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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder
Vol. 114
FEBRUARY 20, 1933
No. 8

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Even if depression's hit you
Don't be blue!
Other folks have been deflated
Same as you!
Try to whistle, 'stead of whining,
Try rejoicing, not repining,
Look—you'll find the sun still shining—
Ain't it true?
—Ne Plus

Riverside, Calif.
A World Day of Attention is called Prayer for Missions to Friday, March 3, 1933, as a World Day of Prayer for Missions. For the past twelve years such a day of prayer and missions theme has been observed by church women of Canada and the United States. Last year, Americans, young and old, men and women, participated. The movement is international as well as interracial and interdenominational. The need has been so widely recognized and the value so great that over fifty countries have prayer foisted, and now one day that there is scarcely a country on the globe where the voice of prayer in this behalf is not heard.

The theme for meditation, this year, we learn from the Federal Council Bulletin, is "Follow Thou Me." The program has been prepared by Mrs. C. C. Chen of the National Baptist Convention, China. Mrs. Ruth Mukrat Bonsson has prepared the Call to Prayer. Interesting and helpful programs are prepared for young people and for children's service of worship have also been prepared by well trained people. Observation of the day is marked not only by prayer, but by free-will offerings. Perhaps the offerings taken by groups of our own people, this year, might go into the Onward Movement treasury.

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A Silver Gift Box Is it an old Scotch saying, "Many a mickle makes a muckle"? Small change saved, makes a considerable amount after a time. Some one followed a plan of saving the pennies at the end of each day. After a few months more than twenty-five dollars had accumulated from this source in the savings bank. Another, trying it, discovered, in a little while, that there was more than six dollars in pennies ready for the savings bank. The ladies of a certain Aid society recently opened their "sunday day bags" and found several dollars accumulated from amounts contributed for every day when it rained. "Missionary boxes" for offerings have been used for many years. Such methods do not take the place of regular and larger offerings for missionary and other kinds of Christian work. But with a little thought, by such a method, many a piece of small change, accumulated in innumerable amounts be used to advantage for worthy needs.

Why not a "silver gift box," at least in every home with every member of the family using it? Into it go the pennies at the end of the day; the nickels that would otherwise be used for gum; dimes and quarters from the change box; the half dollars unspent for the social life of the day; the nickels that would otherwise be used for gum; dimes and quarters from the change box; the half dollars unspent for mattresses in a girls' dormitory in West China.

One of our religious journals makes some startling comparisons in the possible use of "small change." We quote: "Ten cents buys two packages of chewing gum; five cents buys a little piece of silver. One cent paid to the school for three days, or pays the salary of a Congo teacher in a girls' school for three days, or provides a meal of rice and curry for six girls in an Institution for boys and girls of junior age ought to be used more than it is. Just how much is made of it in our endeavor societies and Sabbath schools we do not know. The demand for it, however, is very small.

The philosopher, Carlyle, is quoted as saying after his eightieth birthday, "The older I grow—and now I stand on the brink of eternity—these are the lines that the first sentence in the catechism which I learned when a child, and the fuller and deeper it becomes: 'What is the chief end of man? To glorify God and to enjoy him forever.' " The sage had learned a great thought-provoking truth when he was young. Perhaps only vaguely understood when the words were committed to memory, they still had an echo, and passing years had enriched the understanding as he came to learn their meaning and appreciate their value. Too much cannot be said of the value and need of young children learning "by heart" such things. What if they are not understood at the time? As with the above, time will give richer and fuller meaning to this to him whose mind is thus beautifully stored. Childhood, unquestionably, is the time, a golden period, to memorize Scripture, hymns and catechisms. It is said that memory is like a bag which goes to the bottom but full of holes at the top—a truth not always appreciated in early life.

A Correction In a SABBATH RECORDER editorial, February 13, page 146, appears the name of a loved minister of former years, improperly spelled and with one wrong initial. It should read L. R. Swinney. We regret that for any reason mistakes creep in.

Memorizing a Catechism The catechetical method of instruction has been used by the Church since very early times. As a very young man, Origen, an early "church father," was made a teacher in the Alexandrian catechetical school. As a boy he had learned to memorize much of the Scriptures. When he was twenty-eight years old, Origen, an early "church father," was made a teacher in the Alexandrian catechetical school. As a boy he had learned to memorize much of the Scriptures. When he was twenty-eight years old, he understood the place of the Bible in the social life of the day.

By the method of questions and answers, pupils known as catechumens, were led to an understanding of the day and the half dollars unspent for mattresses in a girls' dormitory in West China.

The use of the catechism as a method of Biblical and doctrinal instruction has come into quite general use. The old catechism for boys and girls of junior age ought to be used more than it is. Just how much is made of it in our endeavor societies and Sabbath schools we do not know. The demand for it, however, is very small.

The philosopher, Carlyle, is quoted as saying after his eightieth birthday, "The older I grow—and now I stand on the brink of eternity—these are the lines that the first sentence in the catechism which I learned when a child, and the fuller and deeper it becomes: 'What is the chief end of man? To glorify God and to enjoy him forever.' " The sage had learned a great thought-provoking truth when he was young. Perhaps only vaguely understood when the words were committed to memory, they still had an echo, and passing years had enriched the understanding as he came to learn their meaning and appreciate their value. Too much cannot be said of the value and need of young children learning "by heart" such things. What if they are not understood at the time? As with the above, time will give richer and fuller meaning to this...
Church and family have lost many of their regulatory influences over behavior while industry and government have assumed a larger degree of control.

I find no occasion to quarrel with the committee with reference to their important matter. I cannot deny the truthfulness of their statement. In fact, what they say after three years of close contact is most likely most of us have had. That is, that the influence of the Church and the home has waned during the last several years. And these are the institutions which we have said are the cornerstones of our civilization. The question is: Have we been mistaken, and are there other influences, which cannot be said to have come safely rest? or is there the service which they alone can render?

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The question is: Have we been mistaken, and are there other influences, which cannot be said to have come safely rest? or is there the service which they alone can render?

I am convinced that the latter statement represents the sober truth. It may be that the Church must function a bit differently than it has in the past. It may be that our home life cannot assume the exact form of a past generation. This may all be true. But the challenge to Christian people in America is to make the home a vital factor in the life of every family, which is still the unit of society; to cause the Church to function in such a way as to undergird society with such principles and virtues as are necessary to hold it strongly together and lift it toward God.

I think they received correct information of the good people to the difficulties which confront us. We are feeling compelled to perform tasks beyond the capabilities of our present economic depression. Although politicians, statesmen, and leaders in all lines of work have been struggling with this question for over three years, unemployment, want, and suffering have grown steadily worse and no solution is in sight. In the Senate, February 16, Senator Colfax just characterized the situation by saying, "We are going in a vicious circle, laying off employment and then appropriating hundreds of millions of dollars to feed them in the breadlines."

Perhaps there is no place where we need problems farther back and do is in church and mission work. We know that a church ought to increase in numbers and efficiency in the forward power in the community, but how to make it such is a question with which we stagger blindly, though we may talk about it. Leaders of many foreign missions have reached a very critical stage. Home missions have become exceedingly difficult and foreign missions present problems which make the which depends on destiny, and who know the least about missions any longer think they have the solution. Those who bear the burden of this task are struggling with fear and trembling, while peering into the future trying to get light on the momentous tasks committed to them.

WHAT IS TO BE DONE?

Under these circumstances, what is to be done? Though tasks physical, mental, and spiritual are beyond us, we cannot supinely give up. We have taken an important step in solving the difficult problems which we humbly acknowledge that we have and say, "Alas that our modern life compels us to attempt so many tasks beyond the reaches of our brains!" Real humility lies at the beginning of wisdom, always.

The thoughtful, earnest applying of all our powers to the difficulties which confront us will be our guides. Even in schools sometimes do, namely, say, "This is a hard problem; I cannot do it," and cease among us every day during that period. It will mean that all of us will be reading the same passages, and will follow the same topics, and will offer the same prayers. It will mean that God is acknowledged in a definite, and formal way every day in every home. I do not mean at all that one shall confine his Bible reading to the passages suggested in these daily readings, as not to be understood as proposing that our praying shall be confined to the words or thoughts of the printed prayers. But let us make this use of the "Fellowship of Prayer" the minimum of worship day by day in our homes during this period.

The Sabbath Recorder will carry these readings, or you may secure the booklet by sending to the Federal Council of Churches, 105 East 22nd Street, New York City. The price is three cents per copy; twenty-five or more copies, two cents each.

Abraham J. C. Bond.

WHEN OUR FIRST SABBATH KEEPERS CAME TO KANSAS

(Written for the centennial observance of the seventy-fifth anniversary of Sabbath keeping in Kansas--celebrated by the Church of Christ, seven miles south of Northville, Kansas, living Mrs. Hannah Vandenburg, eighty years old.)

As I lacked a few days of being five years old, I do not remember so well about the first time our family came to Kansas. I suppose, to me, it seemed more like camping for the night, as we had not been traveling before.

My parents lived twelve miles or more from a church at the time we moved here. It would not be long until we would be going to church on Sunday. We knew that the Bible was to be read in every home.
At noon, the Thongrates joined with Doctors Crandall, Palmborg, and me in giving a dinner for the church members. Long before two o'clock the church was crowded with those who had come to hear the Christmas message. The main feature of the program was a pageant, “The Light of the World,” given by the women of the church, directed by Mr. Dza. According to Doctor Palmborg, the crowd gave better attention than ever before. Poor Doctor Crandall missed the day’s fun because she was called way up the Yangtze to see a patient.

Christmas eve we gave a program for the patients who could walk or be carried to the waiting room. We arrived after much waiting, and when Santa (Doctor Pan) arrived with a stocking of candy, nuts, and Christmas blotters for each.

After supper, all of the helpers gathered for a party, at the close of which Santa Claus distributed the presents from the tree. Then in the candle light we sang “Hark the Herald Angels.”

At forty, Christmas morning, we were awakened by the nurses singing carols. The downpour of rain did not dampen their spirits.

I am thrilled each year for those who are celebrating their first Christmas.

We have only about forty in-patients now, but with twins, and several very sick people, we are busy. The twins are both girls, but their mother loves them—another of the evidences that Christian education is influencing China.

Every day someone asks me when the Thongrates will be back. Several country people badly in need of surgery but too poor to go to Shanghai insist that they must wait for Doctor Thongrate to return. One man said to me, “He is the kindest man I know.”

I hope that the tremendous burdens of the board are not wearing you out. We remember you in our prayers.

You may use as much of this letter as you think best for the Recorder.

Sincerely,

MIRIAM SHAW.

Grace Hospital, Liuho, Ku, China, December 28, 1932.
To the Editor of "The Sabbath Recorder,"
Plainsfield, N. J.

DEAR BROTHER:

By a strange return from Java we got your address and we are happy now to form a connection with you.

We are here a small group of Sabbatarian Baptists, descendants of Oswald Glait, who proclaimed four hundred years ago in Silesia and Bohemia the message of the immersion in the faith and of sanctification of the seventh day.

Completely isolated from all fellow believers, we are now so glad to have your address, and we hope you will give us a sign of life. Periodicals, memorials, etc., as well as a detailed description of the history of your church would come most opportune for us.

We are here in eastern Prussia, Poland, and Russia, one hundred twenty families—under which are some men who can read, but scarcely write. It would be glad to join with our fellow believers in America.

With best compliments,

H. STUERMER,
Minister of the Sabbatarian Baptist Church.

Milton, Wis.

DEAR MR. VAN HORN:

"The time has come the walrus said, To talk of many things, Time has come at last, O Me!"

For a number of years we have been talking of a reunion of Milton College glee club and quartet men, a time when we could talk together, eat together, and sing together again.

Surely we desire a reunion after—well, how many years? The present glee club was formed and was during the time of the war. We were grouped into batteries, companies, regiments, and divisions. We are now so glad to have your address and expect to see you and your family.

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Fraternally yours,

L. H. STRINGER.

IT MIGHT HAVE BEEN

Through thought, we look about us—
Old glee club meets in the room,
And say, "Why have we missed the crown
That was once ours?"

The world has passed us by, and
We should have gained?

But is it too late to be?

We'll win the crown if we but look above
And see the star, set in our East.

This is the story of many things,
That were written in the past
And we can gain it as we are,
If we but trust.

MARY C. FAIRCHILD.
gifts are benefits to man, making life fuller, richer, wider, wealthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused, that there is danger, and danger is ever present burden.

Like many others, Alfred was prepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. His natural and acquired inclinations have been reared into his hands before he knows to command himself. His was man's first and best. He felt the call, and in the service of God and man.

Sir Alfred advises that man must first learn "to command himself." Another said a long time ago that "the first thing in the spiritual life is better than he that taketh a city."

Similarly James Truslow Adams in Scribner's declares "two chief causes of our moral collapse are: 1. Negro slavery; 2. The economic debate are lack of knowledge and lack of character.

To bring our ethical and philosophical evolution up to a plane with our scientific development, to help solve the present and ever present problems, to be spiritual. Thus, Alfred, the opportunity, the ethical Einstein - this challenge any man!

Alfred, N. Y.

DEAN MAIN AS TEACHER

In his life so full and complete in tasks, we miss the man with his broad and warm interest in which he served better than that as teacher. I speak for the hundreds of young men and women who feel so much a part or all of their training in the field of Christian leadership under his Christian and ripened scholarship. With a supreme belief in God and his purposes to build a better world, to the glory of God and the development of the powers of one's whole being, he devoted his every energy to preparing young men to successful leadership in this field.

Hundreds will look back with a warm glow in their hearts to his genial hospitality, his kindly interest in their material welfare while in the seminary, his patience and forbearance in helping his students in the midst of their mental and heart problems, his unfailing and richly dispersed kindness of friends, the mission of his divine Son, Jesus Christ, and his right to our loyalty and devotion to their program. His interpretation of the truths of religion was always first-hand, appealing, through his own experience, but in its relation to the life that is and as it should be. To him truth was the highway to life, eternal life, and it comes best through the channel of an open, devout mind made receptive in an atmosphere of prayer.

As students we felt that Dean Main was a student with a personal interest in the membership of his divine fellowship, a study of fellowship, as there was of prayer and devotion. His mind was an open mind.

New truth was always well received. One of his mottos was, "Know the truth and the truth shall make you free." Growth and change were natural and normal experiences with him. One of his guiding principles laid down for the benefit of his students has always remained with me. It was, "Never attempt to settle a problem in the light of pure reason alone, nor on the basis of mere sentiment or feeling, nor yet on the ground of experience. But taking all these things into due consideration, one may arrive at a safe and sane conclusion in any problem."

As we sat in his classroom and listened to his lectures as he seated at his massive storehouse "things new and old," we discovered some of the beauty and power of widening horizons, and as he traced his steps in our search for the higher life.

While students of many faiths and denominations have enjoyed the fruits of his ripe experience and scholarship, it is largely within the bounds of our denomination that his influence is felt. Approximately fifty per cent of our ministers have been at one time or another in the seminary. His influence upon the solidarity and loyalty of our men as a group can scarcely be measured.

If it is true that his contemporaries he was too liberal in his interpretation of truth, time may reveal the fact that he was simply seeing truth in his wider sweep of vision than which some of us have not seen, or that he was only in advance of his times.

Say not his work is done; it's just begun. Streams of influence have been set in motion in hundreds of lives. A better philosophy of life, a higher interpretation of truth, a spiritual insight into the great movements of God, a higher vision of the world's need, and above all the challenge of great cause—these he passed on to his students.

EDGAR D. VAN HORN.

DEAN MAIN, AN APPRECIATION

BY A FELLOW TEACHER

A fellow teacher, a teacher in Israel, has fallen from our ranks and, perhaps, more than we now realize, we shall miss that familiar form which for a third of a century or more has gone in and out of this sanctuary and was ever ready for a fellow teacher. A teacher in Israel, and frequently our halls of learning. Most of all, we shall miss his cordial greetings, and his words of warning and experience. We shall mingle in social and professional activities.

Most of you can understand the emotions with which I undertake this brief tribute to our departed friend and companion in service. You will pardon the inadequacy with which these few words portray the qualities of mind and heart which you have so frequently admired and respected. Your memories will readily complete the picture which is here so imperfectly sketched.

Some of us have sat at his feet long after we were enrolled in his classes, and we have rejoiced in his youthful, enthusiastic mental outlook and his open mind for new truth and new facts. Others of us have met him after his steps were weak and halting. He had the happy gift of unfolding profound themes in precise and heart which you have so frequently admired and respected. Your memories will readily complete the picture which is here so imperfectly sketched.

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inspiration and help they had received during the years they had spent under his instruction and in his fellowship. No memorial of brick and stone yet stands to his memory, but what greater memorial could there be than that host of men and women who have gone out through the years to do their work faithfully and well, the service of humanity in the name of the Eternal God! This is as he would wish.

A teacher, a great teacher, has gone from us, and, we may believe, into the Great School of the Greater Teacher, whom he loved and delighted to serve. To this Great Teacher of us all, in the closing hours on earth he seemed to turn with glad anticipation, as in whispered words he seemed to say, "Come, come, Lord Jesus."—WALTER L. GREENE.

CHILDREN'S PAGE

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

WHAT DO WE KNOW ABOUT JESUS?

ACTS 10: 38

Junior Christian Endeavor People for Sabbath Day, March 4, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

CALL TO WORSHIP

Leader—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching, and healing every sickness and every disease among the people.

Junior—But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Leader—Then he commanded his disciples to have nothing to do with them; the harvest truly is plenteous, but the labourers are few; for he is plenteous, but the labourers are few.

Junior—Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Song—Tell Me the Stories of Jesus.

DO YOU KNOW ABOUT JESUS?

Ernest never cried over his five Airedale's. His best pet was his own, Martin, who had a large shaggy shoulder and said he would go. He proudly carried head drooped as possible and I am proud of every one. I will close, with love to the children who can all see him as a man, we know that he is his harvest.

I have two big brothers and two big sisters and one little brother six weeks old. He is awful sweet. I wish you could see him.

I have a big cat for a pet. His color is yellow and white.

I will close, with love to the children who write to the Children's Page, and you.

SANDRA IRENE ZWIEBEL.

Jackson Center, Ohio, February 1, 1933

Dear Sandra:

I am so glad to welcome a new writer to the Children's Page, for you see I want my Recorder family of children to be just as large as possible and I am proud of every one. I enjoyed your letter and hope to receive many more from you.

"Spells downs" are great fun, and they help to make good spellers, I think. I am glad they have gone out of fashion, aren't you? I surely would like to see that dear little brother of yours. You see I am quite partial to boy babies for I once had two of my own.

Your kitty cat must be pretty near a match to our Skeeters has been sick and yellow and white. He is the pet of our whole family, and tell in your own words what happened. How do you suppose Jesus felt about going to God's house? What kind of a son do you think he was to Mary and Joseph? See how many different qualities you can place on the blackboard describing Jesus as he appears in this story.

Read Matthew 9: 10-13, and tell in your own words what happened. How do you think Jesus would act toward men who have done great wrong today? Would he consider them too low to notice? What characteristic can you add to the list we have started?

Read Matthew 11: 1-5, and see what you can add to your list. How do you suppose Jesus felt toward the rich young ruler who had little money? Recall the story of the Widow's Mite. How did he feel toward those with great wealth? Recall the story of the Rich Young Ruler.

Read Matthew 12: 46-50. He said "whoever." What does that show must have been his feeling toward people of the color of their skin? Recall the story of the Good Samaritan. What command did Jesus give us about people in other parts of the world, as given in the last chapter of Matthew?

THE REAL TEST

"And anyway," stormed Betty Jo with her brown eyes flashing, "I don't take other people's pennies. So there!"

Ernest stood still—stricken. "I don't take people's pennies either. I did—just once—but I earned another penny and paid it back and—"

He choked a little.

Then the other children took up the jjeering.

"They were just having fun out with their little boy neighbor because he wouldn't do as they wanted. They'd show him!

Ernest never cried over "bumps"; he was cheerful and brave. But now the tears welled up in his big blue eyes, and his proudly carried head dropped a bit. He ran home.

After a few minutes his mother opened the back door and asked, "Will you go to the store for me, son?"

Ernest raised his head from the Airedale's shaggy shoulder and said he would go. He ignored his own tears and following his mother into the house, stood by her as she wrote her list down.

Then she reached out and slipped a loving arm about him. "Was it a hard 'bump,' dear? I thought you never cried—even if a stone hit you?"

"Wasn't a stone!" Ernest dug his toe into the rug. "I'm never going to play with Betty Jo and Phyllis again—never!" Wrathfully he dug his toe still harder into the rug.

"Oh, but it was a stone, dear. I heard it all. It was the biggest stone Betty Joe could find. I was so glad you didn't throw back. I was proud of that! But you cried because it hurt—"

"Why she never threw a stone at me, mother?" Ernest stared at his mother in astonishment. What was she thinking of—a stone?

"The stones that bump the hardest, dear, are the unkind reminders of things we have done mistakenly and are sorry for—things we have heard that were said never to do again! But even after you have tried to make a thing right—as in earning and paying back the penny you took that time—what can you do? The rest, and the hardest part, is in being brave when people remind you of the mistake. That is the real test, son—being brave and steady and not picking up a 'stone' and throwing back."

Ernest was used to listening to little stories like this that explained. He understood at once. "I get you, mother," he exclaimed with a six-year-old's delightfully, "I get you!" and his ready smile came back.

"Wash your face, son, and get these things on, and then, if you wish, you may take the bag of apples over and share with the other children if you wish, afterwards."

A little later four happy children sat on the top step, munching apples.

"Gee, this apple is good," said Ernest.

"I'll say it is," said Betty Jo. "Ernest—I didn't mean to say—that. I know you wouldn't ever take a penny more.

"It ain't all right," said Ernest, "we all make mistakes."—By Virginia S. Martin. (Selected.)
THE SABBATH RECORDER

THE FELLOWSHIP OF PRAYER

Wednesday, March 1—(Read Job 23: 8-17)

PERPLEXITY AND FAITH

This is a curious thing Job is saying: he cannot, he will not, he will not believe the Lord is good. And yet, he has always kept God’s way. Job might be speaking for us today. How can we believe in God’s ways when the roads we travel seem to lead us into peril? Or will we keep on believing for the Lord who made us? For he is good. We are perplexed who see so much suffering and wrong and ask why God does not intervene.

The surest way to find God is to live as though he were never breathing, closer than hands or feet. The roads to the certainty of his presence and power begin just where we are. As we keep his commands, try to be good and kind, some assurance of the Divine goodness and kindness begins on our conscience. As we try to be just, some gleam of the Eternal justice illumines our troubled human ways. As we shall see, we may go on to the Lord’s word.

Prayer: O thou whom we seek in all our need and life without whom we cannot live bravely or well, forgive us that we so often miss thee. Show us thy path already at our feet. Give us courage and vision to follow in faith thy ways of love and power until we become more sure of thee than the bonds, knew also that God’s ways are as tender

Thursday, March 2—(Read Psalm 1)

PLANTED IN THOUGHT

Religion, says the Psalmist, begins in our quiet and เมิน by the fruitfulness of our lives. We think and thinking about God’s way and law and life and love and power. They shall, in this noble figure, live as fruitful and living as the streams of water. Live, then, is really planted in quiet and constant thought. We grow out of what we think and do; it is the harvest of our lives. We are the fruit of hidden dreams and memories. Lives which are planted in the consideration of God. His law are rich in enduring rightness. They have fruit, not just fruit fall.

Prayer: O Searcher of our thoughts and lives, who knowest our meditations and our most hidden desires, who estresthe thee in our thought and desires. Forgive us all our secret sins, whether we feel them or not. We seek our hidden dreams whose fruit is so bitter, whose outcome so fugitive. May we find your joy in thy law and the strength and splendor of it may become manifest in our souls and our state. We ask it all in his name.

Friday, March 3—(Read Philippians 4: 8-9)

"THINK ON THESE THINGS"

What a noble company to which our minds may be hosts the Apostle names: the true, the wrong and foolish meditations, our forbidden thoughts. We keep his commands, try to be good and kind, some assurance of the Divine goodness and kindness begins on our conscience. As we try to be just, some gleam of the Eternal justice illumines our troubled human ways. As we shall see, we may go on to the Lord’s word.

Prayer: We beseech thee, who revealest thyself in the true, the honest, the pure, and the lovely, to help us make our minds thy audience chambers. Forgive us our foolish and wandering thoughts. Feed our minds with thy truth and guidance in thy paths. We ask this in all his name in whose mind thy truth shine unaltered.

Sabbath, March 4—(Read Psalm 2: 1-6)

VAIN IMAGINING

This Psalm might have been written yesterday. There are not so many kings of the earth as there are to be but there are plenty of scheming leaders and a world full of restless nations. There were never so many people "making plans" and with a great deal of planning; wise planning is the secret of victory and planning; wise planning is the secret of victory. We only break ourselves in trying to break them. Such planning is vain. That kind of imagining is vain.

Tuesday, March 5—(Read Hoses 11: 1-4)

"THE HARNESS OF LOVE"

Hoses, who knew the least about most searching experience, how love is the one unbreakable bond, knowed, known and loved, and others have not been strained at the control of thy love, and save us from any fear of making our minds like the throne room of a king.

Prayer: Thou hast taught us to walk, for we are thy children, and thou hast given us all things, and all things we have can be made to work for us.

Prayer: God does not intervene.

Counsel, God who givest seed time and harvest to our souls. Forgive us, that being concerned about so many things, we have so often too little concern for the nurture of our own souls and seek and work, that by, but God and care, and care for the generation, and sure defence, the grace of courage.

Prayer: Grant unto us, we pray thee, to wear the harness of thy love gladly, that,...

To every reader of our SABBATH RECORDER, greater and deeper the assurance that "he is precious" (1 Peter 2: 7). To your reader audience—both saved and lost—I appear before you as a living monument of God's saving and preserving grace (Ephesians 2: 8-10). Many good words have been said in the Recorder on "evangelism," to which I can add more in this "The Gospel—the Power of God to Save" by and William, Morales, Tex., "Servant of Christ."

THE SABBATH RECORDER

THE GOSPEL—THE POWER OF GOD TO SAVE

By (Andrew J. Williams, Morales, Tex., "Servant of Christ."

... The gospel is the only power used in the salvation of men. What is the gospel? The gospel, Paul tells us, is the suffering, death, burial, and resurrection of Christ (1 Corinthians 15: 14). Why was it necessary for Christ to suffer unto death for each of us? First, because we were all sinners, under the curse of death—yes, all hell-deserving, lost sinners, "dead in trespasses and sins," and upon us was all the wrath of God. Sin brings forth death, and trust in anything else is to make for ourselves harnesses of pride, impatience, and wonder. To make for ourselves harnesses of pride, impatience, and wonder is to lay our case before an understanding being, the right to demand that we be judged justly. The Apostle says, find God anywhere in his life and yet he has always kept God's way. Job might be speaking for us today. How can we believe in God's ways when the roads we travel seem to lead us into peril? Or will we keep on believing for the Lord who made us? For he is good. We are perplexed who see so much suffering and wrong and ask why God does not intervene.

Prayer: O God who art our shield and sure defence, the grace of courage. Open our eyes, we beseech thee, as children if only they go quietly and confidently about the harvest. Forgive us the distrust of our own selves, of life, and thee, which finds foes and shadows. Pray thou, to wear the harness of thy love gladly, that...
Suppose I operate a large, general store. I do not have a credit card, and my customers must pay for everything in cash. However, I must have money. The night before these debts are due, my only son says, "Father, I have money; I will pay you in full; then I will give you leave to go. When the money is done, and the debt shall be satisfied." The loving deed is done. The son goes to Mr. A, who joyfully accepts the satisfaction. To whom does he look for rest and peace? Not to or within himself, but to full work of the son. He goes to many with this same joyful help. At last "historic" Jesus comes, who can accept the offer. This man misses the blessing of being made free from all debt, of being in perfect standing with his creditor. God loved us; he gave his Son into the hands of his dear Son (John 3: 14-16). My friend, accept the reconciliation offered (2 Corinthians 5: 20-21). In Christ's stead be ye reconciled to God.

In conclusion I will say: It does no violence to Romans 1: 16 to say "the gospel of Christ" is the only power God can and does use in the eternal salvation of every trusting, lost sinner. "Trust your all to him. I may never mean anything, but I am what I am. Only God is able to do anything, and Jesus is all in all to me. I am a poor old sinner, saved by grace. I can never repay my Lord for what he has done for me.

Oh, wonderful words of the gospel. Oh, wonderful message they bring. Proclaiming a blessed redemption through Jesus! Through Jesus, through Jesus! "Oh, come to this wonderful Savior, Come, come, why have you not come? Behold, on the cross how he suffered to save you." "There's no other refuge but Jesus, No shelter where lost ones must fly; And now, why does he stand so still? Oh, turn ye, for why will ye die?"

Chorus

"Believe, oh, believe in mercy, That flows like a fountain so free; Believe and receive the redemption He offers to you and to me!"

Amen.
Argument Against Prohibition: taken from the *Signs of the Times*, were read by Mrs. Ken-
yon, and paragraphs from an article, “The War on Liquor,” taken from the *Christian Herald*, were
read by Mrs. Carroll L. Hill. A general discus-
sion was opened and closed with the W. C. T. U. benediction.

—Westerly Sun.

GENTRY, ARK.

The annual New Year’s meeting was held as usual on Sunday, January
first. After the big dinner a few selections were played by the orchestra. Then fifteen
letters from nonresident members were read and appreciated. Convention and com-
mission services followed.

CHURCH CLERK.

WELTON, IOWA.

It was with deep regret the church voted yesterday (February 4), to accept the resigna-
tion of Pastor J. H. Hurley. He has felt for some time that he needed to be released from active service after more than forty-two years in the ministry. He expects to make his home here and keep up his appointment at Marmora. While this is an occasion more dis-
couraging thing for our little church, there are some already planning for the maintain-
ing of the Sabbath service. Correspondent.

BROOKFIELD, N. Y.

A union service was held at 3 p.m., Sabbath
afternoon by the Christian Endeavor society and the Junior Christian Endeavor in commemoration of the fifty-second anniver-
sary of the founding of the Christian En-
deavor movement. Joint leaders were Mrs. Polan and Luella Crumb.

The meeting was opened by sentences
prayed by two juniors and two seniors. A junior gave an introduction to the Ju-
ior topic, “How our society helps us,” and an introduction to the Senior topic, “How
shall we determine our ideals?” followed by a
senior. “Follow the Gleam” was then sung by the Senior choir.

Scripture lesson and a poem on “What
Christian Endeavor means to me” were read. A mixed quartet sang “Steady and True.” Several girls then recited, one an
account of the first meeting of Christian En-
deavor, which was very interesting to all those present. This was written by the man who led the first Christian Endeavor meet-
ing ever held. A testimony meeting followed. The minutes of previous meeting and a joint col-
collection were next, then a song, “Loyal Ju-
nior,” by the Junior members. New tithe
boxes were distributed to each junior and the meeting closed with Frank Grant, who
was active during the closing song. A fund has been started to send to the Young People’s Board. A miniature “trek”
was on the table for those present. The Presbyterians be-
ready to receive any donated additions to the load to be carried.—Courier.

ALFRED, N. Y.

The following resolution was adopted by the University Faculty at its last monthly
meeting:

WHEREAS an All-Wise Providence has called our beloved colleague, Dr. Arthur E. Main, to
the universe, his university has lost not one but two: he who has been a zealous member of its faculty; a teacher whose inspiration to those who were his pupils will live on; a friend of all, a
workman that needeth not to be ashamed. His presence in our midst was always as a bene-
diction. His contributions to our discussion grew out of long years of conscientious effort to live to the full. The community has lost a noble citizen; the university has lost a great teacher; those of us who knew him have lost a great friend.

Therefore, be it

Resolved, That the Faculty of Alfred Univer-
sity appreciates the long and faithful service of Doctor Main, and deeply feels its irreparable loss. It is further

Resolved, That these sentiments which are al-
ready written in our hearts, shall be placed in the permanent records of the University Faculty, with the intent that they be conveyed to the bereaved family.

J. NELSON NORWOOD, M. ELIIS DRAKE, JAMES C. MCELDERRY.

Aside from a large delegation from the Hornell and Vicinity Ministers’ Association, there were a large number of people in at-
tendance at the funeral service, Thursday afternoon. Among the Preachers Present were: P. E. Titsworth of Chestertown, Md.; Rev.
H. C. Van Horn, editor of the SABBATH RECORDER, Plainfield, N. J.; Pastor Neal D. Mills, Director, James S. Hook, New York City; Rev. and Mrs. George B. Shaw, Salem, W. Va.; Rev. and Mrs. T. J. Van Horn, De Ruyter, N. J.; Superinten-
dent, and President, F. W. Saw, Rev. and Mrs. Blais, and Charles Chipman, Bolivar; Mrs. Mary Whitford and Mrs. Charles Vincent, Niles, Mr. Monroe, John Sanford, Little Gen-
essee, and many others.

Pastor Euret drove to Adams Center, Sabbath
afternoon, with George Main, who inten-
dited his aunt, Miss Jennie Main, sister of the late Dean A. E. Main. They were accom-
panied by Oregata Euret and Doris Greene, who visited his aunt, during the burial service. On Sunday, Miss Edith Phillips and Professor Win-
gate played “Kamenowo-Ostrow” on piano and portrayed the life of the Presbyterian church in Hornell the Sunday evening. Pro-
fessor Wingate also sang a solo. Dr. W. G. Campbell preached, his subject being “Science and Religion.”

George A. Main, who came to Alfred on account of the death of his father, Dean A. E. Main, left for his home in
Daytona Beach, Fla.—The Sun.

WALWORTH, WIS.

Because of sickness among the people of the congregation, the annual business meet-
ing of the Walworth Church was not held till January 8. The reports of the various
departments of the church showed a good degree of activity. The Ladies’ Aid and
Helping Hand societies have been very effec-
tive in their work. The women of the church and other local and denominational interests. The Bible school has had a very regular apprenticeship, and has made three hundred
books for the church and building up an interest in Bible study. The financial condi-
tion of the church is as good as a year ago. More than a copy of this: it is evidently consid-
ring the financial condition with which we are sur-
rrounded.

The pastor’s report showed that he had
made three hundred five calls; had preached fifty-six sermons; had five funerals, given
four addresses, was absent from the pulpit eight times—two Sabbath services when attending the Eastern, Eastern, and Northwestern associations in June, two Sabbath when at Conference, and three in attending the quarter-
ly meeting, and one call from the church by death, and one was added by bap-
tism. There are a loyal few who are sup-
porting the church.

REPORTER.

MORTONVILLE, IOWA.

Last Sabbath day, January 4, the young
folks of our church had charge of the SABBATH morning service. Several of the young folks spoke, one talk being the history of
Christian Endeavor.

The choir, composed mostly of young peo-
ple, sang an anthem, accompanying the two quarter.
Pastor Osborn spoke and told us that Seventh Day Baptists had a young peo-
ple’s organization before Christian Endeavor was formed by Francis E. Clark. Our so-
ciety has many interesting meetings, and we certainly like our leader, Pastor Osborn.

REPORTER.

NEW MARKET, N. J.

New music for the Sabbath school junior choir is being secured. Splendid work is be-
ing done along this line by the chorister, Charles Kellogg, with the assistance of the pasto-

At the regular quarterly business meeting of the Piscataway Church, February 5, it was voted to call a council of churches for the purpose of organizing Pastor Neal D. Mills to the gospel ministry. It is hoped that this service can be held next month.

The advisory committee of the church, with the members’ families, was entertained for
dinner, Sunday, February 5, at the home of Deacon Jese G. Burdick. Nine guests were present. The absence of one of the members, Deacon E. G. Crout, was regretted. A very pleasant social hour was spent in which some of the interests of the church were dis-
cussed.

Pastor Neal D. Mills and Rev. H. C. Van
Horn attended the funeral service of Dean
Arthur E. Main at Alfred, N. Y. They were accompanied by Rev. James L. Evans of Grantwood, N. J. They drove up one night and back the next.

CORRESPONDENT.
Religious Education

REV. ERAL R. SUTTON
Director of Religious Education
Contributing Editor

SOME BOOKS FOR BOYS

Occasionally there come to my desk inquiries concerning books for boys and girls. Of course we try to answer such questions and recommend books that we feel boys and girls ought to read. We try to recommend only true stories, or at least stories that are true to life. During the past two years or so, three or four times a week I send me the author, Archer Wallace, a friend of mine as well as a friend of boys. Now while the writer of the book on which I am at this time quite a boy in feeling, and when one of these books comes he likes to read it once for they are not only true stories, but stories about real men and women, and they are fascinating. So let me tell fathers and mothers, as well as boys, about Mr. Wallace and his books.

Five years ago Archer Wallace, who is the editor of a boy's paper and has been a worker among boys for twenty years, wrote "Stories of Grit. It was intended to be a book of inspiration without being in the slightest degree patronizing; just a straight account of how some boys had subdued their backbones in face of unusual difficulties, and had made good. The success of this book led others, until there are now ten Archer Wallace books, several of which have been translated into Spanish, Dutch, Danish, Portuguese, and all have been set up in Braille for the blind. The newest Archer Wallace book is "Adventures in the Air," just off the press. Like its predecessors it is eminently a book of short, bright, snappy biographical sketches. Each of the fourteen chapters is built around a picture of true personality which made some direct advance in the art of flying. From the first hesitant flights of the Montgolfiers in France to their balloon, up to the magnificent achievements of Lindbergh, and Byrd, there is a succession of fascinating sketches which tell the story of one hundred fifty years of flying. Another one of his books about which I would like to tell is "Men Who Played the Game." This book contains fifteen true stories of men who won their success in life by "playing the game," never recognizing defeat which they faced.

Inside the covers of this book is the thrilling story of the Japanese leader, Toyohiko Kagawa, who, although turned adrift by his relatives and the victim of ill-health, stirred not only Japan, but America, that are so near and dear to our hearts.

Upon reaching Milton, Wis., from the far West, a few of our good friends there said Mrs. Coon and I must attend our General Conference that was to be held in Adams Center, N. Y. They furnished money for our transportation to Adams Center and return to Milton, a trip of more than two thousand miles. We can never thank the good friends enough for giving us this great pleasure. It also gave us the opportunity of visiting several places of special interest to us while returning from the Conference. We spent a week in DeRuyter, N. Y., where my maternal grandparents were young people, did their courting, and lived for a series of years; and where our brother, Rev. T. J. Van Horn, is now pastor. The last place we were especially delighted to spend a week each in Little Genesee, N. Y., and Battle Creek, Mich., where the last year in pastor and missionary work. It was a rare pleasure seeing so many old friends and forming new ones.

Returning to Wisconsin, I supplied our Milton Church pulpit with preaching for more than three months. I greatly enjoyed conducting the Sabbath and Temple meetings, teaching a Sabbath school class, mingling with the church, nine of them have had no services for a long time, and doing many other things. Kind friends made it possible for us to do light housekeeping for two months in the commodious parsonage there. If Milton people thought the church and sunday school and parsonage were too much they gave us so easy for us to leave them, they made a very great blunder in their plans, for the kindnesses shown us. We wish for the church and the college that they may follow the leading of the Holy Spirit in the solving of the great and serious problems facing them. This is the only way they can uphold the old high, splendid Biblical standards and ideals of those institutions with any hope of abiding success.

NOTICE TO LEADERSHIP TRAINING STUDENTS

In view of the fact that students should progress in leadership training as rapidly as possible, according to January 1, 1934, no leadership training credit will be given to any student over ten years of age. A student over ten years old shall be applied toward a Standard Diploma.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But lest they pass on without they soon be able to bear it.—Thomas Macaulay.
At present we are holding about six preaching services each week. The Sabbath school is doing good work. Notwithstanding much wet weather and muddy roads, meet­ ings are quite well attended and interest seems to be increasing. At our last meeting a backslider confessed his wanderings, stat­ ing that Sabbath school was a part of his life, but he could not keep the Sabbath and make a livelihood. He had broken the Sabbath, but wanted the church to pray for him that he could be for­ given and come back to the fold to be a good child of God the rest of his life. Pray for him and all the rest of us that we may be strong and steadfast, people who have churches that may be revived and sinners converted and saved, and the cause of God built up in our souls.

Correspondents may write us here for the present. Your brother in Christ

D. BURDETT COON.

Nady, Ark.
February 2, 1933.

CALVIN COOLIDGE

"NOW HE BELONGS TO THE AGES"

To have him come home, go to his home alone and then, without bothering anybody, die, seems entirely characteristic of him. He was not a member of any church, but had an active interest in the affairs of the Seventh Day Baptists, and con­ tended that Alfred University for a time, and later on studied law with the expectation of entering the practice of that profession, but the illness of his father caused him to return to the farm, where he re­ mained permanently. For thirty years he was a justice the peace, and for fifty years an in­ spector of schools for the town of Persia. A local newspaper paid him this tribute: "He was noted as one who tried to relieve oppression, and he often appeared in justice courts in behalf of those among whom he lived, who were oppressed by their rights and unable to engage counsel."

He was a faithful attendant at all the appoint­ ments of the church, and when he was about twenty, he was one of the older ministers and a member of Lakeside Council Sons and Daughters of Liberty. He also took an active interest in the community, serving as director of the Dunellen Building and Loan Association for a number of years and as secretary of New Market when it was a borough.

He leaves besides his widow one son, Herbert, and all the rest of us that we may be strong and steadfast, people who have churches that may be revived and sinners converted and saved, and the cause of God built up in our souls.

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D. BURDETT COON.

Nady, Ark.
February 2, 1933.

Babarack—George C. Babcock, son of Oliver and Emma Langworthy Babcock, was born May 27, 1846, in the town of Persia, Cattaraugus County, N. Y., on March 23, 1932. He was the last surviving of a family of fifteen children born to his parents. Except for a short time during the Civil War, he lived his whole life in Persia. His long and active life were spent on the farm on which the family settled when the little colony of Seventh Day Baptists from Brookfield, N. Y., located in Persia in the early thirties. He died in the house in which he was born. He was un­ usually active, both physically and mentally, for one of his age, and only a few hours before he died had been to the barn to do the chores.

He was a man who took an active interest in the affairs of the church, and attended all the appoint­ ments of the church, and when he was about twenty, he was one of the older ministers and a member of Lakeside Council Sons and Daughters of Liberty. He also took an active interest in the community, serving as director of the Dunellen Building and Loan Association for a number of years and as secretary of New Market when it was a borough.

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OPPORTUNITY

The Dictionary defines it:
"A fit or convenient time; favorable occasion"

Never were larger opportunities offered Seventh Day Baptists. The times impel people, as rarely ever, to think on matters of vital importance. On every hand there are evidences of attention being given to the Bible, the Sabbath, and other religious matters.

For example:
- An able lawyer and his daughter have recently found the true Sabbath, have united with us, and are being blessed in their new experiences.
- A family of a large family on the western coast in an old Baptist History, discovered that there were Seventh Day Baptists where their relatives lived. After some correspondence she has found a congenial church home with us at Riverside.
- A United States official in the south, many years a dependable member and worker in a Methodist Church, came to the Sabbath, was baptized by one of our ministers a few weeks ago and has applied for membership with the Daytona Beach Seventh Day Baptist Church.
- In answer to prayer, we believe, Rev. H. Eugene Davis and family are to remain in China. Encouraging reports come from the Hargis family in Jamaica.
- In a church, The First Seventh Day Baptist church in Germany, with seventy members has been recently organized by Elder Louis R. Conrads. A great spiritual uplift has come to many of us in the experience and work of this godly man.

Does not this mean to us new zeal and courage to follow the Master on? Times like these furnish a "favorable occasion" of which we must make the most possible.

Religion is more than a "receiving set"; it is a whole "broadcasting outfit." God says to us as to Abram of old, "And I will bless thee; be thou a blessing." "Freely ye have received, freely give."

Your Finance Committee appreciates the fact that conditions are what they are. It also appreciates the way in which its appeal for immediacy of payment on United Budget has been met. The need of prompt, continued payment continues great. More than half the Conference year is gone; less than half the amount called for by the Budget has been paid.

"No church doing less than last year" will raise the amount. Perhaps some will have to do more. Nobody wants the "last" dollar of anybody.

The raising of the United Budget is merely making possible the active, spiritual part of the Onward Movement program. It is for the Master who said, "Be of good cheer, I have overcome the world."