A Challenge

• "The Fatherhood of God, as taught by Jesus, means that the world is one large family.

• "As a member of this family I am bound to serve my Father and my fellow members with all I am and with all I have.

• "All I have" includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity.

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

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

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

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

If we make a sincere effort—"as God hath prospered us"—all will yet be well with the cause we love.
It worried not o'er finance plans,
But time and talents gave.
To point out divine principles
Of Pentecost are realized again.
That early Church was all together
—and of "one accord"
—that is the followers of Jesus were in loving fellowship togetherness in all grace and
expectancy.
No plea, here, is being made for any organic unity, or an agreement in doctrinal statement or likeness of "practice."
Rather is it the earnest endeavor to make up the Church to submerge their differences of opinion, petty jealousies, covetousness of personal preferments and other forms of selfishness, and to exalt the one great aim and purpose of executing the great commission of the Church's Lord. On the morning of Pentecost no one seemed to recall the recent bitter contention, the distrust of Thomas, or the selfish request for places of power on the part of the sons of Zebedee. A Church at prayer will forget much, absorbed with the passion of its hope to win men and women from lives of sin to a Savior and his kingdom. As this early group, at prayer and in prayer, felt one with the state of expectancy, looking for some manifestation from its Lord, so must the Church today reach forth hopefully in fulfilling its mission to be filled according to its faith and need by the Holy Spirit.

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

As this is being written there comes the picture often seen by some of these readers along our New England coast with the change of the tides. With tide out, everything along the coast is exposed—rocks, muddy flats, boats c arrowed, drift, and wreckage. When the tide is back in gradually to its fullest, all is changed and beautiful. The waters creep back into the creeks, inlets, estuaries; the mud and filth are hidden, snags and rocks are once again safe, and wreckage are washed away, boats are righted, and ships aground on the open sea.
bars are lifted and wafted on their way. Life, freedom, buoyancy now have place and all the surroundings seem new. Much, in a similar way, results to the Church when the spirit fills it afresh. Unhappily, annoying, hindering things are covered up; life is cleansed and the full and noble purpose of the onmoming kingdom is realized. As Paul the apostle, a transfigured Christ felt "it is good to be here," the world in the presence of a transfigured, a spirit filled, Church will experience a similar emotion and desire a part in an abiding place, and many will want to know "What shall we do to be saved?" To such a Church we can gladly dedicate our lives, and with the writer of the hymn sing:

"For her my tears shall fall, her laments and her joys all. Till toils and cares shall end."

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

The church expects its minister to be a true Christian, a man of God who knows some of the "mysteries" of God through his personal experience and who has consecrated himself to the tasks of his calling. As Paul in his vision saw one calling, "Come over into my vineyard, my vineyard is my church;" he finds the need of the times, contact with God, courage of conviction, and sanctified common sense will all be needed to prove himself on his throne "a workman that needeth not to be ashamed, rightly dividing the word of truth."

There are fewer today, perhaps, than in immediate years past who feel that the world is to be saved by culture, education, or ethical standards valuable and important as they all are. These words of Paul to the Corinthians seem more and more true:

"Where is the wise man? Where is the skilful man? Where is the man of understanding? Where is the miner of a pure heart, who giveth his heart to the understanding? (1 Corinthians 1: 21.)"

Yes, he must preach—that is, speak for God; "a man sent from God" who proclaims not merely what he believes is true, but what he sees and feels is humanly needed—a man—and a message inspired from above. The Church, the pew, humanity are crying out for reality—the reality of divine sympathy and concern for life. Let the pulpit, then, speak for the Master and all in the church virtuously praise of popular follies. Says the North Carolina Christian Advocate, editorially, "Real preaching must cut like a knife through pride and prejudice and the armours of complacency and selfishness and materialism. It must contain a sword-thrust that goes straight into the heart. We believe that such needed preaching, backed by the spirit of God, will move the Church into action. Such preaching may not please the praise of the populace so much, as did the orations of Cicero, but more like the "Philippians" of Demosthenes, move the Church to arise and fight over-shadowing evils. We live in a new day—a day not satisfied with the enunciations and pronouncements of yesterday, or with the echoes of worn-out creeds and philosophies. "Blessed is the preacher who can enable men to see God moving abroad amidst the aunts of the Church, to meditate upon the preacher. Other qualities of heart, life, and spirit must be his; but if he have not the power to preach, his ministry will constantly be lacking. He must love this function of his ministry. The community and church are his parish, but the pulpit is his throne. To this he must come. Such a one will here be hard to excuse. Hard study, love for God's Word, interpretative ability, wide reading, cultivating the "new sheep," "Feed the need of the times, contact with God, courage of conviction, and sanctified common sense will all be needed to prove himself on his throne "a workman that needeth not to be ashamed, rightly dividing the word of truth."

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found art, tapestries, pews, models of church architecture, candles, and a scene depicting the contrast between pagan Rome and First Century Christian Rome." The conclusion of the piece, which was written by a minister, states: "President Roosevelt was shown signing the beer bill. Immediately beer moguls again met, and the public, flowing with the foaming froth, and then a group of young men in black, rushing to the full like pagan Rome in the days of her delirium and lustily they sang "Happy Days Are Here Again". The times: Though this came before the main production, the same language was argued in this manner: "If beer is intoxicating, then its sale is contrary to the Constitution of the United States; and if it is a beverage food, then no excise director in the state can forbid or deny anyone to sell it arbitrarily." Of course he stood no chance with the state political machine. Judge Frank Baker of the county Court (who is in this county) is reported to hold that the state beer controlling act is illegal and unconstitutional. "He refuses to convict one in this county who violates the state regulations. If beer is intoxicating, then it cannot be sold, he said; and if it is not, then no one can arbitrarily control its sale." And the judge is a "wet."

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

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

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

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

The history and the present status of the work in Holland make the prospects there very bright. The leader in our work there has been knighted by the Queen, but he is a plain old country minister. Associated with him is another refined gentleman and Christian scholar. They have some splendid laymen, and an active group of young people. The work in Germany is making progress under the leadership of a consecrated, warm-hearted, and inspiring minister of Christ, and he is building up groups and organizing churches.

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

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

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

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

We maintain interdenominational contacts and fellowships which demonstrate the sanity of our religion, while recommending to Christians of all the different faiths.

In the field of religious education a director is employed who has both high educational...
THE SABBATH RECORDER

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standards and an evangelistic approach to this important denominational task.

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

I have mentioned some of the things that we support when we pay to the Denominational task.

Let us think no longer in the terms of a “budget,” but instead let us give our imagination a little freedom, flung field of our endeavor. Then let us pay up our subscription if possible—and then do a bit more out of a grateful and loyal heart.

AHVA J. C. BOND.

HISTORY OF THE LITTLE PRAIRIE
SEVENTH DAY BAPTIST CHURCH

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

(Note.—At the session of the Southwestern Association held with the Little Prairie Church at Nady, Ark., July 31—August 3, 1930, it was voted “that we send a written request to the Missionary Secretary, Rev. A. E. Main, asking that someone be sent to preach to them and

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

The church was organized in June, 1883, with seven members: A. S. Davis and mother, Mrs. T. H. Monroe; Mrs. P. S. Monroe; Miss Nettie Knapp; J. L. Hull and Mrs. A. Hull. The church was known at first as the DeWitt Church; and the covenant as it was published by the Missionary Society, was used until the revision was made, and the manuscript was completed. The church was organized at Point DeLuce on Grand Prairie, seven miles south-east of DeWitt, in a log cabin owned by Mr. John Matley, who gave the use of it for meeting and Sabbath school purposes, until it was torn down; an arbor on land of T. H. Monroe was used. A frame church was built, which was used until the removal to Little Prairie. The house of Mr. R. Booty was the first place of meeting on Little Prairie. A house on the Richards land was used afterwards, till the Menard schoolhouse was built, which was used until the church was built.

THE DE WITT CHURCH

Rev. S. R. Wheeler made another visit to the church in 1884, and Secretary Main at the same time. They held meetings in the Methodist church at DeWitt, with good congregations. Rev. J. F. Shaw was appointed missionary for the Southwest in 1885, with headquarters at Texarkana, Ark., and made occasional visits to the church. In the same year (1885) J. L. Hull was licensed to preach, and called to the pastorate of the church.

In August, 1887, Pastor Hull was sent to Here I. am a lawyer and plead in all the courts in this part of the country; and the Sabbath is a principal court day, and I have to be there.

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

(To be continued)

Elder Joseph L. Hull

of the Little Prairie Church.” In this request the church, through its deacons, joined. Elder Hull prepared his manuscript, and it was sent to the Association before it in July, 1931. Following suggestions from the church, a revision was made, and the manuscript submitted to the association at Hammond, La., August 11-14, 1932. A committee appointed by the committee of E. R. Lewis, J. F. Randolph, and S. S. Powell, recommended in a report adopted by the association, that “the manuscript be placed in the hands of Elder C. A. Beebe for a final revision.”

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

ORGANIZATION ON GRAND PRAIRIE

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

In the winter of 1882-93, J. L. Hull and family came to Arkansas from Nebraska. Mr. T. H. Monroe, from Wisconsin, had established a home about seven miles from Mr. Davis; also, a schoolhouse was held at Texarkana; the expenses were paid by the same three men. At the session in 1889, Pastor Hull served as moderator.

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

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

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

Senator Crockett said, “I see how that law is a handicap to you, and I will do all I can to help you.” And he made the grandest speech on religious liberty ever made on the floor of the Arkansas legislature. I have said that Senator Crockett’s speech was translated into several languages, and widely circulated. I do not know whether Senator Crockett had anything to do with Representative Halliburton changing his mind, but as they were both living in the same small town and both of the same party, I think it reasonable to suppose that they may have talked it over by themselves.

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

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

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WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contribution Editor

QUESTIONs

1. Why was Moses not permitted to enter Canaan?

2. Why were the children of Israel held forty years in the wilderness?

3. Of whom did God say, "I gave her space to repent, and she would not"?

4. What must a person do that he may have right to the tree of life?

5. To which of the seven churches did God say, "I have somewhat against thee, because thou hast left thy first love."

6. To whom did Jude write, "I exhort you that ye should earnestly contend for the faith which was once delivered unto the saints"?

7. Who was the first one to lead a company of the captive Jews back to Jerusalem?

8. Who said concerning the Jews in captivity, "We hanged our harps on a willow tree, in the midst of ourakings of rage"?

9. Who was rebuked by his beast because he was not able to discern the angel of the Lord?

10. Who was struck dead because he placed his hand on the ark of God?

Riverside, Calif.

REPLY TO BURDENED HEART

Dear Burdened Heart:

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

We of the pew, often are unjustifiably critical of our pastors and their families and do not appreciate their problems. My pastors have been understanding people and sincere. I have felt that. But pastors, as you read Barbara's criticism, don't be sarcastic or feel it is unwarranted, for it's too true. I often wish I could live parts of my pastoral experience over; I know I would do more sympathetic personal work. But I was young, and in the very beginning of my pastoral experience I was told by an influential member of a congregation that former pastors had often been noted for their spiritual success and in working with the young people had driven them away. I know now that it weakened my work; I was full of zeal and was giving of my best efforts, so I feel, "Be careful what you say to the new pastor."

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

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

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

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

Pastors must have the help and encouragement of the parents. They will have little influence with our children if we criticize and show a lack of confidence and respect. I know a young woman who was a member of a Seventh Day Baptist church, who served her country in France, and not once did she receive a letter from her church or pastor, but she kept the Sabbath and lived her principles through dark days. Maybe if she had died the church would have had a golden star for her. But she lived to come home—but mother was never hers. Her mind and heart were in the same whirl and confusion so many had that came back. For over a year she struggled with a new feeling. She found peace and comfort and sustaining power in revival services in a little church in the town where she was stationed. She joined them with the understanding that she could keep the Sabbath. She has long since left the Sabbath, but is very loyal to her new church and its faith, fitting all her means. She said she found what she wanted. I know this would never have happened had it not been for this inexcusable carelessness. After she had asked for her letter, she was deluged with letters of remonstrance and pleading, and I saw her drop a letter in the wastebasket as she slowly said, with a far-away look in her eyes, "Strange they seem to remember me now; they forget me before." Oh yes; there was no room for improvement both in the pulpit and the pew.

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

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

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

I am the pew now. I've tried always to be a help and to encourage my leaders, though no doubt I have unwittingly hindered at times. As my desire is to both work with great earnestness at the right thing in the wrong way.

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

Farina, Ill.

"A reformer who seeks to make people good by law is as much in need of grace and goodness as the person who seeks to work with great earnestness at the right thing in the wrong way."
THE SABBATH RECORDER

Young People's Work

MISS MARJORIE J. BURDICK
1152 Seymour Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

DEAR FRIENDS:

There are a few things I want to say in the interest of Young People's Work: I think this is a good time of year for the president of the Young People's Board to write something about the Christian Endeavor society at the Wisconsin School for the Blind. "Seth Parker's Program." After our opening devotional service we enjoyed an original "Seth Parker Program." Some of the teachers and students used the various parts, and an old reed organ was brought in and used, as one is used when Seth Parker is broadcasting.

We had duets, solos, male quartet, neighborhood visiting, the silent prayer, and in general the whole program was much as the programs which go over the air. During the time for offering the plates were passed through the whole audience, and when "everyone" sang on the chorus of a hymn, the whole audience joined in the singing. The parts were well taken, and the program was enjoyed spiritually as well as otherwise. After this program we all went up to the gymnasium where we enjoyed a grand march, pep sing-in, and having them for friends.

Not all of the students who attend school there are totally blind. Any student whose sight is defective so that the reading and work in regular school is hard for him, can attend this school. Many of them can see to read some and get around by themselves and help some of the others whose vision is not so good. If there are totally blind, any student whose sight is so poor that they can't see at all; although, of course, they need help very much when they are at the school. It is when they go out to strange places that they need help. As is true with the students, so with the teachers. Some can see, some have partial sight, and some have no sight at all.

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

Martha Coon.

Milton, Wis.
May 4, 1933.

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

IN SEVEN LESSONS

1. The Sabbath Principle Based on Sound Reasoning
2. The Week, the Sabbath, and the Sunset—God's Own Times
3. Sunday Observance and No-Sabbatism, and Efforts to Defend Them
4. God's Sabbath, the Seventh Day, also the Sabbath of Christ and the Apostles
5. The Seventh Day Sabbath in Christ's Bible
6. The Biblical Sabbath From Apostolic Days to the Present
7. The Holy Sabbath, God's Solution of Man's Problems

LESSON 1

THE SABBATH PRINCIPLE BASED ON SOUND REASONING

1. What is an axiom?
Ans.—An axiom is a statement which we cannot conceive of being erroneous, a self-evident truth.
2. If, for the first time in your life you were shown a watch, or clock, which was keeping time, and had never even heard of such a device before, to what three axiomatic conclusions might your newly aroused interest lead you?
Ans.—First—That there had been a designer who, prior to the construction of the designed object or in his mind the design, operation, materials, and construction of the apparatus.

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

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

3. When the wonders of the world in which we live are given similar consideration, to what conclusions are we immediately led until we receive the reasoning and formulation of, and the care for the marvelous universe of which we are ourselves a part?
Ans.—That there must have been and, indeed, now is an infinitely wise Designer, Creator, and Governor of all creation was the case with the timepieces. We cannot conceive of the contrary being true. This Being we call God; it is axiomatic that there is such a Being, wot to the design and formation of, and the care for the marvelous universe of which we are ourselves a part.

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

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

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

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

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

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

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

Ans.—Such indiscernibility is inconceivable. Indefiniteness of any kind concerning the precise period of time which mankind should hold sacred to Jehovah would necessarily tend to carelessness, then to neglect, and finally to the utter loss of the benefits of God’s holy time. It is axiomatic that an infinitely wise God would have one unit of measuring time definitely his own (the week); that he, himself, would determine what portion of that period should be used by us for our many and varied kinds of work, and what part should be utilized in the worship he would direct, for uniform rest of body, relaxation from business stress, and change in mental activities, from the study of our peculiar interests to the contemplation of his will for us (the Sabbath); and that he should himself fix the hour when his day should commence and end (sunset).

STATEMENT ON MOVEMENT TREASURY, APRIL, 1923

Receipts
July 1, 1922

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

SOUTHERN WISCONSIN QUARTERLY MEETING

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

On Sabbath morning, a large audience listened to Dean J. N. Daland give a very thoughtful discourse on personality. About three hundred were served at noon in the church. This was not as large a group as usual, probably because there was a sudden fever scare in the community. The program of the afternoon at 2 o’clock was arranged by President Crofoot. It was centered around the recent book, “Rethinking Missions.” Dr. Edwin Shaw, Mrs. A. B. West, and President Crofoot spoke on some of the problems discussed in the book. An Easter play, “Shall We Live Again?” written by Myra Thorngate Barber, and arranged by Mary D. N. Inglis, the regular business session was held at which it was voted to raise $100 for the Quarterly Meeting Summer Camp.

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

VERA SHAW, Secretary.
THE SABBATH RECORDER

DEAR MRS. GREENE:

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

Two of my sisters, Emma and Anna (who are twins), have written to you before. I am ten years old and in the fourth grade. I have a good teacher. I like to go to Sabbath school and go when the weather permits.

Your new friend,

KATHRYN LEWIS.

Stonefort, Ill.

DEAR KATHRYN:

With your letter I am finishing the bunch of fine letters from the place I have wanted to see, Stonefort—and I am learning the name of Lewis. I am glad of it, for now I hope to hear from you all again. Is Mr. Oliver Lewis happy? Did you have a pleasant journey? Had Darian been happy with Philip and Leah? If so, what think you he will make him happy? Why did it not make Darian happy to think of getting even with Laban?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have a hard cold and my throat is sore. I am in the fifth grade and ten years of age. We have a baby calf and my pet is a cat. My name is Murray Martin Lewis. I go to Sabbath school and my mother teaches my class. I have been brought up by my Sabbath school and one of them is Alfred Eugene Lewis. He is going to write to you.

Your friend,

MURRAY MARTIN LEWIS.

Stonefort, Ill.

DEAR MURRAY MARTIN:

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

Benj. Stonefort,

THE SABBATH RECORDER

DEAR MRS. GREENE:

Our pets are all right. I am very fond of a nice cat; yes, and a calf, too, when I do not have to feed it. I hope to hear from you often.

Your sincere friend,

MIZPAH S. GREENE.

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

Your Recorder friend,

EVELYN LOOFBORO.

Milton, Wis.

April 14, 1913.

DEAR EVELYN:

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

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

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

Your sincere friend,

MIZPAH S. GREENE.

DEAR LULU AND ESTELLE:

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

MIZPAH S. GREENE.

EASTERN ASSOCIATION

At a recent meeting of the Executive Committee of the Eastern Association it was voted to advertise the time of meeting of this association one week. Instead of the association convening June 8, it will begin on June 1.

There seemed to the committee to be strong and urgent local reasons for this change of date. Let the people of the churches of the Eastern Association and all others interested in this meeting note the change, and make plans accordingly.

COURTLAND V. DAVis, Moderator.
As Christians we must not turn our backs on the suffering world.

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

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

This is enough to give a mere glimpse of the blackness of the night we are in. But we cannot realize the condition the world is in before we can do anything toward working our way out. However, restless men everywhere are rousing from their slumber and are calling out, "Watchmen, what of the night? Watchmen, what of the night? Where are we coming out?"

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

I am neither a prophet nor the son of a prophet, yet I rest my case on the words of the Prophet of the Ages: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I see a coming renaissance and reformation. I hope it will be as sweeping and far-reaching as the renaissance which swept away the dark ages of Europe. At the heart of this great renaissance must be the teachings of Jesus: "Give, feed, clothe, comfort, care for the sick, and you will be doing the work of the Lord."

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

Another hopeful sign—the consciences of men are beginning to prick. Conscience is beginning to work in the minds of women, men and children. There is a awakening in the church which is spreading the gospel of Jesus Christ to a community in which the old idea of sin is overthrown. The old idea of God as a God of love is beginning to be accepted. In the twinkling of an eye the world is being flooded with the light of the gospel of Jesus Christ. The old God of the Old Testament is being replaced by the God of the New Testament. The old God of war and destruction is being replaced by the God of love and peace. The old God of the Old Testament is being replaced by the God of the New Testament. The old God of war and destruction is being replaced by the God of love and peace.

We have come to the conclusion that the only way out will be organized cooperation. We are beginning to speak out for organized cooperation in the Church. We are beginning to speak out for organized cooperation in the Church. We are beginning to speak out for organized cooperation in the Church. We are beginning to speak out for organized cooperation in the Church.

We have learned the lesson that the Church can never be a success in its present condition. The Church can never be a success in its present condition. The Church can never be a success in its present condition. The Church can never be a success in its present condition. The Church can never be a success in its present condition.

The Church must be the church of Jesus Christ. It must be the church of Jesus Christ. It must be the church of Jesus Christ. It must be the church of Jesus Christ. It must be the church of Jesus Christ.

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PACIFIC COAST ASSOCIATION
REPORTED BY MRS. POLLY HURLEY

The annual meeting of the Pacific Coast Association was held with the Riverside Church April 7-9. The two days were spent in the social hall at three o'clock, when the audience numbering eighty-one sat in a circle. Each person had been given a card attached requesting a verse to be read or a few words to be spoken as indicated; as responses were given the blossoms were put into a bowl on a table in the center, thus making a bouquet which served as an object lesson for the concluding talk by Dora Hurley. The topic for this meeting was "A Greater Challenge for Youth in the Present Crisis."

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

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

Mr. F. H. Hurley of the Economical Effects of the Liquor Traffic, and Mr. J. R. Jeffrey, of the Liquor Traffic and Law. Early on Sunday morning the young people in a group of about twenty motored out six miles to the foot-hills where they enjoyed their annual fellowship breakfast. After the annual business meeting a round-table discussion was opened by Mr. W. R. Rood, on the subject, "Repeal, Up-to-Date. Following his introduction on "Repeal" by the secretary, Mrs. Minnie M. Spoke of "Repeal--by the State," and Mr. B. I. Jeffrey told his "Repeal" story from the standpoint of the Young People in the Church. A community lunch, served cafeteria, in charge of Mrs. C. D. Coon, was enjoyed by ninety-one persons.

Sunday afternoon was given over to a pro-ribbon rally with Rev. E. S. Ballenger presiding. Several representatives of the dry forces in Riverside County were present and spoke briefly on our theme, "The Impending Crisis. The address," What Can We Do?" was given by Dr. A. F. Newcomb, field secretary of the Anti-saloon League in Southern California. Special music was a solo by Mrs. Susie Coon and a duet by Bernice Brewer and Lloyd Peele. The Association adjourned at four o'clock to meet with the Los Angeles Church in October.

SECRETARY.

A MOTHER'S LOVE

When God came down with men to dwell, He came to bear the helpless up; To give the faint the living cup, Dipped cool from Life's deep-flowing well.

To claim the weak he came, the weak-- A babe demanding human care, A mother's love and tender prayer; Nor crown nor station did he seek.

When God came down to dwell with men He came to make the strongest pure, To build a kingdom to endure Throughout the ages and forever.

The love of Mother--nature's gift Of the love of Mother--nature's right Can reach right up into the skies And bring God down to walk the earth.

—Arva J. C. Bond.

THE HYACINTHS NEXT DOOR

The hyacinths next door are out! With brilliant colors they fairly shout "Oh Hyacinths" what lovely shrub! They send a fragrance through the air And bring joy to every heart.

But we have a part in the bringing of the flowers, To make their beauty known, To let others see how lovely Is the shrub you love so long.

We can make the flowers grow With our loving thoughts and care, And bring joy to every heart With the beauty you adore.

—Delight德尔．

THE SABBATH RECORDER

ALBANY, N. Y.

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

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

The Friendly Class of the Bible school has undertaken the very worthwhile task of sponsoring the Boy Scouts and Camp Fire Girls, and they urge every one to attend the recital of the children on the 28th. A collection will be taken, but do not stay
At a meeting of the trustees of the Milton Seventh Day Baptist Church, together with the building and finance committee, and the general committee, the report of the finance committee was heard and dis­ cussed. At the request of the trustees the building committee be authorized to pro­ ceed with the work of erection of the new building provided satisfactory bids are received.

The new building will be located on the present site of the church and will be of brick or brick and stone. Plans have been submitted to contractors and builders for bids but probably no decision can be reached before May 13. Mrs. H. C. Warner, chairman of the building committee, Dr. G. W. Post has been appointed chairman of that committee.

Claude D. Stout, attorney-at-law with an office at Palmrya, has rented office quarters above the Bank of Milton and plans to be here at least two days a week. He is probably known to some of the local people, as he has lived at Albion in his earlier years. — Milton News.

MARRIAGES

HOUGH-RYAN.—At the Seventh Day Baptist par­ sonage, May 11, 1933, Mr. Ward Hough of Linclien, N. Y., and Mary Mildred Ryan, of Cary, N. C., Rev. T. J. Van Horn officiating.

OBITUARY

Obituary Notices of 20 lines will be published in this column without charge, subject to punctuation of 5c per line. (Average 8 words to the line.)

BACOCK.—Mrs. Charlotte J. (Irish) Babcock died at the Margaret Edward Anderson Hos­ pital, Westerly, R. I., April 1, 1933. She was the daughter of Rev. James R. and Charlotte (Babcock) Irish, and was born at Al­ fred, N. Y., October 28, 1843. She was united in marriage with Tristan D. Babcock of Avon­ dale, August 3, 1868. To this union were born three children, one of whom died in infancy. She is survived by a granddaughter, Mrs. Martha B. Owens of Westerly, and a sister, Mrs. Mil­anda F. Crandall of Hopkinton. Mrs. Babcock was a woman of sterling character, loyal to her home and her God. Her presence will be missed by all who knew her. Funeral services were held at the Gavitt Fu­ tural Home, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in River Bend Ceme­ tery, R. I. C.

COOK.—At the Westernly Hospital, April 7, 1933, Doris Irene Burdick, wife of William H. Cook, in her twenty-fifth year. She was the daughter of Edwin D. and Annie Marguerite (Snyder) Burdick. She was a mem­ ber of the Pawcatuck Seventh Day Baptist Church. She was of a quiet nature, friendly, and of a sweet disposition. She leaves to mourn her loss her husband; two sisters, Mrs. Doris Mary and Mrs. Nellie Merle; father and mother; and two sisters, Mrs. Ruby E. Bruno and Miss Edna Maria (Burdick) Brown, brother-in-law of W. H. Cook, and a multitude of other dear friends.

At the same church and time of day, May 1, 1933, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated, were held at the Gavitt Funeral Home and interment was in Elm Grove Cemetery, Mystic, Conn. R. I. C.

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

He moved with his parents to the state of Tennessee, where he grew to manhood and where he entered into business as a druggist and later as the first half cent per word tor additional insertions. Cash must accompany each advertisement.

LETTERS TO THE EDITORS by Uplee Oliver, Dr. G. J. Goforth, and Dr. James S. Hunter. (Continued on page 502."

COLLECTION ENVELOPES, Pledge Cards, and Jubilee Booklets are available. Single envelopes, 3c per 100, or 5c per 500; double envelopes, 4c per 100; one-half dollar cards, 1c each; jubilee booklets, 15c each. Postpaid. Order to: Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PRO­ PAGANDA, by Dr. G. J. Goforth. A book of exceptional value to those who would promote the truth and customs. Price, attractively bound in cloth, $1.00; in leather, $1.25. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed at the cost of $1.25, bound in cloth, $1.25, $2.00. Sabbath Recorder, Plainfield, N. J.

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

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

DAILY HOME READINGS

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

May 29—The First Lord's Supper. Mark 14: 15-19

May 30—Peter's Denial Foretold. Mark 14: 65-71

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

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

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

GIVING

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

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

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

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

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

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

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

WORK

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

—Kenyon Cox
"In Quotable Poems."

Contents

Editorial—The Best You Have—The Old—War Against Repeal—Items of Interest

From the Conference President

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Work at Little Prairie

Women's Work—Minutes of the Woman's Board—From Miss West, Shanghai, China

Young People's Work—It Is To Think—Minutes of the Young People's Board Meeting

Young People's Introductory Sabbath Catechism

Children's Page—What Jesus Says About Being Happy—Our Letter Exchange

Western Association, June 2, 3, 4

Our Pulpit—The Church Commissioned

Denominational "Hook-Up"

Religious Education—A Way for Church Work to Advance

Semi-Annual Meeting, Dodge Center, Minn.

Obituary

Sabbath School Lesson for June 10, 1933