sincere thanks to you, also to all the force that work so hard and do such fine helpful and uplifting service in these trying times. I do not know how any lone Sabbath keeper gets along without its happy influence—the Pulpit, especially. Did so enjoy the sermon on the third commandment; it's needed as much as the fourth. Enclosed please find check for renewal." Enclosed checks are needed and appreciated at full face value; but the message is appreciated by those concerned, more than can be expressed in words.

Nearly forty thousand replies to Seth Parker's request for favorite hymns made over network NBC — recently have been received. In point of relative popularity the first ten hymns run as follows: The Old Rug-

ged Cross; Nearer, My God to Thee; Abide with Me; Lead Kindly Light; Rock of Ages; Jesus Lover of My Soul; In the Garden; Onward Christian Soldiers; Church in the Wildwood; Let the Lower Lights Be Burning.

The readers of this paper are interested in the things that are happening in Germany. Distorted views are easy to get and wrong judgments easy to be formed because of lack of reliable information. Rev. Samuel Mc Crea Cavert, general secretary of the Federal Council of Churches of Christ in America, is just back from Germany. Doctor Cavert is well and favorably known by many Seventh Day Baptists and is looked upon as a Christian gentleman of sound judgment and careful expression. We have a summing up of the German situation by him, which is of too great length for us to publish in one issue. The first installment follows, entitled—Behind the Scenes in Germany:

The more one sees of Germany at first hand the less ready is he to make sweeping generalizations. In fact, one hesitates to commit anything at all to writing about a situation which is so many-sided and so changing that any precise statement today may be obsolete before it appears in print. Nevertheless, an insight into present-day Germany is of such crucial importance to world understanding that one who, like the writer, has recently had the opportunity of spending even a few days there, feels impelled to do what he can by way of interpretation.

First of all, I make a plea for a less superficial appraisal of the Nazi movement than is now prevalent. We must realize that what Germany is passing through is *revolution*—not just a political disturbance occasioned by the victory of an amazingly clever propagandist, not a mere recrudescence of the old Prussian autocracy—but a revolution in the full and proper sense of the term. When, therefore, one learns of atrocious suppression of freedom or the high-handed abrogation of existing forms of constitutional law, he should look to either Russia or Italy—not to England or the United States—for any adequate comparisons.

Just what the nature of the revolution will turn out to be it is now impossible to predict, for it is still far from complete. In general, however, the men in power—with the exception of Hugenberg's conservative Nationalists, who are almost certainly destined to wield a waning influence—envisage a reconstruction of Germany in terms of a united people and a co-operative social system which is very different from the Junker-aristocracy of pre-war Germany and at the same time bitterly hostile to communism. The Nazi regime finds its strength in a popular mass movement of the lower middle class, a class impoverished by the inflation of the post-war period. It is a move-

ment which centers around the interests of the farmer, the small shop-keeper, the ordinary professional and office man; it is suspicious of "big business" and of "international bankers" and would like to make Germany a self-contained economic unit.

The Nazis, however, are so divided among themselves that no one can say what the future development of the movement will show. Hitler and some of his personal friends are believed to want a more moderate and conciliatory policy; Goring and Goebbels, whose influence at present is very great, represent a more arbitrary and ruthless wing. Perhaps all that one can confidently assert at the moment is that the Nazi revolution means a pronounced rebirth of German patriotism and a revival of hope and of pride in the country. Even liberals, who have not been favorable to the rise of the Nazis, hope that it may in the end be a blessing through arousing the spirit of the people. The basic appeal of Hitler lies in the fact that millions of Germans, despairing of accomplishing anything by the democratic processes that have been followed since 1918, frightened by the prospect of either national disintegration or a communist revolution, have been pathetically eager for a leader who might save the nation from complete collapse.

In the second place, I would urge our own people to reflect that the Nazi movement is largely the outgrowth of the policies of the western nations toward Germany since the war. Put yourself in the place of a young German, say twenty-five years old, who has just finished his education. He cannot find any place to work. He knows the sad condition of his nation is somehow related to the World War. He bitterly repudiates the implication of the Versailles Treaty that Germany was exclusively responsible for the war. He resents the loss of German territory, especially the erection of the Polish corridor, dividing Eastern Germany from the rest of the country. He perceives his own nation forcibly disarmed while the other nations, instead of fulfilling their assurance that they would reduce their armaments correspondingly, keep on piling them up bigger and bigger. The reparations issue, though now perhaps solved, was solved too late to keep him from smarting under the demand that both he and his children must pay toll for sixty years because of a war in which he had no part. He sees his government as having for fifteen years tried to follow a policy of moderation, conciliation, and international co-operation, but without its getting his country anywhere. He no longer sees any hope in the middle-of-the-road parties. It now takes something as extreme as communism on the one hand or nationalism on the other to appeal to him. To German youth in such a mood comes Hitler's dramatic voice, "Deutschland, erwache—Germany awake!" And youth responds with ardor.

The Nazi movement is rooted in the *intransigent* attitude of the western nations toward Germany since the war. If the nations

had been willing to make a peace that even remotely bore any resemblance to the Sermon on the Mount, there would be no menace of a Hitlerite movement today.

After thus trying to see the Nazi movement against the background that alone makes it intelligible, I would, in the third place, point out hideous aspects of it which even the best friend of Germany cannot deny. The three worst features are an exaggerated psychology of nationalism, grounded in the absurdly naive notion of a "pure Germanic race"; a resulting campaign of deliberate discrimination against the Jews; and a relentless attempt to crush all opposition through denial of freedom.

The crassness of much of the popular psychology of the movement was revealed in a conversation I had with a well-known Nazi orator. Finding that I was from America, he immediately proceeded to warn me of the dire peril my country faces by allowing millions of non-Aryans to live in our midst. "Then years from now," he declared vehemently, "you in America will be fighting the same battle that we Germans are now fighting for racial purity and you will find no solution except to send all the Negroes back to Africa, all the Orientals back to Asia, and either send all the Jews to Palestine or find some other way of keeping them from controlling your cities." His eyes had been opened to the menace of the Jews, he said, by reading the "Protocols of the Wise Men of Zion," which he regarded as the most important book he had ever read! He had never heard that it is a rank forgery.

(To be continued)

FROM THE CONFERENCE PRESIDENT

Now that it has been decided not to postpone Conference, but to have it at the appointed time and place; namely, August 22-27, at Milton, Wisconsin, inquiry is being made as to the nature of the program. For it seems to be pretty well understood that the times demand something a bit different from the usual program.

For instance, such expressions are heard as "A discussion Conference," "A delegated Conference," "Restricted attendance," etc. Doubtless these expressions grow out of certain discussions that have taken place in the Commission meeting, in certain public meetings, and especially in informal discussions among people who are interested in the work of the denomination, and who are anxious that the greatest amount of good shall be accomplished, and the highest interests of the denomination be served and its richest values conserved.

Of course no effort will be made on the part of the Conference president or the Commission to restrict the attendance at Confer-

ence. It is quite probable that steps may be taken at Milton to provide for a delegated Conference, or something of the kind, to meet on alternate years in the future. But the only restriction this year so far as attendance is concerned will be made by financial conditions, and by the desire on the part of some who would otherwise go to Conference to remain at home and forward the money thus saved to augment the funds of the denomination as represented in the Conference budget. We feel quite sure that on these accounts fewer people will attend Conference this year than do ordinarily attend.

With this probability in mind, it is the plan to vary somewhat the usual Conference program. The only purpose in mind in this matter is to try to make the most of the situation—minimizing as far as possible the handicaps, and capitalizing on whatever advantages exist.

Perhaps the term "Discussion Conference" describes better than anything else the type of program we have in mind. Of course there will be the usual business to attend to. And then, too, we want to give due place for worship and inspirational address. But in our own thinking the peculiar emphasis this year should be upon the discussion of the work of the boards and societies. Surely we have hit bottom so far as financial support of the work goes! Surely we will not be called upon to curtail the work or cut down the workers beyond what has been done this year! And when I say that, I am not saying it in the tone of despair, but rather in the spirit of hope and confidence.

If this be true, then is this not the time to make a most searching study of our board programs to the end that sincere appraisal may be made of the character and efficiency of our methods, and a fresh estimate of our objectives. I do not mean necessarily that there shall be a radical revision either of goals or of methods, but that we shall have new convictions as to both. The result I would seek is a fresh zeal, a more definitely purposeful striving, and a new tone of sane but moving optimism.

If these objectives are to be realized it will be necessary that many do attend Conference who are intensely interested in the cause we serve, and who are willing to give hours to a conscientious study of the entire field of denominational activity.

Perhaps this will make clear enough our aims for the General Conference this year to enlist at once the prayers of all true Seventh Day Baptists on behalf of all who are having any part in the preparation of the Conference program, or who will be asked to take any part in its sessions.

AHVA J. C. BOND.

HISTORY OF THE LITTLE PRAIRIE SEVENTH DAY BAPTIST CHURCH

BY ELDERS J. L. HULL AND CLIFFORD BEEBE
(Continued)



MRS. SABERAH MONROE
Only remaining charter member

In 1891 occurred the removal of the church to Little Prairie. There had been an addition of seven members from Little Prairie, making a membership of nineteen in all. As Mr. Davis and Deacon Monroe had moved away from where the church was organized, Pastor Hull moved to Little Prairie, the place of meeting was changed, and the name of the church changed to the "Little Prairie Church." This location was at the lower end of Little Prairie, near what was then Booty postoffice; the present postoffice is Nady.

In the same year (1891) Rev. J. F. Shaw resigned the pastorate of the Southwest mission field, and Rev. S. I. Lee was appointed to fill the place, which he continued to do for eight years. His home was at Fouke; he was one of the pioneers in the Seventh Day Baptist movement there.

In 1899, Rev. G. H. F. Randolph became

missionary pastor; he also located at Fouke. He visited the Little Prairie field regularly, usually four times a year, for over eleven years.

Deacon Monroe resigned the office of clerk in 1900, having served since the removal of Mr. Davis to Fouke in the spring of 1892. The distance of his home from Little Prairie made it inconvenient for him to serve. P. H. Searcey was chosen clerk, and William Lemonds treasurer.

J. L. Hull, having served the church for fifteen years, resigned the pastorate, and Rev. W. H. Godsey was called to be pastor for one year, beginning January 1, 1901. A subscription of \$55 for the year was raised and the Missionary Board added \$50. (This was the first instance of salary being paid to a pastor at Little Prairie.) Pastor Godsey came to Little Prairie from near Wynne, Cross County, on Crowley's Ridge.

BUILDING OF THE CHURCH HOUSE

In 1901, a house of worship was built, twenty-four by forty feet. William Lemonds gave one-half acre of land for the church site.

Pastor Hull had asked for contributions to help build the church; Mrs. West and Mrs. Lamphere, both of Milton, Wis., each sent one dollar, and his brother, J. H. Hull, sent him ten dollars to help him in his work for the church.

Major M. Massey had offered to give the cypress timber to build the church, and Pastor Hull had had a man engaged to go with him to the swamp to cut it, for four years; but in that time there was not enough water to float the logs to the mill. This year (1901) there was plenty of water, but plans were so far advanced that it was thought best to go on as planned, and not try to get the cypress. Timber was cut and hewed for dimension lumber; but when the Missionary Society made an apportionment for the church building it was thought best to get sawed lumber; so that cut was abandoned.

The dressed lumber was hauled by men of the community from Gillett via Arkansas Post. Timber was cut and bolted for shingles several miles away, and carried in small boats to the place of building, there rived and shaved.

The house was built by contributed labor; no one received any pay but Pastor Godsey. He received one dollar a day, and was re-

leased for two months from his pastorate, to do this work. Rev. G. H. F. Randolph came from his home at Fouke, and helped. All worked together to build the house of God. The writer worked thirty-four days to complete the house; I think others worked as much.

The Southwestern Association was held here October 23-27, that year; the first service was dedicatory of the new church building; Elder Randolph preached the sermon, and Elder J. G. Burdick offered the dedicatory prayer. There was a full house at these meetings; some came from more than twenty miles away. It was considered the best session of the association ever held, up to that time. Miss Elizabeth Fisher of New Jersey was present, and directed the music and assisted in other ways.

Miss Fisher, who was a successful teacher and an accomplished musician, both vocal and instrumental, came to Arkansas this year, giving her time, and the Missionary Board paid her expenses. She spent about three months at Fouke, helped in meetings there and at Gentry, and taught a three months' term on Crowley's Ridge, at or near Uncle Robert J. Ellis' home. She came to Little Prairie and taught a three months' term of school in the building now used by O. P. Sweeny for a blacksmith shop; Mr. Sweeny fitted it up for school purposes, and boarded her. Afterwards she and her husband, Luther S. Davis, taught two years in the Fouke School.

The church voted not to call a pastor for the coming year, but raise what they could for the Missionary Society, and ask Elder Randolph to come as often as he could and preach for them. Pastor Godsey returned immediately after the association, to his former home on Crowley's Ridge.

PASTORLESS YEARS

During the years from 1902 to 1920, the church was without a resident pastor. Elder Hull was compelled, for the sake of his health, and under doctor's orders, to leave Little Prairie, in May, 1902—going first to Fouke, and later to Little Genesee, N. Y., his present home.

While Elder Randolph was missionary on the field, he made frequent trips to Little Prairie, and for a time the church held its own and even gained some in membership; but being left without resident leadership, it was possible only to check the inevitable de-

cline. Quite often during the earlier years, he preached also at DeLuce, or near Deacon Monroe's home; there are still Sabbath keepers on Grand Prairie, and a Seventh Day Church of God at DeLuce.

In November, 1902, meetings were held by Rev. G. H. F. Randolph and Rev. J. H. Hurley, assisted by a quartet from Gentry composed of C. C. and Jay Van Horn, Oakley Hurley, and Edwin Maxson.

O. P. Sweeny, who united with the church in 1904, succeeded P. H. Searcey as clerk, and held that office until 1920.

The church was left without a deacon by the death of T. H. Monroe (who was then living on Little Prairie) in February, 1906; Deacon Isaac Parrish and family had removed to Fouke two years before. Therefore two new deacons, M. M. Mitchell and Ray Monroe, were chosen, and ordained on November 10 following. Elder J. H. Hurley came with Elder Randolph and preached the ordination sermon. Brother Monroe, who had recently returned from school at Milton, preached occasionally for the church.

The Southwestern Association met for the second time with the Little Prairie Church, October 23-27, 1907. Missionary Secretary E. B. Saunders was among the delegates, and preached at each night session. The meeting was a great uplift to the church.

In October, 1909, the church experienced a good revival; Elders Randolph and C. S. Sayre were present and preached for ten nights, with a number of conversions. Elder Randolph had been there the month before and assisted in extensive repairs to the house; the walls were braced, the old cupola removed, roof shingled, and a well drilled on the lot.

The removal of Elder Randolph to New York State, not long after, left the church without any ministerial aid whatever, and a quick decline set in, somewhat checked, however, by the help of Elder Hull, who spent some time in the winters of 1911 and 1914 with the church, coming from his home in New York State.

In 1915, the church, despite its weakened condition, again entertained the association. O. P. Sweeny paid the expenses of C. C. Van Horn, to come a month ahead and help prepare for the meeting. Elder W. D. Burdick was among the delegates present, and a good session was held, with two additions to the church.

During a portion of this period, the church was without any services whatsoever, and the church house was at one time used as a dwelling. The church had an opportunity to buy a valuable tract of land at a low price, but conditions made it impossible to do so. The slow climb upward again did not begin until 1918, when the church had become all but extinct.

In the spring of that year, T. J. Van Horn, who had become general missionary on the field, with headquarters at Gentry, and D. B. Coon, spent a month in revival meetings on Little Prairie. Although conditions were discouraging at the start, a powerful revival was held; over fifty professed conversion, and ten adult persons, nine of whom were Sabbath converts, united with the church. Regular services were started again and a Sabbath school and a neighborhood Christian Endeavor organized. In August, Pastor S. S. Powell, of Hammond, La., visited Little Prairie; Brother J. R. Henderson was chosen as deacon (Deacon Ray Monroe had a number of years before moved back to Grand Prairie), and delegates were appointed to attend the association at Hammond. Brother Henderson, who died soon after, was never ordained. Still without resident leadership, and with only occasional visits from the missionary, the church's climb upward was slow.

(To be continued)

WORK AT LITTLE PRAIRIE

(NADY, ARK.)

DEAR SABBATH RECORDER READERS:

When we arrived in Nady, Ark., the twentieth of January, we had no plan for remaining there for more than a few weeks. Plans were loosely held. But we remained there for more than three months. During all this time there was not a week when bad weather and bad roads did not break up planned every-night meetings. In all my experience of more than forty years in the ministry I do not remember any other period of such length when weather and road conditions interfered so seriously with special meetings that had been planned. We left there April 24, in the mud, as it rained the night before. Our little church there is right in the country with nothing but dirt or mud roads for ten miles to the nearest point to any kind of better road. But we came through

safely last week to Manhattan, Kan., where two of our daughters live, 757 miles from Nady, the way we came.

In spite of much rain, snow, cold, and mud I delivered forty-seven sermons and addresses there. Of course attendance at the meetings and interest in them were not what we would expect if weather and road conditions had been favorable and if meetings could have been continuous. Some nights, when interest was at the peak and people were asking for prayer that they might lead a Christian life, would be followed by days and nights when it would be impossible to hold meetings. We felt if we could have continued meetings every night for three weeks straight, under favorable circumstances, results might have been much better than they were after three months of effort with such conditions as we faced. Our little church as a whole has been faithful in the support of the work, and many outside of our church membership have been quite regular in attendance at the meetings.

Notwithstanding the difficulties encountered, backsliders were reclaimed, a number of people expressed determination to live a better life, and the spiritual condition of the church seems far more hopeful. They have reshingled one side of the church roof, and have plans for reshingling the other side and the parsonage garage. The church voted to observe the fiftieth anniversary of its organization the following June, hoping all who have had anything to do with the history of the church will either come to this celebration or will send a message of cheer and encouragement to Burton Mitchell, that can be read on that occasion.

Brother Burton Mitchell is now the teacher of the Bible class. The church has also unanimously chosen him to have charge of the Friday night prayer meetings and of the regular church services following the weekly Sabbath school. His willingness and ability to perform these duties are a great inspiration to the church, and have enlisted their hearty sympathies and prayers. An indication of interest in him and the work was seen in the fact that forty-two people attended the first prayer meeting held under his leadership after our leaving there.

The church and people of the community, recognizing the great spiritual value Brother C. C. Van Horn and family were to them during the years of his missionary efforts

there, very much hope the family may be returned to them for further service among them.

We are especially grateful to all the dear people who made it possible for us to do this work with the Little Prairie Church, and we most deeply appreciate the thoughtfulness, kindness, and helpfulness of all. May the Lord richly bless the Little Prairie Church and this needy field.

D. BURDETT COON.

906 Vattier Street,
Manhattan, Kan.,
May 5, 1933.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 14, 1933, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. Harley D. Bond, Mrs. Kenneth V. Hulin, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler. Mrs. Eldred H. Batson, editor, was also present.

The meeting was called to order by the president. Following the reading of the Ninetieth Psalm, prayers were offered by the members.

The minutes of the April meeting were read.

The treasurer gave the following report which was approved:

Frances E. Davis (Mrs. Okey W.)

In account with the
Woman's Executive Board of the
Seventh Day Baptist General Conference

Receipts

Balance April 9, 1933	\$49.40
H. R. Crandall, Onward Movement	8.10
	<u>\$57.50</u>

Expenditures

Mrs. Jay Crofoot, associational secretary expenses	\$ 1.00
Mrs. Batson, editor's expenses	2.00
Refund to H. R. Crandall for Evangelical Society	21.10
Post office orders and postage33
	<u>\$24.43</u>

Balance May 14, 1933	33.07
	<u>\$57.50</u>

Correspondence was read from Mrs. T. J. Van Horn, De Ruyter, N. Y.; Miss Anna M. West, Shanghai, China; Mrs. Bessie T. Hubbard, Plainfield, N. J.

The board regrets to learn, through Mrs. Hubbard, of the death of Mrs. Frank Gaylord Cook, who has been a faithful and efficient treasurer of the Federation of Woman's Boards of Foreign Missions of North America for many years.

The board voted to favor the integration of the work of the Federation of Woman's Boards of Foreign Missions with that of the Foreign Missions Conference.

The minutes were read and approved.

Adjourned to meet with Mrs. S. O. Bond the second Sunday in June.

MRS. GEORGE B. SHAW, *President*,
MRS. ORIS O. STUTLER, *Secretary*.

FROM MISS WEST, SHANGHAI, CHINA

The Woman's Board,
Salem, W. Va.

DEAR FRIENDS:

In my last letter to you I wrote of the great joy we were having as the result of the meetings held in Shanghai by Dr. Stanley Jones. Our Christmas was an unusually satisfying one because, for the week before, a Chinese evangelist addressed the students of our two schools each day. Many expressed their desire to be Christians and others their determination for a deeper Christian life. Among the latter was Mr. Tshaung, the teacher of whom I wrote before. Since his decision he has spoken at morning prayers in the Girls' School several times, and each time he has shared with us his experiences in such a helpful way that I have wanted to pass it on to you. He is thoroughly in earnest and sincerely seeking to give himself wholly to Christ.

After he came back from the New Year's holiday he told of his experiences with the different members of his family, none of whom are Christians. It made me think of Job and his friends! He said he had always been a great reader and as he read passages that he especially enjoyed he would read them aloud. "How is it," said the family, "that

you are now reading so much about Jesus? You never used to read that kind of books." He answered that it was because he was a Christian. Then his brother, his sister-in-law, and his wife each in turn tried to dissuade him. "You have been teaching there six years. Why become a Christian now?" His wife said it was all right for him to be a Christian in school but surely it was not necessary at home. They wanted him to keep up the ancestral worship. He assured them he would not interfere with their worship, but as far as he was concerned as soon as it was warm enough he was going to be baptized. "But why join the church and be baptized?" "It is all the same," said he, "when one believes he might as well be baptized." His brother agreed when he argued that one ought always to follow the highest that he knows. "And so," says Mr. Tshaung, "since Christ is the highest, you can't object to my following him."

On another Sunday morning he spoke on how becoming a Christian had meant new life to him. He illustrated this with his attitude toward smoking. He used to smoke. When he was very tired he would smoke to get rested. When he became a Christian he gave that up and now he says that even the smell of tobacco smoke is offensive to him.

He is a very busy man as he teaches in both schools. In former days when the boys were noisy or disorderly he would just shut his ears and eyes and go on with his own work. But new life means to him a new responsibility, so now he takes time to correct the boys and straighten out the difficulty. He said of his work in the Girls' School that if the girls neglected their work he used to think that once was enough to call it to their attention, but now he really cares and wants to help them to improve.

He says he has not much time for Bible reading. He told the girls that most of them knew more than he about the Bible and so could be his teachers, but that he was studying as he has time. He uses Sabbath day mostly for Bible study. He has finished reading the gospels and finds John's Gospel the best of all.

Mr. Davis says he is the life of the group directing the Christian Endeavor work in the Boys' School. He does not "sit on the fence" but gives his whole self in joyous service. Would that all Christians had the courage to

follow God's guidance as he has done and to give themselves as fully as he is doing!

With deepest sympathy for you all in these difficult times, I am

Sincerely yours,
ANNA M. WEST.

April 14, 1933.

Young People's Work

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

IT IS TO THINK

A CHRISTIAN POLICY OF PEACE, 1889

We have learnt, in some degree, that individual men gain and suffer together; that they are strong by sacrifice; that they are made for mutual service: we have not yet learnt that it is so with nations.—*Brooke Foss Westcott.*

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the Martha Wardner room of the Battle Creek Seventh Day Baptist church, April 8, 1933. The members present were: Miss Marjorie Burdick, Richard Burdick, Roderick Moulton, Dorothy Davis, Dr. B. F. Johanson, Mrs. Ruby Babcock, Mrs. W. B. Lewis, E. H. Clarke. Rev. E. M. Holston was our guest.

The president called the meeting to order and conducted the devotional period. She used the Scripture, John 6: 6, 7, and read from "The Morning Watch" put out by the International Council of Religious Education for Older Boys' and Girls' Camp Conferences. E. H. Clarke closed the meeting with prayer.

Junior Jottings were reviewed and discussed.

The following report was given by the president and discussed:

REPORT OF THE PRESIDENT FROM MARCH 18 TO
APRIL 8, 1933

The various duties of the president have been performed during this three week interval. The articles for the SABBATH RECORDER have been prepared and mailed and the *Newsbits* prepared and mailed. It seemed wise to combine the March and April numbers of *Newsbits*, and instead of the Trek sheet an extra page was

Reading and correcting the minutes.
Adjournment.

L. E. BABCOCK,
Recording Secretary,
MARJORIE J. BURDICK,
President.

[The list of letters received and sent, reported by Miss Burdick, were omitted on account of space.—EDITOR.]

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 2

THE WEEK, THE SABBATH, AND THE SUNSET—
GOD'S OWN TIMES

1. What was the one greatest work of all time—the work that, in essence, embraced all else?

Ans.—The creation — of "the heaven and earth, the sea, and all that in them is."

2. Give another word we often use for the creation, as we see it all about us.

Ans.—Nature—which is truly the continuation of creation, since the completion of creation marked the beginnings of nature.

3. Tell us some of the laws, or beauties, or wonders of nature which have especially impressed you as revealing the marvelous Mind that planned, created, and guides the universe.

4. What can we definitely say as to the comparative greatness of the Being who thought out, provided, and cares unceasingly for his creation?

Ans.—We may be sure that the Creator, in power, wisdom, goodness, and truth, was and is infinite; and that he is holy, ever-present, and unchangeable—that he is the Being of all beings.

5. We regularly commemorate, on February twenty-second, and the Fourth of July, the birthday of a really great man, and a sublime moment in history. May we truthfully say that the more wonderful an event is and the more important the one associated with any work proves to be, the more important becomes the commemoration of the work, or the doer?

Ans.—This truth is self-evident.

6. What shall we say, then, in view of the infinite greatness of the Creator and the surpassing importance of creation with all its wonders, of the importance of a portion of

placed in the paper, thus the expense was only slightly greater than for one month. It might be of interest to know that the *Newsbits* costs between eight and nine dollars for supplies and mailing each month. However this may be increased, as the store where the paper has been purchased for such a reasonable price has recently gone out of business. Enough paper had been purchased ahead to meet the needs for at least a month. The young people of other countries have been added to our list and a few copies of the *Newsbits* mailed to groups in England, Holland, two in Germany, China, and Jamaica.

PUBLICATION RECEIVED

"Presbyterian Young People"—a bulletin issued four times a year by the Board of Christian Education of the Presbyterian Church.

Respectfully submitted,

MARJORIE BURDICK,
President of the Young People's Board.

A letter from Rev. E. E. Sutton in regard to leadership training courses to be given previous to the General Conference, with the Sabbath School Board and Young People's Board co-operating, was discussed. It was voted that we approve of the idea of a Leadership Training Camp Conference as outlined by Mr. Sutton and that we will be glad to co-operate in such a plan.

A letter from Mr. Jesse Burdick concerning a systematic, constructive study of the tracts published by the American Sabbath Tract Society, was discussed. The idea was approved and the president was instructed to correspond with Mr. Burdick about further plans.

The treasurer gave his quarterly report which was accepted as follows:

TREASURER'S QUARTERLY REPORT QUARTER ENDING MARCH 31, 1933

Dr.

Balance on hand January 1, 1933	\$ 948.88
Received from Onward Movement	62.37
Brookfield Christian Endeavor	3.00
Milton Junction Christian Endeavor	5.00
	<u>\$1,019.25</u>

Cr.

Miss Marjorie Burdick salary	\$ 200.00
Miss Marjorie Burdick, miscellaneous expense	35.00
Mrs. Nettie Crandall, Junior department	10.00
Rev. J. L. Skaggs, expense to trustee meeting	.65
F. L. Gibbs, registering Miss Burdick—Young People's Commission	5.20
Money order	.20
Balance on hand	768.20
	<u>\$1,019.25</u>

time which perfectly serves a double purpose so lofty as that of regularly honoring God, the greatest of all living beings, and commemorating creation, the most sublime of all events?

Ans.—Entirely aside from the usefulness and value of such a commemorative period of time to mankind, such a portion of time would necessarily be the "day of all days"; a holy day, since it would commemorate a Divine Being and his work; and endure, perfect, unchangeable, throughout eternity.

7. What three elements of time did God ordain should enter into the establishing of the portion of time which should forever afterward be known to and recognized by man as his day, as the one day set apart in God's honor and as fittingly commemorating his great handiwork, creation?

Ans.—The seven-day week; the seventh day of the week; the hour of sunset.

8. Since we are created in God's image, that is, with the ability to "think his thoughts after him," our best reasoning on such matters as the Sabbath should conform to his. Does our own reasoning lead us to accept the seven-day week as the ideal week?

Ans.—Yes. The six-day working week is ideal from a utility standpoint, since the numeral six alone among small numbers is so easily divided by one, two, three, and even four. This practical advantage of the numeral six (and its multiples) over other small numbers is illustrated in our twelve-inch rule, our dozen count, etc. God used this ideal numeral six and its multiples not only in the length of his work week, but in numerous other instances, such as the selection of twelve as the number of tribes of Israel, the number of delegates to the promised land, the number of apostles, etc. By simply adding man's ideal six-day working week to God's one holy day, we arrive at the perfect week-length of seven days.

9. Does our clearest reasoning lead us to a rest day at the end of the week, or to some other day of the week as better adapted for rest and worship?

Ans.—Rest is neither earned nor required until our work is done. Hence the rational rest day comes at the week's close—as God exemplified in his week, and ordained for us.

10. To what moment of the day, as the ideal time for beginning and ending the day,

would our reasoning lead us if uninfluenced by custom or other reasons?

Ans.—Creation provided but two definitely marked moments in the day—the sunrise and the sunset. It is self-evident that a Sabbath will be properly observed only when the prior evening and night were spent in proper rest and contemplation. Work, or play, up to the hour of sunrise, or even until midnight, utterly unfits one for proper Sabbath keeping. Hence the sunset—often marked by a beauty and grandeur drawing us closer to the Creator—is the ideal hour for the beginning of God's holy day, and hence, likewise, for all other days.

11. Give a few general illustrations of Scriptural confirmation of our best reasonings concerning the week and the Sabbath.

Ans.—God, we are told, created the world in six days, the perfect utility week length, and rested on the seventh day, the natural rest day.

He commanded mankind to pattern his week after God's, by working six days and resting on the seventh, which he ordained to be the Sabbath of God, to be kept holy from sunset to sunset.

Christ, the Pattern for all Christians, accepted unchanged his Father's example, and likewise taught his followers by word and custom to remember the Sabbath day to keep it holy.

The apostles, and the early church, until pagan influences entered, observed the seventh day as God's holy day.

12. What can you say as to the exclusiveness of the seventh day as a holy day and as to any sound reasons for its abrogation or change?

Ans.—The Sabbath is the only God-ordained time for the commemoration of himself or his handiwork.

There have never been proposed any sound reasons for doing away with this one holy day, nor for the remotest changes with respect to either—

(a) The change in the length of the week—as proposed in at least two of the new suggested calendars.

(b) The position of the Sabbath in the week—Sunday has no advantages in any way over the Biblical Sabbath, but has very many things against it.

(c) The hour at which the Sabbath and other days shall commence. The midnight

to midnight system of reckoning the days has entirely unfitted innumerable would-be Christians for a sacred day, and undoubtedly been a large factor in the decadence of Sunday, which is so obvious.

(To be continued)

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT BEING HAPPY

MATTHEW 5: 3-9

Junior Christian Endeavor Topic for Sabbath Day, June 10, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART VIII

Next morning when his tasks were done, he went out into the village to find Laban. He knew now what he would do. He found the boy walking near the well, and coming up behind him, called his name.

"Laban."

The boy turned and when he saw who had called he dropped his eyes and waited.

"I gave Simeon back his marble," he said somewhat defiantly when Darian came up close to where he stood.

"I am glad," answered Darian, "but I did not come about that. I should not have told on thee anyway. Yesterday I saw Jesus and he made me know it is better to forgive than to try to get even. I was looking for thee to tell thee that I am going away, I may never come back, and to give thee this."

Darian held out his hand. As he had spoken Laban had lifted his eyes from the ground and looking in surprise into Darian's face, now the boy's eyes dropped to the hand Darian held out. In it he saw a sling. It was one Darian had made himself. It was strong and would shoot a stone farther than the sling of any boy in the village. It was the envy of all the boys and now it was being offered to him, the one boy in the village who had been most unkind to Darian.

"I — I couldn't take it, Darian," cried Laban, suddenly ashamed of all the unkindness which came crowding into his mind.

"But I want thee to have it," answered Darian, and leaning forward thrust it into

Laban's hand and ran back down the street, his heart strangely happy and at peace.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been a long time since I wrote you but now we are having our Easter vacation and I don't go to school, so I have time to write.

I enjoy reading the Children's Page of the RECORDER. I know some of the girls and boys that write. I know Robert Lee Bond who sent in the poem, "Back to the Country." I like the poem very much. I would like to get back to the country where my grandfathers live.

We have a good Sabbath school. We have a Junior organized now. We meet on Sabbath afternoon. Some of the first day boys and girls have joined us. If we are all present and are good we are to have a nice story from our superintendent.

We go to school at Friendship. We ride on the bus and have two miles to ride. I like our school work real well. I'm in the fourth grade. My teacher's name is Miss Jordan and I love her too.

We have a nice pet kitty. Her name is Kitty Gray. We love her and like to play with her when she pretends that she is going to bite us. Mr. Roy Davidson gave her to us.

I'll tell you about our baby chicks in my next letter.

Your friend,
LULU BOTTOMS.

Nile, N. Y.,
April 19, 1933.

DEAR LULA:

I was very, very much pleased to receive your good letter even if I have been slow in getting it into the RECORDER. You see, a good many letters came in before yours and I have room for only a few at a time. I'll be looking for your next letter about the baby chicks, though I imagine they are getting to be pretty big chicks by this time.

I am glad you have organized a Junior for I think every boy and girl should have the privilege of attending Junior. I think I missed a good deal because there were no Junior societies when I was a child.

I'm glad you have such a nice kitty. We love our kitty, too, but yesterday morning he

was naughty. He and another cat had a very noisy quarrel under my window before daylight and knocked off some of my pretty red tulips.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I haven't written to you for a long time, so I thought I would write. First I will tell you about our Junior society.

The juniors gave a program for Easter night, after Sabbath. Three of the little junior girls sang, "At the Cross," and "Everybody Ought to Love Jesus." After we closed our program we (the juniors) formed a circle and had sentence prayers and the benediction.

The junior department of Sabbath school has just closed an interesting contest in which each winner got a Bible for being present for services each Sabbath for six months. The ones who didn't miss over three Sabbaths got a Bible game, and the ones who missed more than three got Bible study books.

Our school was out the twenty-fourth of March. Thomas and I have taken the eighth grade test, but have not heard whether we passed or not.

We are proud of the spring weather so we can play with our pets. We have rabbits, a dog, calves, and chickens.

We are going to have a busy summer. I suppose we will have girls' and boys' camps, Bible school, and the association. I don't know which I like the best.

Hoping to see you at the association.

Yours truly,
ESTELLE BOTTOMS.

Berea, W. Va.,
April 19, 1933.

DEAR ESTELLE:

Was it according to plan that you and Lulu decided to write at one and the same time, or was it just an accident? Whichever it was the result was very satisfying. Please do it again.

I am always glad to hear about junior programs and contests. They are a wonderful help in keeping up good interest.

If by association you mean the one in West Virginia, I'm afraid you'll not see me; if you mean the one in Nile, I'll be there, but will you? I'm sure I'd like very much to see you.

I must close here for I'm very anxious to leave room for a letter sent me by Mrs. Ina

M. Daggett of Dodge Center, Minn., and written some years ago by her little sister who very soon after went to live with Jesus.

Your sincere friend,
MIZPAH S. GREENE.

Miss Mary Barbour,
Colman, S. Dak.,

DEAR TEACHER:

One day as I was looking out of the window I saw George Brown playing snowball back of a store. He threw a ball at one of his schoolmates; it did not hit him but hit the window light.

He sneaked away and afterwards he thought of his dollar. He went home, got it, and went to the merchant's house and said, "Sir, I broke your window light and have come to pay you." The merchant was much pleased with him and afterwards hired him to work in his store because he thought he was an honest boy.

Your little friend,
PEARL LANGWORTHY.

Winhoorth, S. Dak.,
October 1, 1891.

WESTERN ASSOCIATION, JUNE 2, 3, 4

NILE, N. Y.

Theme: Religious Education

TENTATIVE PROGRAM

Friday—2.30 p. m.—Song service. Moderator's address—Professor J. Fred. Whitford. Business session.

3.30 p. m.—Open forum on Religious Education directed by Rev. Erlo E. Sutton.

Sabbath Eve—7.45 p. m.—Vesper service. Sermon—Rev. Harley Sutton. Testimony meeting—Rev. A. Clyde Ehret.

Sabbath—10.30 a. m.—Service in charge of local church. Sermon—Rev. Erlo E. Sutton.

2.00 p. m.—(a) Young people's program arranged by Miss Elizabeth Ormsby. (b) Address and conference on "Religious Education"—Rev. Erlo E. Sutton.

7.45 p. m.—(a) Sermon—Rev. Edgar D. Van Horn. (b) One hour of sacred music directed by Professor A. E. Whitford.

Sunday—10.00 a. m.—Business session.

11.00 a. m.—Devotions. Sermon—Rev. A. Clyde Ehret.

2.00 p. m.—Symposium: Four ten-minute talks relative to Religious Education. Service in charge of Rev. Walter E. Greene.

7.45 p. m.—Vesper service. Sermon—Rev. Erlo E. Sutton.

Music (except for Sabbath morning and Sabbath night) directed by Albert N. Rogers.

Children's services directed by Mrs. Walter L. Greene.

MRS. M. R. SANFORD,
Corresponding Secretary of
Western Association.

OUR PULPIT

THE CHURCH COMMISSIONED

BY REV. AHVA J. C. BOND

Preached at the ordination of Neal D. Mills,
New Market, N. J.

Text—Matthew 28: 18-20.

The Master began his public ministry by inviting certain earnest young men, engaged in an honest and profitable business, to follow him and become fishers of men. His word to them was, "Come." At the end of his ministry on earth he spoke to these same men, and others like them, who had staked their lives on the words of Jesus, and now his word is, "Go."

It was at most a bare three years from the lakeside invitation to the hillside commission, but they were years of greatest significance to the world. As Jesus walked out by the lake that morning the years of his earthly ministry were before him, and his kingdom, however clear-visioned, was as yet but a cherished hope unshared by a single soul on earth. Fresh from the wilderness experience, where he had rejected the offer of the world, he felt the need of companions who should become imbued with his own spirit, and who should share his purposes. The call was for men who could carry forward his message of truth until it had reached the ends of the earth.

In the wilderness of temptation Jesus had been shown the kingdoms of the world and the glory of them. And he felt himself equal to the lordship of all that territory and capable of the mastery of its conditions. Conscious of this power he was tempted to take the royal road to kingdom rule, and to run the governments of the world for the good of mankind. But he had vision to see not only out over the world, but down through the centuries. He realized that the world was suffering from ills more deep-seated than misrule. While a good king might cure many evils, a cure was needed for sin. So he took the road that led finally through the garden of Gethsemane and up Golgotha's hill to his ignominious death on the cross.

Now, following his resurrection, he met the disciples at the appointed place in Galilee. His work on earth was finished. He had not forsaken heaven in an attempt to gain the

earth, as the tempter would have had him do. Instead he united heaven and earth in one kingship, and claimed for himself all authority in both spheres, now to be brought under one rule. This he did, not by setting up his capitol in Jerusalem, with chosen men, even a John and a James, at his right hand and his left; but by establishing his throne in the hearts of men.

At last the disciples began to see clearly what Jesus meant when he said his kingdom was not of this earth. They now understood what it might mean to be in the world but not of it. They began to appreciate the meaning of a spiritual kingdom. They were experiencing an unbroken fellowship with the risen Lord, and knew that holy and gracious presence was to abide with them forever.

As this new conception of the nature of the kingdom was made clear, their duty to extend it in all the world became plain also. Henceforth there could be no doubt that a God of love ruled in the world. A God whose character had been revealed in Jesus Christ offered his love to all mankind. A way of life had been opened for all who would walk therein.

It is said that in an earlier day when the prairie settler saw the fire coming, reaching out in consuming flames and licking up everything in its path, there was one way by which he and his family could make their escape. Their only safety was in setting fire to the dry grass around their own home. As the blaze spread out from that center and gained momentum, its flames met the oncoming flames of the raging prairie fire. And out there at the rim of that blackened circle the destructive fire was stayed.

So, my friends, was the world being consumed by the fires of hate and selfishness and deceit. Sin had destroyed its beauty, and there was no power in man to build a new life. There was no escape from a ruined world condition.

Then Jesus came—the Son of God. At the cross, sin was consumed in sacrifice, hate was overcome by love, and the one safety zone for all mankind was provided. With this gospel the disciples were commissioned to go into all the world. And that commission still stands as the Church's marching orders.

I fear the Church has weakened down its great commission under the enticing title of "good works." It is true that a tree is known by its fruit. But as someone has said, "There

must still be the tree." A woman said recently that she had scattered herself out in so many directions that she needed help to gather herself up. This describes the condition of many individual Christians, and is a pretty accurate picture of society. The only lodestone that will draw together the scattered pieces of our broken humanity and unite them in one vital unit is the gospel of Jesus Christ.

Two things have conspired to weaken the message of the cross. On the one hand it has been associated with darkened rooms and burning tapers, confined to an atmosphere smelling of the middle ages. In such an atmosphere there can be no inspiration and from it no one can find guidance. On the other hand, the cross has been made meaningless by the ease with which one may hit the sawdust trail and claim its magic power to work a cheap salvation.

The sacrifice of Jesus outside a city wall was not a mere passion play written in heaven and staged on the earth. It was earth's sin that put Jesus to death. But Jesus proved deathless because divine, and in his sacrifice sin itself was doomed. But the meaning of that sacrifice needs to be interpreted in terms that may be understood by men who live in these strenuous and changing times.

Whatever may be said of difficult times in the past, certainly the world is passing through a crisis now. It is a time of revolution, of dissolution and readjustment, economic, political, social, and religious.

There is but one force that can bring together the enduring elements and principles from this broken heap of human hopes and fuse them into a homogeneous whole, even the brotherhood of man. That power is not of this earth. There is one organization which, purified and empowered, can do it. Society must be reconstructed upon a religious basis, transfused with the breath of God. This divine power so sorely needed, but so fully and eternally adequate, can be mediated through the Church of Christ, and only through it. How shall the Church meet the tremendous task imposed upon it in this difficult day? Let us pray for a fresh Pentecost for church members filled with the Holy Spirit who are driven forward by a divine imperative and with a holy passion for a lost humanity.

You may ask why I speak of the Church and its mission in these world terms when

addressing representatives of small churches and people who are adherents of a small denomination. My friends, today every field is a world field and every church a great church. The strength of a church is in the truth it holds. The good that a minister can do depends not upon the size of his parish, but upon the quality of his own life, the integrity of his spirit, and the largeness of his faith.

I have not tried to preach a model sermon. There is no such thing. There may be a model essay. A sermon is a message in harmony with the commission of Christ, and must take into account present conditions. It deals always with the eternal verities, but applies them to the conditions that surround us. I seek only in this message to impress upon the hearts of us all as we take part in this ordination service the fact that the Church has been given a commission, that the world needs the Christian message, and that the empowering Christ who spoke the commission still bids us "Go," and his promised presence is ours today, and will continue to abide in his Church. Let us continue to abide in him.

DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, ARK.

The members of the Seventh Day Baptist Church at Little Prairie wish to express their appreciation of the southern Wisconsin quarterly meeting's action in sending us for a time such a godly man as Rev. D. Burdett Coon. Although weather conditions did not permit us to use him as much as we would like, Brother Coon's coming here was not in vain. He and Sister Coon will long be remembered for their wonderful messages of God's love, and their constant interest in winning sinners to the Master. As in other places, some heeded and many did not. Some are striving to follow and some continue to ignore the precious teachings and invitations of Jesus. We ask your prayers for us all.

Even though we do not have a pastor we are pressing on toward that goal that is reached only through Christ. Sabbath school services are held every week, followed by worship service, the undersigned doing as best he can and praying that God will give him more power and lead him into a preparation for better future service.

This church is planning to celebrate its fif-

tieth anniversary, June 10. All who have been in any way connected with the church in its past and present history are urged, if possible, to attend. If they cannot be with us in person a message through the mail will be welcome.

BURTON MITCHELL.

CHICAGO, ILL.

About forty Chicago alumni and friends of Alfred University were present at a testimonial dinner given in honor of President Boothe Colwell Davis on Saturday evening at Cordon Club in that city. Alumni present included representatives of many of the classes from 1887 down to 1931. The class of 1913 led the list with five members.

With Dr. George W. Post, Jr., at the piano, the group sang the Alma Mater song with enthusiasm and spirit, although a diligent search had failed to uncover any copies of the verses in Chicago. Even an absence of two decades or more from Alfred had not eradicated the words from the minds of the older alumni.

President Jay Crofoot and Mrs. Crofoot of Milton (Wis.) College were present in honor of President Davis, and spoke words of appreciation and good wishes to the retiring president.

Dean Edwin Herbert Lewis paid tribute to the spirit of tolerance which he pointed out had been an outstanding characteristic of President Davis' administration. He recalled how difficult it had been, particularly in the earlier days at Alfred, to exhibit a tolerant attitude towards persons of differing beliefs, but said that in spite of many obstacles, President Davis had consistently shown a liberal attitude toward individuals of all faiths. As a result, he stated, Alfred today has Catholic and Hebrew as well as Protestant young men and women in its student body. He cited specifically the existence of the Newman Club as an example of the broad-minded attitude of President Davis, and declared that such an attitude was in harmony with the ideas of the small group of men who founded the school. The progressive attitude of Alfred also was indicated by another speaker, who said that in 1878, it conferred the first doctorate of laws ever conferred upon a woman.

W. M. Davis described the early days at Alfred in a vivid way, going back even to the

period before President Davis was called to his position and tracing the progress that had been made since that time. A score of other speakers paid warm personal tribute to "Prexy" for what he had meant to them during their college days. When called upon for remarks, Dr. R. A. MacArthur explained that he was not an Alfred alumnus, but that it was significant to the high place occupied by President Davis in the hearts of those present to hear such universal tribute paid to him.

Resolutions expressing appreciation of President and Mrs. Davis and extending best wishes for a long, happy, and contented period of retirement were presented by Desmond E. Devitt and unanimously adopted by the Chicago group.

In his reply, marked by deep feeling, President Davis thanked the group for its expression of affection and good will. He presented an outline of recent developments at Alfred and bespoke the same co-operation from alumni for his successor as they had given him.—*Alfred Sun*.

WALWORTH, WIS.

"Sabbath Rally day should interest us all because of what it involves. It is a season calling attention of men again to what God has done and to the fact of God himself. In setting forth the Sabbath, the commandment touches the depths of men's need, the need of a consciousness of God."

"Remember the Sabbath day to keep it holy; the seventh day is the Sabbath of the Lord thy God."

The world needs God. It needs a real sense of God as an abiding presence. A sense of God would do more to bring about a condition of peace and good will among men than all the armies and navies of the world can ever do.—*Times*.

MILTON, WIS.

The new Seventh Day Baptist minister, Rev. Carroll Hill, arrived in the village Thursday afternoon, May 4. Many hearty handshakes and greetings made his welcome an absolute certainty.

The installation services for Pastor Hill were held Sabbath morning in the college gymnasium and included welcome addresses from representatives of the various groups of the church and village. Approximately five hundred people were present at the installation services. Special services were also held

at the Christian Endeavor meeting in the afternoon.

The reception for Rev. and Mrs. Carroll Hill, Sunday evening at the college gymnasium, was well attended and a very enjoyable occasion. The room was made very attractive by arrangement of the chairs in a big circle, with floor lamps and small tables, and with bouquets of lovely flowers. Rev. and Mrs. Edwin Shaw and President and Mrs. J. W. Crofoot were in the receiving line with Pastor and Mrs. Hill. Punch and wafers were served from a table lighted by candles.

Work on the new Seventh Day Baptist church has been started and a crew of men has been employed. At this writing approximately twenty men are in the employ of the church, most of whom are church men, donating a part of their time. With the present outlay of men and horses, the work of excavating should be completed at latest by the middle of next week. Damp weather has held up work slightly.

The college office has just released three important announcements.

First: For the scholarship given by the University of Wisconsin to a member of our senior class, the faculty has chosen Joan Place.

Second: As assistant to Professor Oakley in both the departments of mathematics and physics, the trustees have elected Robert W. Randolph.

Third: The trustees have voted to establish a department of commerce, beginning in September, 1933. Details of courses have not yet been completely arranged, but it is planned to offer enough so that a student may take a major or minor in commerce. Accounting, business administration, salesmanship, and the like will be the chief courses. To head the new department and to act during one year at least as publicity agent of the college, the trustees have chosen Leland W. Hulett, who was graduated at Milton in 1926. Since graduation here he has served as a Y. M. C. A. secretary and in various commercial enterprises, but for the past two years he has been taking commercial courses in Tri-State College at Angola, Ind., where he is to be graduated this summer.

It is the hope of the trustees of the college that the establishment of the new department will enable Milton to give young people the training to make them fit for success in the

business world as well as to increase the enrollment of students.

Dean J. N. Norwood of Alfred University has been secured to give the commencement address on Thursday to a graduating class of twenty-three young people. In addition to the twenty-three bachelor degrees to be conferred this year, one honorary degree will also be given. Mr. A. J. Glover of Fort Atkinson, editor of *Hoard's Dairyman* of that city, will receive an honorary Doctor of Laws degree.—*Milton News, and College Review.*

SALEM, W. VA.

Judge Ira E. Robinson, of Washington, D. C., a member of the first federal radio commission, one-time judge of the West Virginia supreme court, and a former resident of Grafton, W. Va., will deliver the forty-fifth annual commencement address Thursday morning, June 1, before the eighty-seven Salem College students who will be graduated with degrees and diplomas.

Dr. A. H. Rapping, of Good Hope, executive secretary of the West Virginia Life Study Institute and extension sociologist from the agricultural department of West Virginia University, will preach the baccalaureate sermon Sunday night, May 28. Rev. Nelson H. Thorn, pastor of the Clarksburg First Presbyterian Church, will give the annual address before the Young Men's and Young Women's Christian Associations, Sunday morning, May 28.

R. STROTHER.

ASHAWAY, R. I.

On the evening of April 28, Pastor Hill baptized five young people, three of whom joined the church Sabbath morning, the twenty-ninth. Pastor Hill and family left for the new pastorate, Milton, Wis., April 30. Since that time the church has been having "supplies." Rev. Irving I. Sinnth of Irving, Mass., is supplying the pulpit during May and is giving some splendid sermons.

CORRESPONDENT.

ROCKVILLE, R. I.

The New England Christian Endeavor Union gave an interesting musical and literary program at the parish house on the night of May 13. The parts were taken by endeavorers from Waterford, Westerly, Ashaway, and Rockville. Visitors were present from the different societies. An offering was

taken to help in sending a young person to our General Conference.

CORRESPONDENT.

WESTERLY, R. I.

A reception was given in honor of Miss Jessie Utter, organist of the Pawcatuck Seventh Day Baptist Church, in the church vestry from four until six o'clock yesterday afternoon, which was attended by nearly one hundred persons. The vestry was attractively decorated with palms and spring flowers.

The reception was given by the members of the Woman's Aid society and the S. D. B. society of the church. Mrs. William H. Browning was the chairman of the committee in charge.

Tea was served. The servers were Misses Elizabeth Ferguson, Winona Sheldon, Anza Rockwell, Betty Cheever, Marguerite Beebe, and Lois Grenolds.

Miss Utter, who is to retire in the near future as organist and choir director of the church, was presented a purse of \$50 in gold.

With the idea of promoting better fellowship and to raise funds for sending a delegate to the annual Seventh Day Baptist Conference in Milton, Wis., in August, the members of the New England Seventh Day Baptist Christian Endeavor Union held an entertainment in the Pawcatuck Seventh Day Baptist church last evening. There were more than fifty present.

The program consisted of instrumental and vocal selections and readings. A short three-act play was presented. Hiram W. Barber, Jr., president of the union, was chairman in charge.—*Westerly Sun.*

NEW MARKET, N. J.

Rev. Neal D. Mills of the Seventh Day Baptist Church was ordained Sabbath morning with appropriate ceremonies. The council was called by the chairman of ordination committee, Rev. Herbert C. Van Horn. The call of the church was read by Deacon Charles E. Rogers, followed by roll call of the churches represented, including Piscataway, New York, Plainfield, Shiloh, and Marlboro.

Rev. Mr. Van Horn was elected moderator of the council; Alexander Vars, secretary; and Rev. James L. Skaggs of New York, examiner. The candidate, Neal D. Mills, read a paper containing an account of his Christian experiences, of his call to the gospel ministry, and of his doctrinal beliefs.

Ordination ceremonies followed with Rev. A. J. C. Bond delivering the sermon. Rev. Mr. Skaggs presented the charge to the candidate, and Rev. Leon M. Maltby of Shiloh, the charge to the church. Rev. Mr. Van Horn gave the consecrating prayer and Rev. Dr. Bond the welcome to the ministry. The benediction was given by Rev. Mr. Mills.

Appropriate hymns were sung during the ceremonies by the church choir. The flower committee of the Sabbath school prepared flowers and gave them to all who attended in honor of Mother's Day.

—*Plainfield Courier-News.*

Religious Education

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

A WAY FOR CHURCH WORK TO ADVANCE

If there ever was a time when it was important for the Church to advance, it is important now. The patience of millions of unemployed is being sorely tried. The world is in a turmoil economically and politically. The Christian religion is undergoing a severe test. Therefore it is the business of the Church to advance. In order to hold the ground it already has gained, it must gain more ground.

At the heart of the work of the Church is its leadership. Buildings are important, but not essential; elaborate services with vested choirs may help, but they can be dispensed with; gala social functions are inviting, but not invaluable. A leadership of high quality is the one element in the life of the Church without which it cannot advance. Possibly the Church could be maintained with a semblance of success in more prosperous days by a mediocre leadership, but in these times only strong leaders can keep it abreast of the problems it confronts.

Many ministers and lay workers at this time of year are feeling the weight of heavy burdens. The difficulties of the past year are looming large. Discouragement is wrapping itself about some of them and stifling courage. The little problems they have had to face have been so numerous that the eyes that see great visions have been clouded. Under these circumstances, church leaders need to get away where they can regain their poise and revive their spirits. They need to mingle in

happy fellowship with others who together have gone apart where they can build new courage and gain new perspective.

The 1933 International Council Leadership Schools and the various state summer schools offer an unusual opportunity for church workers in these troubled days. On the shores of Lake Winnepesaukee, N. H.; Lake Geneva, Wis.; and among the mountains at Geneva Glen, Colo., the International Council of Religious Education conducts brief schools for pastors and church school workers particularly. In these schools the students are away from the patience-trying details of their usual work, but, in the courses and conferences, practical problems are dealt with in a practical way. Vision is cleared and courage is strengthened; new understandings are developed and better plans built. Churches and Bible schools will find it money well spent to send workers to such schools.

The director of religious education of the Sabbath School Board and the president of the Young People's Board have talked the matter over, and have had some correspondence concerning the possibility of putting on such a school for Seventh Day Baptists the week before General Conference at some place near the Miltons.

As there would be no paid teachers, the cost would be simply rent of cottages, food, and books. As many of our workers will be coming to the Century of Progress and General Conference anyway, the total cost could be kept much below what it would cost to attend one of the schools mentioned above, and there would be the advantage of having a group of Seventh Day Baptists working together.

In such a school of five or six days, a pupil could carry two subjects, completing both as required by our own Sabbath School Board or the International Council of Religious Education. It would be possible for each teacher to offer two or three subjects, depending upon the number he would be willing to teach a day.

Subjects could be given that would help workers in almost any line of church work, Bible school, vacation school, Christian Endeavor, etc. Leadership training is not intended for Bible school workers alone, but for all church workers. Even pastors might be helped by such courses.

To make such a school a success, and keep

the cost low, it would be necessary to have a school of twenty persons or more, which ought not to be difficult as it would offer a short vacation and an opportunity for fellowship with others of like faith.

Such schools are usually for those above high school age, but a class of high school age could perhaps be formed if there were those of that age who desired to attend. If interested, write the editor of this department, Milton Junction, Wis.

SEMI-ANNUAL MEETING, DODGE CENTER, MINN.

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches will be held with the Dodge Center, Minn., Church, June 16-18. All who can come are cordially invited to attend.

MRS. WALTER BOND,
Secretary.

PLENTY OF WALKING

Now the chiropodists have been employing a director of research, and the results are staggering. The researchers wanted to find out what people were doing with their feet. After an elaborate survey, he reports that they are walking with them. And he knows exactly how much.

Railroad conductors are walking seven miles a day in their trains. A hospital doctor walks eighteen miles a day. An average business man walks farther than from New York to Boston in three to four weeks. A girl playing, walks, or hop-skip-and-jumps, eleven miles a day and a boy fifteen. A farmer plowing walks twenty-six miles a day and a policeman on his beat fourteen miles a day. A salesman walks twelve miles a day. A stenographer, though you may not believe it, walks forty-three miles a week. A dancer, in one evening, covers six miles.

No wonder people get sore feet. The chiropodists needn't worry. Neither need those viewers-with-alarm who have been fearing that we'd all lose our legs in this motor age. There is no sign of atrophy yet.

—Plainfield Courier-News.

"They who undergo no trials enjoy no triumphs."

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.)

DAVIS.—At her home in Salem, W. Va., May 11, 1933, Mrs. Corliss Davis, in the forty-ninth year of her age.

Maggie O. Ford was born September 28, 1884. She was the daughter of Jeff and Mary Fultz Ford. She married Corliss Davis who survives her with their three sons, Cleo, Dale, and Walton. She is also survived by her parents, two brothers, a sister, and a grandson. Mrs. Davis had been a Christian for many years. She was a good woman who will be greatly missed by her family and friends.

The funeral was held at the Seventh Day Baptist church and was conducted by its pastor.

G. B. S.

DAVIS.—At the home of her parents in Salem, W. Va., April 28, 1933, Bettie Lou Davis, aged three years.

She was the daughter of Cleo and Blanche Brown Davis, and granddaughter of Corliss Davis.

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

G. B. S.

DUNHAM.—Josephine Moore Dunham, daughter of Henry and Margaret Brown Moore, and wife of the late O. Morton Dunham, was born in New Providence, near Plainfield, N. J., April 11, 1868, and died at Plainfield, April 29, 1933.

Early in life she was a member of the Congregational Church. In later life, though never joining, she affiliated with the Seventh Day Baptist Church, of which her husband was a member. Mr. Dunham died in December, 1929, since which time Mrs. Dunham lived alone and was lonely.

Funeral services were conducted by the pastor of the Plainfield Seventh Day Baptist Church of Christ, and interment was made beside the husband in Hillside Cemetery.

A. J. C. B.

POTTER.—Miss Amelia Potter died at her home in Westerly, R. I., April 12, 1933, aged 82 years.

She was the daughter of Joseph H. and Rhoda Ann (Langworthy) Potter, being born in Pawcatuck, Stonington, Conn., January 21, 1851. She was one of twin daughters; her sister Alice died in August of the year of her birth.

Miss Potter was a lifelong resident of Westerly. She was a member of the Pawcatuck Seventh Day Baptist Church for many years and until the time of her death. She was a member of the Phebe Greene Ward Chapter of the Daughters of the American Revolution, and of other worth while literary and social organizations, both in Westerly and in Daytona, Fla., where she and her father spent many winters.

For ten years she was a member of the Board of Managers of the Seventh Day Baptist Missionary Society. She was a faithful and devoted daughter to her father, who was blind for many years previous to his death in 1909.

Her pastor, Rev. Harold R. Crandall, officiated at services held in her late home. Interment was in River Bend Cemetery.

H. R. C.

Sabbath School Lesson XI.—June 10, 1933

JESUS ON THE CROSS—Mark 15: 1-47

Golden Text: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8.

DAILY HOME READINGS

June 4—Jesus Before Pilate. Mark 15: 1-5.

June 5—Jesus Condemned. Mark 15: 6-15.

June 6—Jesus Mocked. Mark 15: 16-21.

June 7—Jesus Crucified. Mark 15: 22-32.

June 8—Jesus Dies. Mark 15: 33-41.

June 9—Jesus in the Tomb. Mark 15: 42-47.

June 10—The Suffering Savior. Isaiah 53: 1-6.

(For Lesson Notes, see *Helping Hand*)

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.

WANTED.—Married man, age 27 to 40, for farm job in West. Must be good worker, horse-man, have farm experience, be well recommended S. D. B. Rather small pay, house, milk, etc. Permanent for right man. No accounts not wanted. No snap. Address Box C, Sabbath Recorder, Plainfield, N. J. 5-29-4t

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 35c; 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.

Spending . .

"As a Christian I should spend my money for the development of personality in myself and in my fellows.

"For the development of personality in myself and in those related to me by ties of blood I will spend money to insure myself and them the means of physical sustenance and of spiritual growth and happiness."

"*Spiritual Growth and Happiness*" are fostered and encouraged by Seventh Day Baptists through the Denominational Budget, which for the year 1932-1933 is divided among the various organizations as follows:

Missionary Society	\$12,401.00
Tract Society	3,366.00
Education Society	1,090.00
Sabbath School Board	2,400.00
Woman's Board	350.00
Young People's Board	600.00
Scholarships and Fellowships	700.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	2,900.00
Debt	1,000.00
	\$25,957.00



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POWER—SERVICE

And he said unto them, It is not for you to know times or seasons, which the Father has set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and Samaria, and unto the uttermost part of the earth.

—The Acts 1:7, 8.

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