IT'S NOT TOO LATE TO HELP THE HELPLESS . . .

During the Lenten season, including Easter, churches all over the nation are taking special offerings for world relief. If you have not yet given, it's not too late.

Now! TIME TO SHARE

Yes, now is the time to help those in need. In the spirit of Christ, now is the time to aid the refugees of Korea, Burma, India, Pakistan, the Middle East and Europe.

Now is the time to give, through your own local church, a gift designated for world relief. Thousands of other Christians are sharing. How about you?

One Great Time for Sharing

The Sabbath Recorder

Remember -

One Great Time for Sharing
THE SABBATH RECORDER

THE WOMEN VISIT THE TOMB

He has risen!
Unbelief, then amazement! They could not take His word for it! Could we?
The Gospel according to Mark relates:
"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought spices, so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, 'Who will roll away the stone for us from the door of the tomb?' And looking up they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him.'"

So, today, two thousand years later, millions know the glory and the dawning hope which the empty tomb promised the sorrowing, hopeless women on that post-Resurrection morn.

THE RESURRECTION

He who said, "I am the way, and the truth, and the life." is the Resurrection. The Resurrection is to turn life from among the dead. He also said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live." He declared before He went the way of the Cross and cruel death. Nevertheless, His appearances to and fellowship with His disciples after He returned from among them is sufficient proof that He did not remain dead. Those forty days and
Is there no difference between an instrument of death which makes a clean wound and one which does not alone kills but stains the soul as well? Frank R. Kellogg, Secretary of the American Sabbath Tract Society.

"Please excuse me for not writing sooner, but the heavy labors for the week kind and my work at New York University keep me quite busy."

Thank you very much for your prompt and adequate reply to your request for some literature about your organization. The tracts and booklets are just what I wanted, and I was delighted when I received them.

"Thank you, too, for your letter dated November 22. If every stranger who approached a Christian organization with a request received a provision for life after death. This life does not end in a blind alley, nor is it nullified by the resurrection provision. He who has not the life, he who has not the Son, is not a Christian, for Jesus Christ would grow indeed! . . .

The Christian obligation is well stated by Saint Paul when he said: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if thou shalt thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." — Church Management for January, 1951. Used by permission.

THE SABBATH RECORDER

PERSPECTIVE ON THE DISCUSSION OF DENOMINATIONAL REORGANIZATION

By Rev. Albert N. Rogers
Pastor, Seventh Day Baptist Church
Alfred Station, N. Y.

"Since the existing constitution of the General Conference was carefully planned with reference to consolidating and uniting under one polity, the Seventh Day Baptist, Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society, at their next annual sessions (should) enter into closer relations with the General Conference."

This recommendation on denominational policy was adopted by the Seventh Day Baptist Council held in Chicago, October 22-29, 1890. (Cf. Proceedings of the Seventh Day Baptist Council.)

By action of the Salem Conference last summer we are now engaged in rethinking our denominational organization. Valuable perspective is gained from the report of this General Conference years ago, and from one of another Salem Conference. Nearly one hundred representatives from seventy-nine Church ministers have appeals for meeting the demands laid upon our people at the close of the last century.

After placing the burden for denominational unity squarely upon the Missionary, Tract, and Education Societies, the Council submitted two steps they might take. It asked additional recognition of latent leaders among the body of ministers and it proposed that the Churches appoint delegates “as a permanent constituency” to the annual meetings of the Societies in the same way that General Conference now does so in a nominal way. It was assumed that some of the annual meetings of the Societies might be held in connection with the annual sessions of General Conference.

All was not well with denominational finance in 1890. "Pastors and executive officers of each of the Churches (were urged to) put forth earnest and unspiring endeavors to lead all to give with regularity according to their several ability and as the Lord may provide, so that they pay to the benevolent societies for their use a sum equal to an average of at least five cents weekly, per member, and
as much more as may be required by their means and their obligation to God.

It was also recommended that a standing committee on systematic benevolence be appointed by General Conference, and that the Churches use weekly offering envelopes. The united Denominational Budget came somewhat later, but undoubtedly groundwork was laid in several of our Churches.

Partly in response to a recommendation from the Council, the publishing house of the denominational newspaper was moved from Alfred to Plainfield. Beginning with a study of the spiritual life and religious development in our Churches, the delegates gave serious attention in turn to missionary interests, Sabbath reform, publishing interests, education, women's work, young people's work, and the subjects already mentioned.

Current at the time was a resolution on moves being undertaken to close the Columbian Exposition on Sunday.

It would seem that the issues before us this year also are how to consolidate our various working agencies and how to support them. Questions related to the Denominational Building and the Sabbath Recorder cannot be settled until these are clear. Increased support of the missionary and educational programs of the denomination depends on these also. The Commission was organized to tie us more closely together as annual Conferences had been able to do.

While the Commission is to be strengthened by representatives from the associations, or by the employment of a general secretary, may be decided at the General Conference at Alfred this summer. The delegates can amend the Conference by-laws to make the first possible in the course of time, and I would urge the second immediately if they so desire. But whether or not the societies will decide to adjust their by-laws and make the appropriate changes, the mind of the people cannot be decided at Alfred.

ANNUAL MINISTERS' CONFERENCE
SHILOH AND MARLBORO, N. J.
APRIL 25-29, 1951

STUDENT ASSISTANT PASTOR
AT ALFRED REPORTS

(Extracts from report of Duane Davis, student assistant pastor, to the annual business meeting of the First Alfred Seventh-day Adventist Church, January 14, 1951.)

Your pastor's assistant has been employed by the Church for the last four months of 1950. Work was begun to coincide with the calendar of the university in the middle of September.

Weekly planning conferences have been held with Pastor Harris at the parsonage nearly every Monday to plan together the activities ahead.

Perhaps one of the most apparent contributions made to the congregation has been the weekly story or message for boys and girls which the pastor's assistant has given ten of the fourteen weeks in the Sabbath morning service.

These have been enjoyable to present, and the many expressions of encouragement from members of the congregation have been an inspiration.

On Sabbath day, October 28, in the pastor's absence, his assistant delivered the sermon and conducted the morning service of worship.

He has acted as coadviser with Don Sanford to the youth group of the Church and aided in the reorganization and adoption of a constitution for the Christian Endeavor.

The youth Vesper Choir, which meets weekly for practice and presents a monthly vesper, was organized during the fall. The assistant pastor helped to instigate its organization, and some of the Christian Endeavor social suppers held in connection with the Vesper Choir. Increasing interest in the choir in participation and vesper attendance shows that it is serving an important part in our Church program under the valuable direction of Mrs. Elizabeth Pearcy.

The assistant pastor served as teacher of the college Sabbath school class, which meets in the theater. This article tells us that through to December.

The class is now being taught by Dr. Wayne R. Rood.

Several times letters have been written and sent out to the various groups, the choir, and in one instance to members of the advisory board. Assistance has been given to Pastor Harris in addressing post cards, letters, and in some of the mimeographing. A bulletin of the service of the Vesper Choir has been composed and mimeographed by the assistant pastor for each vesper service.

In December, some time was given as assistant to the work of the Department of the Helping Hand to older people of the community.

As a result of much prayerful thought, suggestions from members of the congregation, and in cooperation with Pastor Harris, it was decided to begin a program of extended training for the children, to take place during the sermon time of the morning service: So, on December 23, the children were especially invited to go to the parish house following the message for boys and girls. Average attendance has been about twenty since that time. The eager response makes it seem worth while to continue the special emphasis for boys and girls to have a time of their own during the morning service, following the opening time of worship with their parents.

Plans for the rest of the school year include bettering the children's extended study on Sabbath morning, more help with the home department, a letter to young people away from Alfred in colleges or in the service of our country, and continuing work for Harris in the church's busy schedule.

The four months have been enjoyable. The experience in preparation for the gospel ministry along with training in the School of Theology is appreciated, and will be of great value in the years ahead.

May all of us work together for the furtherance in Alfred of the kingdom of our Lord and Saviour Jesus Christ, and may all action be done in His name.

Respectfully submitted,
Duane Davis,
Student Assistant Pastor.

"Being ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and send you blessing in abundance, and make you to inherit the uttermost parts of the earth; that ye may turn many to the Lord your God..."
—Malachi 3: 10.

WORSHIP IN GROVES AND UNDER TREES

By Herbert N. Wheeler

Trees have been associated with the worship of idols, and of the Supreme Being of the universe ever since the far-distant days of Israel, "set a grove image of the grove" in the house of the Lord: Ahaz, "sacrificed and burnt incense... on the hills, and under every green tree." The Lord told Gideon to "throw down the altar of Baal... and cut down the grove that is by it." The drifts worshipped in groves, especially oak groves, since they held the oak tree in high regard.

Trees and groves have been used as places of communion—open air services, throughout the ages, and Christ often referred to the mountains and the wilderness places, and especially to the Mount of Olives for prayer and meditation. There is something about a magnificent grove that causes a person to think of God and puts him in a worshipful mood.

Rev. Herbert C. Van Horn, former editor of the Sabbath Recorder and a lifelong friend of the writer, said that he and some friends were in a grove of California redwoods early one morning, and felt the urge to hold a prayer meeting, when another group near by asked if they might join them. The Harris' were in the midst of their busy schedule, but felt it would be right to go with the group. They chose what they felt was the most beautiful place they could squat on the ground about a campfire.
THE SABBATH RECORDER

DIVIDED RESPONSIBILITY

Divided responsibility is at the very heart of democracy.

The country fully realizes the critical nature of the emergency which faces the United States and the entire free world. It also realizes the necessity of dealing with this emergency efficiently but without developing totalitarianism, against which we must object. There is no more corrupting influence than the development of ever-swelling power.

For this reason, and with entire sympathy for the Armed Forces in every legitimate and reasonable demand upon Congress and the American people, we suggest the high importance that Congress shall not forget its own responsibility. For the elected representatives of the people to put the stamp of approval upon every request of the Armed Forces even when those requests are within the area of Congressional responsibility and run counter to the considered opinions of the legislators, would be an abdication which the people would regard with profound unease. Have we not been warned that we cannot defend ourselves without losing everything we want to defend? We do not believe this to be the case. It is ours to see to it that it is not allowed to become true.

There was reason in Representative Mundt's suggestion that even the contemplated expenditures for defense should be subjected to close scrutiny for possible savings. These thoughts are prompted by the failure of the Senate Armed Services Committee, in the bill it is reporting, to provide for protection of the men in the Armed Forces against systematic exploitation by the liquor traffic. Many of these men will be very young and many of them — we believe on the average, the best of them — will come from homes where they are encouraged to abstain from liquor. Indeed, the majority of them will have been taught in their schools and in their Churches that abstinence is the better and safer way of life.

The American Legion, in a bill it proposed to the committee, made very clear its attitude that such protection should be offered in any system of military training or service. It is the concern of the Senate committee, considering this legislation, of men of great experience and prestige, believe that such provisions should be made. So far, they have not been made and this failure seems to be due to an unseemly deference on the part of the legislators to all suggestions from the Pentagon. The tendency is for the elected representatives of the people, to reach an automatic group holding all power of decision.

GENERAL EISENHOWER AND BEER IN THE ARMY

General Dwight D. Eisenhower, in testimony before the Committee on Armed Services of the United States Senate, February 2, 1951, made the following significant statement:

"I will tell you this about the American soldier. When I finally got enough shipping to send home for something of that kind for our soldiers after the first landing in Africa, I conducted a Gallup poll and found that instead of beer, they wanted Coca-Cola, which was easy because you can bring over the syrup and make it here." (The statement appears on page 1194 of the hearings: "Universal Military Training and Service Act of 1951.")

Note: This statement was in reply to a question by Senator Saltonstall: "He also buys Coca-Cola, does he not?"

There are men high in the Armed Forces who are evidently disturbed by the number of alcoholics among veterans. When an abstinence becomes a drunker, he incurs a certain liability to alcoholism, a greater liability to ordinary addiction, and a very formidable liability to involvement in alcoholic misfortunes which are almost impossible in variety.

For this reason we suggest that the matter receive adequate consideration in general debate. Why are not the provisions of existing law carried out? Why are there perverting rumours and more than rumours, of unsatisfactory conditions in the Occupation Area in Germany? Why these humiliating stories of misconduct, so damaging to the prestige of the United States? Is it because examples set by the men are bad? Is it because no standard is raised, no high ideal of morality is set before the men in regard to alcoholic indulgence?

We believe that others in places of responsibility should share the evident concern of General Eisenhower in this matter. (See box on this page.) Too much is at stake for them to fail to do so.

In the meanwhile, the responsibility primarily rests upon Congress. There should be no rubber stamping — Class sheet.

IF EASTER BE NOT TRUE

If Easter be not true, then all the lilies low must die; The Flanders poppies fade and die; The spring must love her forest bloom For Christ were still within the tomb.

If Easter be not true, then faith must mourn on broken wings; Then hope no more immortal spring; Then hope must lose her mighty urge; Life's prove shant a death's dirge.

If Easter be not true, Then were foolishness the cross to bear: He died in vain who suffered there; What matter though we laugh or cry, Be good or evil, live or die.

If Easter be not true.

From Quotable Poem compiled by Clark-Gillespie. Published by Wellet, Clark, and Colby. Used by permission.

COMMISSION MEETING
Plainfield, N. J.
March 29-April 1, 1951
HISTORY OF SEVENTH DAY BAPTIST CHURCH DODGE CENTER, MN.  

By Rev. Earl Cruzan, Pastor  

The first settlement of Seventh Day Baptists in Dodge County, Minn., was made in June, 1856, when two families, those of Joel Tappan and Benjamin F. Bond arrived. Bond settled in the southern part of Wasiota Township. Other families came later in the year, among whom were the Burdicks, the Ayars, and the Crandalls.  

These people were hardy pioneers who, in spite of the wolves that howled about their homes, the rattlesnakes that threatened men and women of our faith. Tappan seem to have been the foundation for the future of the Baptist Church.  

On June 4, 1859, twelve Seventh Day Baptists met at the home of Benjamin F. Bond to consider forming a Seventh Day Baptist Church. Bond was chosen moderator and Elder Clarissa C. Tappan was chosen Moderator, for it was they who laid the foundation for the future organization of the Church.  

On June 4, 1859, twelve Seventh Day Baptists met at the home of Benjamin F. Bond to consider forming a Seventh Day Baptist Church. Bond was elected Moderator, for it was they who were leaders in the future organization of the Church.  

The eleven persons qualified to subscribe to the covenant and articles of faith were: Elder Phineas S. Crandall, Lucas J. Crandall, Nathan M. Burdick, Clarissa A. Burdick, Albert M. Burdick, Elder L. Crandall, Eli B. Ayars, Benjamin F. Bond, Adeliza B. Bond, and Caroline S. Tappan. Seven more members were added during the next month. Benjamin F. Bond was chosen the first Church clerk and Nathan M. Burdick the first deacon. Mrs. Rebecca J. Ayars was the first one baptized into the Church.  

On June 8, 1861, Samuel R. Wheeler, a young man of 27 years, interested in the ministry, preached his first sermon in the log house of Joel Tappan. He later became a successful pastor and after several years was called to the pastorate of this Church.  

By 1863 the Church had grown in spirit and numbers to the extent that a house of worship seemed very necessary. A meeting was held at Joel Tappan's home on July 17, to consider the matter. Elder Burdick furnished a plan, and a building committee was appointed consisting of Deacon Charles Hubbell, John Ellis, and Alva Jones. Four hundred dollars was offered by the Missionary Board and the Church voted to raise $500. Elder Charles M. Lewis solicited $100 in 1865. The building was erected on what was called South Prairie about three miles south of Dodge Center, at a cost of $459.  

During this time the Civil War called many to the battlefield. This left the Church with nine of its members. Elder Oliver P. Hull was called to become pastor in 1864. He was elected Moderator of the Church in 1862. Elder Burdick supplied in 1863 and Henry B. Lewis supplied a great deal during 1865, 1867, and 1869.  

During the war many of the people living in Wasiota and Ashland Townships, it was voted in 1866 to call the Church the Wasiota-Ashland Seventh Day Baptist Church. Joel Tappan was chosen Pastor in 1866. The first vote to take a collection on the Sabbath was on December 9, 1866.  

In 1868 the Church adopted the articles of faith and covenant of the Milton, Wis., Church to be used in place of those already in force. These articles were more comprehensive than the Minnesota State laws to learn the legal right of Sabbathkeepers and if necessary to petition the state legislature for the full rights of Christian. A committee reported that the Sabbathkeepers were sufficiently protected by the state constitution.  

Bond arrived at the time, when the name of the Church was changed to that of Dodge Center Seventh Day Baptist Church.  

An organ was purchased in 1876. Mrs. Lulu B. Ellis was the first organist. In 1878 a bell was purchased and placed in the belfry. This was brought about by the work of Pastor George M. Truitt. Elder Henry B. Lewis was called to succeed Pastor Cottrell in 1883. During his pastorate there were 45 additions to the Church, bringing the membership up to 129.  

Pastor Lewis was succeeded by Rev. Samuel R. Wheeler who came to Dodge Center in 1887. During this pastorate the Christian Endeavor Society grew to importance as a help to the Church.  

Rev. Herman D. Clarke came as pastor in 1893 to fill the vacancy left by the resignation of Pastor Wheeler. Up to this time the Church had owned no parsonage; but now a house and lot on Main Street west of the Church were purchased from Edward L. Ellis, and the Church's family house was used as the parsonage until 1903.  

By 1894 the small Church could no longer accommodate the congregation and an addition was built on the west side with a new cost of $800.  

During the pastorate of Rev. Mr. Clarke the Church was very active in temperance reform movements. Many of its members held less dogmatic views than the saloons in the community. Fifty-one members, 39 of which were by baptism, were taken into the Church. The Junior Christian Endeavor became a large and active organization of the Church. Elder Clarke's pastorate closed in 1899. Elder Orpheus S. Barnum resigned from the active ministry and moved to Dodge Center, supplied the pulpit until a pastor was obtained.  

1950 STUDENT EVANGELISM  

Just as it would be impossible to recite words of all evangelistic work in our foreign fields, it is also difficult to have every participant tell all the experiences in student evangelism during the summer of 1950. Two "Davis" have written down some of their past experiences and we are sharing their comments at a time of year when the new student's challenge to service approaches. Dave Pearson of last year's "Southwesterners," and Dave Williams of the "Gospel Pottymen" report to you. The Southwesterners included Dave Beebe, Gary Qualls, James and Inez Mitchell, then of Nady. Ark.: substitutes, Fred and Rolleft Le Blanc, Hammond, La. and Dave Pearson, Amsterdam, N.Y. The Pottymen were Dave and Jeanne Williams, Ferris, N. Y.: Marian Coon, Salem, W. Va.: and G. S. C.  

The Southwesterners  

Last spring as the school year was drawing to a close, I received a letter from Secretary Smith. "I want," he wrote, "to close the year at the time, but that letter contained my plans for the summer of 1950. At once I saw the greatness of the opportunity and gave myself to the work of student evangelism.  

At the close of school, I gladly left South Carolina, for my home state of New York. There I spent three weeks before I received final word to leave for the Southwest.  

The time came when I had to say with the Apostle Paul, "The time of my departure is at hand." Once again I left family and friends, through Pennsylvania, Ohio, Indiana, Illinois, and Missouri before I finally reached Arkansas. My trip required better than fifty hours, but it is a trip that I enjoyed many a day on the bus with whom I enjoyed many hours of conversation. Most of these I shall never meet again but I shall remember them for the months to come. As I was waiting in a bus terminal, I spoke to a man who was passing by. He saw me with Bible in hand and labeled me a "preacher." For the next 15 or 20 minutes we talked together. He, of course, was a born-again Christian and we enjoyed talking.
Once I arrived in Mena, Ark., I began to weave my way toward Camp Miles. The last 10 miles were the hardest, but finally I was relieved by two vacationers who drove out of their way to take me to camp. A hearty greeting was given me by Brother Clifford A. Beebe, pastor of our Church at Gentry, Ark. Within a matter of minutes, we were standing around the breakfast table to partake of God's blessings. Many faces were entirely new to me, but it didn't long before we got to know each other.

This was just the beginning of an eventful summer. Much has been said about the work, and if I said more, I would repeat that which has already gone forth in testimony and print. The summer presented many rich opportunities to all who worked on the teams, for which I shall ever be thankful.

I rejoice to think that this emphasis has been placed upon evangelism. I sincerely hope that in the future, we as Seventh Day Baptists will bring the Gospel of Christ to the world around us.

Respectfully submitted,
David Pearson.

Women's Board Meeting

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. G. H. Trainer on February 11, 1951, with the following members present: Mrs. H. L. Skaggs, Fort Wayne, Ind.; Mrs. S. H. Trainer, Mrs. Rex Zwiefel, Mrs. Okey Davis, Miss Alta Van Horn, Miss Lotta Bond, Mrs. Orla Davis, Mrs. O. B. Bond, and Miss Greta F. Randolph.

Mrs. Swiger led the devotional period, using a meditation emphasizing prayer for the Woman, and excerpts from a Guide to Confident Living.

Mrs. Swiger read the report of the treasurer, asking for the following balances: General Fund, $77.10; Evangelistic Fund, $1,118.39.

It was voted that the registrar of Salem College, Mr. H. L. Van Horn, be the board representative in the Christian Education Department at Salem College.

Miss Van Horn read the report of the Christian Culture Committee, which was accepted item by item, as follows:

The committee recommends that:


2. Five of the pamphlets, "The Divine Plan," by Glenn Clark, be ordered for each News Letter.

3. The attention of our women be called to the book, "The Christian Prospect in Eastern Asia," and that one copy be ordered by the board. It may be obtained from the Friendship Press for 75 cents.

4. The mission books for which we have had no recent call be sent to the Missionary Research Library in order that they may be distributed to libraries in Europe.

5. An item in the News Letter might suggest that if any woman knows someone who is a shut-in, that a subscription of "Along the Way" might be sent. This is edited by Vivian B. Kimball, who is a Seventh Day Baptist, at Walworth, Wis. It may be obtained by sending five cents a month to Miss Kimball.

6. The board makes it a policy of inviting the junior and senior Seventh Day Baptist girls to become associate members of the board. In order to put this into motion, the committee further recommends that the president of the board, Mrs. Skaggs, extend an invitation to the following girls: Marion Burdick, Marian Coon, Jean Davis, Evelyn Hemminger, Mae Randolph, and Lorna Van Horn.

Mrs. Okey Davis reported for the Christian Citizenship Committee.

The Ways and Means Committee report was read by Greta F. Randolph.

The committee recommends that:

Tuition in Christian Education courses in Salem College be paid for Marion Burdick, Mae Randolph, David Beebe, Doyle Zwiefel, and Edna Ruth Randolph from the $98 the board agreed to pay toward college training in Christ.

It was voted that the corresponding secretary write a letter to Mrs. Ross P. Seager in appreciation for her report in the Recorder.

Adjourned to meet March 11, 1951, at 2 p.m.

Mrs. J. L. Skaggs, President.

Greta F. Randolph, Secretary.

Our Children's Letter Exchange

Dear Mrs. Greene:

I like to have mother read your letters from the Sabbath Recorder and thought I would like to send one also. I am five years old and go to kindergarten.

My sister Joan and I have a rabbit and a kitten named Tippy. I like to help my grandma take care of the chicken.

I like to go to Sabbath school. Mrs. Van Horn teaches our kindergarten class. Your friend.

Jimmy Palmer.

Brookfield, N. Y.

Dear Jimmy:

I was ever so glad to receive your letter. Letters from Brookfield children are especially welcome since I like Brookfield and its people.

When we lived at Independence our children had a good many rabbits. In fact, they furnished rabbits for many of the children in the neighborhood. They were Belgian hares really, but we called them rabbits. Of course our children always had a kitten and often several of them. Tippy is a cute name for a kitten. Our children never had a Tippy. The names I can remember among their kittens are Dick, Spotty, and Skeezies.

I'll bet it's fun to take care of chickens. How I do like their eggs! I only did get tired of cleaning about two crates of eggs a week to ship to New York.

Ha!

I'm glad you like to go to Sabbath school where you may learn over and over how much Jesus loves little girls and boys.

Truly your friend,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Once more after long silence I take my pen to wish you God's very best gifts in this opening year. I feel guilty to have left you so long without notice, but I will make up by telling you about

"Chargoggagoggmanchauggagoggchaubunagungamaug.

You would have laughed if you have seen me in hand, trying to write it correctly for you. I would be interested
to see the typesetter who fixes it for the Children's Page in the Recorder.

And here is one, somewhat similar, yet different too, maybe harder to read:

"Enarachzhnilogolozheholo-

That first long word is an Indian sentence now used as the name of a lake I passed near, on my way home in the midst of winter after spending six weeks in Alfred, N. Y. The name of the lake means this: "You fish on your side, we will fish on our side, and we both can fish in the middle."

Since this agreement was made more than a hundred years ago, between the Indian and the white men who lived around this lake in Massachusetts, people have enjoyed visiting there for its lesson and results of harmony and freedom from quarrels. We wish it might be equally peaceful on all sides of our round earth.

The second long word is a Greek sentence from our Bible, John 1: 1, meaning: "In the beginning was the Word, and the Word was with God." It is interesting to know that hundreds of years ago the Indians and the Greeks used to join their words together without any space between them. Now we use spaces.

I hope you children will like language study in school, and will learn how to read both Indian and Greek. There are other languages, too, that are nice to know. Greek is especially so, for in that language are words of beautiful sound telling us of Jesus Christ, His Sermon on the Mount, and His promise of eternal life, after right living here on earth. The Greek language tells us also about the Sea of Galilee where Jesus loved so much to be.

I must stop now with fond farewell,

Sincerely yours,
Miazah S. Greene.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

Thank you for your interesting letter. I surely had a time typing the Indian and Greek words. I still am not able to pronounce them.

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THE SABBATH RECORDER

Sincerely yours,

CHURCH NEWS

BATTLE CREEK, MICH. — At the January 7th Church business meeting Rev. and Mrs. Eben L. Wheeler, and the children's Sabbath school teachers, the Misses Jean and Paty Hildreth, were voted a cash bonus. The moderator, Dr. B. F. Johanson, was asked to convey the appreciation of the Church to Rev. and Mrs. Wheeler who had done in the past year.

The Senior Christian Endeavor Society held charge of the morning worship service on February 3d, in observance of National Youth Week. Ward Maxson, president, was in charge. Dale and Wendell Thorn gate sang a duet, and Velma Rowe, a solo. The two-part sermon was delivered by Dorothy Stiede and Wayne Maxson, and Jacqueline Wells brought the children's message. Others participating in the service were Phyllis Buncne, Patricia and Roberta Put num, Owen Davis, Winifred Stiede, Ronald and Robert Babcock, Neil Crandall, and Ervin Ewing.

The Ladies' Aid Society has put on three mission programs for the Church. On Sabbath night, February 2d, a lunch, games, and a review of the book, "So Sure of Life," were enjoyed by the Church families. At a Sabbath afternoon Berean Hour, Dr. H. W. Long, was speaker to review the book, "Near East Panorama," and the following week a former missionary to India told of her experiences there.

The social committee has asked different organizations in the Church to sponsor an all-Church family night on one Sabbath night of each month. In January the Pro-Con, young adult group, presented the Moody Bible Institute color film, "Voices of the World" followed by lunch and games. In February the Senior Christian Endeavor entertained with a patriotic social. — (Mrs. Geo.) Madeleine Parrish.

CHELTENHAM, PA. — The members of the Philadelphia Fellowship met together for their annual business meeting on January 26, at which time the following officers were elected: President, William D. Parry, vice-president, Carlton W.

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Wilson; clerk, Mrs. Alberta Godfrey; treasurer, Mrs. Jean Hildreth; pianist, Mrs. Abagene Clarke; Sabbath school superintendent, Miss Ethel Willey; three members of the children's Sabbath school teachers, the Misses Jean and Paty Hildreth; corresponding secretary, F. Kenyon Clarke.

Our fellowship is unique in that every member holds a responsible office.

We were pleased to have Irving Seager, a charter member of the fellowship, at the service this day.

On February 10, Rev. Wardner Fitz Randolph spoke to us about the Jamaica Mission Field. Rev. and Mrs. Rex Bur dick were in charge, and after our Church and Sabbath school services, we met at the home of Mr. and Mrs. F. Kenyon Clarke for a social time and an opportunity to see slides of interest of Jamaica, and to hear more about the work there.

On February 24 we were pleased to have Zale Godfrey, who is home on furlough from Texas, meet with us.

The fellowship continues to hold services at the home of Pastor Carlton W. Wilson who leads us. Contacts with North and South Jersey Churches twice a month bring visiting ministers and swell our congregation. Anyone in the Philadelphia vicinity on Sabbath will receive a warm welcome if he would like to attend service there.

The address is: 118 Ryers Avenue, Cheltenham, Pa. Sabbath services start at 3:30 p.m. — F. Kenyon Clarke, Corresponding Secretary.

WHITE CLOUD, MICH. — Our Church voted to send a pastor to Conference and has nominated the Conference president of this action.

Marvin Crusan has re-entered in the Air Corps and is stationed at Selfridge, Mich.

Mrs. Elma Johnson recently returned from Jamaica, having spent a month there with her brother, Rev. Neal D. Mills and family.

Mr. and Mrs. Darrell Reefman were called home from Florida to help care for the former's mother, Mrs. Bert Reefman, who fell and fractured her hip on January 28.
WEEPING MARY

The tardy sunshine slants through orchard mist
To warm her, huddled by the masonry,
Touching the shoulders shuddering with sobs,
Dropping caresses on the tear-stained face,
Glinting bright copper in her tumbled hair —
And fitfully she dreams.

"Ah, Magdala, so far in miles and years —
Old Magdala, beside the lapping sea,
With friendly, sprawling huts of fisherfolk
Basking unworried in the summer sun,
Stolidly squatting there through winter rain —
And always the smell of fish!

"Aye, and the garrisons of Antipas,
Those hard, grim, lusty men of haughty Rome —
One of them smiled from ranks, and later kissed —
What was his name, that one?

"And then He came — the gentle, knowing One;
What were a roof and bread compared to Him?
Or legiooany's smile — or even life?
He was, Himself, a world complete and rich —
Too rich, mayhap — else why those bitter days?
Mockings, scourgings, lies and counterlies!
Sadistic fingers pointing toward a Cross!"

"No!" Wildly she wakes and cries.
"No!"
"God, let the tortured mind reject pretense of thought —
Like crushed kaleidoscope, spill senseless, brittle chips!
Cobweb the door where love dwelt yesterday,
For grief's a choking hand upon the soul."

Soft through her crying breaks a voice she knows;
In disbelief, she turns to see Him there.

"Mary, I had thought that thou wouldst know —
Mary — do not weep."

—Don Vincent Gray.