

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
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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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Pentecost Re-emphasis should be placed upon Pentecost of the New Testament. To many Christians this day has no special meaning. It is of real significance and ought to recapture the imagination and command the reconsecration of God's people. Elsewhere in this issue is an article by Rev. Loyal F. Hurley calling attention to the resurrection of Jesus on the Sabbath and showing that Pentecost was on the Sabbath. In the light of this, Pentecost has a special interest to Seventh Day Baptists.

On the day of Pentecost the promise of Jesus (John 15:26; Luke 24:49) was fulfilled by the coming upon his followers of the presence and power of the Holy Spirit. He came as the gift of Jesus, as the Master said he would be sent. This brought Christ's followers, as Versteeg in "Perpetuating Pentecost" says, "the same eternal energy which had made Jesus the power he was. The reinforcement of Jesus came into their lives." Before Pentecost they were "instructed disciples"; afterward "they were inspired disciples." This spirit of Jesus, this presence of God, the Holy Spirit, in the life of the individual and hence collectively in the Church

is what makes Pentecost unique, and its perpetuation desirable. In speaking of this event, the associate secretary of the Department of Evangelism, Federal Council of Churches of Christ in America, truly says the disciples "were given an inner adequacy. In that power they went forth to change a nation whose heart was flint." That same power is possible today and is needed to make a discipleship inwardly adequate to meet a social, spiritual, and economic world condition. The Church seems, all too much, to be behind closed doors of fear: "fear of financial depression, intellectual uncertainties, organizational difficulties, and criticism." A new courage will result from a twentieth century Pentecost—a new faith in the abiding presence and leadership of a living Christ. Seventh Day Baptists are as greatly in need of this resurgence of the Holy Spirit as any. A new faith is needed in our Christ and in our mission. Fearlessness is needed and a self-forgetful dedication to the cause of truth. Not yet have we committed our ways fully unto the Lord; consequently we have not found out how much we can do. "We never discover what is in us," Doctor Versteeg urges, "until we put all there is in us into some challenging task." None of us believes we have yet done this. What a happy day for all when Seventh Day Baptists have acted on this truth, and when filled with the Holy Spirit have found themselves and have discovered the Sabbath to the Christian Church.

The Church needs the Pentecostal blessing, not of bizarre manifestation which can only be described by such words as "like as of," but that accompanied by power which will give it "sky," wider horizon, escape from provincialism and bigotry, and a "new geography." The Church must regain a passion for saving men. We must be saved from the sin of indifference.

Perhaps for our day Pentecost is most greatly needed for its steadying power. From the New Testament Pentecost the disciples went forth unwavering to proclaim the risen Jesus as the Savior of the world, and to bear their testimony without fear or doubting that he was able to meet every need. Later, Paul was similarly touched by this presence and power and went forth as an unflickering torch for the truth. All through the ages men have been urged forward by this Spirit; Luther, Huss, the Wesleys, the Stennetts, and countless other witnesses went

forth into all the world with unwavering Pentecostal power. Unafraid and unhesitating, they have added their witness concerning a risen and living Christ and that "God was in Christ reconciling the world unto himself." The Church again must think through the promises of the Master and meet within itself the conditions of their fulfillment if Pentecostal showers are to be realized.

Vacation Preparation Vacation days will soon be here. Unusual demands made upon us during this past strenuous year will make it of vital importance to many to take a few days or weeks off from the usual strain and worry for a bit of rest, recuperation, and a recharging of life's batteries. The following "Parable of the Vacationist" taken from the *Watchman-Examiner* is apropos.

Now it came to pass as the summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said: "Lo, the hot days come and even now are at hand! Come let us go unto the heights where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be watered and cared for, discontinue our paper, and see that the mail is forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay our church pledge, that the good name of the church may be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced, saying, "Of a truth there are those who care for the Lord's work."

And it was so.—*Selected.*

Introductory Sabbath Catechism For Young People The American Sabbath Tract Society was organized for the purpose of publishing and distributing literature for the promotion of Christian life, and especially the Sabbath truth. Many tracts, quarterlies, and periodicals for this purpose have been put out during the many years of the society's busy existence. The value of this work can hardly be overestimated and its practical value is attested by inquiries coming in from people interested and reports of converts to the Sabbath truth.

Another phase of the work should not be neglected. That is the training of our own boys and girls and young people in the doctrine and duties of the Sabbath. Efforts to this end have been put forth by home and church, encouraged and promoted by the society. Valuable as such work has been, the most permanent results often have not been realized because of the unrelated nature of the material and unsystematic methods used. The study of the Sabbath should be continuous, over a given period, and material adapted to the grades used. "Precept upon precept . . . here a little, there a little" is as much needed in teaching the truth of the Sabbath as in anything else.

Some helpful literature has been produced and used to advantage. Such tracts as "The Sabbath Catechism," by Mrs. W. D. Burdick, and "Her Wedding Ring," by Mrs. T. J. Van Horn, have proved their own great value. But we do lack co-ordination of our material and of our methods in its use. We need new material. Nearly three years ago, two workers in one of our associations spoke to the corresponding secretary of the Tract Society about their interest and feeling of the need of tracts written in a way to be helpful to children and young people. Others are thinking along these lines. There is now running in the RECORDER a series of seven studies prepared by George A. Main of Daytona Beach, Fla., written with some of these needs in view. The title of the series is, "A Young People's Introductory Catechism." It is hoped that the studies will be used in all our Sabbath schools and Christian Endeavor societies and that they may prove of such value as to demand their publication in tract form. Mr. Main is deeply interested in Sabbath promotion. He feels the need of a correlation of our material. In a letter to the editor, he says, "I think we need one or more tracts completely covering the entire Sabbath truth. This should be accompanied by a complete series of tracts, following the general order and system of the first tract, but covering more completely the details of their particular subjects. Every tract we have thus far published could, with a little restudy and re-writing, fit perfectly into a series of such Sabbath tracts." Mr. Main believes a program of this kind would so stimulate interest among our own people as to release much larger funds for the promotion of the work

than we are now receiving. The fundamental of his suggestion is of vital importance to the carrying forward of our distinctive program. The catechism by Mr. Main is being used by him in his own Sabbath school class.

FROM THE CONFERENCE PRESIDENT

A few years ago in Cincinnati a Memorial Day service was held in honor of peace-time heroes. I do not remember just what patriotic service had been rendered by all those whose deeds were commemorated. But I do remember that one was a young mother who died in that hazardous but most divine service, that of bringing a new life into the world.

Tomorrow is Memorial Day, and just ten days since I buried my father, and while I may be doing something that has not been done before, I may find justification for it in the spirit that prompted that service in Cincinnati, and in other similar services where recognition is given of the quiet but heroic living of modest men and women whose lives have been lived in comparative obscurity. Indeed I would not take this occasion to write about my father if he were a great man, or one noted for conspicuous public service. Because there was nothing in his life not attainable by the humblest, and because what I shall say of him might be said of many another father, and because it may help others to recall the useful life and helpful traits of their fathers, I have chosen to write in this manner at this time.

My father was of the seventh generation of Bonds living in America, all of whom were Seventh Day Baptists, beginning with Richard Bond who was living near Philadelphia in 1696. His mother was Lydia Davis whose ancestors likewise for several generations were Seventh Day Baptists.

The Bonds have been men of the land, turning aside seldom from that occupation, except for the profession of medicine. Among them have been many doctors. Richard Bond of the third generation in America did set up a "gun factory" and manufactured "gun barrels" for use in the Revolutionary War, and his son Richard was a lieutenant in that war when quite a young man; but these were not their vocations. They were Maryland planters living at that time in Cecil County, Maryland. After the war they removed into

western Virginia and pursued their calling of agriculture.

My father who was the son of the fourth Richard, there having been one Samuel and one Levi in the direct line, was seventeen years old when the Civil War broke out. During those days armies often marched by along the old turnpike which ran through his father's farm. He used to tell us how the soldiers took his knife, and how he hid his watch in his boot. Also how they took the last horse from the plow, and searched until they found the saddles under loose boards of the garret floor. Father's oldest brother joined the Union army, although his father had voted for secession, and still between them there was no marked disagreement. Such was the confusion of issues and the uncertainty on the border. The soldier boy did not return.

The year following the close of the war my father married the prettiest girl in the neighborhood (Father himself told me that), and they went to housekeeping on a little farm, mostly woodland where they made their home for forty-four years, until mother died. On that little farm of sixty-seven acres they reared their family of five, and it represented his sole material possession when he died. I do not know that he was familiar with Edgar Guest's poem, but in similar language he said recently, "That little place represents a good deal of living."

But what I wanted most to do was to give a very few incidents in the life of my father which will reveal some traits of his character, and provide an index to the life of a very humble man.

Father was a good thinker, but not much on talk. Within the last few months he came home from Sabbath school, which he attended regularly at eighty-eight, and expressed dissatisfaction with certain conclusions which members of his class had arrived at in the discussion. When asked why he did not give his views on the matter, he replied that he could not talk well enough.

It was this marked timidity that prevented his joining the church when he was first baptized as a young man. He did not feel that he could pray in public. He never failed to ask a blessing at meals, however, even before he joined the church; and even our Catholic neighbors used to call upon him to return thanks when he ate at their table. But at the

age of forty father joined the church. And that brings to my mind an experience I shall never forget.

My three older brothers and I, and several cousins, had been baptized, and as they say in the South, the minister "opened the doors of the church" for new members. My oldest brother who was seventeen led the way, and my twin brothers who were thirteen followed. I who was ten went and sat down by them, to be received into the church by the laying on of the hands. When I sat down I felt someone come and sit down beside me. Looking up to see who it was, I looked into the face of my father. It was a blessed moment. Mother had joined the church when it was first constituted, the year I was born. I have often thought since, as I have come to appreciate the circumstances more, how happy mother must have been that day.

And right here I recall another time when I looked into my father's face and got my answer to a very important question in a boy's life. I was a small lad, and the only boy in a company of men. A neighbor of ours—a Christian man, he was—was telling an obscene story. He seemed to think it was very funny, and the men laughed loud as if they thought it funny too. As for me I could not quite make it out. It seemed to me it was a very improper thing to do. I did not know just what attitude to take. I remember how puzzled I was—half ashamed, and thinking perhaps I ought to laugh too. Then I looked into the face of my father. He had not laughed. There was no trace of amusement on his face. He had not failed me, and now I knew that my own instinct was right. It was confirmed by my father, and I could bank on his judgment in the face of the world. I have no doubt of course that my father was thinking of his boy. But I know too that he was simply maintaining his normal attitude in the presence of the impure. I have since learned that when men have been congregated together indulging in such stories, and my father approached, someone would say, "Hush, here comes Mr. Bond." I wouldn't exchange that one thing in my father for anything the world might give me.

Another incident will indicate something of his religious loyalty, and, incidentally, the esteem in which he was held by his neighbors. The threshing machine had threshed every set of wheat from the mouth of Canoe Run to

the Bond place, and it was Friday night. The man who had charge was from another neighborhood and he insisted that he must thresh father's wheat the next day. If he could not he would drive by, and on out the ridge road to the next neighborhood, and would not return. Well, he could do as he pleased about that; it made no difference with father. He simply did not work on the Sabbath, neither the stranger that was within his gates.

Without saying a word to father the neighbors got together, and appointed a spokesman to tell the man with the thresher that he could just turn his machine around now, and go back down the run. Another machine might not come in to thresh one small crop without extra cost, but they would have no difficulty in getting someone to come for all the crops that remained unthreshed. Of course the Sabbath meant nothing to those men. But they believed in their Sabbath-keeping neighbor. They had exchanged work with him. The McDonnell boys had come to him often for help after their father died. Odey Mullooly, who bought and sold more sheep and cattle than any other man, would have no one else weigh his stock and make his calculations. When the neighborhood scales were built hadn't they placed them on father's farm because they wanted him to be weigh-master!

Eighty-eight years is a long time to live as this life goes. But he did not seem old. Keenly interested in all that went on about him, life had meaning for him to the end. When mother died he said, "Oh, I will be so lonesome." After twenty-three years without her he said as the end approached, "If my last breath can only be as easy as mother's was!" And it was.

We buried him in the little grave yard overlooking the house where he was born more than eighty-eight years before, with the little white church in view where he attended services from the time it was first built, and which he helped to build. A mile away was the home where he took his bride when he was twenty-two. We laid his body beside that of mother and hastened from the hill just in time to reach the paved road before a terrific rain storm broke. The next day someone spoke sadly of our leaving him there in the rain. That remark sounded strange to me. I had not thought of him as there. The broken body could no longer house the spirit which had indwelt it for so many years. Now

release had come, and that which we buried on the hill was only the earthly part. The body through which the soul had found expression in this world is not needed in that freer realm of which I used to love to hear him sing:

"I will sing you a song of that beautiful land
Of the far away home of the soul.
Where no storms ever beat on the glittering
strand
While the years of eternity roll."

I doubt not he realizes a bliss surpassing that which he in vision saw as he used to trot me on his knee before the open wood fire and sing:

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land
Where my possessions lie.

"We will rest in the fair and happy land
Just across on the ever green shore,
Sing the songs of Moses and the Lamb, by
and by,
And dwell with Jesus evermore."

AHVA J. C. BOND.

MISSIONS

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

LAYMEN'S FOREIGN MISSIONS INQUIRY AND SEVENTH DAY BAPTIST MISSIONARIES

(An address by Mrs. Hattie E. West, given at the quarterly meeting of the churches of southern Wisconsin and Chicago, April 16, 1933)

The more I have read of the Laymen's Foreign Missions Inquiry, the less able have I felt to criticize or properly evaluate this work.

Feeling thus, I have decided to center attention upon some of their conclusions and try to see how our Seventh Day Baptist workers measure up to the requirements set forth in this report as ideal for mission work in the Far East.

In connection with this report I have also read, "Is There a Case for Foreign Missions?" by Pearl S. Buck, in the *Harper's Magazine* for January of this year. Mrs. Buck is the daughter of a missionary, and except for some time spent in college in America has lived practically her entire life in China.

Of herself she says: "By birth and ancestry I am American; by choice and belief I am a

Christian; but by the years of my life, by sympathy and feeling, I am Chinese."

She is therefore well qualified to discuss the subject, which is asked, in other words in the Laymen's Inquiry, namely, Shall Foreign Missions Be Continued? The answer to both the Laymen's Inquiry in Re-Thinking Missions and Mrs. Buck's question is: There is a case for foreign missions. Mrs. Buck puts the answer in simpler and less technical words. She discusses the matchless life and teachings of Christ, and says:

"It is necessary to recognize that we cannot do without Christ, and to decide to live by what we believe." She continues: "If I am not willing for Christ to die, what hypocrisy is mine if I will do nothing to keep him alive in the hearts and understandings of men, what selfishness if I keep him for myself alone, or for my race! If I could so keep him I should lose him in truth. His whole spirit would evade me. My smallness could not hold him, as no smallness has ever held him. I must be great enough to share Christ if I would keep Christ mine."

She says also: "Christ has not become a part of the Chinese life. Hence the conclusion that China affords a great mission field."

The report states it thus: "The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men. The goal to which this leads may be variously described, most perfectly, perhaps, in the single phrase, 'Thy kingdom come.' That is, and always has been, the true aim of Christian missions; or stated more literally: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world."

The importance of the character of the missionary and the spirit in which he approaches his task is stressed by both Mrs. Buck and the report. The latter says:

"The history of missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise."

To quote further: "The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order

of intelligence, and a love of adventure. Perhaps more than any of these it calls for the capacity to truly understand and genuinely to love and sympathize with the people among whom he works."

With these standards in mind, I have been trying to evaluate our own mission in China.

I have chosen this field because the report deals mainly with missions in the Orient and because I am more familiar with that field and its workers than with any other of our mission fields.

It has been my good fortune to know personally most of our China mission workers. Two of our pioneer missionaries, Mr. and Mrs. Carpenter, were family friends in my childhood, and their visits to our home on their furloughs were a benediction and an inspiration.

Anna West acknowledged the influence of Mrs. Carpenter's letters, treasured in a family scrap book and read by her when a young girl, in her decision to give herself to work in China. So it is but natural when reading the criticisms and suggestions of the report, to question our own mission and its missionaries. My conclusions are that both work and workers have measured up to the high standards set by the laymen in the report on one hundred years of missionary effort; and that to curtail or abandon that work now would be a loss, not only to China and the world, but a blow to the life of our denomination.

A distinguished missionary, quoted in the report, has said that "foreignness" is one of the greatest handicaps to the success of missionary enterprise.

There are, alas, those who have gone out as missionaries who are so wedded to western ways and ideas that they make no effort to see things from the Chinese point of view; whose very strangeness alienates them from the people to whom they have been sent. Our missionaries have not failed in this respect. Mrs. Carpenter was a gifted letter writer, and it is natural to refer to her because her spirit was reflected in her letters. In the early days of the mission in Shanghai the missionaries suffered many hardships of which those of the present day by experience know nothing. Yet the Carpenters so loved their work they were never contented in the homeland, even though among dear relatives and warm friends, when circumstances kept them away from their beloved Chinese. Mrs. Car-

penter was not well when she went back for the last time; but I feel sure that if she knew at the last that her final resting place was to be in Chinese soil, she was content that it should be so, so dearly did she love her Chinese friends, and the work there.

We find in the report not a little criticism, though often given somewhat apologetically, of the personality of the missionaries, and of a certain narrowness. Quotation: "We feel that the Christian view of life has a magnificence and glory of which its interpreters for the most part give little hint. They seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of doctrine than to understand and fulfill the religious life of the Orient." Mrs. Buck says that on one of her visits to America she compared the missionaries sent from here to China with the Christians here. She said she wanted to know whether we had sent our best or our worst. She found we had sent some of each—they were a fair average. She adds: "On the whole, however, you felt that the very best ought to stay home. It was a pity, many of you said, 'to waste beauty and talent in foreign lands.'"

I do not think this can be said of the people who have gone to our mission in China. They have been above the average.

To be sure, someone said of Susie Burdick when, as a beautiful young woman after her graduation from an eastern college she offered herself to go as a missionary to China—"What a pity. She might be such an ornament to society here." But such thoughts had no influence with her. She held nothing too good for Christian service in China. Others have gone also that we felt could ill be spared from the work here, but their going has enriched the denominational life here as well as there. Many of you also have known them and (leaving out of consideration those to whom I might be supposed to be partial on account of relationship) I am sure you will agree with me that they have been people of rare personality and quite above the average: the Carpenters, the Wardners, our pioneers; Lizzie Nelson Fryer; Doctor Swinney, so beloved of the Chinese she was known as the "happy doctor"; the Davises, both Dr. and Mrs. D. H. Davis and Dr. and Mrs. Eugene Davis; the Randolphins; Dr. Grace Crandall; Dr. Rosa Palmborg; Susie Burdick; the Crofts; Miriam Shaw; and the Thorngates, who

are hoping some day to return to their beloved work.

As to the "foreignness" to which reference has been made as a handicap to missionary enterprise, I believe our China missionaries as a class and as individuals have been able to enter so sympathetically into the lives of the people for whom they work as to forget racial differences.

As is well known, some of our missionaries, notably Doctor Crandall and Doctor Palmberg, have adopted Chinese children and loved them as their own. Mabel West is living happily with a Chinese family. When the Wests were in the homeland on their last furlough, a young Chinese friend, a Y. W. C. A. worker, visited them here. On first meeting one noted her Chinese features. After that one forgot the difference of race. She was like any American friend.

We have heard Mr. Crofoot also speak of his Chinese friends who seem to him no different from the friends of his own race. In these cases, I suppose, there is similarity of interests and culture. But I believe that where these do not exist there is a Christian love and sympathy to which race is no barrier. Chinese women have expressed their appreciation of the loving ministrations of Doctor Palmberg to them in illness, telling her that she had done things for them that their own mothers would not do. Surely there was no aloofness there.

Susie Burdick, since she has been released somewhat of the routine work in the schools, has made it her special mission to visit the homes of her former school girls and keep in friendly touch with them. A great part of the work of the mission family in Shanghai is keeping in touch in a social way with the people of the church family. More than that, our missionaries have contributed much to community life.

Another criticism besides that of "foreignness" is that missionaries are often so absorbed in their denominational work they give no time to the community needs about them. Our missionaries have not failed there. The work of Doctor Crandall and Doctor Palmberg for Liuho has been recognized by that city by building an auto road to connect the hospital with the main highway.

When Doctor Thorngate left China he was presented a silver shield in token of the appreciation of the citizens of Liuho for his

voluntary work in the foundlings hospital there. Dr. D. H. Davis was a member for many years of a committee on a revision of the Bible into the Shanghai colloquial dialect. Mr. Crofoot inaugurated a moral welfare committee in the city of Shanghai and was for many years one of its officers. During the times when on account of war there were many missionary refugees in Shanghai, he taught in a language school for them and has been active in Y. M. C. A. work.

Miss Burdick has taken an active part in Woman's Christian Temperance work and has been a member of the board of trustees of a school for the blind in Shanghai. Eugene Davis has been active in Daily Vacation Bible School work, and in time of war all of the missionaries have given unstintedly of time and means in caring for refugees and helping in community war work. More than one hundred thirty were housed in the mission during the terrible times in Shanghai in 1932. And the sewing machines were kept busy from early morning till late at night, sewing for soldiers, while those not occupied with sewing rolled bandages. In addition to this, the doctors and nurses worked in the refugee camps, assisting in caring for the sick and in preventive vaccinations. Dr. Eugene Davis with his car was busy on errands of mercy, extending often within the area of fighting lines.

This mention of community work by no means includes all that has been done in that line by our missionaries but is indicative of the spirit which animates them.

Now as to schools. To realize something of the problem, I quote from the report:

"The present task of education in China is more formidable than that of any western nation. For no western state is attempting to bring children into adjustment to a world widely different from the world of their parents. The nation is in the aftermath of a great revolution, a great social evolution as well as a political one. China has relied more than any other great civilization on the immense educational force of the family. It now finds itself impeded by that force. It has to analyze its whole cultural inheritance into those parts which must be discarded and those which must be kept.

"For many years, China's educational advisers have tried to meet the situation by copying western models. She now begins to realize there are in the world no models she can copy, because no educational scheme has been devised to meet a problem as deep reaching as hers.

"In dealing with it, the matter of character training occupies a central place. The national government recognizes this to some extent. In

inculcating 'the principles of the people' of Sun Yat Sen, it is facing the need of education at once political, social, and moral."

Christian schools have a notable place in character training and some of China's greatest leaders have been trained in these schools. There is reason to fear that some of these schools are less effective than formerly. Statistics show a decline in the popularity of these schools. In 1915, there were in China two hundred sixteen Christian middle schools, with one hundred seventy thousand pupils. (Middle schools correspond to our high schools.) This number increased up to 1924, when there were three hundred thirty-nine. In 1932, there were but one hundred ninety-six, a decline of almost one half.

In spite of the decline, our schools have continued to grow in numbers and are now equipped with their new buildings to do better service than ever before. Even with the new accommodations they are still obliged to turn away applicants from the Girls' School.

The importance of the personality of the teacher of the mission school is shown by an interesting bit of investigation made two years after the regulations made by the government that pupils must not be compelled to attend religious exercises. A test was given one thousand students who had attended middle schools. They were asked to note what had influenced them most in their religious life as they had encountered it in the schools.

Ninety per cent said it was the personality of the teacher. Second in order came Christian literature; third, personal devotions; fourth, regular worship; and fifth, religious instruction.

Here again we see the great importance of personality. Christ said, "If I be lifted up I draw all men unto me." A life filled with the spirit of Christ lifts Christ up and draws all men.

The life is more potent than the spoken word. Mrs. Buck says: "Let us try to express our religion in terms of life. The spoken word ought to be only a bit of fuel added to a flame already burning."

The recommendations as to reorganization of missionary effort along undenominational lines I leave to others more competent to discuss, as to feasibility and desirability. It will not be an easy thing to accomplish. In the meantime let us keep open minds and a will-

ingness to co-operate. Above all, let us realize that China needs Christ and that the world needs a Christian China. Let us continue with unabated zeal the work that for eighty-five years has blessed both China and us at home. Realizing the great need of China and her difficult problems, let us continue to send to her men and women of the same high quality as in the past; if teachers, let them be thoroughly trained for that profession; if doctors, they should be of the best; if preachers or pastors, let them be such that their deeds enforce their words; if specialists in any line, let them be well equipped in their line; but above all may their personalities be such as to win to Christ.

Milton Junction, Wis.,

April 15, 1933.

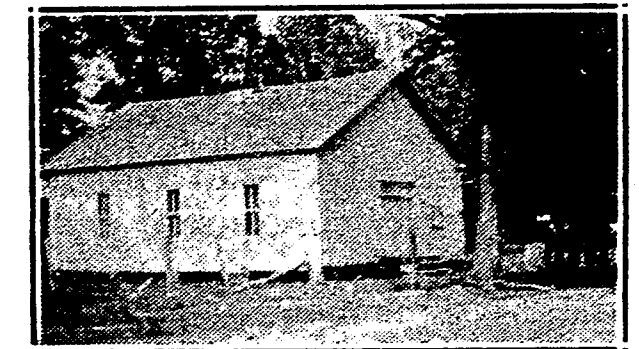
HISTORY OF THE LITTLE PRAIRIE SEVENTH DAY BAPTIST CHURCH

BY ELDERS J. L. HULL AND CLIFFORD BEEBE

(Concluded from last week)

THE PASTORATE OF C. C. VAN HORN

In the spring of 1919, Rev. R. J. Severance succeeded Rev. T. J. Van Horn as general missionary on the field; and in the follow-



LITTLE PRAIRIE CHURCH

ing year, with C. C. Van Horn as song leader, he held a revival meeting on Little Prairie. The results were so encouraging, and the need so great, that the Missionary Board made an appropriation (\$900 at first, but later reduced to \$500) for the support of Brother Van Horn and family as workers on the field. In the fall of 1920, therefore, they moved from their home at Fouke, locating in a house on the Booty place, owned by Walter Campbell. C. C. Van Horn became pastor, and was later licensed by the church to preach, but exercised that privilege only occasionally. He served much of the time as superintendent of the Sabbath school, as a leader in the music,

and in the religious life of the church and the community in general.

A thorough revision of the church roll took place, and a canvass was begun for the Forward Movement; \$150 was raised the first year. The tithing plan was eventually adopted by most of the members. Mrs. Van Horn became clerk, holding the office until 1925; since this it has been filled by M. M. Mitchell, Mrs. Myrtle Mitchell, Mrs. Lillie Mitchell, and the present clerk, Mrs. Lena Searcey.

The association was again invited to Little Prairie, and met there September 8-11, 1921. Among the delegates present were Elders D. B. Coon, R. J. Severance, T. L. Gardiner. A good meeting was held, resulting in several baptisms and additions to the church. Elders Coon and Severance remained for some time after the association closed. Elder Severance continued to visit the church regularly until he left the field in May, 1925, usually making an extended visit at least once a year.

In the social life of the community, the Van Horns did much. Christmas, Fourth of July, Children's Day, and other programs were regularly planned. One of the most noteworthy of these occasions was Sabbath Rally Day in the spring of 1924, when Elder Severance was present as well as a number from Grand Prairie, including the Monroes and some of the Sabbath keepers from Point DeLuca. The first year, a Ladies' Aid society was organized, and in 1924 a Junior Christian Endeavor with Mrs. Van Horn as superintendent, which has continued, except for a brief interval, ever since.

One outstanding achievement was in broader denominational contacts. In 1922, Pastor Van Horn and family, Mrs. Saberah Monroe, and Newton Mitchell attended the association at Fouke; and Little Prairie has never since been without delegates at these gatherings—a large proportion of the membership having attended at one time or another. Pastor Van Horn inaugurated a movement for better attendance at associational meetings; and it was fitting that this object should be first realized when the sessions were again held at Little Prairie in September, 1926, with Pastor Van Horn as moderator. The visiting ministers were Secretary Wm. L. Burdick, L. D. Seager, T. J. Van Horn, and E. R. Lewis, and there were in all thirty-four visiting delegates present. The meetings, which were held in a large tent, were largely at-

tended, and were deeply spiritual and evangelistic. Elder Lewis, who had recently become general missionary on the field, stayed for some days afterward, and there were several conversions and baptisms.

A number of denominational representatives visited Little Prairie at other times. The brief visit of Dr. Rosa Palmberg, missionary from China, in 1922, will be long remembered. She was instrumental in securing for the church a four-octave baby organ, the gift of Mrs. G. H. Trainer and Dr. Xenia Bond, of Salem, W. Va.

Professor L. O. Greene of North Loup, Neb. (in 1925), and Rev. Erlo E. Sutton of Milton Junction, Wis. (in 1926), visited the church in the interest of the Sabbath school work; the former also spent several weeks on Little Prairie in the summer of 1927, conducting a Vacation Bible School and preaching. In 1928, Professor J. F. Whitford of Milton College conducted Bible school, and through his influence a new and larger organ was secured for the church, as well as a large water tank for the new parsonage.

In 1921, a movement was begun to relocate the church house, which stood in a low and otherwise inconvenient location. Several attempts were made to secure a new site, but no definite progress was made until 1927. After the great flood of that year, when the backwater nearly reached the church house, the need became more apparent. When the new Menard schoolhouse was built, the church wisely grasped the opportunity to purchase the old building for \$65. With the help of the Memorial Board, two acres of land were secured on higher ground, a short distance from the old location; and onto this the church house and the old schoolhouse were moved. The schoolhouse was refitted into a comfortable and commodious parsonage, large through the help of friends at Milton, Wis. Pastor Van Horn and family, who for two years had been living at DeWitt for the sake of school advantages, returned and settled in the new parsonage. The church building had been repaired and painted and a bulletin board put up, preceding the association in 1926.

After nine years of faithful work, one of the best periods in the history of the church, the Van Horns left in September, 1929, for Milton, Wis. During these years, leaders had been developed, young people brought to Christ and trained for service, and elements

of stability added, which have saved the church from extinction.

RECENT YEARS

Immediately following the removal of the Van Horns, Elder Lewis and daughter Bessie visited the Little Prairie field and conducted a ten-day revival. Not content to remain pastorless, the church secured the services of the veteran preacher, E. H. Socwell, who began his work December 5, but after only six weeks of labor, died suddenly at the home of Claud Mitchell, January 16, 1930.

Still not discouraged, the church kept up Sabbath school, went on with preparations to entertain the association the following summer, and extended a call to Elder C. A. Beebe of Berea, W. Va., to become its pastor.

The association, in August, 1930, commenced a momentous revival throughout the entire community. Brother Lewis came in advance of the meetings, and acted as pastor; Elders L. F. Hurley and Hurley Warren were present from outside the association, as well as a number from Hammond, Fouke, and Gentry. The meetings aroused an intense evangelistic interest, which the church, being pastorless, was unable to follow up; the Society of Friends however sent workers to hold meetings, and later in the fall, Rev. E. E. Sutton and wife and C. C. Van Horn held revival services in our church; in December, E. R. Lewis was present and preached for a few days. Thus a revival continued throughout the fall, with constantly increasing interest. There were many conversions and backsliders reclaimed, and a new and better spirit took possession of the entire community.

Thus the church was in excellent spiritual condition when Pastor Beebe and family moved into the parsonage and took up the pastorate, in November, 1930. The Junior Christian Endeavor was revived under the leadership of Mrs. Beebe, and still continues with Mrs. Lillie Mitchell as superintendent; for a time Senior Christian Endeavor meetings were held. Following the association at Fouke, in 1931, Bible school and revival meetings were started with the help of Elder Lewis and daughter Nellie Grace, and Miss Lura Fitz-Randolph of Texarkana; a threatened epidemic of scarlet fever broke up the meetings, but the interest aroused resulted in several conversions to the Sabbath, and was followed up by a ten-day meeting in October,

with Elder John C. Lanier of Paint Rock, Ala., as preacher. There were several conversions and baptisms; later in the fall a Pentecostal meeting was held.

Pastor Beebe began the publication of a small magazine, "The Bible Witness," in November. This still continues, although the place of publication has been changed.

In February, 1932, Elder Lewis came and helped in a ten-day meeting, which reached a high spiritual level—the larger share of the church binding themselves in a solemn pledge to follow absolutely the leadings of God's word. The high peak of membership was reached in April, with thirty resident and ten nonresident members.

Pastor Beebe and family left the field in May, 1932, moving to Marvell, Ark., and the church, having failed to secure Brother Lanier, was left pastorless until the following winter, receiving brief visits during that time from Elders Beebe, Lewis, and Editor H. C. Van Horn of the SABBATH RECORDER. All regular services were kept up during this time, but the church was weakened by the removal of Claud Mitchell and family to Fouke, in January, 1933.

In January, 1933, Brother and Sister D. B. Coon were enabled, through the help of friends at Milton, Wis., to come to the aid of the church for the winter, and at the present time (April, 1933) are still working there, an encouragement and uplift to the people. The church building is receiving some much needed repairs.

As it nears the close of a half-century, the church faces the future with many things to discourage, but strong in the Spirit, and with great possibilities for growth in numbers and influence.

Of the founders of the church, only Sister Saberah Monroe and Brother J. L. Hull (now in New York State) remain; of other members of the last century, only Deacon Ray Monroe and Sisters Booty and Searcey. But their places have been taken by younger members, who will not fail to carry on.

A balky mule has four-wheel brakes,
A billy goat has bumpers;
The firefly is a bright spotlight,
Rabbits are puddle jumpers;
Camels have balloon-tired feet
And carry spares of what they eat:
But still I think that nothing beats
The kangaroos with rumble seats.

—Selected.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JUNE

"GOD'S REMEMBRANCE"

Hymn—My Faith Looks Up to Thee
Read Psalm 67

Prayer

Read Joel 2: 18-27

Question box—How does God remember the nations who serve him?

Hymn—Oh Lord Remember Me

Benediction by the society in concert—"Shew me thy ways O Lord; teach me thy paths."

As a parent remembers a disobedient child and loves it though far away in sin, so does God remember and reward nations as well as individuals when they return to him. His promises are true and faithful, and the nations shall be satisfied with the fullness of his house when they return to him. If they refuse God, then shall they become captives in Babylon. "Why halt ye between two opinions?"

MRS. ELLEN W. SOCWELL RAMSEY.

PRAYER AND OBEDIENCE

MALACHI 3: 16-18

(The following paper was written by Mrs. Ellen W. Socwell Ramsey for the Sabbath morning services at Welton, Iowa, on April 15. It was read by Mrs. U. S. Van Horn.)

We are commanded to pray without ceasing. We are continually to ask for the blessings, multiplied mercies, and providences which the heavenly Father holds in store for those who love and obey him. If we confess him before men in obedience to his word, he will in no wise withhold any good thing from us, if we ask aright.

This does not necessarily mean that we shall receive everything for which we ask. Even as we deny our children in allowing them all for which they may ask, our Father above denies his earthly children the possession of what his all-wise mind knows will harm us. Or if he does grant our petitions, it often takes time.

One of the important elements of his plans is *time*, and when our endurance is called upon as a test of our love for and faith in him we must not be disappointed.

It is no sign of forgetfulness upon God's part when the answers to our prayers are delayed. The faintest call of his most humble child is not unheeded by him who numbers the hairs of our heads, and notes the fall of every sparrow. But it takes *time* to adjust the affairs of his people and arrange for the proper answer to prayer.

Some prayers are seemingly answered immediately, and some seem to never receive an answer. But we must never be discouraged, as Jesus is our friend.

We must prove ourselves good soldiers, esteeming it a great privilege to follow after him, enduring hardness patiently and by applying our hearts unto wisdom that we may know when and how to pray.

In due season we shall receive our reward. As far back as 1879, a certain young man fought in the Indian war. He served with the United States cavalry against the Ute Indians and was severely wounded. One day this past week he received word from the War Department that he had been awarded the "Order of the Purple Heart," and our neighbor, a wrinkled old man, is happy after all these years.

God often calls for delay in answer to our petitions. Some are discarded altogether as we do not ask aright.

Our first duty as individuals or as churches is to acknowledge God in all our ways and he will attend unto our prayers.

When we discard prayer in our homes or in the churches, how are we to meet or talk with God? How are we to know him? What family or church is there that remains prosperous in the true sense of the word where prayer is not wont to be made?

Prayer meeting is the keynote of the church, even though only two or three are present. Two or three can offer prayer as well as fifty. And in that day when his jewels are gathered together, those who spake often one to another because they loved the Lord, are to be the ones to rejoice, and thus be called the children of our heavenly Father. "Out of the abundance of the heart the mouth speaketh."

No matter if we are imperfect, and err in many things, he knows our hearts and will hear us. We are commanded to pray and obedience is the test by which we keep closely in touch and fellowship with him. You know he tells us that "Whoso keepeth his

word, in him verily is the word of God perfected."

Love, prayer, and obedience are what keep us faithful unto death and give us the crown of life eternal.

Why should not we as loyal Seventh Day Baptists set an example of prayer and obedience that will spread abroad?

Then shall the showers of blessings descend upon us. "Pray without ceasing."

PROGRAM OF CENTRAL ASSOCIATION

JUNE 15-18, 1933

VERONA SEVENTH DAY BAPTIST CHURCH

THEME

The Lifting Power of the Cross.

"And I, if I be lifted up, will draw all men unto me."

Thursday Evening

7.30—Opening service of song, Music committee of Verona Church. Devotional service, "Sympathy Uplifts," Rev. Theodore J. Van Horn, De Ruyter Church. Address of Welcome, Mr. Raymond Sholtz, Verona Church. Response, Mrs. L. F. Hurley, Adams Center Church. Report of executive committee, Moderator. Special music. Messages from other associations. Hymn. Annual sermon, "The Unfailing Theme," Rev. Alva L. Davis, Verona. Hymn. Announcements. Benediction.

Friday Morning

10.00—Hymn. Prayer.
10.15—Business session. Report of Treasurer, Mr. E. A. Felton. Reports of committees: Missionary, Rev. Paul S. Burdick; Ordination, Rev. Loyal F. Hurley; Obituary, Mrs. Edith Woodcock. Report of delegate to Southeastern Association in 1932, Rev. Herbert L. Polan. Special music. Messages from churches. Appointment of standing committees. New business.
11.45—Devotional service, "Service Uplifts," Rev. Herbert L. Polan, Brookfield.

Friday Afternoon

2.00—Hymn. Devotional service, "Love Uplifts," Rev. Alva L. Davis. Special music. Sermon, Rev. Paul S. Burdick, Leonardsville. Hymn.
3.00—Tract Society program, Rev. Herbert C. Van Horn, Plainfield, N. J.
4.00—Reading of minutes. Benediction.

Friday Evening

7.30—Prayers in song.
7.45—Sermon, Rev. Theodore Van Horn, De Ruyter. Hymn.
8.15—Conference meeting, Rev. Loyal F. Hurley, Adams Center. Benediction.

Sabbath Morning

10.30—Prelude. Doxology. Invocation. Gloria Patri. Anthem, "Let the Heavens Rejoice," Nolte. Responsive reading. Hymn. Scripture lesson. Prayer. Response. Anthem, "My Re-

compense," Morris. Notices. Offering for Onward Movement Budget. Hymn. Sermon, by Rev. A. J. C. Bond, President of General Conference. Hymn. Benediction.

Sabbath Afternoon

2.00—Hymn. Program of the Sabbath School Board, "The Place of Christian Education in the Program of the Church," Rev. L. F. Hurley.
3.00—Program of the Woman's Board, Mrs. Theodore J. Van Horn.
3.00—Children's service (at schoolhouse) Mrs. Herbert L. Polan.

Evening After Sabbath

7.30—Young People's Hour, Alfred L. Perry, associational secretary. Worship, DeRuyter young people. Special music. Consecration service, Adams Center young people. Mizpah benediction.

Sunday Morning

10.00—Hymn. Prayer. Business session. Reports of standing committees: Finance, Nominations, Resolutions, Petitions. Reading of letter to sister associations, Corresponding Secretary. Unfinished business. Reading of minutes.

10.40—Special music.
10.45—Devotional service, "Sacrifice Uplifts," Rev. Paul S. Burdick.
11.00—Missionary Society program, Secretary W. L. Burdick.
11.55—Offering for Onward Movement Budget.
12.00—Benediction.

Sunday Afternoon

2.00—Service of music.
2.15—Devotional service, "Sympathy, Service, Love, and Sacrifice Embodied in the Cross," Rev. L. F. Hurley.
2.30—Sermon, Rev. Herbert L. Polan. Hymn. Adjournment. Benediction.

Moderator—Orlo H. Perry, Oneida, N. Y.
Recording Secretary—Mrs. Adelaide Brown, West Edmeston, N. Y.

There is a persistent demand for more intensive worship. True, it can stand to be beautified, but after all its value will forever depend upon the spiritual approach of the worshiper. Doctor Fiske of Oberlin, in his new study, "The Recovery of Worship," states another side of the case in his illuminating book. "There can be no doubt that better worship enhances preaching; and when more of our Protestant congregations develop the art of worship to a higher point of reverent efficiency, they will not only double the spiritual results of their own worship experience, they will add a wonderful increment of power to the preaching of the gospel." This is a thought worthy of the attention of our sessions—better worship, better preaching.

—Presbyterian Banner.

Young People's Work

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

IT IS TO THINK

"Keep out in the open as much as possible. Upon this I place especial emphasis. Live in the open; see God's world; get away from this confinement within walls and these books. When in touch with nature, you are in tune with the Infinite, holding silent communion with the Creator."

—E. E. Hale.

BIBLE TREKS

You who are on the Youth Trek and adults come with me, bring your Bible, and let us join those of old as they made their slow journeys from place to place and from event to event.

Our Bible is a story of many treks—a story of people who went on journeys, some long and others very short. It is a story of the people who went on the great Trek of Life, in search of the higher things, ever trying to serve God as they journeyed along. Think of Abraham, Moses, David, Jesus, Paul, and others.

Turn to Genesis and reread the story of Abraham's trek; that was a long, long journey from Ur to the new country. In the twelfth chapter, the first seven verses, we read God's command to him and then we go with him on a part of his trek. In his journeys we note that he kept in touch with his God for we read, "And there he builded an altar unto the Lord." Abraham learned lessons along the way, for he was also following the Trek of Life; his faith increased, he lived unselfishly—we see this in his experience with Lot—and he learned a better way to worship God than that of other people—when he offered Isaac and God showed him the ram. Abraham lived a splendid life in those days of long ago. Let us turn to the New Testament and see what the Christians thought of his trek. Read Hebrews 11: 8-10; 13-16. They honored his faith in God and his desire for the best things of life.

Let us join Moses in his trek. It was in-

deed a life of constant journeying from one place to another. In Acts 7: 20-36, we have a brief story of his pilgrimages; he learned that he was on a sacred trek when God spoke to him and said, "Put off thy shoes from thy feet: for the place where thou standest is holy ground."

All youth will enjoy journeying with David in his treks as a shepherd lad, and later in his narrow escapes from Saul. Yes, he did not always do the right in his Life Trek, but we must admire him for his true purpose and sincere repentance when he wandered from the way.

The most inspiring treks found in the Bible are those which Jesus took. Let us join him as he trekked to Jerusalem as a lad; it was miles and miles of walking over paths that were often dangerous. As a youth we find him enjoying walks or hikes over the hills of that interesting country. If we look at any of the gospels we find at the beginning of one chapter he is in one place and then very soon we find him somewhere else and often it is many miles from the first place. For instance, go with him on these journeys—in John 3: 22, we find him in Galilee; from there we find he has walked to Judea, and later returns to Galilee passing through the dangerous country of Samaria, where he talks with the woman at the well, 4: 1-6. This meant that he trekked more than fifty miles each way. Perhaps we would be tired at that point, but we read on and find that he has gone back to Jerusalem, 5: 1. Then read 6: 1; 7: 1; 8: 1, etc., and look at your map and imagine what a great physique he must have had to do this. These were all holy treks, for he was "about his Father's business." Is it not in keeping for him to say the words we find in John 14: 1-6 and 17: 13-18, also the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Amen. Matthew 28: 19, 20.

Enter Paul's trek to Damascus and enjoy with him the new life in Christ. Acts 9: 3-6 shows the change in the direction of his journey; from then on he trekked with Jesus, a holy trek. He had not reached the "settlement in view," but he "pressed on," sure that he would reach his goal.

Thus we find that these heroes of old journeyed with God and ever kept in close touch with him. As we make our trek toward the "settlement of the denominational budget" and our Trek of Life, let us take courage as we see the hardships which came to them and through which they were able to pass. Read Hebrews 11: 37-40—surely we have not had to endure those things; then read on in 12: 1, 2, 12-15. Follow the Jesus Trek and the goal will be reached.

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT FORGIVENESS

MATTHEW 18: 21-35

Junior Christian Endeavor Topic for Sabbath
Day, June 17, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART IX

Next morning Darian helped Leah with the early morning tasks, gathered his few belongings into a small bundle, and stood ready for his journey. It was hard saying good-by to these people whom he loved and who had been so good to him, but he must begin his search. Mary and Jesse clung to him and begged him not to go. He could scarcely keep back the tears, but at last he loosed their clinging hands and bade good-by to Leah and Philip.

"Good-by, son," they said. "We wish thee luck, but if thou faileth come back to us."

"I will," he answered.

They all walked with him to the edge of the village and stood watching as he walked to the brow of the hill. There he turned and waving to them went on. It was even harder than he had thought it would be, this leaving his home for so many years, but Darian put the thought from him and remembered instead the task ahead. Where was his father? Where his mother? How could he find them, and even if he found his father how would he know him, or how get him to Jesus? He could but do his best, and somehow he felt that he would succeed.

The sun was well up in the heavens when Darian reached the main highway at the foot

of the hill, and just as on the day when he had gone with Leah to Capernaum, other people were moving in the same direction.

"They, too, are going to see Jesus," said Darian to himself when he saw from the hill people walking along the great highway.

Darian hurried his steps and fell in with one of the groups. He could see that today, too, there were those who were sick, or lame, or blind. They were going to find healing. His heart filled with joy at the thought of the healing touch which awaited them.

"I saw Jesus only two days ago, and he healed someone lame as thou art," he told a boy hobbling painfully along between two others.

When it was known that here was someone that had seen Jesus, Darian must tell again and again of what he had seen and heard.

"Didst thou see him heal any possessed of demons?" asked a woman who had walked up close beside him.

"Aye, I did," answered Darian looking up at her. She was not an old woman, but there were tired lines about her mouth, and in her eyes was a great sadness.

"That is why I am going alone on this journey."

"How is that?" asked the woman, "couldst thou tell me about it?"

Somehow it was easy to tell this woman all that was in his heart. She was gentle and kind, and somehow from her question Darian felt that she too must love someone who was possessed by the great madness.

"It may be that I cannot make thee see all the story," he began, "but I shall try. So long ago that I cannot remember much about it, I lived in a village with my mother and father. We were happy. I remembered that, but one day something terrible happened to my father. He was no longer loving and kind, but wild and fierce. Men tied him and carried him away."

"Art thou sure that what thou art saying is true?" cried the woman clutching Darian's arm. He looked up quickly, startled and surprised, and saw that something was happening to her eyes. They were filled with a great light, and yet a little of the fear remained as though she was afraid to believe that what she was hearing could be true.

"Aye, as sure as sure," he answered. "My mother and I were left alone, but one day my father came back. He was even wilder and

more fierce than before. I was frightened and ran away."

"It must be true, it must be true," cried the woman, falling down upon the dirt of the road and throwing her arms around Darian. "Jehovah be praised. He has given me back my child."

(This chapter does not fit our lesson for today, but I would suggest that there has been plenty of material on forgiveness in the previous chapters for discussion.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am going to tell you what pets we have. We have two cats and one pair of little cows. Their names are Jack and Jill.

I have five brothers; the oldest is Lloyd and he is sixteen years old; another brother is fourteen years old; I am twelve years old and in the fourth grade; another brother is ten years old, and the youngest brother is eight. My mother is thirty-two and my father is sixty-four.

I must close for this time and I will write some other time.

Your friend,
PAUL EDWARD MITCHELL.

Tichnor, Ark.

DEAR PAUL:

I was glad to hear about your pets and am sure you must enjoy them. But the finest thing of all is that you have so many nice brothers. Your parents must be very proud of their boys, for we are very proud that we have one to enjoy, and are wondering how it would be to have five like him.

I hope you will write again and often, for the more you write the better acquainted we'll be. I have received so many nice letters from Preston that I'm beginning to feel pretty well acquainted with him.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write to the Children's Page again. Paul is writing, too. He is the brother next to me.

Brother and Sister Coon have gone to Manhattan, Kan., where their daughter lives.

I didn't go to Sabbath school last Sabbath day. I went to my sister's at Stuttgart and

stayed a week. I just came home a week ago Monday.

Our school is out now and I passed to the sixth grade.

We have all of our cotton planted. The back water is about to get some of our cotton.

Yours truly,
PRESTON MITCHELL.

Tichnor, Ark.

DEAR PRESTON:

I was thinking the other day that it was about time I was hearing from you again, and I was twice glad to receive letters from both you and Paul. Please do it again. I like double letters, don't you?

I received a letter from Mrs. Coon not long after your letter came and in it were enclosed two letters from children in Jamaica. Next week you will have the pleasure of reading them in the RECORDER.

I am very glad to know that you have passed your grade and hope you will always get along well in school.

I do hope the back water will not do much damage in your cotton field. I have never seen cotton growing; it must be quite a sight.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I would like to tell you about a little dog that my Uncle Dell Barber has. He is a little Mexican dog and we think he is a pretty smart little dog.

One day my cousin Lois had built a fire in the heater. After a while Uncle Dell heard the dog making a fuss. He went into the other room to see what it was all about. A spark had fallen onto the rug and burned a small hole in it. The dog was scratching the rug into a heap to put the fire out. Don't you think that was pretty clever?

Your little friend,
MARION RUTH MAXSON.
(Age seven, Grade 2.)

P. S.—School will be out May 19.
North Loup, Neb.

DEAR MARION RUTH:

Your uncle's dog is certainly a very clever fellow. Dogs are very wise sometimes. I have heard quite a number of times about dogs giving the warning at the time of a fire

and saving children not only from fire but from drowning as well. One of our neighbors in Wisconsin used to have a dog who would go after the cows and bring them home all alone. All his master had to say was, "Go get the cows, Dave," and away he would go. Yes, dogs are very wise.

Of course you are now enjoying your vacation. School does not close here until the last of June.

In your next letter you can tell me about some of your vacation experiences.

Very truly yours,
MIZPAH S. GREENE.

THE SABBATH AT RESURRECTION AND PENTECOST

BY REV. LOYAL F. HURLEY

Everybody seems to be agreed about the Sabbath in the Old Testament. All admit that it was the seventh day of the week now called Saturday. For something like 3,500 years the Jews have kept it. It is unthinkable that an entire race would lose track of it the same week and so change it.

The disagreement is about the Sabbath in the New Testament. Most Christians believe that some change was made by Jesus or his apostles and that the change had something to do with the time of the resurrection. And that is an honest belief for many Sunday keepers.

Let me give a bit of personal history. I was taught by my father that Jesus was crucified on Wednesday and raised from the dead on Sabbath in harmony with Matthew 12: 40 and Matthew 28: 1. I accepted it without further study. While I was in college Professor Albert Whitford gave me some copies of the *Sabbath Outlook* containing articles on the question. Dr. A. H. Lewis contended for the Wednesday-Sabbath period while Professor Albert Whitford maintained the Friday-Sunday period. Professor Whitford had arguments that Doctor Lewis did not meet. The strongest one was that two preparation days came together, and hence, that one of them must be Friday. He pointed out that Jesus ate the Passover at the regular time—made so clear by Matthew, Mark, and Luke—and that the disciples prepared for it the afternoon before it was eaten. But John 19: 31 says that the *next day* was a preparation. Professor Whitford said that one of these prepara-

tion days *must be* a Friday. Doctor Lewis did not answer that. I surely couldn't. So I was compelled to believe the way the evidence led. To be honest, I had to change my belief to the Friday-Sunday period.

During those same years I asked Doctor Daland about it. His reply rings in my ears yet. "There are difficulties with *any* interpretation, but there are *fewer* difficulties with the Friday-Sunday period." So for many years I held to that explanation — almost against my will.

Then several years ago a book by Eugene Charles Calloway fell into my hands and started me studying afresh. And because it answers the problem of Professor Whitford, and nearly every other one connected with the question, I have changed my opinion again. *But I was just as honest while holding to the Friday-Sunday theory as I am today!* And thousands who hold that view are just as honest as I.

It is easy to misunderstand the last week of Jesus' life. The terms and customs are unfamiliar to most Gentiles. It seems that the belief of the centuries *must be right*. The preparation day *seems* to be Friday, and he was crucified then. And those *two* preparation days *seem* to clinch it.

Take your Bible right now and read Exodus 12: 1-20. From that reading you will learn that on Nisan 10 an unblemished lamb was chosen; on Nisan 14 it was slain; on Nisan 15 (not clear in that passage, but clear in other ones) came the first sabbath of the Feast of Unleavened Bread; on Nisan 21, the last sabbath of unleavened bread. Somewhere in that period came, also, the regular weekly Sabbath.

Remember, also, that every day began at sunset; that the preparation for the Passover meal was made on the afternoon of the thirteenth; (the Samaritans still do so on Mt. Gerezim); that the Jews became careless in the use of terms, just as we do, and came to call the whole feast period Passover as a general term; or, again they called it the Feast; (one of my Jewish friends says it is not a feast at all, but "eight days of starvation"!) Especially note this, which is the answer to the *two preparation days* coming together, that Nisan 14 was always the preparation for the sabbath of the Feast of Unleavened Bread. John 13: 29 shows that even during the Passover supper it was considered

proper "to buy those things that we have need of against the feast." That is Nisan 13 was the preparation for the Passover meal; Nisan 14 was the preparation for the Feast of Unleavened Bread. Always two preparation days came together.

Since it is such a long and intricate subject, permit me to state some facts about it without very much evidence or argument. And first study this calendar.

JEWISH MONTH NISAN, A. D. 28

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

If Jesus was born in 4 or 5 B. C., and was only thirty-two or thirty-three years old, he must have been crucified before A. D. 30 the traditional date. This is the month Nisan A. D. 28.

With this calendar we can account for every day from Friday, Nisan 9, to Sunday, Nisan 18. That is, we can find reference to something that occurred on each day as follows:

NISAN

Friday 9—Jesus came to Bethany, John 12: 1. Such a long trip would not have been made by Jewish pilgrims on the Sabbath. Edersheim says it was on Friday, but he says Jesus stayed in Bethany over Sabbath without going to Jerusalem, and thus made the triumphal entry on Sunday. It must be that Edersheim didn't read John 12: 12.

Sabbath 10—This was the day for selecting the paschal lamb, Exodus 12: 3. So Jesus presented himself as the Lamb of God to the Jewish nation. Read John 12: 12; Mark 11: 1. Four days later the paschal lamb would be used as a sacrifice. Note that Jesus did not cleanse the temple. There was no buying and selling on the Sabbath. Mark 11: 11.

Sunday 11—The incident of the fig tree occurred, Mark 11: 12-14. And according to Mark 11: 15, he cleansed the temple that morning.

Monday 12—In the morning the fig tree was withered, Mark 11: 20. Going on to the temple, Jesus had his great day of controversy, Mark 11: 27, and other references. That afternoon as he was leaving the temple the disciples spoke of the stones, and Jesus gave signs of the destruction of Jerusalem, of his second coming, and the end of the world, Mark 13 and Matthew 24. And according to Mark 14: 1 and Matthew 26: 1, 2, Jesus places his coming crucifixion two days away. The traditional dates make three days, from Tuesday to Friday.

Tuesday 13—After sundown, on what we would call Monday night, came the anointing at the supper in Simon's house, Matthew 26: 6; Mark

14: 3. John *seems* to put this supper on Friday night, but that is clearly wrong. Friday was a day of great enthusiasm and expectation. After Monday's controversy it was clear that Jesus was rejected by the Jewish leaders. Judas was disappointed. After he had complained about the anointing and had been rebuked he was bitter and ready for the betrayal.

On Tuesday morning preparation was begun for the Passover meal, Mark 14: 12; Matthew 26: 17; Luke 22: 7—Jesus giving strange directions about the location of the room in order to keep Judas ignorant of the place until the supper hour arrived.

Wednesday 14—After sundown, on what we would call Tuesday night, came the Passover meal, and the institution of the Lord's Supper. In the middle of the night the scene shifts to Gethsemane. Jesus was arrested before day, tried, and crucified at 9 a. m. Wednesday morning.

Burial took place before sundown Wednesday, Mark 15: 42; Luke 23: 50-54. It was the preparation for the sabbath of the feast, not for the weekly Sabbath, John 19: 31-42.

Thursday 15—The watch was set, Matthew 27: 62. Notice the statement, "after three days." The Jewish leaders did not understand Jesus' prediction to mean "day after tomorrow" as "the third day" so often means in Greek.

Friday 16—The spices brought, Mark 16: 1; Luke 23: 56. These verses *seem* to contradict, but they refer to *different* sabbaths. In one the feast sabbath was kept and then the spices bought. In the other the spices were bought and then the weekly Sabbath kept.

Sabbath 17—The Sabbath kept, Luke 23: 56. In the afternoon before sundown came the resurrection, Matthew 28: 1 as predicted by Jesus, Matthew 12: 40, "three days and three nights" which was the only sign he gave of his Messiahship.

Sunday 18—Jesus tried to convince his disciples of his resurrection. "O fools and slow of heart to believe." Luke 24: 25.

But the title of this article mentioned Pentecost. When is it? The traditional date is Whitsunday, seven weeks after Easter Sunday. Is that right? Well, Leviticus 23: 4-16 shows that Pentecost was fifty-one days after the sabbath of the Feast of Unleavened Bread. If the resurrection came on Easter Sunday, then the feast day sabbath was the same as the weekly Sabbath or Saturday. Fifty-one days later would bring Pentecost on Monday! In fact the traditional dates are *all* wrong.

The traditional dates make the journey to Bethany on the Sabbath; make five days from the selection to the slaying of the Lamb instead of four; make three days from the day of controversy to the crucifixion instead of two as Jesus said; lose Jesus on Wednesday; make one day and two nights in the earth in-

stead of three days and three nights; and bring Pentecost on Monday. Something is wrong. And it seems that *this* is what is wrong. Palm Sunday, Good Friday, Easter Sunday, and Whitsunday are each and every one a *myth*. That is what is wrong.

But the resurrection was on Sabbath. And the sabbath of the feast came on Thursday. Fifty-one days after that Thursday would bring the day of Pentecost on Sabbath day seven weeks after the resurrection.

If God were planning to set apart one day as especially his own and wanted to mark it off and designate it so there could be no mistake, what would he do? Well, what would you do? It would seem that any of us would wish to mark it with historic events, great occurrences, circumstances with unusual meaning, as well as by laws and teachings. And that is what God has done to mark off his holy day.

Most folks admit that the Sabbath is a *divine institution*. And it is admitted that the Sabbath is enshrined in a *divine law*. The Bible records that while the Hebrews were gathering manna they had a *divine demonstration* of the Sabbath. Then Jesus came to earth as a Revelation of God. He gave us a *divine example* in Sabbath keeping. When his time had come he presented himself as a *divine sacrifice* on the Sabbath day, a Palm Sabbath. And after he was slain "in the midst of the week" he proclaimed the *divine victory* of life over death in his resurrection on the Sabbath. Then, as one more remarkable demonstration, the Holy Spirit was poured out in its *divine fullness* on the Sabbath of Pentecost.

Now what more could God do to point out his holy day? I do not know. What more would you suggest that God might have done to give especial prominence to the Sabbath?

But our theme was The Sabbath at Resurrection and Pentecost. In just what ways may that be significant? Well, the *supposed* occurrence of the resurrection and Pentecost on Sunday is deemed full and sufficient reason for the observance of Sunday by thousands. They honestly believe that these two events, *seemingly* in contrast to the other prominent marks of the Sabbath, make sufficient sanction for Sunday. The writer believes that thousands of them, if they could be shown convincingly that neither resurrection nor Pentecost came on Sunday, but on the Sabbath,

would also recognize that the sabbaths of Pentecost and of resurrection mightily augment all the other special marks by which God has pointed out his holy day. What more could he do?

Surely no mere formalism, or mere manner of habit or custom can honor a day which God has so signally honored. With about all the divine manifestations and holy sanctions that the mind can conceive God has marked off, and pointed out, and set apart, and sanctified his holy day. "Remember the sabbath day to keep it *holy*."

Adams Center, N. Y.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

IV. THE SANCTITY OF THE SABBATH

The fourth commandment: "Remember the sabbath day to keep it holy. Six days shalt thou labor . . . ; but the seventh day is the sabbath . . . ; in it thou shalt not do any work . . ."—Exodus 20: 8-11.

It is not my purpose in this sermon to enter into any detailed discussion of the Biblical evidences of the Sabbath, nor to trace the evolution of Sunday in the Christian Church. This I have done in the two sermons, "Was the Day of the Sabbath Changed," and "Ought Christians to Keep the Sabbath," both of which have appeared in the RECORDER. Rather, it is my purpose to stress the neglected portion of the fourth commandment — the commandment to labor, as it relates to the sanctity of the Sabbath.

Yet, even in this we cannot make an intelligent evaluation unless we have, first of all, an appreciation of what the Sabbath is; unless we get the Bible's viewpoint—God's viewpoint—as to the value of the Sabbath. *What is the Sabbath?*

With many, Sabbath keeping is synonymous with Sunday keeping. It is incorrectly used when Sunday is spoken of as the Sabbath. The only Sabbath known in the Bible is the seventh day, the day which God blessed. To argue that the Sabbath was shifted over to the first day of the week is to be guilty of a violent "eisegesis"—it is to read into the New Testament something that is not there. Jesus

did not set aside the Sabbath day, and we must, if true to him, accept that *one day* as holy and consecrated unto the Lord.

The Sabbath day is a definite portion of time which we are commanded to keep holy. I believe the creative week literally. But so far as the Sabbath is concerned, whether creation embraces a literal six days of twenty-four hours each, or pictorial epochs, the Sabbath occupies a place of prominence at the close of the week. The period of time which the "two great lights" were to rule is a definite portion of time. The word "day" as used by God's people, in all ages, and as interpreted by Jesus, is a period of twenty-four hours. No other meaning can be assigned to the commandment, "Remember the sabbath day to keep it holy. Six days shalt thou labor." There are those who say they keep all days holy. This sounds plausible, but God's purpose wants a different day on the seventh day, a day of rest and worship after six days of labor.

Again, the Sabbath is a divine creation. Just as truly as the world was God-created, the Sabbath was God-created. The bulwark of our civilization rests upon two great pillars—both God-created—the home, with her sacred marriage altar, and the Church, with her sacred Sabbath. The violation of the sanctity of either of these brings certain ruin. God requires the same fidelity to the laws of his Church as he does to the laws of his home.

Recognizing the divine origin of the Sabbath, no one can rightly affirm that it is Jewish—not unless he is willing to affirm that marriage and the home are likewise Jewish. It is true we know very little about the early observance of the Sabbath day, even among the early Hebrews. But we do know that it made a merciful provision for the slaves. They were permitted to rest. So likewise it made its imprint upon the mind of the Jew. As he rested the seventh day, his mind turned toward the God who had given him the day, to the creation it commemorated, to the deliverance from the Egyptians, to the thought of God who had brought them out of captivity and had given them an inheritance among the nations of the world.

And again, Jesus Christ, the Lord of the Sabbath day, interpreted the Sabbath. The superstition which the Jews seemed to intermingle with all the commandments crept into

their observance of the fourth commandment. History says there came a time when there were 1,521 possible violations of the Sabbath commandment in Jewish law. Jesus believed, yes, knew, that God had ordained the Sabbath to be a day of rest and worship, beautiful and free. He declared that the religious zealots had perverted it. When he refused to countenance these rabbinical restrictions they condemned him as a Sabbath-breaker. He defended his disciples when they plucked grain on the Sabbath. Many times he healed the sick on the Sabbath day. In the eyes of Christ, a needful, sane humanitarianism was greater than church restrictions, or even a sacred institution. He declared that the Sabbath was made for man; that it was made to serve man. He who came forth from God, knew the primary purpose of God's holy day. But he did not abrogate the Sabbath.

A Labor Commandment

All classes are commanded to keep the Sabbath: individuals, heads of families, masters, servants, and beasts. Wrapped up in this Sabbath commandment is a week-day commandment, too. Men sometimes overlook the fact that the fourth commandment "enforces six days' work as well as the seventh-day rest." There is not only the command to abstain from work, but there is the command to engage in work. In the sight of the Lord, work is a noble necessity.

There is no justification for the lazy man in the Bible. The Scriptures are strong in their condemnation of the man who will not work. Read Proverbs 6: 6-11 for a characterization of the sluggard. In the end, "thy poverty shall come as a robber, and thy want as an armed man." Again, there is encouragement for the industrious man: "Seest thou a man diligent in business? he shall stand before kings."—Proverbs 22: 29.

"Six days shalt thou labor and do all thy work." This commandment punctures the illusion that there is not time enough for our work. Oftentimes we find people who complain that they have not time enough for their work. The man who makes such a complaint is either trying to do too much, or else is not planning his work in the right way. The man who burns the candle at both ends will sooner or later discover that he ought to have been content with less ambitious projects. High speed living leaves little time for soul culture, or the finer things of life.

The man who is always behind with his work is to be pitied. This may be due to his lack of ability to plan his work or else because he fritters away much of his time on minor matters.

This has a direct bearing upon Sabbath keeping. The peril of the man who is trying to do too much, or who lacks system in his work, is to be tempted to use the seven days to accomplish his objectives. The way a man manages his work during the six days of the week very largely determines the way in which he will observe the Sabbath day. A great deal of Sabbath desecration is due to the manner in which men work during the rest of the week.

God never intended we should desecrate his holy day by using it as a common day—a work day. He who said, "Six days shalt thou labor," also said, "Remember the sabbath day to keep it holy." There are some things we ought not to want to do on the Sabbath day, and there are some things which we ought not to do, even if we want to do them. "The Son of man is Lord also of the sabbath." The principle of liberty here declared is very exacting, even more so than any set of rules. It grants freedom, but only in the circle circumscribed by the fact that the Sabbath is a day of which Jesus Christ is Lord. If any one thinks that is license to do anything he pleases, he is none of Christ's.

Because the Sabbath is holy is no reason why we should declare a moral holiday during the rest of the week. "Six days shalt thou labor." Yes, but the work we do during the week should be such honest work that God can put his seal of approval upon it. The man who goes to church on the Sabbath and then does shoddy work the next day is not the kind of laborer of whom God can say, "He is a man after mine own heart."

It is said that the late Benjamin B. Warfield, of Princeton Theological Seminary, was one day talking with an Italian worker, a Roman Catholic, when the Italian said, "You have an easy religion. You go to church only when you feel like it. I have to go whether I want to or not." Doctor Warfield replied, "I am not sure about my religion being easier than yours. I am not required to go to church on Sunday, but I am duty bound to live right during the week."

Work is honorable. When God created man he gave him work. The ability to work

is God-given, hence we should look upon labor as sacred. Work is a blessing in disguise, since it engages hand, head, and heart in purposeful occupation. It is a blessing because it is an outlet to his creative ability. If a man can only find his work, he enters the ranks of the happiest man in the world.

Work crowns man with a peculiar dignity. The only time a laborer loses his dignity is when he does ignoble work, or does less than he is capable of doing, or drops below his standard of excellence. Much depends upon the way one looks at his work. Three men were working on a great building. An observer asked one man, "What are you doing?" He replied, "I am making five dollars a day." He asked the second, "What are you doing?" He answered, "I am pushing a wheelbarrow." He asked the third, "What are you doing, my friend?" The response was "I am building a cathedral." No work in God's sight is small, whether pushing a wheelbarrow, or chiseling a masterpiece out of marble.

"Who sweeps a room as for Thy laws,
Makes that and the' action fine."

The highest fellowship of labor is fellowship with God in his work. God's Son was a carpenter; he dignified labor. God works. He made the material universe, and he still works. Jesus said, "My Father worketh hitherto, and I work." And Paul says we are "God's fellow workers." As Christians, then, we have a part, every day of our lives, in working with God to bring in the kingdom of our Lord and Savior Jesus Christ.

Labor as Related to the Sabbath

Six days of labor, then comes the Sabbath rest. They are intimately connected, and both are God-given. In previous sermons I have stressed the unity of the Ten Commandments. Nowhere is this unity better evidenced than in the fourth commandment. In the sermon on the first and second commandments I named five gods which people are worshiping, namely, materialism, pleasure, business, efficiency, and self. Every one of these may be involved in breaking the fourth commandment. Materialism, the god of things, calls; pleasures appeal; business and efficiency make their demands; self-interest urges us on. So it is, individual needs and desires largely determine our attitude toward the law of God. Nowhere are these more marked than in our attitude toward the Sabbath.

God says, "The seventh day is the sabbath of the Lord thy God." And men answer, "Yes, Lord, but another day will do; one day in seven is sufficient." God says, "The seventh day is the sabbath . . . keep it holy." Man answers, "In this industrial age we can't keep it." God says, "In it thou shalt not do any labor." Man answers, "I've got to make a living; I have to work." So it goes. If the Sabbath interferes with pleasure, or business, or self-interest, we trample upon it.

The following comment is from the pen of John Alexander Hayes, and while written concerning Sunday, may be of worth to us: "The question is not whether it is right to play golf, baseball, etc., on Sunday; the question is, is it right to commercialize the Sabbath? . . . We have no right to discriminate, doing the things we want to do, and arguing against the things the other man wants to do. Sabbath keeping is a duty we owe not to God alone but also to man. The average present observance of the day does little good. We fix up the car and go to picnics; we go out to the ball game, golf course, and tennis courts. We stew up big dinners and spend the afternoon looking like boiled owls, and the woman of the home has to stay home from church to get these dinners. We spend the day in amusement resorts, which tire rather than rest us, and we wonder why 'blue Monday' is such a hard day."—*The Ten Commandments*.

How Keep the Sabbath?

"The sabbath was made for man." The basis for Sabbath keeping is not man's physical needs. I know that is the most stressed idea of Sabbath keeping. While Sabbath means rest, it is not fundamentally what Jesus meant when he declared that "The sabbath was made for man." Cessation from labor is only the outward manifestation. If cessation from labor is Sabbath keeping, then attending the "movies," or a ball game, is as much Sabbath keeping as attending a church service. I mean this: Physical rest is not a sufficient proof of Sabbath keeping. It lies deeper than that. That is why civic rest days and papal days can never take the place of the Sabbath day. The Sabbath is essentially religious. Eliminate that from our Sabbath, and we eliminate God. Human laws, whether by state or church decree, will never make a Sabbath, such as the Father ordained.

The Sabbath is a day of loving, unselfish service for others. It is lawful to do good on the Sabbath. The real spirit of Sabbath keeping is Sabbath living. In such we must bar from our lives selfish and worldly motives. There are flowers to be strewn, not only upon the caskets of the dead, but upon the pathway of the living. It is lawful, it is Christlike, to do good on the Sabbath.

The Sabbath is primarily a day for worship, for heart communion and fellowship with God. It is a day for praise and thanksgiving. God has commanded us to work six days, but it is a sin to let labor crowd the Sabbath out of our lives; to labor so hard, to tie ourselves to the tools of industry, as to deny ourselves the privileges of God's house.

A Christian is a disciple, a learner, a follower of Christ. And Christ was a Sabbath keeper. He says, "Follow me." We should follow him in baptism, in Sabbath observance. "Keep my commandments," says he, "if ye love me." "Why call ye me Lord, Lord, and do not the things which I say?" "We ought to obey God rather than man."

Commencing in remote antiquity, the Sabbath has come down to us dropping honey upon the ages as it came. Like the Pillar of Fire that went before the children of Israel in the desert, it is the torch of God to light the way of the world. While this age seems almost a sabbathless age, yet I believe that it will continue to bless the world; that it will abide and continue to be a silent witness to all that God is mindful of his children, and a voiceless plea that his children do not forget him.

My plea is that Sabbath observance shall be conscientious observance; that the Bible shall be our rule of faith and practice; and that Sabbath keeping be grounded upon the Word of God. Human laws, decrees of councils and courts may give us a holiday—they have—but they cannot give us a holy day. It is God only that sanctifieth.

"Fear God and keep his commandments, for this is the whole duty of man."

A CORRECTION

On page 455 of the SABBATH RECORDER (May 8, 1933) appeared an obituary of Betty June Ricketts over the initials "O. M. L." that should have been credited to J. W. E. (Rev. J. W. English of the First Day Baptist Church).
EDITOR.

DENOMINATIONAL "HOOK-UP"

HOPKINTON, R. I.

Four young folks from the Westerly Seventh Day Baptist Church gave a splendid talk at the Second Hopkinton Seventh Day Baptist Church Sabbath afternoon in the absence of the pastor who was at Waterford, Conn.
—*Westerly Sun*.

ALFRED, N. Y.

A number of ministers of the Allegany County Ministers' Association exchanged pulpits last week. Rev. Clyde Ehret occupied the pulpit at the Baptist church in Friendship on Sunday, in place of their pastor, Rev. Martz Snyder. Rev. Arthur Gregson of Bolivar occupied the pulpit in the church at Alfred, Sabbath day.

New York State as was expected, gave a large majority for repeal. Allegany county was one of the seven counties to go dry.

The vote in Alfred was 37 for repeal and 287 against. This vote of 324 was less than 50 percent of the possible vote in the town, nearly 90 per cent of which is undoubtedly dry.

Orville Babcock and Donald Gray returned Sunday night, after driving Mrs. A. E. Main, Mrs. George Main, and Miss May Dixon to Shiloh, N. J. It is reported that Mrs. Arthur Main stood the trip very well.
—*Alfred Sun*.

WELTON, IA.

Because of excessive and prolonged rains but little planting has been done (May 20). May 5 to 10, the visit of Secretary William L. Burdick of the Missionary Society was much enjoyed by the church. May 6 he preached here in the morning and at Marion in the afternoon. The Sunday services planned here had to be called off on account of rain. Elder Burdick's plans took him again to Marion, accompanied by Rev. James H. Hurley.
CORRESPONDENT.

HEBRON, PA.

The Hebron Center Church, which has been without any services for a year and a half or more, is now rejoicing in a live, working Sabbath school again, having reorganized April 29, with Mrs. Cora Ball as superintendent. Missionary Secretary William L. Burdick was with us and preached at both Hebron churches on that date; his visit was a great help and encouragement. The Hebron

Center Church is very small in membership, but has a large parish that is ministered to by no other church. We already have sixteen children (mostly from non-Sabbath-keeping homes) enrolled in our primary class, with the numbers growing each Sabbath. The writer is assisting in the Sabbath school and preaching service whenever possible. Pray for the work at Hebron Center. The First Hebron Church is making plans to celebrate its centennial—the exact date of which was February 10 last—sometime late this summer.

C. A. B.

BOULDER, COLO.

On the night of May 18, the church people gave a surprise party in the dining room of the church in honor of our pastor and his wife. The occasion was their fifteenth wedding anniversary, which occurred the following day. They were brought to the place by being told there was a fire at the church. This was true, but the fire was in the fire-place. We did not really fool them though. They were given a good "pounding" and many gifts. A pleasant evening was enjoyed. Ice cream and cake were served as refreshments. Pastor and Mrs. Coon are very popular with the church.
CORRESPONDENT.

Sabbath School Lesson XII.—June 17, 1933

JESUS RISES FROM THE DEAD—Mark 16: 1-20
Golden Text: "He is risen." Mark 16: 6.

DAILY HOME READINGS

June 11—Jesus Risen From the Dead. Mark 16: 1-8.
June 12—Jesus Appears to Mary. Matthew 28: 1-10.
June 13—Jesus Appears to Two. Luke 24: 13-35.
June 14—Jesus Appears to Ten. Luke 24: 36-43.
June 15—Jesus Commissions His Disciples. Mark 6: 14-18.
June 16—Jesus Ascends to Heaven. Acts 1: 6-11.
June 17—Deliverance From Death. Psalm 16: 1-11.

(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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
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Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.

Term expiring in 1934—George B. Shaw, Salem, W. Va.

Term expiring in 1935—Claude L. Hill, Farina, Ill.

Term expiring in 1936—Jay W. Crofoot, Milton, Wis.

Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.

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Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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PRAYER FOR TODAY'S NEED

O thou who dost faithfully reward those who seek and serve thee first, bless us this day as we dedicate ourselves to thy service.

May our choice ever be to seek first the kingdom of God, desiring thee and thy will with all of our heart and strength.

Knowing that no man can serve two masters, we would serve thee. We would be delivered from the worship of man or mammon. We do not wish to despise the opinions or ways of our fellow men, nor are we blind to see the power of money when properly used, but we want to live above popular opinion as well as above the allurements of the world.

Our heart's real treasure must be with thee. Our choicest investments must be in thee. Our best talents, our greatest strength, and our fullest obedience must be to thee.

Deliver us from all spirit of compromise and double-dealing. Purge our souls from self-deceit, and inspire within us the desire to render a more unselfish service to thee and to our fellow men.

We pray in the name of him who set his face steadfastly to do thy will.

Amen.

—Selected.

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