

## SPECIAL NEEDS

### A Greater Faith

"FAITH EVEN AS A GRAIN  
OF MUSTARD SEED."

### A Deeper Love

"IF YE LOVE ME YE WILL  
KEEP MY COMMANDMENTS."

### A Larger Vision

"GO YE INTO ALL THE WORLD  
—I AM WITH YOU."

### An Enriched Consecration

"PRESENT YOUR BODIES—  
LIVING—UNTO THE LORD."

THESE NEEDS SATISFIED WILL LEAD EVERY SEVENTH  
DAY BAPTIST SYMPATHETICALLY TO SUPPORT THE  
DENOMINATIONAL PROGRAM TO THE FULLEST  
MEASURE OF HIS ABILITY.

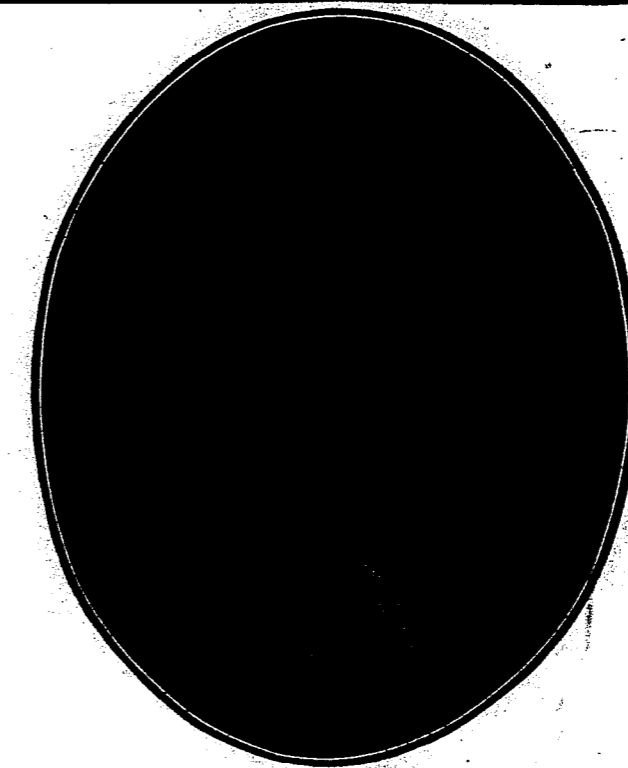
**The Finance Committee**

# The Sabbath Recorder

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No. 11



NEAL D. MILLS  
Installed Pastor  
Piscataway Seventh Day  
Baptist Church,  
New Market, N. J.  
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

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## THE KIDNAPING RACKET

Kidnaping has been known and practiced from earliest times. The sons of Jacob perpetrated the crime against their father by selling Joseph into Egypt. Like blackmail, America has never been free from this vicious evil. As a distinct racket, however, it has not been long practiced. During the past five or six years it has become a growing and alarming menace. Some two thousand cases are reported for the past two years. But never has the whole country been so deeply stirred over the abduction of anyone as recently over the stealing from his bed of the Lindbergh baby. After six days of full front page news it is still a feature of the widest possible news value. Deeper and deeper grow the horror and indignation at the crime. Nor should such horror and indignation be allowed to cool within the veins of the American public until its ablest brains and heart have been put to the thinking out of the best solution of the problem with which the racket confronts us.

The event stirs the emotions the more deeply and generally because of the popularity and character of the Lindberghs. Not alone does interest exist because of their spectacular achievements in the air, great as they have been; nor for their social and financial prestige. Rather, is it because of the modesty of these people who desire to live their own lives as normal people, apart from the embarrassment of public attention and the exploitation of self-seekers. Colonel Lindbergh and his wife have won a high place in people's esteem because they have kept their heads, where the vast majority, with such opportunity, loses it.

Out of a clear sky, their nineteen-month old baby is kidnaped.

At this writing no one knows what the outcome in the case will be. Colonel Lindbergh and his wife have broadcast three messages, doing all, it would seem, in their power to encourage the abductors to re-

store the child. They are willing to make any possible terms for his safe recovery. For the return of the infant they are chiefly and only concerned.

Not so should it be for others. Nor should we be concerned merely for the apprehension and punishment of the criminals. The government is already considering drastic measures to discourage interstate traffic in this crime, while state legislatures are stiffening up measures of punishment for such offense. Such steps are right. But the real situation demands something back of punishment and restitution. Society needs every safeguard possible and our homes should have adequate protection. But capital punishment, life imprisonment, or mob lynchings will not cure, nor even avert such crimes.

Good citizens must do more than give vent to their emotions of impotent rage at the hideous menace to their homes and liberties involved in such enthronement of crime. They must consider and correct or remove the underlying cause.

Many of the great dailies, of course, find the cause in the Eighteenth Amendment. Strange, how the wet subsidized and interested papers of the country lay everything criminal and immoral to the Eighteenth Amendment. The only major matter of interest not assigned to this cause seems to be the unwarranted attack upon Shanghai by the Japanese. The New York *Herald Tribune* of March 4 says of professional kidnaping operations, "it is no mere coincidence that with progressive failure of the prohibition experiment their perpetration has become a national scandal. The Eighteenth Amendment, like a rotten apple in a barrel, has tainted our whole civic order." The removal of the amendment, which the *Herald* ardently advocates as the prerequisite to the establishment of security, would be interesting were it not so ghastly in its possibilities.

There are three underlying reasons for

the prevalent crime wave of which kidnaping is but one horrible phase. The reasons may not be considered as co-ordinate, but at least they are distinct. First—war. That is, we are living in the aftermath of an awful war that left not only a breaking financial burden—with the “piper” now being settled with—not only broken and wounded bodies and physical disease, but that left us with wounds on our souls, ugly scars on consciences, breaking out in ulcers and sores in men’s conduct, polluting and ruining untold numbers of lives. Three generations at least must be worn out on the effects of the World War.

The second underlying cause is the *license* distilled from personal liberty. That fundamentally is the essence of protest against the amendment. My “inalienable right” of liberty is license to get what I please, get it how I please, or help others to get what they want—and to my great profit—and the public be damned. Let the government stop me if they can. “That is their business.” Millions have not learned that my liberty to stretch my arm out straight ends before my fist reaches my neighbor’s nose; therefore, it is not strange or illogical that we have bootlegging, hijacking, bank failures, stock market crashes, kidnaping and all other kinds of racketeering and depression. The *remedy* is not in removing the Eighteenth Amendment—but in every good citizen *respecting* the law himself and *becoming his own agent* of law enforcement.

Third, the underlying cause of crime, and its whole filthy brood, is a breaking down in men’s respect for authority, both in civil and religious life. With no regard for authority back of one’s own will, emotion, knowledge, or interpretation, what result can be expected? When men lose belief in a good God back of an orderly universe they are in grave danger of losing their moral grip on sanctions of law and order. What deterrent then is there from killing, stealing, coveting, adultery, and the rest? In its last analysis, all that is left is the restraint of the law and regard for public opinion. And what is public opinion if every one is free to get what he wants and by whatever methods?

Men need to come back to God, the God revealed in the Bible and through his Son, Jesus the Christ. Homes of the nation must

be founded upon the rock instead of upon the sand.

**Jews-Christians Get Together Meeting** What the religious press information sheet calls “An American ‘Geneva for religious co-operation’ ” opened last Monday, March 7, in Washington, when five hundred or more outstanding Christians, including Protestants, Catholics, and Jews from every part of the country, met for a three-day conference at Washington, D. C. That there are strong religious prejudices in this country no one will deny. This seems to be an honest and sincere attempt to bring about mutual understanding and a just appreciation of one another’s religious attitudes. Prejudices in text books, religious discrimination against job-seekers, “harmful missionary tactics,” and other religious “rubs” were frankly discussed in an effort to bring about such an understanding among the faiths. Roger W. Strauss, Newton D. Baker, and Professor Carlton J. H. Hayes of Columbia University were co-chairmen of the meeting, which was held under the auspices of the National Conference of Jews and Christians, with headquarters in New York.

“Our object is religious amity, not political ballyhoo,” Mr. Strauss declared in sounding the keynote of the convention. “When a movement,” he continued, “can draw together such men as Owen D. Young, Associate Justice Benjamin N. Cardozo, and Nicholas Murray Butler of Columbia University, it can have nothing to do with politics. But it can—and will—have everything to do with inter-sect problems.” Many other prominent national figures and church men and social service workers were present. Seventh Day Baptists were represented by Rev. Ahva J. C. Bond, leader in Sabbath Promotion.

It is hoped our radio folks have availed themselves of the privilege which has been afforded of hearing many noted speakers in this conference. Mr. Baker, who has spent three years studying and planning for this program, declared, “The Washington Conference is the most important venture yet undertaken to allay religious prejudices. I think we have learned to approach this problem, and that approaching it in the national capital and in the eyes of our fellow citizens will be a real step forward.”

The results of local round table discussions and lesser conferences held during the past two or three years were brought together and helped to form a substantial basis of operation in this larger gathering.

Sponsoring the gathering, the National Conference of Jews and Christians was under the directorship of Everett R. Clinchy. The conference grew out of the Committee on Good Will Between Jews and Christians. The parent organization was founded in 1924 by the Federal Council of Churches of Christ in America to combat Protestant discrimination against the Jewish religion and race. The National Conference was formed in 1928, bringing Catholics into the movement to conduct regional round tables at the three groups in all sections of the United States.

Seventh Day Baptists are vitally concerned in such meetings and are glad to have a representation in them. This is as it should be. They ought to be positive and helpful in their contribution in the largest way possible in keeping with Christian love and consistency. Here, as in our many other relationships, we must be careful lest, in our desire to promote amity, we stultify our own conviction and weaken our own conscience. Depth should not be sacrificed for breadth. We shall be glad to have a first hand report of this conference from Doctor Bond, together with his observations and conclusions.

**A Modern Exodus** “Hear the prayer of our faith, and answer us in the abundance of thy loving kindness through Jesus Christ our Lord,” runs a prayer in behalf of the Russian Christian refugees at Harbin, Manchuria.

Driven by cruel Soviet taskmasters to renounce their faith or their fatherland, these Christian people are on their journey “out” and headed for a promised land of liberty of conscience with rights to worship and work. About eighteen hundred of these refugees left Harbin early in February on their way to the Paraguayan “Chaco,” west of the Paraguay River in South America.

Some of our readers will remember reading of a colony of Mennonites from Canada settling in Paraguay about three years ago, in 1929. To this land “flowing with milk and honey”—not unlike the steppes of Russia, we are told, these persecuted and dis-

owned people of Christ are on their way. While this country offers all the hardships incident to pioneering, the climate is healthful, with notable freedom from insect pests and plant diseases.

It seems the term “Chaco” is quite a general one, being common to any of the great South American prairie lands. A search for the word in two great dictionaries affords but the meager statement, “an unctuous earth eaten in Bolivia with chocolate.”

The “Chaco” country sought by these refugees is a goodly land of cattle, grain, various fruits—including olives, dates, oranges—cotton, peanuts, yams. The soil is friable, free from stones, and well drained. Shallow wells and surface waters are inclined to be salty, but pure; sweet water is found in wells below the one hundred foot level.

The pioneers in this country in three years have given good account of themselves and are now occupying good homes and developing good farms and schools. Social, spiritual, and cultural life of the village centers about the church.

The charter under which the colony operates has been made extremely liberal by the government of Paraguay. Interesting provisions thereof are: freedom to worship as they please; freedom to retain their own language in schools and public affairs; local government left in the hands of the settlers; no restrictions laid on the immigrants concerning the bringing with them the feeble and the sick—on the responsibility of the settlers and their supporters. Favorable credits and terms are granted by the company owning the vast tracts that are being settled.

It makes the blood inherited from a race of pioneers tingle to read of the intrepid march of these—homeless for the sake of Christ—people and to vision the hardships to be endured, but with the possible victories to be achieved. While for us, perhaps, the last frontiers are largely conquered, there is left the even more glorious task to be achieved—that of social, spiritual, and world peace adventure in regions as yet scarcely touched by us.

“Hasten, O Lord, the day of brotherhood and peace, and give us all strength to endure to the end, that all may know the joy of salvation in Christ who loved us and gave himself for us. Amen.”

**Pacifist Preachers A Menace?** Recently, Colonel Johnson, executive officer of the Reserve Officers' Training Corps Association, charged that "pacifist preachers" of the Protestant churches are among America's greatest problems and offer a menace to the country and its institutions.

Declaring, "The greatest menace to the Reserve Officers' Training Corps Association is the Federal Council of the Churches of Christ in America," this officer continues the statement, "The good church people do not realize to what extent they have been misled and misrepresented by the few who have succeeded in controlling the small gatherings called 'church study conferences,' at which political subjects are acted upon. To judge the extent that the Federal Council succeeds in inducing our young men to refuse to prepare properly for, and to perform the full obligation of, citizenship, it has helped them on the road of Communism, the first step of which is Atheism. How to protect the Protestant churches from the pacifist preachers is one of the greatest problems in America at this time."

Dr. Paul S. Leinbach of the Reformed Church makes a vigorous defense of the peace program sponsored by the Church. He declares, "It may be doubted, of course, whether the colonel is as much interested in protecting the Protestant churches as he is in protecting his own job. Sorry as we may be to incur his ill will because we cannot agree with his views, it may be permitted to us at least to express our appreciation for his unintended eulogy on the power and influence of the Church and of the Council." Doctor Leinbach then points out how fully the Council expresses the views of its constituencies in the drastic action it has taken against the Reserve Officers' Training Corps. The General Conference of the Methodist Episcopal Church; the General Assembly of the Presbyterian Church, U. S. A.; the General Assembly of the United Presbyterian Church; the National Council of Congregational Churches; the International Convention of the Disciples of Christ; the Northern Baptist Convention; the General Synod of the Reformed Church in America, not to name smaller groups, have each and all taken the strongest possible position against the compulsory Reserve Officers' Training Corps.

It must be natural to suppose, however, that agencies which oppose compulsory military training as contrary both to the spirit of our religion and of a truly democratic nation are bound to be looked upon with suspicion and as a "menace."

"Blessed are the peacemakers," said Jesus. What less can a true follower of him do in loyalty to the Christ and his own conscience than stoutly and unafraid oppose such measures as are upheld by the compulsory system? The peacemakers will be scoffed and sneered at, no doubt. Better so than give support and sympathy to military camps and propaganda which are the real "menace" in this country, constant and increasing incitements to misunderstanding and war.

**Notable Men Gone** The papers last Monday carried the news of the sudden death of John Philip Sousa, the world's greatest band-leader. At the advanced age of seventy-seven, his going is felt as a keen and irreparable loss by millions of music lovers.

Tuesday's papers told of the death of the French leader and statesman, Aristide Briand. In his message to the French government, President Hoover expressed the deep sympathy of America on the "death of that great son of France and friend of the people of the United States. . . . His loyal and unflinching fight for peace, both in Europe and in this country, endeared him to the American people who mourn his loss with you."

Ramsay MacDonald, Premier of England, in a similar message says: "M. Briand devoted the best years of his long life without respite to the high purpose of creating good understanding between peoples." Unselfish good will is expressed by Sir Austen Chamberlain in the tribute: "Briand was not only a great Frenchman but the greatest European of us all."

So have passed two great world benefactors whose lives should long continue to lend good influence and inspiration to their country men and to the whole world.

**What Others Say** "Another Kind of Baptists" is the way the editor of the *Baptist* announces in "What's in This Issue" (March 5), an article written by our leader in Sabbath Promotion. Doctor Ashworth

continues, "and a most admirable kind, who make heavy sacrifices for conviction, is described for us this week by one of the best of them, Dr. A. J. C. Bond, pastor of the Seventh Day Baptist Church of Plainfield, N. J."

The able editor of the *Baptist* is an open-minded exponent of truth and a real friend of Seventh Day Baptists, through their representatives whom he has met. He is making an outstanding national periodical of his paper. It is one of the best that comes to the RECORDER office. Doctor Bond's article, "The Seventh Day Baptists," is a historical sketch of merit. It will be published in the RECORDER at an early date.

## THE FELLOWSHIP OF PRAYER

### Recapturing the Radiance

#### THE EVERLASTING LIGHT

SUNDAY, March 20

*"Hosanna; Blessed Is He That Cometh in the Name of the Lord"*

(Read Mark 11: 1-10, and Psalm 118.)

When Jesus came to Jerusalem the Light shone with a radiance such as was never seen by men before. While it seemed for a space after the crucifixion to have been extinguished, it burst forth thereafter with a glory and a power which time has been unable to dim or to impair. Christ, who brought Light into the world as Jesus of Nazareth, continues to bring Light into the world as the Risen Savior. Palm Sunday, Holy Week, and Easter Day, represent in temporal history a procession of events the counterpart of which each one of us may witness in his own life. They are recorded in the illuminated soul as occurring always and everywhere. Let us, therefore, give the radiance full right of way this week, so that we may be reminded once again of all that faith and hope and love are able to accomplish, both in our own lives and in the life of the whole race of men, under the sway of Christ, the everlasting Light.

Prayer: O Savior of the world, who camest in mortal guise to prove that God is Love, may we be especially near to thee in spirit during the days of this week. We pray that the conviction of thy presence may so wholly arrest our minds that no lesser thought nor any minor interest shall be able to usurp the place which now we devote to thee in sincerity and truth. Amen.

\* \* \*

MONDAY, March 21

*"The People That Walked in Darkness Have Seen a Great Light"*

(Read Isaiah 9: 2-7.)

The prophets foresaw it. The disciples discovered it. The apostles preached it. The saints proved it. The world as a whole is gradually coming to acknowledge that it is true. The Light that shone in the minds of ancient seers, and was in the fullness of time made manifest in Jesus, has shed its radiance over an ever-widening area; and promises ultimately to include in its reach the entire range of man's affairs and aspirations. Among all the facts that are known to intelligence, none is more soberly to be reckoned with than this. The Light is steadily gaining upon the darkness. We believe that God's revelation in Christ marks the entrance into history of a new factor of irresistible influence. We may be securely confident, therefore, that the Light must eventually fill every nook and cranny of creation. We cannot understand the working of this process—it is a mystery too deeply hidden for our minds. We can, however, be aware of it; and we can bear witness to it by the luminous clarity of our own lives.

Prayer: O Light Eternal, who shinest in darkness, fill us full of thyself, we pray, that we may shine also in the darkness with an extinguishable flame; to the end that, through the Light that is in us, we may speed the coming of that time when sorrow and sighing shall be no more. Amen.

\* \* \*

TUESDAY, March 22

*"The Darkness Is Past, and the True Light Now Shineth"*

(Read 1 John 2: 1-10.)

The pathway of radiance lies on the road with Christ. This is the basic truth and this is the ultimate fact. It is the primary axiom of the spiritually illuminated soul. It is the "given" from which all conclusions must be derived. Questions regarding private conduct, social relationships, economic or political practices, scientific procedure and aesthetic enjoyment, must be answered by the truly enlightened mind from this standpoint. *The pathway of radiance lies on the road with Christ.* If the world is still darkened by hatred, and blinded by lust and greed, this is true only because the world persists so long in following other ways than Christ's. As men learn to take his road and to go with him, they grow accustomed to a life of inward joy and outward capacity for practical helpfulness. Even when their journey takes them to the Calvary of suffering, the Light does not forsake them. No way is dark for those who go with Christ.

Prayer: Help us, O Christ, to walk in thy way. Lead us by the Light of thy eternal glory. Abide with us when our feet grow weary, and be patient when our steps are slow. Open our eyes to the vistas that lie beyond all valleys of shadow, and to the ranges which beckon us on through days of toil; and grant, we pray, that wheresoever thy spirit may bid us follow, our hearts may gladly undertake to go. Amen.

WEDNESDAY, March 23

*"Then Shall They See the Son of Man Coming in the Clouds With Great Power and Glory"*

(Read Mark 13: 24-31.)

Those who walk with Christ upon the pathway of radiance, become sooner or later aware of things that are hidden from all others. An age of doubt is bound to deny the discoveries of illuminated faith. This, however, need not embarrass men who have recaptured the radiance; for the vision is dependable and trustworthy. We may abide in confidence while scoffers deride and skeptics argue, for we have been equipped to exercise new powers of observation. There are revelations which seem fantastic to those who disregard the Light; and among them no other is so majestic as the revelation of the cosmic Christ. Let us continue upon our way, awaiting the time when we shall see the Son of man coming with great power and glory.

Prayer: O thou who art eternally the Son of God, and who didst enter the world to be the Son of man, lead us unto the place where, according to thy will, we may behold thee in thy great power and glory. Prepare us, we pray, for the revelation of thyself which thou dost grant to those who love thee much and follow thee with full devotion. Draw us, by thy spirit, away from all misleading doubt, that, by thy help, we may walk in the Light, and enter into the fellowship of the faithful. Amen. \* \* \*

THURSDAY, March 24

*"Until That Day When I Drink It New With You in My Father's Kingdom"*

(Read Matthew 26: 17-30.)

These cryptic words, spoken by Jesus on the night of his betrayal, can be understood only by those who have learned to sense their inward meaning. Their significance must be felt, for it lies beyond the reach of merely rational analysis. For this reason, while they baffle and confuse the minds which come to them unprepared, they speak to the kindled heart the words of simple courage. As he went out that night to be delivered up so also must his disciples be ready to go where duty calls. The Light may seem to grow dim, even to be extinguished; yet the work of building the kingdom must and will be carried on. Some day (and of this there is no doubt) we will drink the new wine with him. For the present, we must follow him to Gethsemane and the cross.

Prayer: O thou Redeemer of our broken lives, thou Light that cannot be put out, be with us, we pray, through the nights of our Gethsemanes. Thou hast called us to thy service and thou hast poured forth upon us the radiance of thy glory. Fortify us, by thy Spirit, against the onslaught of every foe; that, when we drink in solitude the cup of bitterness and woe, we may be mindful of thy love which hast prepared for us also a cup of joy which thou shalt drink with us when the task has been accomplished, and our Father's kingdom has come. Amen.

FRIDAY, March 25

*"That the Life Also of Jesus Might Be Made Manifest in Our Mortal Flesh"*

(Read 2 Corinthians 4: 1-18.)

Paul's insight was so searching that he could realize more clearly than any other man what Jesus' death actually signified. In order to understand Paul, we must have shared to some extent his experience with the Light. This we can do if the radiance has been truly shed abroad in our hearts. It was by dying, Paul contends, that Jesus proved himself to be eternally alive. This sounds paradoxical, and it is. Good Friday commemorates the Great Paradox of history. The darkness of the world was given full and final opportunity to destroy the Light of the world. No limitation was set upon it. Yet—the darkness was not able to extinguish the Light; because the Light is everlasting and the darkness is transitory. The Light is life and the darkness is death. The Light is creative and the darkness is destructive. Destructiveness destroys itself. In the very nature of things these facts are embedded. Their supreme, their most sublime, demonstration occurred at the crucifixion of Jesus. Only less sublime, and no less convincing, is their demonstration in the radiant self-sacrifice of every one who gives his life in service.

Prayer: Almighty and Eternal God, our Father, who commanded the Light to shine out of darkness, we thank thee that thou hast also shined in our hearts, to give the light of the knowledge of thy glory in the face of Jesus Christ. Thou knowest that we have this treasure in earthen vessels. O Holy Father, even as thou hast raised up Jesus our Lord, so also we believe that thou wilt raise us up by him, for thy name's sake. Amen. \* \* \*

EASTER SABBATH, March 26

*"They Came Unto the Sepulchre at the Rising of the Sun"*

(Read Mark 16: 1-7.)

A sepulchre and a sunrise! The Paradox is made complete. The sepulchre was empty, save for a young man clothed in a long white garment. The heavy stone that had closed the tomb was rolled away. The sun rose upon three women who were frightened by what they saw. It rose also upon a world that should never be the same again. The Light had overcome darkness as easily as the sun had conquered night. Life had put death to rout. Eternity had proved its mastery over time. Why, then, should those three have been afraid? Only because they had not yet learned to trust Life's unconquerable power. They still believed (against their dearest hope) that darkness was able to put out the Light. They were still living under the tyranny of time and the oppression of space. We, too, are standing at sunrise before a sepulchre; for sunrise and sepulchre are always meeting, facing each other always at the dawning of each day. We see, also, a young man clothed in long white garment; for angels are always there to tell

us of a resurrection. We, too, find the heavy tomb-stone rolled away. Shall we then, also, be afraid? Afraid of what? Of the Light? Of the messenger? Of the fact? Not so, surely, for we have recaptured the radiance! Not in doubt, not in fear, but in faith and hope and love, we shall turn from the sepulchre to the sunrise with a song of triumph and a prayer.

Prayer: Now, O Lord, our pilgrimage of these short weeks is ended, and we are come from the far country to our home with thee. Thou hast led us through many paths of thought, many turnings, many discoveries — and past many places of doubt. At length thou didst bring us to the pain and perplexity of the thought of death, and then to the sepulchre at sunrise. Here we stand before thee, at the meeting place of dying and living, where thou dost require of us a final choice. Shall we refuse thy proffer of life? Shall we be afraid? Nay, Lord, we shall not refuse, nor shall we fear or hesitate. We accept thy proffer now, and turn toward thee in full devotion and in utter faith. Help us hereafter so to live that we may prove thy power to redeem our lives, through Jesus Christ thy Son, who is our Light and our hope, forever and ever by thy Holy Spirit, world without end. Amen.

## BENEDICTION

Now may the Light that shone in Jesus Christ our Lord,  
Shine in our hearts and minds by the indwelling Word;  
And may the radiance which faith and hope restore,  
Be and abide with us both now and evermore;  
And may the Holy Spirit now to all impart  
The incandescence of a love-illumined heart.

—Amen.

## BRIEFS

Treasurer of the Onward Movement, Harold R. Crandall, reports received for the first eight months of present Conference year, \$16,228.97, including \$1,012.59 for "debt" and "specials." This leaves for the United Budget, representing the denominational program, an amount of \$15,216.38, slightly more than one-third required by the Budget for the year, in other words only about fifty per cent of the amount called for for the eight months. Can we raise \$27,883.62, by June 30, 1932? A girding of the loins and a larger grip on ourselves must be experienced to meet the situation confronting us.

\* \* \*

According to the report of the Onward Movement treasurer for February there was received by him \$1,423.90, and \$71.87

for specials and debt. The Budget for the year calls for \$43,100. The minimum monthly receipts should be \$3,591.66.

\* \* \*

Thirty-nine churches forwarded no funds to the Onward Movement treasurer, last month. This does not necessarily mean that no one in these churches contributed to this cause during the month. Sometimes treasurers are over-reluctant to forward small amounts. No matter how little there may be in the local treasury, however, it should be advanced by the close of the month. It will help that much.

\* \* \*

The president of Conference, Dr. Corliss F. Randolph, in his weekly letter to the churches, rings an urgent appeal for a more hearty support of the denominational program. Appropriately, he has been urging, throughout the year, the deeply spiritual enrichment of individual and church life. Rightly, too, he is now emphasizing the raising of the United Budget. Unless it is raised the Tract Society work will be further crippled and the Missionary Board be forced to serious retrenchment. The president quotes St. Paul to the effect that he that neglects to provide for his own household is worse than an infidel: "and we understand our household of faith is rightly included in his admonitions."

\* \* \*

Missionary Secretary Burdick is now on the field, and, no doubt, is challenging the churches visited with his ringing appeal for a larger support of the denominational program. Corresponding Secretary Van Horn of the Tract Society will be on the field the last of April and May, and is being urged by the Advisory and Finance committees to lay major emphasis upon raising the United Budget.

\* \* \*

Rev. Erlo E. Sutton, director of religious education, has been assisting Pastor Verney A. Wilson in evangelistic meetings at Jackson Center, Ohio, with good results.

\* \* \*

Missionary Secretary Burdick was with Pastor Robert Wing and the White Cloud Seventh Day Baptist Church, last Sabbath, March 5. His plans will carry him to Jackson Center for March 12.

## MISSIONS

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

### LETTER FROM MISS MIRIAM SHAW, CHINA

[This letter, though recently at hand, was written before the beginning of trouble in Shanghai, and therefore no mention of it is found in the letter.]

DEAR SECRETARY BURDICK:

I have been thinking for a long time of writing to you about our reorganized school of nursing. But it is so often late in the evening before all of our patients are settled for the night. Since the soldiers came to town, our lights are very dim, so it is easy to sit by the fire and visit until bed time.

When I came back from the mountains in September, I found that Doctor Crandall was struggling along with only three nurses left to help. We decided to take in eight girls, so Mr. Dzau advertised for ninth grade graduates at least eighteen years old. We were elated to receive thirty answers, and asked sixteen of these to come for examination. Only seven came, four were accepted, and only two of those turned up for duty. So then we came down off our high horse and took in almost anyone who would come, regardless of education, dialect, or age. We were very fortunate to get hold of a fine Christian trained nurse who has done a great deal to raise the standard of nursing. We have a faculty of seven (if you can count me; my teaching is very painful).

The Sabbath before Christmas was a very happy one for me. Five girls received their blue uniforms and white aprons. They looked very nice because we had taken great pains to design them to be worn over any number of padded garments. We had a little service at the beginning of the church service which is always held Sabbath morning in the waiting room. The girls were very serious as they came to receive their Florence Nightingale pledges. Then we surprised the three older nurses by giving

them caps. This was the quietest service I have seen in China. I even saw a tear or two and the caps were pinned on with only one "horse laugh," which was quickly suppressed.

The climax came at the afternoon meeting when at Miss Woo's invitation the three girls who were not "signers" were the first to take a stand for Christ. Two others had signed several years ago but had never become church members. Doctor Crandall has a class for them now, for of course they understand very little about what Christianity means, but they have caught a glimpse of Christ and want to know him.

We already have three new probationers. One is still really a patient whom Doctor Crandall is treating. She is an energetic evangelist. We often hear her reading the Bible, singing, and talking to the other patients.

But life is not always so rosy. Two of the nurses have old tuberculosis, which has flared up; one confessed this week that she had a husband; and perhaps the worst of all, a nervous patient has fallen in love with one of our seniors. Her father has sent for her. It is hard to be firm these cold days with one oil stove to heat the hospital. I try to remember that they are used to it, having endured the cold since they were born. Several have feet and hands swollen and ulcerated with chilblains so badly that they cannot sleep at night. I have swallowed my pride and donned three layers of woollens under my uniform. Since Christmas my feet are happy in their lavender silk padded shoes. (We could have fires, but they are impractical here and of course not wanted in the "T.B." wards.)

The patients had a fine time decorating the wards for Christmas. The rivalry between the old and new buildings became so intense that the New Year decorations were very elaborate; the hospital ran out of cotton, and some of the "T.B." patients had hemorrhages. The Chinese are so very clever at making paper flowers, lanterns, and beautiful mottoes. The Westerly and Battle Creek juniors had sent enough picture books and Bible mottoes for each patient to receive one with his Christmas treat.

Being in the country, we have felt but little of the student movement. Our prayers

are with Miss West and Mr. Chang and the others these days.

My fire is nearly dead and I have written too much, but you may publish what you care to of this.

Yours in his service,

MIRIAM SHAW.

*Liuho, Ku,  
January 8, 1932.*

P. S.—I notice that this sounds as if I never played. After Christmas, Briar and I went to Soochow for a few days to visit friends and interesting places. We had a fine donkey ride out to a leaning pagoda by a great rock, where a thousand men were beheaded long ago and buried in one huge mound. We happened to hear forty Buddhist monks at evening prayers in the temple of the five hundred gods. It was very impressive with the candle light flickering on the great gilded images, the minor chanting punctuated with drums, gongs, and long silences.

It took us all day to get home by launch because we stopped at Quinsan, a beautiful rocky mountain which stands all alone on a great plain, with a yellow temple and a very ancient pagoda at the summit. We took a ricksha to the base, had a delightful climb, and ate our lunch in the sun before going back to the launch.

Now that we have more help, we are doing more evangelistic work among the patients. Mr. Davis comes out weekly for a study course with the boys who read English. He was amused because I reported that after the lesson on work, a boy whom I had failed to persuade to feed himself, did so. That, he said, showed that missions did bring results. My experience today was not so satisfactory. I spent some time laboring with a depressed patient, reading the Bible and urging him to claim its promises, and left rather doubting that I had made an impression; but when I called tonight I found him so happy that we are worried about him. What, we wonder, is the therapeutic dose?

M. S.

### BROTHER HARGIS AND FAMILY ARRIVE IN JAMAICA

[A letter, dated February 22, and posted in Kingston, Jamaica, B. W. I., the following day, is at hand and is all the missionary secretary has heard regarding the arrival of

Brother Hargis and family in Jamaica. The letter is from Brother A. S. Finn and, for the information of the readers of the SABBATH RECORDER, a few sentences therefrom are given below.]

Brother Hargis and family arrived here February 19, at 1 p. m. . . . Before the boat docked we recognized them. Quite a few went to receive them. Brother Mignott and others of the association were present to greet them. They are here. We are glad for them. They have come to do us good. Their sunshiny faces, loving dispositions, and sweet smiles win for them a tender spot in the hearts of us all. Sabbath day, February 20, the Charles Street Church gave them an informal welcome, accompanied by several from other churches. Sunday he preached his first sermon here. A more attentive, interested audience is not to be found anywhere. He gave a stirring sermon of "A Man I Know." Hearts have been touched. Surely he is a man of God, brim full of love, and overwhelming with messages of hope and cheer for the "Man" he "Knows." . . . Three women gave themselves to God and pledged to follow him, while three others came forward and re-consecrated themselves for service. Brother Mignott offered the opening prayer by request. The strong appeal from the speaker, as he painted, proved, and persuaded, found lodgment in the hearts of all. The walls of separation are breaking down. The free hand shake, common mingling of brethren and friends, bespeak a glorious future for Jamaica. . . . Brother Hargis begs to make mention of him. He is too busy to write today. We are staging a public welcome service for them Sunday, February 28.

Fraternally yours,

A. S. FINN.

### ITEMS FROM CHINA—EXCERPTS FROM LETTER

[Below are given quotations from a letter from Mrs. H. Eugene Davis. The letter from which these paragraphs are quoted was written six weeks ago at the beginning of the Sino-Japanese struggle and before the letter of Mrs. Davis' published in this department last week. Being written so early, much that it contains is now familiar to all; but parts of it are still particularly interest-

ing and helpful, and therefore these excerpts are given.]

"Shanghai, February 1, 1932.—We trust there may be some way of dropping a letter on some boat (as of course the P. O. is not functioning these days) bound for America. You in America are naturally wondering what all this lurid horizon on this side of the world means anyway. However, you have been watching developments all the fall and may have been better prepared for this crisis than were we who were right on the ground. It has developed so swiftly and mercilessly in some quarters."

"Yesterday morning, Gene and I drove down through Nanking Road just as a new unit for relief of a formerly stationed British unit, which had just landed, was marching up to the race course. The streets were lined with hundreds upon hundreds of people. The bag-pipes were guiding the march; overhead hummed forty Japanese airplanes—demonstrating. It gave us a military feeling all right."

"Yesterday and today, Eugene has been attending meetings which have met to consider ways and to help find ways and means to help the suffering thousands in Shanghai. We know they are many, but it doesn't seem possible there can be so many homeless, or in want of even the barest necessities."

"The terrible thing about this is that it seems that all the world is really to blame. Mr. Luccock feels that the Christian forces in Shanghai could have prevented this if we had really been awake. Doctor Innui, that fine Christian Japanese, points out that the Japanese have not gone beyond the boundary set for them in 1927 as their share of Shanghai to protect and guard."

"It is needless to point out that the very worst feature of this wretched business is the spirit of dark revenge and bitter hatred thus engendered. It looks as if the work of the kingdom had been set back a thousand years, and there have been those who believe that progress comes on the wings of war! How utterly impossible!"

"February 4.—Well, the truce was off sooner than was expected and moreover was in vain. That is to say, the opposing forces were not willing to accept the neutral zone idea or to move out of the Settlement for engagement with the Chinese army. They

declare that this is not war but only protecting their own nationals. That is one of these half-truths which drive a westerner to distraction. And as to this not being war, it has all the ear-marks of the same if it is not the real thing."

"Of course there is great suffering in the city, though nothing in comparison with what it might be. Thousands have left on trains and boats for their ancestral homes in the distant country. Thousands have poured into the settlements for protection. Thousands literally have escaped with nearly nothing more than what they have on their backs, or perhaps a comfortable apiece. Committees are trying to provide floor space at least for these people to lie down, not on the cold ground. Some places are starting soup lines. More Memorial Church has sheltered six hundred people, but could not serve food there. The Chinese 'Y' had a thousand people in the building last night; this is on Szechuen Road. I think there are between six hundred and a thousand in the Rue Montigny Chinese 'Y.' Miss Morton has started a 'Kindergarten' for the children among this great group. Eugene is at the newly opened camp at the new Continental Bank Building which is on Nanking Road at Shangtung. The Christian Emergency Committee is hoping to house a thousand there and opened its door this afternoon."

"We have quite a number of refugees in our compound, many in the Girls' School building and some in the Boys'."

"Up to the present time, the Shanghai American School has continued to function, and I think it is the only school in town which is doing so. If it can keep going, it is far better for all the children to be there and keep busy. . . . They are carrying on examinations this week."

#### AMERICAN SABBATH TRACT SOCIETY— BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session, Sunday, February 14, 1932, at 2 o'clock p. m. in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair.

Those present were: Corliss F. Randolph, Alexander W. Vars, LaVerne C. Bassett, Herbert C. Van Horn, Winfred R. Harris, Asa F' Randolph, Ahva J. C. Bond,

Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Mrs. Herbert C. Van Horn, Everett C. Hunting and Business Manager L. Harrison North.

Visitors: Rev. Lewis C. Sheafe, pastor of the People's Seventh Day Baptist Church, Washington, D. C.; Mrs. Corliss F. Randolph; Mrs. Irving A. Hunting.

The meeting was called to order by President Corliss F. Randolph who presided at the meeting.

Prayer was offered by Rev. Lewis C. Sheafe, all standing meanwhile.

The minutes of the last regular meeting of the board, held January 10, 1932, were read.

Corresponding Secretary Herbert C. Van Horn submitted and read his monthly report which follows:

#### REPORT OF CORRESPONDING SECRETARY

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files was made resulting in failure to locate a certain paper desired by Mr. Joseph Booth of England, who recently wrote to Doctor Bond.

Fifty-nine letters have been written, thirty-three of which related to the work of the SABBATH RECORDER, twenty-six relating more especially to the work of the secretary. The latter include responses to communications from Jamaica, Trinidad, Germany, and from the states of Washington, Wisconsin, Nebraska, and New York. The most of these were from men interested to know about our beliefs, our history, polity, schools, ministry, and missions. An attempt in every case has been made to give helpful information in a cordial and sympathetic manner; and to forward literature to supplement the correspondence.

A letter of good will was sent to Pastor McGeachy, congratulating him and the Mill Yard Church on the encouraging work of the Evangelical Sabbatarian Mission, particularly with reference to the sale of ten thousand copies of "Tales from the East." The selling of these books furnishes employment to Sabbath keepers, while the proceeds go to the maintenance of church and mission.

Permission has been granted the *Watchman* to use parts of "Jesus Christ the Final Sanction for the Sabbath." Proper credits are to be given as to authorship and publishers, and copies sent to this office carrying such quotations or parts.

Privilege has been granted to reproduce a photograph of "Elder" William C. Whitford, so long president of Milton College, from the cut appearing in *Seventh Day Baptists in Europe and America*, to W. W. Sheppard of Shiloh, N. J., for use in his *History of Union Academy*.

The secretary-editor attended two sessions and a conference of the State Council of Religious Education at Trenton, January 28.

Five free copies of *Letters to Young Ministers* were sent on request to young men studying for the ministry and young pastors, and one for a new SABBATH RECORDER subscription. Another was given to one of our fine young men interested in the ministry though now engaged in commercial work.

Besides tracts and other literature sent out on various requests from the office, the report of the Distribution Committee will show many pieces mailed.

Plans are being formed with the approval of the Advisory Committee for the secretary to spend some weeks in the field in April and May.

Sincerely,

HERBERT C. VAN HORN,  
Corresponding Secretary.

The foregoing report was received.

Leader in Sabbath Promotion Dr. Ahva J. C. Bond reported informally several items of interest, principal of which are:

Meeting with the American group of the Continuation Committee on the Faith and Order Movement.

Attending, as the representative of Salem College, the Conference of Church Workers in Universities and Colleges, held at Briarcliff, N. Y.

An invitation to attend the Conference of Catholics, Jews, and Protestants, to be held in Washington, D. C., March 7, 8, 9.

Voted that the report be accepted and that Dr. Bond be authorized to attend the National Conference of Catholics, Jews and Protestants.

In the absence from the city of the treasurer, her report was read by the recording secretary.

TRACT SOCIETY BALANCES—FEBRUARY 12, 1932	
General Fund .....	\$725.99
Maintenance Fund .....	\$1,216.11
Denominational Building Fund .....	\$817.73

MRS. WILLIAM M. STILLMAN,  
Treasurer.

Report received.

For the Advisory Committee, Mr. Asa F' Randolph reported that the committee recommends the corresponding secretary be authorized to visit, during the months of April and May, the Michigan field and the churches near thereto.

Recommendation was approved.

Chairman Jesse G. Burdick of the Committee on the Distribution of Literature presented and read his report as follows:

The Distribution Committee submits the following report:

The committee met in the office of the corresponding secretary February 7, 3.30 p. m., at which time matters pertaining to the work of the committee were discussed.

The committee recommends:

1. That a nominal price be set on our tracts, with the privilege of distributing them free as occasion and needs demand.

2. That for tracts at present on the list the following prices be established:

The Sabbath in the Bible .....	\$ .01
A Lawyer's View of Sabbath and Sunday ..	.05
Bible Reading on Sabbath and Sunday ....	.01
Expose of Faith and Practice .....	.01
Familiar Quotations from the Bible About the Sabbath .....	.01
How Shall We Observe the Sabbath? ....	.01
Jesus Christ, the Final Sanction for the Sabbath .....	.10
Making the Annual Canvass .....	.01
Origin of Sunday as a Christian (?) Festival .....	.05
Preserving the Idea of Stewardship .....	.01
Pro and Con: The Sabbath Question in a Nutshell .....	.01
Seventh Day Baptist Fundamentals .....	.01
Seventh Day Baptists as Distinguished From Seventh Day Adventists .....	.05
The Forward Look .....	.05
The Light of the World .....	.05
The Sabbath (Post Card) .....	.01
The Sabbath and Seventh Day Baptists ...	.10
Why We Are Seventh Day Baptists .....	.01
The Sabbath and a Changing World .....	.05
My Holy Day .....	.01

3. That 2,000 copies of "Spiritual Sabbathism" by Lester Osborn be printed at a cost of \$37 12 pp. 3½ x 6¼.

Number of tracts sent out during the month, 1947.

Number of SABBATH RECORDER subscriptions discontinued, 22.

Number of SABBATH RECORDER subscriptions, new, 5.

Net loss, 18.

It may be of interest to the members of the board to know that since the present Committee on Distribution of Literature took over the work 25,250 copies of our tracts and books have been distributed.

Respectfully submitted,

For and in behalf of the committee,

JESSE G. BURDICK.

February 14, 1932.

Approval was voted on the recommendation of the committee as regards the fixing of a sales price for certain tracts.

Approval was voted the recommendation of the committee that there be printed two thousand (2,000) copies of "Spiritual Sabbathism" by Rev. Lester G. Osborn.

For the chairman of the Committee on Young People's Conferences and Summer Camps, Everett C. Hunting reported as follows:

Your Committee on Young People's Conferences and Summer Camps held a meeting this morning with five members present, out of six. Several matters were discussed and the committee makes the following recommendations:

1. That the Tract Society pay \$10 toward the expense of Rev. Ahva J. C. Bond's attendance at the College Leaders' Conference at Briarcliff, N. Y. (leaving \$5.50 to be paid by Salem College).

2. That Doctor Bond be authorized to visit all three of our colleges at his discretion before the end of the school year.

Respectfully submitted,

NATHAN E. LEWIS,

Chairman.

February 14, 1932.

The report with recommendations was approved. It was voted that the Committee on the Distribution of Literature be authorized to use its discretion in the filling of requests for tracts until further action be taken by the board.

Voted that the treasurer be added to the Committee on Conference Program.

The president welcomed to our meeting Brother Lewis C. Sheafe, who brought to the board an inspirational message as regards the times through which we are passing. Further, he told of his work with the people in Washington and of the special efforts being made to interest the children of the field in which he works.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,

Recording Secretary.

#### NOTE OF APPRECIATION

DEAR EDITOR VAN HORN:

During Christmas and New Year's, people East, West, North, and South very kindly remembered us with greetings. I had planned to answer each one personally; but I find I cannot do that.

Mrs. Hurley and I wish in this brief note to thank all our friends for their cheerful greetings to us. May the God of heaven bless you is our prayer.

MR. AND MRS. J. H. HURLEY.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### HISTORY OF THE WOMAN'S BOARD

Interesting is the fact that although the Woman's Board was never located in the Southeastern Association until 1929, it had its origin here, and because of the fact that it is now back in the association where it had its beginning, there has come the urge to write its history from the first through and including its present accomplishments as it is now located in the Southeastern Association, or to be more specific, in Salem, W. Va.

It seems that perhaps years before its organization there had been a feeling among the women of our denomination that such a board should exist. Even the men had been called upon to "think upon these things." So like any good and worth while movement it was not the sudden and unthought-out desire that brought into being our present Woman's Board but it was careful, prayerful, and earnest planning that finally in the year 1884 brought into actual life this organization. Women, though perhaps in the background, have from the beginning of our

earliest records in the observance of the Sabbath held their place side by side with the men in pushing forward the truth and standing staunch and firm for right and righteousness.

May I quote a few instances as taken from an article on the Woman's Board written by Mrs. Emma Tefft Platts and compiled in *Seventh Day Baptists in Europe and America*:

"In the first company of missionaries to China, it was the gifted pen of Mrs. Lucy Clarke Carpenter, pointed with the devotion of a pure, lofty, consecrated spirit, which touched the entire denomination with a thrill of missionary ardor which has never been, and, we trust, never will be, lost.

"Mrs. Ann Lyon, in her grief at the loss of her talented, only son, made the first large gift to Alfred University, in the establishment of the Industrial Mechanics Department as his memorial. Other and larger benefactions have since been received; hers led the way.

"Outwardly, Milton College was founded by Joseph Goodrich; the real, true foundation was laid in the prayer of the saintly woman, his wife, Nancy Goodrich, of blessed memory, whose devout spirit is preserved in the institution to this day."

Many other instances might be cited to show that though the women were not as yet organized, they were active in many worth while things.



FORMER WOMAN'S BOARD, MILTON, WIS.



As has already been suggested, as time went on there grew in the minds and hearts of the most active and progressive women of our denomination the desire that we, like women of other denominations, might be organized and especially for missionary work—that we might have our Woman's Board—"believing that by this means we would be more universally enlisted in the work being carried on by our people at large."

Therefore and consequently out of this thought and desire there grew conversation and correspondence among the women of the denomination, and early in the session of the General Conference at Lost Creek, W. Va., in 1884—and as a matter of interest it might be here added, the only Conference ever held with that church—Mrs. A. K. Witter, mother of our own Rev. E. A. Witter, who had been much interested in the movement, spoke upon the subject and an informal meeting of the women in attendance at the Conference was called.

"Previous to this session thus called for, that there might be something definite upon which the meeting should take action, Mr. and Mrs. L. A. Platts, then secretaries of the Conference, drew up a very simple plan for the organization of such a board. This was approved by the meeting, which was fully attended by both ladies and gentlemen, and was presented by Miss Mary F. Bailey, secretary of the meeting, to the Conference, which adopted the plan and referred the nomination of the contemplated board to its own regular committee on nominations." This plan, with some slight modifications as to the officering, remained the working plan of the board in its relation to the Conference during the past forty or more years. Only in recent years have the workings of the board necessarily been changed to a certain extent—the nature of which will be mentioned later on in this history.

The board was first located at Alfred, N. Y., with the following officers: Mrs. L. A. Hull, president; Mrs. E. T. Platts, corresponding and recording secretary; and Miss Susie Burdick, treasurer. There was a vice-president for each association.

At the session of the Conference held in Alfred, N. Y., in September, 1885, the secretary reported the plan which the board had been working under during the first year, namely:

1. To secure the co-operation, through reports, of all existing societies and to seek to effect the organization of such societies in all the churches where they do not already exist.

2. To make these societies the centers of influence from which shall radiate a spirit of consecration to the Master's work in our own home churches and by our denominational boards.

The first report showed a creditable amount of work accomplished and several new societies organized. During the second year it became more apparent that the ruling spirit of the movement represented in the founding of the board was Miss Bailey, of the Northwest, that she was privileged with rare opportunities for observing the workings of similar organizations in other denominations and that her native abilities and force of character, developing powerfully through this channel, were making her the natural leader of our body of women. Accordingly, an urgent request was forwarded to the Conference at Milton that the board might be located there, with Miss Bailey as corresponding secretary. This was done by the nominating committee and in 1886 the board was moved to Milton, where it remained until 1929, when it was moved to Salem, W. Va. Miss Bailey filled the position of corresponding secretary with extraordinary ability until a few months before her death in the spring of 1893.

*(To be continued)*

### A REPORT

ANNUAL MEETING AND EXECUTIVE COMMITTEE MEETING OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

AT BRONXVILLE, N. Y., JANUARY 9-11, 1932

BY MRS. FRANK J. HUBBARD

*(Concluded)*

One of the most interesting and helpful experiences in connection with a meeting such as this annual meeting of the federation is the personal contact with members from other boards, acquaintance with women doing worth while work, and the meeting of nationals and missionaries from other lands. Our table companions at this supper were most pleasing. They included four women from Canada—Mrs. MacGillivray,

ex-president of the United Church of Canada; one person who was head of the missionary publications organization of Toronto; one young woman on furlough from China; and Miss Courtice, on furlough from Japan. Their experiences, told so simply and affectionately, with their friends of other lands, gave us an added interest and a feeling of "nearness." Under the United Church of Canada, methods of procedure have been worked out in connection with missionaries on furlough. All of their missionaries upon returning have immediate medical attention and are required to take three months of absolute rest. At the end of that period their activities, special work, and church visitation, are entered upon according to the doctor's advice. Miss Courtice had just emerged from her rest period, and certainly looked the picture of health. All members felt that this informal supper hour, which brought such pleasant fellowship with people of our own land and from distant countries, was indeed a helpful and delightful experience.

Another notable item on the program of the annual meeting was the "Adventures of World Travelers." Mrs. Cook, treasurer of the federation, and Mrs. MacGillivray, a former president of a Canadian group, shared with us some experiences of their world tour. They told of many pleasant contacts made with missionaries and the nationals, but also told some of the horrors of disease and poverty.

Throughout the work of the executive committee and in conducting the business of the federation there is definite desire to eliminate useless machinery and to prevent overlapping of work in order most effectively and efficiently to conserve time, effort, and money for the most vital needs and service of the organization. As a result of intensive study made by a former president, and later by a reviewing committee to evaluate the work of the federation, all committees which during the last five years had not proved to be of great value to the federation, or were overlapping other work, were by vote of the federation either dropped or temporarily discontinued. All present committees are indeed very active. The observance on February twelfth of the World Day of Prayer will give evidence of the great activity and high purpose of this committee.

Their work has to be outlined and prepared long in advance.

The committee on missions and governments had prepared a concise but comprehensive history leading up to the present situation of the narcotic production and traffic, so that women could more intelligently combat that evil. That the present situation is a grave menace is shown by the fact that while "the world's total needs are as follows: morphine 9 tons; heroin 2 tons; cocaine 5½ tons, a total of 16½ tons, over against which must be put the fact that at present over 300 tons are manufactured in fifty factories of the world." It has been the purpose in conferences concerning narcotic drugs ever since the first one held in Shanghai in 1909, at the instigation of President Taft, to combat the illicit traffic of drugs, and to confine the uses to medical and scientific purposes.

At the Geneva Conference in July, 1931, great advance was made in control of dangerous narcotics, and it is deemed most important that prompt and effective measures for ratification of this convention be secured. A resolution was adopted that the federation, through its chairman, proceed in such ways as seem wise, in co-operating with other groups, toward prompt and effective ratification of the Geneva Convention, also, that the boards be requested to pass down to the local church organizations a request to the effect that they "assist in promoting such necessary legislation in states where it does not exist as will bring about adequate control of illicit drug traffic through uniform state laws."

Reference was made also by this committee to the immigration law concerning Japanese and Chinese. "The executive committee voted that should a bill be introduced in Congress proposing that the quota law be applied as the standard for Oriental immigrants the Church shall endorse such a bill *should it seem wise.*" Mrs. Darby, chairman, is in Washington, and is ever alert to the possibilities of obtaining better legislation.

You are already familiar with some projects promoted by the committee on international relations in co-operation with other organizations, observance of World Disarmament Day, February second, and Race Relations Sunday—second Sunday in Feb-

ruary (observed by Seventh Day Baptists the day before). It was suggested by this committee that "Boards set up departments of international relations and appoint someone who shall be responsible for sending material, recommendations, etc., down through their local organizations." Also, "that whenever possible our missionary women sponsor or unite with other groups who are planning for international teas, luncheons, or dinners, or some constructive program to break down prejudices and create friendly relations." This committee is untiring in its work of providing excellent literature and programs along educational lines for use of boards and societies.

Under the direction of this committee, and through the efforts of the efficient executive secretary, 125,000 signatures on the disarmament petition were sent to the conference in January by the federation. Our Canadian sisters far outnumbered us—they sent 600,000 to the League of Nations Society in Ottawa.

Quoted from a report of affiliated Canadian Boards: "It is a matter of great rejoicing to Canadians that the United States is joining with them in the establishment of the International Peace Garden. The garden is about thirty miles from the exact geographic center of North America. Manitoba and North Dakota have each given 1,500 acres. This will be dedicated on July 14, 1932. The suggested words of the dedication are: 'To God in His Glory, we two nations speaking a common language, dedicate this garden, and pledge ourselves that as long as men shall live we will not take up arms against each other.'"

The committee on conferences and schools of missions called attention to the large number of women who were availing themselves of the opportunity of attending these schools of missions scattered quite generally throughout the country. In Florida alone last year there was an enrollment of 114,000 persons. These schools are of great value in general missionary education, and it is urged that more people become identified with them. China will be the subject for study in the summer schools, and in societies for the winter of 1932-33, and the study book put out by the central committee is "Lady Fourth-Daughter," the junior book, "Ling Ying."

The work of the foreign students and Christian literature committees always stands out as being most needful and vital. Much of their work has been previously reported. We may possibly find some way of actively co-operating along these lines.

The committee on missionary preparation, through its chairman, told of the "interesting work of her committee in their endeavor to bring to the attention of candidate secretaries the qualifications and preparation of candidates facing the present changes on the mission field." Mrs. Donohue very thoroughly realizes the great need of adequate and intelligent preparation.

While the members on these committees doubtless were not conscious through the year of any one central theme, such as was given for the annual meeting, still in all their work they most surely were attempting to let the familiar shore line go, to act fearlessly, and "Launch out in the deep," depending on the power of God.

#### **WOMEN'S MISSIONARY AID SOCIETY, BROOKFIELD, N. Y.**

During the year that has passed the Women's Missionary Aid Society has held eleven regular business meetings and served nine dinners and two suppers. There was a special dinner and two suppers served.

Following the suggestion made at a church meeting, a plan was worked out whereby each church member had a chance to help raise money for coal for our church. Little coal bags were made and sent to each member,

On July 24, the society held a bake sale at the parish house. A Christmas bazaar was held December 10, having on sale fancy articles, canned fruits and jellies, and home-made candy. From time to time the society has sold extracts and "The Tried Friend," which is the Aid society cook-book. Some of the ladies have done quilting which has brought money to the society. From these various sources we have realized a total of \$306.90 for the year's receipts.

Our sunshine committee has sent boxes, cards, and flowers to the shut-ins and absent members at Christmas time and during the year.

During the year two boxes have been sent

to Attalla, Ala., including a Bible and clothing.

A donation of jellies, canned fruit, and vegetables was sent to the Old Ladies' Home at Oneida.

We have paid \$100 to the Onward Movement and \$153.80 has been turned in to defray the expenses of the church.

We have one new member added to our society, making a membership of twenty-three, with an average attendance of twelve at our regular monthly business meetings.

I am sure each one of us is striving to have the true missionary spirit and all our efforts are to build up Christ's kingdom here on earth.

Respectfully submitted,

MARGUERITE S. WHITFORD,

*Secretary.*

#### **HOME NEWS**

RIVERSIDE, CALIF.—The matter of pulpit supply has been placed in the hands of the deacons and they have adopted a program using Rev. E. S. Ballenger, of our church, part of the time, various church organizations taking the responsibility at intervals, a speaker from some local first-day church occasionally, and a lay member of our own church to fill in when necessary. Under this arrangement we have twice had Rev. Mr. Runyon of the Arlington Christian Church, who has given us very acceptable sermons. Mr. Ballenger has spoken for us once and will probably occupy the pulpit the first Sabbath in each month. The Dorcas society had charge of the service on February 27, and presented a program featuring the historical, geographical, and ethnological character of Jamaica. Our mission work there was not stressed, as Mrs. Hargis has promised to supply material for another program on that subject next May.

Prayer meetings are in charge of different members in turn, and are well attended, with good interest. There are usually twenty-five to thirty present.

At Rialto, a small town about twelve miles from Riverside, prayer meeting every Thursday evening has been maintained ever since the close of the meetings conducted by Rev. Lester G. Osborn and Pastor Hargis, last spring. Several people from there have joined the Riverside Church. Pastor and

Mrs. Hargis took the responsibility of the weekly prayer meeting from last spring until they left. As definite arrangement had been made, several of the Riverside members voluntarily took up the responsibility and have helped to keep up the interest there. These meetings are held at a different home each week, are well attended, and are full of interest and value. At the recent business meeting of the Riverside Church, Mr. R. C. Brewer was appointed head of a committee to care for the Rialto meetings until July.

All the appointments of the Riverside Church are well kept up and every one feels a personal obligation to do his part in the absence of a settled pastor. Riverside is suffering from the business depression, the same as the rest of the country, but every member of the church is hopeful and courageous and ready to do everything possible to fulfill God's will for the church.

CORRESPONDENT.

MARLBORO, N. J. — Our annual business meeting and dinner were held the last Sunday in December, in order that we might have the young people who are away for school duties with us. A bountiful dinner was enjoyed by about eighty. Mr. and Mrs. Robert Jones were at the head of the dinner committee.

The business meeting was encouraging from the standpoints of the number in attendance, the general good will, and also the financial report.

Miss Cora Schaible of the co-operating cemetery committee was present, and stated that the trust fund for the cemetery had not yet quite reached \$1,000. Friends who may read this may be glad to send something to Miss Schaible. Her address is Pleasantville, N. J. She also expressed her pleasure at the work which has been done on the church grounds under the direction of William Lawrence and Joseph Bivins, and presented a substantial donation toward that work.

In the election of officers, Leslie B. Tomlinson was chosen moderator and Luther S. Davis clerk.

The following have been received into the church: by letter, Mrs. Maggie Husted, Mrs. Bessie Ballenger; by testimony, Mrs. Ed-

ward Cook; by baptism, Mrs. Albert Cook, Mary Cook, Joseph K. Davis.

The sermonettes, as well as the fine group of children who march to the front each Sabbath morning, continue to be an inspiration.

We are fortunate in having as our leader an excellent sermonizer, as well as a fine pastor, and as an "assistant pastor" (at least that is what *he* calls her sometimes) his capable and tactful wife.

The Eastern Association brought with it much help, and we were especially glad of the presence of Rev. and Mrs. Eugene Davis. The meals were served in a most satisfactory manner by Mrs. Lewis C. Davis and her assistants.

During the association the two who had been called to serve the church as deacons were ordained—Robert Jones and William Lawrence. The former is a son of the late Deacon Richard P. Jones; and the latter, the son-in-law of our senior deacon, Henry L. Davis.

An annual canvass has already been made since the election of officers. The advisory committee has planned quite an extensive visitation campaign, which is proving of real value to the visitors as well as the visited.

The young people are standing together loyally, with the help of the pastor and his wife. They have made a contribution to the treasury, as have also the Junior Christian Endeavor, the Bible Readers' Class—teacher, Mrs. Ernst Campbell; and the Live Wire Class—teacher, Miss Ella Tomlinson.

The parsonage has been wired, and in a very short time it is expected that the electric line will pass the church. The church received a small sum of money from the late Mrs. Lucy Chard Heritage of Wisconsin, which has been set aside to help in the wiring of the church.

A very creditable Christmas entertainment was presented to a full house under the direction of Mrs. William Lawrence, children's division superintendent, and her assistants.

For the last few months the prayer meetings, held every first and third Friday evenings, have met at homes, especially of those who, because of distance or age or home conditions, are not often at services. These have been well attended.

About three weeks ago the Junior and

Senior Christian Endeavor societies held a joint meeting, which was well attended by parents and friends. A class of seven juniors—all boys—was presented by Mrs. H. L. Cottrell, Junior superintendent, to Rollo Davis, president of the Senior society. Each boy was given a certificate as well as a memento of his work, "The String of Pearls." The class consisted of Joseph Fogg Davis, Roy Tomlinson, Joseph K. Davis, Paul Cottrell, Robert Jones, Harold Davis, Morton Allen. The exercises were interesting. Pastor Cottrell has been the teacher of the boys in Junior. This is the first time that graduation exercises have been held.

Mr. Thomas Davis is taking hold of the work as Sabbath school superintendent with commendable zeal. Mrs. Ernst Campbell, superintendent of the cradle roll, and Mrs. Thomas Davis, superintendent of the home department, reported fourteen and twenty-two respectively on the roll. Mrs. Edward Cook is temperance superintendent and Mr. Joseph Bivins, missionary superintendent.

We have not attained but we are pressing forward.

ELIZABETH FISHER DAVIS.

#### EDUCATION SERVICE BUREAU

The Seventh Day Baptist Education Society has a Service Bureau through which Seventh Day Baptist teachers seeking positions, and school officials wishing teachers of ability and character, may be brought together. Through it some have already established contacts that may be mutually helpful to teachers and schools.

There are many teachers who would prefer to have positions in or near Seventh Day Baptist churches and communities, where they may have church privileges among our own people. Many churches would welcome such young people to their church and community life. Why not make some effort to get together? The Education Society cannot promise a position to all who may apply, nor can we promise to furnish just the teacher you may wish for the vacant position, but we would like to bring teachers and positions together as far as possible.

Any who may be interested are invited to write the Seventh Day Baptist Education Society, Rev. Walter L. Greene, Secretary, Andover, New York.

#### QUIET HOUR THOUGHTS

BY LYLE CRANDALL

"Easter should make us think seriously about the beyond. What kind of spiritual house are we building for ourselves there?"

What difference should belief in immortality make to us? It should make all the difference in the world. It gives us a goal to strive for. This life is a preparation for the life beyond. The knowledge that there is a life beyond this present life is very comforting, and it helps us to live clean, spiritual lives here. If we did not have such hope, this life would not be worth living.

We gain immortality through Christ. Paul says that if Christ had not risen from the dead, we could not be raised from the dead, but we would still be dead in our sins. Christ was sent into the world to die for our sins. He knew all his life that he must go the way of the cross, yet he was willing and glad to endure suffering and death so that we might have eternal life. What a wonderful Savior he is!

At this Easter season, young people, will you take an inventory of your lives and try to see where you have failed to live as Jesus would have you live? Will you not reconsecrate and rededicate your lives to him, and try to live so that you may inherit eternal life?

#### INTERMEDIATE TOPIC

THE MEANING OF EASTER

Topic for Sabbath Day, March 26, 1932

What is the most important idea in Easter?

Why do we believe in immortality?

How can we begin the immortal life here on earth?

DAILY READINGS

Sunday—"There is no death" (John 11: 25)  
Monday—Our home beyond (John 14: 1-3)  
Tuesday—After death—what? (Phil. 1: 21-23)  
Wednesday—A spiritual body (1 Cor. 15: 35-49)  
Thursday—The Christian hope (1 Cor. 15: 50-58)  
Friday—What awaits us? (1 Peter 1: 3-5)  
Sabbath Day—Topic: What is the meaning of Easter? (1 Cor. 15: 1-11)

Sin always meant peril, death, hell, but now it means more. Since I am thine, O Lord, sin means thy dishonor! My faults, O Lord, are spots on thy renown! Because I am thine, O Lord, cleanse thou me from secret faults!

—Selected.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
Contributing Editor  
NADY, ARK.

### WHAT IS THE MEANING OF EASTER?

Christian Endeavor Topic for Sabbath Day,  
March 26, 1932

DAILY READINGS

Sunday—The first Easter (John 20: 1-18)  
Monday—Paul's interpretation (1 Cor. 15: 12-22)  
Tuesday—The Christian's hope (John 14: 1-4; 17: 24)  
Wednesday—There is no death (John 11: 23-27)  
Thursday—The Easter vision (Rev. 21: 1-7)  
Friday—Our sublime inheritance (1 Peter 1: 1-5)  
Sabbath Day—Topic: What is the meaning of Easter? (1 Cor. 15: 1-11. Easter meeting.)

BY DOROTHY M. MAXSON

To all of us Easter is an assurance that death is not the end of life. Jesus rose from the dead. We know this from the testimony of men who were willing to give their lives for their truthfulness. Easter means hope, victory over death, and life eternal.

Easter comes to us in the springtime, after a winter of storm, cold, and hardships. Just so, through a storm of trouble, darkness, tears, and pain, we come to Easter and there in a rift in the cloud, ahead of us we see life everlasting. Easter is this promise to us of life.

To some of us Easter may have lost its meaning and become merely a time for new clothes, the official ushering in of spring, a relaxation after a carefully observed Lent.

Let us remember that Easter is a commemoration of Christ's resurrection. The greatest, the most beautiful deed of all the ages is Christ's laying down his life for us. And the greatest, the most beautiful truth of all the ages is that he arose—symbol of life eternal. Easter should be a time of thoughtful meditation, of prayerful realization, and of self rededication.

In this season of springtime, of Easter, let us each put behind us the mistakes, the misunderstandings, and non-essentials, and taking new life, push ahead to greater spiritual growth.

Milton, Wis.

## CHILDREN'S PAGE

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

### JESUS' VICTORY OVER DEATH

MARK 16: 1-8

Junior Christian Endeavor Topic for Sabbath  
Day, March 26, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

How sad we would be if we knew that with the coming of the cold days in the fall, and with the snow and ice, the flowers, which we love so much, and the green grass, which makes this world so beautiful, would die and never wake up again! Surely we have a right to rejoice when we hear the first robin and see the first buds appearing on the trees. Our little nature friends are only sleeping during the cold weather, but we are glad when we know that it is time for them to awake.

We can imagine how sad the disciples felt after the crucifixion, for although Jesus had told them that he would come again, still this seemed like the end of all their hopes. Can you guess how they felt when they heard that Jesus was not in the tomb?

Eugene Burnard has very successfully shown how they felt. Let us study his picture of "Peter and John." It is a masterpiece of pictured emotion. The original painting hangs in the great Luxembourg Museum in Paris, France. After studying the picture carefully try to answer the following questions:

Which of the two men is John? Why do you think so? (See John 20: 4.) What are the men doing? Since you cannot see their feet or the lower part of their bodies, how do you know they are running? What is there in the picture to suggest that John is much excited? What does John see that so thrills him? Are the men near the tomb or a long way off? Which of them already sees the tomb? What suggests that Peter has not yet been able, through the dimness of the early dawnlight, to discover the tomb? How has the artist suggested that it is hard for Peter to run so fast? Why are they running to the tomb? Is it be-

cause they did or because they did not believe what Mary Magdalene had told them? How do you think John feels about meeting Jesus? Is he glad? Is he ashamed? Is he puzzled?

What do you think Peter is wondering as he runs toward the tomb? Which of the men would you rather have been? Why? Is Peter anxious to be given another chance? How can we be loyal and brave and true for Jesus today?

I will be faithful, I will be true;  
Whate'er may come my way to do,  
That will I do with all my might,  
Trying my hardest to do it right.  
If I am trusted, then I must  
With all my heart be true to the trust.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am not old enough to read or write but I enjoy listening to the children's letters and would like to write one myself.

I am four years old and my brother, Thaine, is eleven. He goes to school and we both go to Sabbath school and like it.

My mama is spending a day or two with a friend who is sick and I have been having a good time, first with mama's cousin, then with daddy's aunt, who is writing for me. I was here all night but was not home-sick.

I love Jesus and can sing some pretty songs about him.

I want to surprise mother and daddy and Thaine with this letter.

Your little friend,

CECIL RUTH CRANDALL.

*Battle Creek, Mich.,*

*March 4, 1932.*

DEAR CECIL RUTH:

I think it is fine for auntie to write for you until you are old enough to write for yourself. How I do enjoy hearing from little ones like you who are too young to write, and I'm looking forward to the happy time when I'll receive letters in your own writing.

I wonder if "mother" is Mrs. Nettie Crandall. I hope next time I hear from you, you'll tell me just who you are.

I think you are a very brave and unselfish little girl to be so willing to loan mother to her sick friend, and I am glad

you can have such good care while she is away. Of course you would be that kind of a little girl since you love the dear Jesus and love to sing his praise. Of course you belong to him, for he says, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Please coax Thaine to write, too, when he has enjoyed your surprise.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you.

I am ten years old and in the fifth grade. I like school very much. My teacher's name is Miss Hiserodt. It like her, too.

I like to go to church and Sabbath school. My Sabbath school teacher's name is Mrs. Welch. I like her very much.

I have a brother who is nine years old and in the fourth grade in school. We have many good times together.

I have a pet cat. He has only three legs because he got his foot caught in a trap. He was gone three days about a week after he was caught in the trap. We thought he was dead but he came back and he had gnawed his leg off. We call him Toots.

Yours sincerely,

MARGUERITE BOUNDY.

*Leonardsville, N. Y.,*

*March 4, 1932.*

DEAR MARGUERITE:

I am not sure whether I have read your "maiden name," as a little friend of mine used to call her last name, correctly or not, but I hope so. If not please correct me in your next letter. You see I take for granted that there will be a next, yes, and many of them. You must tell your brother to write too.

I know you must be a well behaved and helpful girl in school since you like your teachers; my father used to say that was a sure sign.

I once had a kitty which was born with only three legs; there was only a little bunch of fur where the fourth leg should have been, but he could get around as fast as any kitty, and he was quite a mouser.

We are having a genuine, old-fashioned snow storm this week, starting at one o'clock yesterday afternoon and still in action. Are you having it, too? Hurrah, for snowballs and sleds!

Your sincere friend,  
MIZPAH S. GREENE.

THE PET LAMB

(Continued)

One day Herbert went with father to the field. Nelly usually trotted at his heels, so mother thought she was alone at the house. While busily engaged in the kitchen, she sang an old hymn to keep herself company, for she was lonely without Herbert, who seldom went far away from the house. After a while she noticed sounds overhead, and then a noise as of someone falling. Our house was on a public highway and occasionally a tramp stopped there. Being rather dull of hearing, mother decided one was then upstairs. She was always brave, so, picking up the heavy, old-fashioned shovel for a weapon in case the tramp should prove unruly, she went to the foot of the stairway in the front hall. The front screen was supposed to be always kept fastened, but it stood open now. Mother immediately decided that a tramp had found it unfastened and had slipped into the house to steal something. Standing aside to allow him room to pass out the front door, she called bravely, "Whoever you are up there, come down here or I'll come up there and hurt you and hurt you badly."

No one came and still the noise continued. Gripping her weapon more tightly, mother climbed the stairs. The door of the boys' room was shut, and, as this usually stood open, she became more uneasy. The noise ceased as she gave her command again, but still no reply. Concluding that the tramp was too drunk to rise after his fall, or that he was crouching behind the door ready to pounce upon her, she cautiously opened the door. There stood Nelly in the middle of the bed! She looked inquiringly at mother's uplifted shovel and threatening attitude. She was used to kindness, and hearing mother's voice, she had stopped her game of leap-frog from bed to floor and was waiting to see what was wanted of her. She had bumped the door shut and was an unwilling prisoner until

mother's arrival. Mother laid down the shovel with a sigh of relief that it was not a drunken tramp. Nelly was quite ready to return to her usual playground, but required mother's assistance, as the descent was a much harder feat than the ascent of the stairs had been. She was soon safely down and into some more mischief.

When the men and Nelly's little master returned from the field, mother related her experience and all were thankful indeed that the "tramp" had proved to be Nelly. Added to mother's fright was the task of tidying up that room, washing the light-colored patchwork quilt and pillow cases, besides the already full day's work. Nelly's little hoofs were sharp and dirty and had left marks everywhere. She had bumped over chairs, the table and everything within reach, and trampled them over and over. No one remembered having left the screen open, nor yet the gate leading into the front yard, but all promised not to do so in the future. After a time the accident lost its serious aspect and mother could laugh as heartily as anyone about "the old tramp."

Two or three years later my parents rented out the farm and purchased a new home in a college town. Of course Nelly had to be sold, but we were all glad her new home was with an old friend of ours. If she ever again went upstairs we never heard about it. Herbert felt very sad to lose his beloved pet, but she had long been a grown sheep and, of course, less frolicsome. However, as her purchase money paid for a much-wished-for velocipede for his enjoyment in town, his sorrow was a bit lessened.

Some years later, after mother's death, I found in her scrap bag a sack of "old Nelly's wool." I showed it to Herbert, who was now a rugged boy in high school. He smiled, but with a shade of sadness, at this reminder of his old playmate.

(The End)

ANNA NEWSOM BARKER.

Mt. Ayr, Ind.

### SHANGHAI—MARCH 8

We take the following from reports from the Associated Press under the above date. Two American women physicians finally yielded today to their friends' entreaties and were brought to Shanghai from Liuho, where they have been helping care for

wounded soldiers. They are Dr. Rosa W. Palmborg and Dr. Grace I. Crandall of Milton, Wis. They are in charge of the hospital at Liuho, a part of the Seventh Day Baptist Mission. Dr. H. Eugene Davis, director of the Seventh Day Baptist Mission of this city, drove out and brought them in. The doctors tell a stirring story of their nerve racking experiences during the Japanese bombardment and subsequent occupation of Liuho. Uncertainty gripped them and filled them with fear, it was explained by Doctor Palmborg, as the airplanes repeatedly swept low over the hospital on the afternoon of March 1, the day the Japanese troops disembarked at that point. "Streams of lead were poured into the adjacent city." Shells from the Japanese warship in the bombardment exploded within a hundred yards of the hospital. The doctors admitted they were very much frightened with the planes sweeping low above them, and the constant rattle of machine guns was terrifying. It seems the two missionaries, who so bravely stuck to their post, finally evacuated the hospital under cover of darkness and spent the night with Chinese friends a mile out in the country. Later they were brought to Shanghai by Mr. Davis.

#### MAKE THE BEST OF EVERYTHING

There is a good old-fashioned truth,  
Attuned to hearts that fain would sing;  
It is a song of endless youth;  
'Tis "Make the best of everything."

No organ fully strikes its chord;  
No pulpit all its message brings;  
'Tis only hearts that know the Lord  
Can really make the best of things.

When life is weighted down with care,  
They still mount up on faith as wings;  
And sturdily their burdens bear,  
Because they make the best of things.

When hope and fear across their skies  
Commingled light and darkness fling;  
Then on the light they set their eyes,  
And make the best of everything.

With God they daily meet their task,  
Unawed by clouds the morning brings;  
And only strength and courage ask  
To make each day the best of things.

So face the clouds, but find the blue,  
How'er the weather vane may swing!  
Trust God, fear not, press on, be true,  
And make the best of everything!

—Henry H. Barstow.

## OUR PULPIT

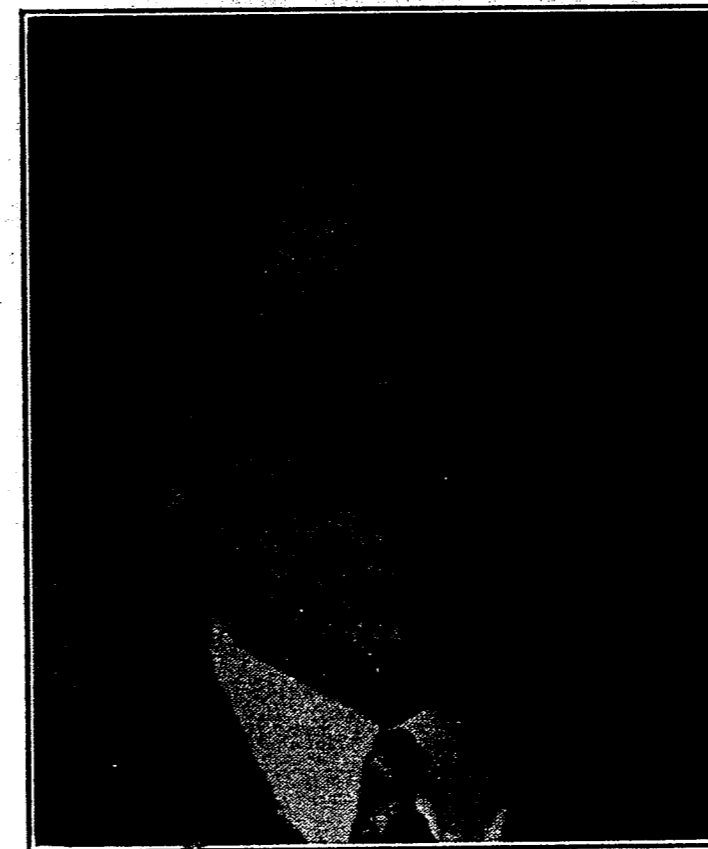
### CHURCH WORK FOR YOUNG PEOPLE

A CONFERENCE ADDRESS

BY REV. CARROLL L. HILL

Pastor of the church at Ashaway, R. I.

FOR SABBATH, MARCH 26, 1932



Everyone is talking about the young people. No conference or convention is complete without one or more addresses and considerable discussion about the present generation. It is a topic upon which everyone expresses himself. But youth is resilient, and after each successive overhauling comes back with more problems, which provokes more discussion, which sometimes develops more problems. So we take our turn.

To talk about church work for young people, without considering young people in the aspects of their lives which are other than religious, is to be like the blind man who felt an elephant's ear and said, "Behold, an elephant is like a fan." So many things beckon to young people in these days that it is difficult to isolate them. Any classification of interests is somewhat arbitrary. To remark that we live in the midst of a complex civilization is only to mouth a worn-out phrase. Our task is to

look about and find ourselves. Then let us talk about church work for young people who find it very easy to have little or no interest in the church. What is the life of the young person today? What are the things that beckon to him? The foundation upon which a young person may build more stately mansions for his soul?

Immediately our efforts are rewarded. For unearthed before us stands a cornerstone upon which the life of our young person rests heavily. We know it immediately for the home. There is a verse in Genesis to which our minds turn, "I know Abraham that he will command his children and his household after him, that he shall keep the way of the Lord to do justice and judgment" (Genesis 18: 19).

Abraham and his children and his household. A successful theory or practice of church work will not, probably, outgrow that combination. Abraham may not have had the advantage of specialized education, but he had the vision of religious nurture. Nothing has yet been evolved that is an adequate substitute for the sober resolution, "As for me and my house, we will serve the Lord." That is basic. That is indispensable.

As we stand before this ancient cornerstone of civilization, let us reflect that church work for young people, that ignores the homes from which young people come, is eye-medicine dropped from the third story window. From the time the normal child is born until he is twenty-one, he will have five times the contact with the public school that he will have with the church in all its departments, and nine times the contact with the home that he has with the public school. Make all the allowance you wish for infringement upon the time at home, and it yet remains true that the home has vastly more opportunity in influencing children and young people than any other institution. When we plan church work for young people, we must plan for some who have been trained in worship, instructed in the great truths of life, and made wholesome because of a wholesome home. But, our plans must also provide for some who have homes that are disorderly, parents who care not for the church or its people, and who are themselves disorderly, indifferent, and in some cases immoral. And there will

be all degrees and shades of homes between these extremes.

Our young person has a background of home life, a foundation, if you please. The church should be the ally of the home at its best. But whatever the home, we must for the present accept it.

We turn back to our archeological study and in the course of our search discover another foundation stone. It is an institution of which we are all proud. It has left its stamp upon us all. It bears the inscription: "The Free Public School." The public school enlarges interest and knowledge, leading out from the young person's own narrow selfish interests into the vast universe measured in light years and into the infinitesimal universe of electrons. It teaches him to question things, presumably with the idea of discovering new truth, but all too often it stops, having taught him to question. It brings him new acquaintances, both contemporary and historical. It gives him sports and a social life. All this, and more, to a greater or less degree is built into the life of our young person. The school has five times the opportunity of the church in all its departments. Our church work must recognize the school.

Again we turn back to our unearthing of the foundation, and find that some trickster tried to bolster up the old foundation with a new stone. It is of great size. It is adapted to decoration with multicolored, blinking electric lights. It is gaudy and tawdry. As a whole it seems to bear the stamp of a sculptor, but close examination shows it to be pitted and checked and unsafe. That stone is commercialized amusement. It was not in the original structure. It is part of an addition.

There is scarcely an hour of the day or night when commercialized amusements do not offer the most alluring appeal they can hire experts to imagine. They demand no initiative and no particular effort. They say to us, "Come and be entertained." We go. So does the young person. And all the time advertisements are demanding his attention, particularly through the channel of sex allurements. This cornerstone does not present worth while ideals, knowledge, or interests. But we cannot leave it out of the picture either.

So far, we have three cornerstones underlying the lives of our young people. Where shall we look for another? These three form a triangular foundation. Shall we look for a fourth corner? Shall we expect the fourth to be just anywhere, like a satellite whirling its erratic course around a three-sided center? Or shall we expect the fourth, the church, to be in the center, intercepting the cross-currents, the perpendiculars from the three sides? If the church does occupy such a place, it will be because she has an adequate program of work for young people from the cradle roll to the traditional adult Bible class.

It would be a great mistake, of course, for the church to leave out of its program all work for adults. The church must minister to all ages and sorts and conditions of men. Its most fruitful field, however, is not among those people who have reached maturity and middle life, disillusioned by the war, cynical in attitude, supposedly intellectually satisfied, but spiritually subject to all manner of children's diseases. The church will find great returns if it can invest itself in the lives of young people. If the Word of God is to continue to become flesh, it must grow and increase abreast of the growing and increasing tide of young life.

Now it may be argued, and not without some point, that our churches have been trying for years to influence the young people. We look back upon our Christian Endeavor, our Vacation Religious Day schools, our summer camps, our training classes, and our Teen-Age Conferences with justifiable pride. But what one of these is designed that the growing young person should rub shoulders with the rank and file of church members?

At this point there is a great debate. How far shall we departmentalize and grade our work? Young people need departments by and for themselves. The discussion of the church school may safely be left to the Sabbath School Board. The young people's society, if it is to be a young people's society, must be left to the young people, with perhaps one qualified older person as a kind of adviser. For the discussions that are possible with such a group serve a purpose that may be served in no other way. When young people have opportunity to join in

worship planned for young people, and when they have worshiped God in spirit and in truth, there is no end of good that may come from a period of discussion, following immediately, centered around some common problem. This mutual sharing of experience before God is one of the chief means of growth.

J. Stitt Wilson, in speaking before a group of students, said that there are three great decisions every young person must make. The young person must decide upon a life-work, a mate, and the God he will serve. All these decisions are of so much importance that it is blasphemous not to take them seriously.

If the church is to be interested, it must first, through its pastor or some other worker, discover and appreciate the motive and ideal of the life of the young person. Manifestly, the child from the home of a day laborer will have a different ideal and motive than will one from a professional home. Both may have commendable standards of righteousness and splendid character, but the outlook on life will be different. One must see that before he can be a lawyer, a business man, a physician, a teacher, a minister, or anything else, in the true sense of the word, he must first be a real man. His ideal must include the noblest conception of life, its duties and its responsibilities. Ideals cannot be taken over bodily from someone else. One's ideals are the result of the interpretation of his own experiences, and as experience broadens and deepens, ideals change. That is why the home and school and recreational life play so large a part. When one looks earnestly about in search of a program of life that leads to the noblest ideals, he *must* consider the program of life which Jesus laid down. If the church is alive to its work, it will lead young people to faith in God through Jesus Christ. The home is there, and the child is born into it. The school is there and attendance is compulsory. The whole army of those promoting commercialized amusements is notoriously set on getting the money and getting the man within their clutches. The church has the opportunity to teach and preach Christ. This let it do till every young person is able to say with no reservations, "I know whom I have believed and am persuaded that he is able to keep

that which I've committed unto him against that day."

We take it for granted that most young people have chosen a vocation and are preparing for it, yet a surprisingly large number even finish college with no definite purpose in view. But let it be supposed that our young person has chosen a life-work, what is he doing here and now that will prepare him for it? The church, through its agencies, has a fine opportunity to help him evaluate the means he is using to reach his ideal. At this point church members have an opportunity greater than they may suppose. In an age of vocational guidance, we are apt to think there is nothing left for us to do. We have a very definite task, that of leading the young person into membership and service in the Christian Church. That membership and that service will exert a steadying influence and call out in him capacities that he knew not of.

In this season of depression and unemployment one wonders how many less men there would be walking up and down the highways, sometimes wondering, where the next meal will come from, if the Church of Christ in the world would continually challenge youth to discover the task that appeals to him most strongly and to prepare for that task. I do not offer any Utopia that will take the place of unemployment insurance. I do say that the church through membership and service may help a youth evaluate his home, his school, his amusements, his companions, his expense account, and every factor and means by which he proposes to attain his goal. He ought to be able to say, "This one thing I do," and make all his contacts in life help him on toward that attainment.

Much more is usually said about making young folks Christians and helping them to become educated and enter a life-work than is said about helping them prepare for that other great step in life at which time a home is established and a man and woman take each other for better or worse. Due to the fact that we have long held certain facts of the physical life as taboo, it is appalling to consider the number of unions where, unwittingly, it is for the worse.

Any farmer in this section of New York State who did not have a knowledge of animal husbandry would, sooner or later, be-

come a bankrupt. Yet society has been content that its young people enter into the bonds of matrimony knowing less about themselves than a farmer does about his stock. "Know ye not that your body is a temple of God, and that the spirit of God dwelleth in it?" Our church work for young people *must* make possible a reverent understanding of the function of marriage. Obviously the place for such instruction to begin is in the home. But not all homes are capable or worthy to give such instruction. Through the pastor and other personal workers, the church must meet this need or be despised.

Religion becomes vital in crises. Religion is tested when one comes to grips with life. There is one thing of which we may all be sure, there will be crises and they must be met. Association with the church must lead our young person to check up on himself, measure the success he has so far attained, and help him to grow in Christian faith. The church has to offer the Bible, prayer, and fellowship in Christian service. This is the raw material we can give for the building of faith.

There is a tremendous amount of real satisfaction to be had in the personal growth realized from efforts along this line.

Too often men think that while to become an engineer, a business man, a lawyer requires constant study and the best efforts for improvement, one may achieve right living without giving much thought to it. Too often men are led to feel that when they have "professed" a religious ideal the matter is settled. This will bring a little satisfaction, but if one can be led to see that he cannot develop a life that brings real satisfaction without continuous effort, he will have made great gains. So the church will challenge its young people to devote themselves in united effort with all Christians to making the will of Christ effective in human society and to extending the kingdom of God throughout the world.

It has been said that the kingdom of God cometh not by boards and committees. Neither does the kingdom of God depend exclusively on societies and organizations. But there is no doubt that boards and committees and societies and organizations may be a great means of grace. The kingdom of God is within you and it may be stimu-

lated to great growth by association with others of like mind and age. It is the oft-quoted saying of an eminent Catholic, "If you will give me a child till he is seven years old, he will never be anything but a Catholic." Why can it not be said, "If we Christians have our children till they are seven years old, they will always be Christians"? Somehow, it doesn't seem to work. There seems to be an absolute necessity to keep in touch with that little seven-year-old till he has reached maturity.

One of the axioms of teaching is that we learn to do by doing. We learn to be Christian by being Christian. It does not come like taking measles. It comes by the hard, tiresome road of human, super-human effort. It is so difficult as to give rise to the words, "Without the shedding of blood there is no remission of sin."

There came to Isaiah a voice saying, "Whom shall I send and who will go for me?" He answered, finally, "Here am I, Lord, send me."

As we stop and look upon the great spiritual unrest and mental and social lock-step of people today, there comes again the voice that came to Isaiah, "Whom shall I send and who will go for me?" Then let the Church of Jesus Christ step forward and say, "Here am I, Lord, use me."

The forward program for Christian Endeavor formulated at the Golden Jubilee Convention has in it some significant goals. One goal is to win a million other young people for Christ. Another is to study the life and teaching of Jesus, another to cultivate the devotional life. But especially interesting is the list of loyalties for young people—"Loyalty to Christ — His Word, His Will, His Spirit Supreme."

Loyalty to the church—increased devotion to the interests of the local church and denomination, including attendance at church services, co-operation with other organizations, participation in denominational enterprises, etc.

After loyalty to missions and stewardship comes this: loyalty to Christian Endeavor—fifty per cent increase in the number of Christian Endeavor societies (by grading the societies, by organizing in neighboring churches, etc.)

As far as the young people are concerned, it is evident that they are seeking

practical means of Christian work. So far as the church is concerned, there is open to her an unlimited field of Christian nurture. When these two join hands, when the church and the young people have united their lives and efforts, the kingdom of God will be nearer at hand.

A farmer and his wife and little son lived among the great wheat fields of the Middle West. One day the mother came running to the field to report that the little son had wandered away and she could not find him. Immediately the neighbors were called, and the workers and they searched about in the tall wheat for the boy. Finally, after a long search, someone made the suggestion that they join hands and walk in a line across the field. This they did, till at last one of them stumbled upon the still form of the little boy. The father rushed to the spot, and seeing the form of his son, raised his hands high toward heaven and cried, "Would God that we had joined hands sooner!"

The Church of Jesus Christ must work hand in hand with the home and school to promote in youth the capacity to make great life decisions and live great lives before men and in the presence of the God of this universe. It must give organizations that will be their own, and provide for them opportunity to worship and mingle with those people who have heard the Word gladly and were baptized and who became a part of the church. It must combat influences that serve evil purposes or no purpose at all.

It must say, "Here am I, Lord, send me." Would God that we had joined hands sooner!

**STATEMENT ONWARD MOVEMENT  
TREASURER, FEBRUARY, 1932**

	Receipts	Feb. 1932	July 1, 1931, to Feb. 29, 1932
Adams Center	\$	45.00	
Ladies' Aid Society		112.00	
	\$	157.00	\$ 468.86
Albion			63.34
Alfred, First		96.77	1,021.33
Alfred, Second		44.30	277.05
Andover			15.00
Attalla			
Battle Creek			105.75
Berlin	\$	21.52	
Ladies' Aid society		50.00	
	\$	71.52	170.08

Boulder		15.00
Brookfield, First	60.00	145.90
Brookfield, Second	\$ 46.38	
Ladies' Aid society	75.00	
	\$	121.38
Carlton		35.00
Chicago		150.00
Denver		42.00
De Ruyter		167.00
Dodge Center		66.58
Edinburg	6.30	20.00
Farina	100.00	500.00
Fouke	25.00	32.00
Friendship	10.00	65.00
Genesee, First		138.56
Gentry		
Hammond	41.00	103.00
Hartsville		26.62
Hebron, First	\$ 17.00	
Sabbath school, special	.87	
	\$	17.87
Hebron, Second		
Hopkinton, First, Christian Endeavor society, special	6.00	356.16
Hopkinton, Second	2.65	19.75
Independence		345.71
Little Prairie	3.70	8.40
Los Angeles		
Lost Creek Christian Endeavor society, special	5.00	50.00
Marlboro		131.48
Middle Island		48.19
Milton	190.25	1,478.60
Milton Junction		561.28
New Auburn		42.50
New York City	\$ 59.72	
Special	44.00	
	\$	103.72
North Loup		28.00
Nortonville		2.00
Pawcatuck	\$ 350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$	359.00
Piscataway		251.60
Plainfield	39.50	2,097.19
Portville		16.10
Richburg		105.00
Ritchie		25.00
Riverside		395.00
Roanoke		1.00
Rockville	\$ 30.50	
Debt	11.00	
Christian Endeavor society, special	2.00	
	\$	43.50
Salem		840.21
Salemville		48.27
Scio		

Scott . . . . .	\$ 25.00	
Friend . . . . .	1.00	
	<hr/>	
	\$ 26.00	70.50
Shiloh . . . . .		321.87
Stonefort . . . . .		
Syracuse . . . . .		5.00
Verona . . . . .		70.00
Walworth Sabbath school, special . . . . .	10.00	36.00
Washington . . . . .		50.00
Waterford . . . . .	\$ 7.00	
Christian Endeavor society, special . . . . .	3.00	
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	\$ 10.00	95.05
Wellsville . . . . .		30.00
Welton . . . . .		101.99
West Edmeston . . . . .		1.00
White Cloud . . . . .	10.00	61.24
Daytona . . . . .	10.00	22.00
First and Second Brookfield and West Edmeston, joint collection . . . . .		16.12
Western Association . . . . .		64.50
Southwestern Association . . . . .		36.00
Southeastern Association . . . . .		49.54
Minneapolis Sabbath keepers . . . . .		15.00
Woman's Board . . . . .		100.00
Buckeye Intermediate Chris- tian Endeavor society . . . . .		2.00
Exeland Sabbath keepers . . . . .		3.00
Rocky Mountain Summer Camp Conference collections . . . . .		16.78
Interest . . . . .		435.53
Individuals:		2.94
R. I. Crouch . . . . .	\$ 10.00	
W. H. Tassell, M. D. . . . .	15.00	
	<hr/>	
	\$ 25.00	394.50
		<hr/>
		\$16,228.97

Receipts for eight months:

Budget . . . . .	\$15,216.38
Special . . . . .	971.09
Debts . . . . .	41.50
	<hr/>
Total . . . . .	\$16,228.97

Disbursements

Missionary Society . . . . .	\$ 657.75	
Special . . . . .	54.87	
	<hr/>	
	\$ 712.62	
Tract Society . . . . .	\$ 205.35	
Special . . . . .	10.00	
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	\$ 215.35	
Sabbath School Board . . . . .	\$ 132.30	
Special . . . . .	10.00	
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	\$ 142.30	
Young People's Board . . . . .	\$ 62.70	
Special . . . . .	5.00	
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	\$ 67.70	
Woman's Board . . . . .	17.40	
Ministerial Relief . . . . .	139.20	
Education Society . . . . .	52.20	
Historical Society . . . . .	17.40	

Scholarships and Fellowships . . . . .	41.70
General Conference . . . . .	170.55
Lone Sabbath keepers . . . . .	3.45
	<hr/>
	\$1,579.87

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
March 1, 1932.

IN MEMORY

God in his infinite love and wisdom has seen fit to take from our midst our dear sister and co-worker, Mrs. Tressie Davis Tra'ner.

In her going the Ladies' Aid society has met with an irreparable loss. We miss her in all our church activities.

It was Jesus who said, "They who endure to the end shall be saved." Therefore we have a right to believe that the Savior, whom she loved and trusted, walked hand in hand with her as she went down the valley of death, and emerged with him in his glorious kingdom of faith and life.

Out of her religious life sprang many real fruits of her Christian living—a bright and cheery disposition, a determination to see the bright and happy side of life, a willingness to do all that was in her power to make others enjoy the blessings which were hers.

Yes, the Aid, the church, her loved ones, will miss her, but how rich we feel because she was ours.

"We cannot say and we will not say  
That she is dead! She is just away!  
And left us dreaming how very fair  
It needs must be since she lingers there.  
And you—O you, who the wildest yearn  
For the old-time step and the glad return—  
Think of her faring on, as dear  
In the love of there and the love of here;  
Think of her still as the same, I say;  
She is not dead—she is just away!"

MRS. EDWARD DAVIS,  
MRS. RAY RANDOLPH,  
MRS. EARL L. DAVIS,  
Committee.

Elihu Root has said: "A democracy which undertakes to control its own foreign relations ought to know something about the subject."—*Selected.*

RELIGIOUS EDUCATION

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

WORSHIP FOR CHILDREN

The elements that make up the process of learning to live the Christian way of life may be grouped under the headings of worship, fellowship, service, study, and personal commitment to Christ. These elements in the program of learning to live the Christian life make up the curriculum of religious education as broadly conceived. All parts of the program should be so correlated as to constitute a unified experience in Christian living. To present such a program is the purpose of this article and two more which will follow in the near future.

Fundamental to the religious life is the experience of intimate fellowship with and worship of God. The Vacation Church school and the Bible school should both provide opportunity for development of the ability to enter into this fellowship and worship through departmental or class groups. Ample time for this should be provided for, both in the Bible school and the Vacation school. It is felt that from fifteen to twenty minutes of each of either of these sessions should be provided for vital worship experience. Schools should be so conducted as to take advantage of every occasion arising from the activity of the pupils for the development of worshipful attitudes. Provisions should be made, especially in the Vacation school, for worshipful environment, which for the older children might be the church auditorium, inspiring pictures, and special music features, pipe organ and their own choir, and other means of providing a worshipful atmosphere.

In order that a program of worship may be genuinely educational, it should be prepared with the greatest care and conducted in a spirit of sincerity and reverence. No class will notice a lack of this quicker than children. The service of worship should have a central theme or idea closely correlated with the program of the day or week, and all elements should be in harmony

with this idea and contribute to the development of it. It is necessary that the leader should enter thoroughly into the spirit of the service and give himself unreservedly to it. As far as possible all noise and interruptions should be eliminated. Late comers should drop into back seats, and do so between numbers on the worship program.

Worship should be in all cases by the pupils, not for them. The service should not be performed for the benefit of an audience, like something on a stage, but should be participated in heartily by all present. Leaders should avoid praying at the pupils or in their stead, but should lead them in what may be called, in terms of the public school, social participation. Mere passive joining in hymns, prayers, or the repetition of Scripture, no matter how reverently done, is to be taken for granted. Participation, in the sense we are using it here, is understood to mean the co-operation in the preparation of the various programs including choice of hymns, Scripture materials, objects of prayer by the group. This may be done by the appointment of a committee by the children themselves, especially the older ones. The children may further participate in the carrying through of the program thus built, by at times actually presiding, leading the music, reading Bible passages, and upon occasions, leading in prayer.

The programs for the worship service should be adapted to the varying needs of the groups. All hymns, prayers, responses, and other materials should be well within the comprehension of those using them and should express the pupil's own aspirations and needs. In most Bible schools the children's division still meets for the opening worship with the adult division. This makes impossible a program suited to the needs of the children. Of course with increasing maturity the groups should advance from the more elementary to the more adult aspirations and expressions. However, it seems only reasonable that children, especially those below the intermediate department, should have a worship program of their own. If the children must appear before the entire school, let it be for a few minutes for the closing service when they may repeat a few verses or sing a song for



the fond grandfathers and grandmothers who must see them perform.

Provisions should be made for training in the elements and modes of expression of worship. A special time for learning materials of worship should be provided but in all cases should be carefully separated from the worship service itself. As more time can be had, the Vacation school is perhaps the best place for this. There the fact can be emphasized that worship is an attitude of daily life rather than something for special occasions.

ERLE E. SUTTON.

### DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Rev. D. Burdett Coon has been occupying the pulpit during the month of February. They have been driving from Manhattan on Fridays and returning on Sundays. The evening of February 20 a reception was held in their honor at the church. Interesting talks by Mr. and Mrs. Coon were given concerning their work in Jamaica. Refreshments and a social hour followed.

CORRESPONDENT.

GENTRY, ARK.

The regular appointments of the church are kept up every Sabbath with a good attendance. In the absence of the pastor one of the deacons leads the morning worship or appoints someone to read a sermon. Pastor Lewis is now assisting in a series of meetings at Little Prairie.

CORRESPONDENT.

ALBION, WIS.

Missionary society sponsored a George Washington social Monday night at the home of Mr. and Mrs. Lew Greene. Music and a short play were features. A farewell reception was held for Mr. and Mrs. Henry Babcock and family in the Grange hall Sunday night, February 28. They are moving to Milton.

CORRESPONDENT.

SYRACUSE, N. Y.

Church services are held every Sabbath afternoon on the third floor of the Y. M. C. A. Building, Montgomery Street. Sabbath school meets at three o'clock, followed by worship service. Mrs. Jennie Seamans reads a sermon from the SABBATH RECORDER.

CORRESPONDENT.

ALFRED, N. Y.

On Sabbath night, February 27, from 7-9 o'clock, Dean and Mrs. Main gave an informal reception in honor of Mr. N. D. Mills. A goodly number of his friends were present and proved themselves to be very sociable.

Mrs. E. P. Saunders read a lot of "Do's and Don'ts" for a minister that had been handed to her in writing by different people, which were supposed to be intended for Mr. Mills. Their reading afforded considerable amusement. Mr. Mills responded in fitting and gracious words. After refreshments, Professor H. O. Burdick led in singing the familiar and fraternal hymn, "God Be With You Till We Meet Again," and Rev. Mr. Shergur of Andover offered prayer.

Mr. Mills will go to his new field of work at New Market, N. J., with the good wishes of all that success may attend his labors there.

The delegates to the Syracuse Young People's Conference, conducted the services last Sabbath morning, assisted by the Junior choir, with Miss Bernadine Smith at the organ.—Sun.

MILTON, WIS.

Milton's male melody makers presented the first concert of their season in Janesville, on Thursday, February 25. The audience was composed of students and faculty of Janesville High School.

Charles Chow, Richard Davis, Stephen and Louis Wang were entertained at a Chinese dinner Sunday evening by President and Mrs. J. W. Crofoot. The party was in honor of Richard's birthday.—News.

### INSTALLATION AT NEW MARKET

The old Piscataway church was the scene of an inspiring service Sabbath morning, March 5, when Neal D. Mills was installed as pastor.

The program was conducted by the retiring pastor, Rev. Herbert C. Van Horn. Two special numbers were rendered by the choir under the leadership of Miss Ethel Rogers. Appropriate responses and Scripture lessons were read.

Following Mr. Mills' acceptance to membership, the hand of fellowship was extended in behalf of the church by Deacon Charles E. Rogers.

## MARRIAGES

LEWIS-BOND.—Miss Mary Josephine Bond, daughter of Rev. and Mrs. Ahva J. C. Bond, of Plainfield, N. J., and Mr. Donald E. Lewis, son of Mr. and Mrs. Nathan E. Lewis, of Plainfield, were united in marriage February 29, 1932. Their address is 1361 Fairmont Street, N. W., Washington, D. C.

## DEATHS

BURNO.—Anna E. Burno was born in Preston, in south central New York, September 24, 1857, and passed to her rest at her home in Riverside, Calif., January 27, 1932, in her seventy-fifth year.

She came of pioneer Seventh Day Baptist stock on both sides. Her father, Pastor Joel C. West, preached the gospel in the Northwest in pioneer days. Her mother Esther Melvina Crandall, could trace her lineage to the days of the early settlers.

The marriage of her youth to Asa Dunn was brought to a sad ending by the untimely death of her companion.

She and J. N. Burno were united June 1, 1892, and settled in Chicago, where they worshiped with the church of her ancestors, until declining health led them to make their home in Riverside, Calif., where they have resided since 1920. They brought their letters with them and at once united with the Seventh Day Baptist Church at this place.

All who knew her can testify that it was a joy to her to go to the house of God, including the prayer meetings, where her voice was heard in prayer and praise.

She was a good Samaritan to all in need (not to "friend or foe," for she had no foes). We who worshiped with her recognize that we have lost a real "mother in Israel." Her cheerful Christian life was one worthy of our emulation. During her prolonged illness she was ever cheerful, patient, and firm in her confidence in God.

Of a family of two brothers and three sisters, she is survived by one brother, Dr. C. H. West, of Riverside, and Mrs. W. T. Ticknor, of Oxford, Wis.

For forty years she walked and worshiped with her husband, a veteran of many battles, who in his ninety-first year continues the pathway of the just alone, but with confidence and fortitude. While he mourns, he mourns not as do others who have no hope.

E. S. B.

Dr. Laverne C. Bassett fittingly extended the welcome of the trustees, and Jesse G. Burdick welcomed the new pastor to the homes and heart of the church. Mr. Van Horn spoke a few minutes on the Pulpit which Mr. Mills is to occupy, emphasizing its place, power, and opportunity. Pastor Mills made a thoughtful and appropriate response. Following the benediction the congregation came forward to greet the pastor. The people feel they have secured a leader who will helpfully minister to young and old.—Dunellen Call.

PLAINFIELD, N. J.

A get-together supper, held in the Seventh Day Baptist church February 21, took the form of a colonial affair, in commemoration of Washington's birthday. Two charming colonial dames acted as hostesses, while the supper was served by colored mammies. Boys and girls in colonial costumes acted as waiters. An enjoyable program followed, appropriate to the occasion.

A reception was held in the church parlor at four-thirty Sabbath afternoon, March 5, for Donald Lewis and Mary (Bond) Lewis, who were married February 29. The young couple left on an early train for Washington, D. C., where they are to make their home.

Considerable interest has been aroused in the city by reports of the appearance of a figure of Christ on the sanctuary wall at St. Bartholomew's church, Park Avenue and Fiftieth street. Great numbers of people have been visiting the church to see this figure which has appeared in the marble.

It is about a foot and a half in height and apparently does not require the imagination in order to see it. Dr. Robert Norwood, the rector of the church, says that he first noticed it a year ago during Lent when at the conclusion of his address he glanced at the sanctuary wall and was amazed to see the lovely figure of the Christ in the marble. Doctor Norwood says that he does not know how the Christlike figure came to be there but he adds that he has "a weird theory that the force of thought, a dominant thought, may be strong and powerful enough to be somehow transferred to stone in its receptive state."

—The Christian Century.

Sabbath School Lesson XIII.—March 26, 1932

THE STENNETTS.—1 Corinthians 15: 1-10.

(Prepared by Rev. Ahva J. C. Bond, leader in Sabbath Promotion, American Sabbath Tract Society, to be used in place of, or in connection with, the Quarterly Review.)

(For Lesson Notes see *Helping Hand*)

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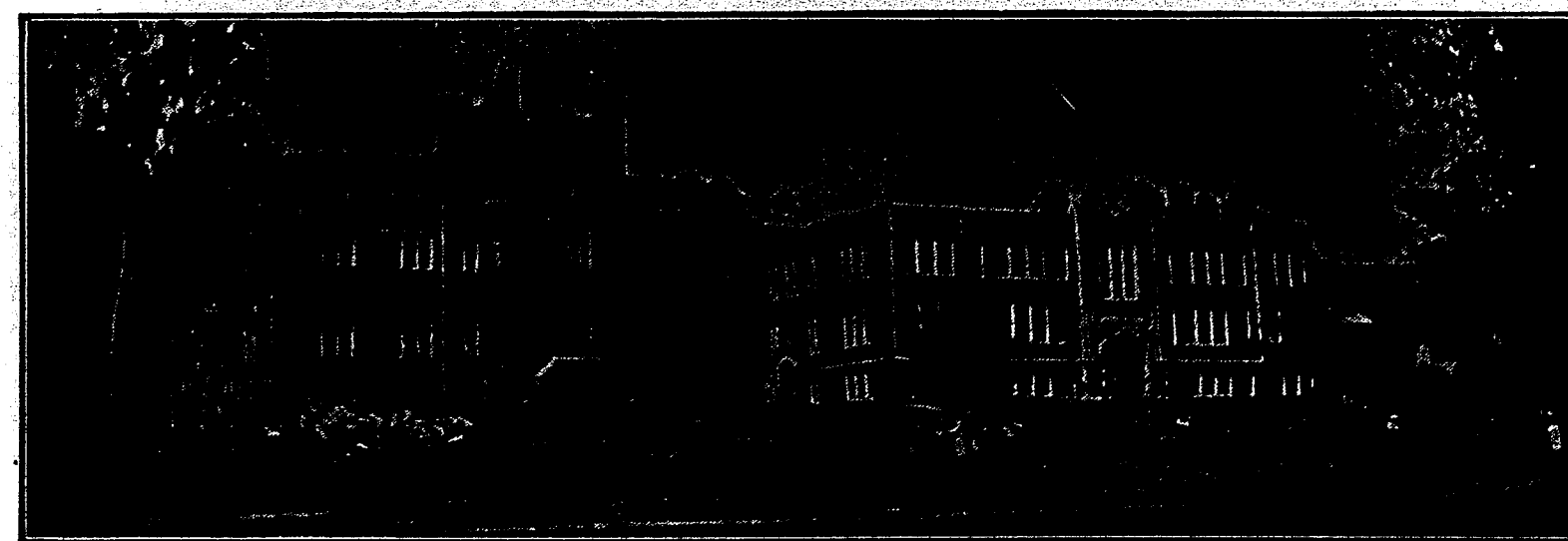
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# The Sabbath Recorder

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MARCH 21, 1932

No. 12

## Easter

Sing, soul of mine, this day of days.  
The Lord is risen.  
Toward the sunrising set thy face.  
The Lord is risen.  
Behold he giveth strength and grace;  
For darkness, light; for mourning, praise;  
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter day!  
Forget the tomb of yesterday,  
For thou from bondage art set free;  
Thou sharest in his victory  
And life eternal is for thee,  
Because the Lord is risen.

—Author Unknown.

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