

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

Vol. 112

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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WHOLE No. 4,541

HE IS RISEN

The truth conveyed by these words has changed the world. It changed the disappointment and despair of the followers of Jesus to encouragement and hope. It furnished a dynamic for the movement that was to "turn the world upside down." Right side up, it were better to say, for it was and has been too much upside down.

To incredulous men and women he appeared and turned gloom into the radiance of morning. The hope of resurrection is the glory of the Easter time. Founded upon indisputable evidence of the empty tomb and testimony of the disciples who themselves could not at first believe, the hope of the resurrection has gladdened men's hearts and ennobled their lives.

"I am the resurrection and the life," we hear Jesus say. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send." And not the least thing attractive about the life which he came to bring to light is that one need not die to gain it. Eternal life is qualitative as well as quantitative. It has depth and breadth as well as length.

The resurrection is the great miracle of the gospel, and upon its truth the gospel stands or falls. "If Christ be not raised . . . ye are yet in your sins . . . we are of all men most miserable," is the way St. Paul states the situation. Filled with joy that "He is risen," from the moment they discovered the miracle had taken place, the disciples became evangelists whose theme was, "Jesus and the Resurrection." They were filled with the joy of a recovered Christ, but even more, one can easily believe, they were gladdened with the assurance the resurrection gave to the integrity of the good news that men shall not die but live.

Perhaps there was never before greater need than now of emphasizing the hope and broadcasting the good news that the resurrection assures. In a world of doubt and despair is needed a gospel of such assurance. Such good news can be carried to

the world only as Christian men and women experience the risen Lord in their own lives. May our blessed Christ manifest himself anew to countless men and women—to you and all who love him. May he be with you on the road and open up the Word to your hearts that they may burn within you as he walks and talks by the way. May he make himself known in the common experiences of the routine of life, even as to Cleopas and his companion in the home at Emmaus "in the breaking of bread."

With hearts aglow from his personal touch and experience, the resurrection will have new meaning for us and will send us out gladly to tell others, "We have seen the Lord."

Easter Day "They came unto the sepulchre at the rising of the sun." What an inspiring thought there is in this statement. While Seventh Day Baptists place no special significance upon the time of Jesus' resurrection, they are as much concerned about the fact of it as anyone. While in the act of baptism they see the finest symbol of the resurrection, they still are interested in the annual recurrence of the time when the bonds of death and the tomb were broken and Christ came forth, "the first fruits of them that sleep." The sun rose upon an empty tomb. The empty tomb gives rise to the sun of hope to shine in men's hearts for eternity. Last week our Fellowship of Prayer reading for Sabbath, March 26, was so beautiful we wish to print it again as the message of this brief editorial.

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 believe (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 a long white garment; for angels are always there to tell us of a resurrection. We, too, find the heavy tombstone 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.

Seventh Day Baptist Objective Seventh Day Baptists are not alone in the feeling that a definite objective is lacking. The editor of the *Baptist* makes a lament over the situation in the great Northern Baptist Convention. There is a great lack, it seems, among his people of a clear cut, definitely conceived purpose around which they might enthusiastically rally.

We read a good deal about the Russian five-year plan. Whatever it may be, however logical and right it may be, there seems to be a large and spontaneous rally around it. At least one would so conclude from what he reads.

While all has not been realized that was hoped from the various denominational movements of the past twelve years, our own included, still large strides were made toward a richer spiritual life in the churches and toward the accomplishment of the wider kingdom tasks.

We had the five-year Forward Movement, then the Onward Movement. We are still carrying on, though not strongly, in an onward movement. It is not that the movement is wrong or lacking, *except* there is not much *movement*. On Washington's Birthday there was a large parade formed in front of the Seventh Day Baptist building. It was fine. There were some fine maneuvers by various organizations. In one organization there was a great deal of wheeling and marching and counter marching, side stepping, back stepping, goose stepping, and marking time. It was interesting, well executed—but it all happened in a space two hundred feet by seventy-five. For a half hour or so they did not get anywhere. When finally the hour of *march*

came the line of parade formed and they all ultimately reached their *objective*, for of course there was one. There were certain streets to cover and certain points to visit. Back of it all and through it all was the idea of honoring the memory of the Father of His Country.

Where are Seventh Day Baptists going? What is their aim? What are the goals, and what is their great objective? Seventh Day Baptists are not on a parade. We are not maneuvering. But one wonders if there is not too much side stepping, marking time, and back stepping. Certainly there is too little evidence of an onward marching movement. To be sure there is a fairly well defined program of activity suggested by the objects of the United Budget and an effort to deepen the spiritual life of our people. But do we not lack, in some way, the inspiration and challenge of a definite, well defined and clearly stated objective? Should we not confidently expect our Commission to address itself to the task of setting a goal toward which we may march with courage, hope, and enthusiasm? Ten years from now what desirable end do Seventh Day Baptists envisage, toward which they are directing their steps? Particularly in the Forward Movement was there that which was definite and by which later progress could be measured. A quarter of a century ago men were challenged to win the world for Christ in this generation. It was not so won, of course, but long strides were taken. Do we expect to win men for the Sabbath? Do we dare challenge the Church to that? Why not? Where is the Seventh Day Baptist Church making converts to the Sabbath? We have settled on our lees. We are "at ease in Zion," or at least unconcerned about the great message we should be delivering as Seventh Day Baptists. Vague generalities may relieve us from anxieties but they will not challenge us to our best. "The Sabbath was made for man." Why not an objective slogan—The Sabbath for the World? The day of march has come. Forward!

"Thuse" Worship One of our friends on the Pacific coast sends us two or three newspaper clippings. In one of them attention is called by Dr. John Snape, a prominent Baptist pastor, to the united Christian efforts being put forth in Los Angeles to en-

courage men. He suggests and believes the only cure for depression, the only remedy for war, the only solution to the world's problems, the only surcease for a wearied and warped heart lies in the religion of the Lord Jesus Christ, the Head of the Church, the Savior of the world. Quite consistently and properly the city is urged to services on two or three special days during February, "cheer roll call Sundays."

Certainly this writer has no criticism to offer of efforts to get men and women to the house of God to worship, even for a week or two. But he does wish to say that in his belief no problems of great social, economic, civil, or world importance are to be solved in any such spasmodic manner. He sets no limit to the power of the gospel in the hearts of men and nations; but it must be a gospel *lived*—daily put in operation in men's lives, their thoughts, their attitudes in their ordinary and extraordinary relationships with their fellows and with their tasks—lives that react in clean thinking, honest dealing; lives based on character and eventuating in Christian conduct. A life conducted on the high lines of the Golden Rule and the "second mile," that bravely endeavors to bear its own burden while lifting the load of someone else, will be enriched, made broader and stronger, with faith quickened and fortified—not by some high pressure attendance on two or three meetings during as many weeks, but by regularly and consistently assembling with those who meet to worship God.

That sort of religious life and character that puts itself with all its powers of thinking and praying and consecration into the practical task not only of helping the needy but helping remove the *causes* of his need, and finds itself expressing its conviction with a clean and consecrated ballot and on the right side of moral issues—that sort of life, one dares affirm, will be a life that has caught its vision and its fire from the high places, the altars of God.

Go to church on particular two or three worship days, yes—but just as surely let everyone draw inspiration, courage, and strength a thousand fold more surely by regularly worshiping on the other forty-eight worship days of the year.

Death of George Eastman Readers of last Tuesday morning's news were shocked to see the "story" of George Eastman's death by his own hand. It occurred, according to reports, a few minutes after he had bade good night to his doctor and nurse. Failing health and a fear of the loss of his mind seem to account for his action. A nine word message—"To my friends: My work is done; why wait?" was left on the stand by his bed.

So passes a good and useful citizen, one of the world's most retiring and unselfish philanthropists. He was unmarried and seventy-seven years of age. Among his larger benefactions outside of Rochester, N. Y., his own city that was the recipient of his many millions, are the Hampton and Tuskegee schools for Negroes, the American Rhodes Scholarship, and Massachusetts Institute of Technology, to mention but three. He founded schools, theaters, and parks. "Money with him was something to be used" freely upon others and but little for himself. He is another outstanding example of the poor boy in America making his own way with large success and becoming truly famous.

His business fortunes were founded upon the development of optical instruments, chief of which was the camera. He popularized photography by the introduction of the "dry" plate and the sensitized celluloid film. The hand camera, under the trade name "Kodak," put on the market by him largely did the rest. Perhaps his most recent interest lay in promoting calendar reform.

"OUR WORSHIP OUT-OF-DOORS"

BY REV. AHVA J. C. BOND

The above caption is the general title of a series of ten worship services for the out-of-doors prepared by Mrs. Margaret Kimball Henricksen of Northampton, Mass., and which will appear in the Young People's Department of the SABBATH RECORDER, one service each week for the next ten weeks. This series will begin in the next issue.

Mrs. Henricksen is one of our own young people, and is a member of the Plainfield Church. Both she and her husband work with young people, she with Girl

Scouts and he with Boy Scouts. These outdoor worship services have been used by these workers with young people, and Mrs. Henricksen has offered them, through her pastor, for use by Seventh Day Baptist young people, and is especially happy to make this contribution to the work of our own people. I am sure that before this series is finished all will agree that it is a large and important contribution she has made.

In accepting the manuscript I informed Mrs. Henricksen—I like the name Henricksen all right, and helped her to get her name, but I always feel like calling her "Margaret," for I like that name, too, and it is more familiar—I informed Mrs. Henricksen that I considered her offering timely, in view of the fact that I am chairman of the Religious Life Committee of the General Conference, which committee is endeavoring to promote the worship life of all our people. The young people especially will be able to use these services. They are appropriate for camp use or for outdoor services for the Christian Endeavor society. More meetings might be held outdoors than is sometimes the case, to the profit of all who can participate.

I wish to thank Rev. Clifford A. Beebe for permitting these services to appear in his department of the RECORDER without his first having reviewed them. He is so far from base, and as these manuscripts are in my hands here in Plainfield, he is trusting the judgment of the editor of the RECORDER and the present writer in this instance.

And now, in order to lend atmosphere, and to stimulate a longing for the out-of-doors, I want to reproduce here a poem which was sent to me some time ago by my good friend, Mr. E. W. Black of North Loup, Neb. A year ago last summer I visited North Loup, and one day as I left the main road and turned up the driveway toward his home, I came upon Mr. Black, who was cutting weeds along the path. He hailed me heartily and said, "I am getting ready for the 'Teen-Age,'" which is North Loup's abbreviated, and I might almost say, affectionate name for "Teen-Age Conference," which they welcome there so very heartily. I had a pleasant visit with Mr. Black, who early in the conversation informed me that he was "not a deacon, or

a pillar in the church, or anything." But, let the poem indicate to my readers something of his spirit. It carries us in imagination far away, and to many scenes, leaving us at last where all things of earth should lead us, "Where ladders lead to heaven's halls."

[EDITOR'S NOTE: — The obituary of Mr. Black, a life-long friend of the editor, appears in this RECORDER.]

THE CALL OF THE WILD

BY E. W. BLACK

I'd love to walk in early morn
Before the day has well begun,
Far off from cattle, hogs, and corn,
Where aspens twinkle in the sun.
I'd love to walk through sedge and sage
Where desert monsters suck the dew,
Like creatures of a fabled age,
From yucca blossoms, far and few.

I often long to rise and go
And on a shaggy mustang ride
Where hot winds from the desert blow
O'er Rio Grande's turbid tide.
I long to climb the pointed peaks
Above the track of buck and bear
Nor where the cougar ever sneaks,
And breathe the mountain's taintless air.

I long to scent the balsam sweet
In noble forests, grand and fine,
When waving winds the branches beat
Among the poplar and the pine.
I long to sleep in canyons deep
Beneath a wealth of weathered walls
Where zephyrs from the mesas creep
Like cautious sighs and ghostly calls.

I long to drink from gushing springs
That flow from cliffs a thousand high
And feel the joy that Nature brings
To one when free from sob and sigh.
I long to trek the tedious trail
Where Sneffels rears his awful head
And casts his shadow, pink and pale,
O'er Uncompahgre's bowlder bed.

I love to look, with raptured gaze,
When first begins the dreamy day,
To rocks and ranges in the haze
Where courts and castles fade away.
One almost seems to see a face
And hear the sound of angel calls
And see a beckon to a place
Where ladders lead to heaven's halls!

"Truth must stand on its own merits; it is its own defender; it is crippled when clothed with an armor."

MISSIONS

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

SITUATION IN CHINA

For seven weeks all have been eager for news from our mission and missionaries in China. Today (March 13) interesting letters are at hand from the scene of conflict, and these are given below. From these letters, press dispatches, and other sources, we are beginning to be able to form a connected account of what has taken place. It appears that about the time of the first disturbance in Shanghai and vicinity Mrs. Thorngate and children went to our mission in the French Concession in Shanghai. Three weeks later upon the advice of the State Department at Washington, the in-patients of the hospital at Liuhu were taken to their homes, the work at the hospital discontinued, and the missionaries withdrew to Shanghai. However, Doctors Palmborg and Crandall and a few of the helpers elected to remain, promising to flee to friends in the country if necessary. Having to discontinue the work at the hospital, Doctor Thorngate's family sailed for home February 23, which was about three weeks earlier than they had planned, and Miss Burdick reluctantly sailed February 27, the date she had chosen three months past. Miss Burdick is returning by Europe and the Thorngates by the Pacific coast. Miss Miriam Shaw has taken up her position in Shanghai, giving such aid with others as the times demand. The line of battle has been pushing towards Liuhu and last week, according to press dispatches, Doctors Crandall and Palmborg were taken to places of safety in the country according to previous arrangements. Liuhu is now well within the Japanese lines.

LETTER FROM MISS SUSIE M. BURDICK

Rev. Wm. L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

I am writing duplicate letters this morning for three reasons: I shall want to write

much the same things to several, time is short, and I've been having some inflammation of the eyes which will not let me use them in the usual way.

The remark that times and conditions in Shanghai are very tense has become a very trite saying. On Thursday it was just three weeks since the roar of cannon first disturbed us. A few days ago we heard, from an authentic source, a little account of events on that day. Early in the week the Japs had given the mayor of Shanghai their ultimatum. The boycott was to be called off and all other anti-Japanese organizations to be dissolved and an apology for injuries inflicted upon some Japanese priests by a Chinese mob. There were five points; I have not given them all but these were the chief ones. It looked like an impossible demand but the mayor yielded, the mayor and his associates. On Thursday afternoon, January 28, Mayor Wu sent his reply that the Chinese would yield the points. His secretary, after his interview with the Japanese consul soon after one o'clock p. m., asked him if the terms were satisfactorily met and the Japanese said they were and that the incident was closed. That night a little before twelve o'clock the attack upon Chapei commenced. The mayor sent his secretary at once to the Japanese consulate with instructions to see the consul himself. He had some difficulty in getting the interview with the consul, who was in bed, but he succeeded. He said to him, "Did you not assure me this afternoon that you were satisfied with our agreement to the Japanese demands?" "Yes." "Did you not say the incident was closed?" "Yes, but this is another incident. Don't go get the two incidents confused." The secretary then asked what incident this was, but the Japanese consul had no answer to that question.

This assurance of the Japanese that he was satisfied with the answer of the Shanghai mayor was the undoing and resulted in loss for many Chinese and others. There had been the rush to go to safer localities than Chapei, North Szechuen Road, and other points north of the Settlement, but many settled down Thursday afternoon under the impression there would be no trouble. We have not been able to go into those parts since trouble began, but it is said few houses are left in Chapei, and

North Szechuen Road has suffered badly. The Koo-Waung home was a farm house well out in the country—not far from Pao Shan Road extension, not very far from the Eliza Yates School. They say the fires came out near them. That may well have taken in the home of our "Candy Zungs" of whom we have not yet had any trace. One week ago a truce was arranged and many who had been obliged to flee without bringing anything much away were able to go back for a few hours and gather up what they could. The Koos (Yang E-me the wife) said they found their trunks had been opened and the contents turned out on the floor and the best things taken.

Such stories as we hear! They remind me of the tales Lucy Daung used to tell of Tai ping horrors. Yang E-me tells of the country people in her old home near Woo sung Creek, trying to run away and meeting some Japs who immediately opened fire upon them, wounding her cousin and killing his wife. Her father ran behind a grave and, lying down, escaped them.

Three sisters, pupils in our neighboring mission school, daughters in a family of eight children, were telling their experience. On Thursday after the ultimatum had been met, they thought all danger passed, so brought nothing away and the next day went back to get some things. While they were gathering things up they heard shooting in their alley way. They ran out on the veranda and saw Japanese soldiers coming down the alley knocking on the doors, and where they were not opened at once, they shot, and broke open the doors by force. Two of their neighbors were killed. They were not allowed to bring away bedding or food. "The Japanese soldiers had use for those things."

We have had great anxiety to get track of our people. The day there was a truce Mr. Davis drove down to the Daungs' rice shop and I went with him. We found the family had gone to the married daughter's at Zi Ka Wei, but Mr. Daung had stayed on and felt he was doing good service to keep his little window open and supply the people in the neighborhood with rice, not charging more than before the trouble commenced. Since that he has been persuaded to come away and Eugene has been once more with Mrs. Daung to get some things,

if possible, and was quite annoyed by being held up by a Japanese policeman, regardless of his pass or the American flag on his car. That seems to be one feature of the situation—disregard and disrespect for the American flag.

We have seen times before this when there has been a frenzied moving of country people to Shanghai for safety or sometimes of Shanghai people rushing to Wingpo, Hangchow, and other places for safety, but I've never seen anything like this. Everyone seems possessed to go somewhere, and of course thousands of people are now homeless. For a week now people have been moving out of the Native City and Nantao, expecting an attack in these parts. It seems that the greatest evacuation from Kaung wan and the parts north of us has been going on Friday and today—Sabbath day. The cook Amahs in the school—no school but a large family of refugees—came to say they are frightened and must go to their country home. We were counting up the other day and seem to have about seventy refugees housed in the school buildings and rooms in this house.

Just after I commenced this letter, this morning, Eugene Davis came in to say the Secretary of State or the State Department had cabled the consulate here for information about "Thorngate and four other missionaries." It is two weeks today since Mrs. Thorngate and her four children, Philip only three weeks old at the time, were brought in and others of the hospital, and the full evacuation of the hospital was advised by the consul. They have sent out all of their bed patients and Doctor Palmberg and Doctor Crandall, Sam Dzau, and some other helpers have elected to stay on, arranging, if there is really any trouble to flee, to go to some friends farther in the country. The Thorngates' furlough is a year over due and upon the advice of our mission they are moving up their sailing date. They were going by the *President Coolidge*, due to sail March 18, but they have been able to get room on the *President Cleveland*, sailing on Tuesday next. They will connect up with the *Coolidge* at Los Angeles and go on to New York by her, as they first planned. Miriam Shaw came the latter part of last week. She and some of the nurses have been doing good work

for some days in vaccinating refugees. Anna West has worked with them and I have been down three times, but stayed as long as the others only one day. They estimate they vaccinated about a thousand people. One of the days I was there we found a baby who had small pox, and it was by no means the first case. Last night more than two thousand refugees were reported in that one building—the very large unfinished Continental Bank building. That is only one of the many centers where these poor people are being cared for. They sleep on the floor on piles of straw. Some of them have brought their quilts and some of them show that they are or were from good homes. It is heart rending.

The Japanese have certainly been most unreasonable in their demands. Imagine them sending in word, early in their occupation of Hongkew, that if the Chinese soldiers remained so near the Japanese troops who had been brought in "to protect the Japanese," they were afraid there might be trouble and asked for the removal of the Chinese. We felt that the same end might be gained by the Japanese troops being encouraged to go where they belong. Off the same piece was the last ultimatum when the Chinese were enjoined to send their troops outside Shanghai to a distance of some twelve miles. I wonder if you can imagine the indignation of those who feel that the Japanese are the ones to withdraw, not twelve miles, but all the way home. Of course the Chinese could not yield, and there was heavy fighting last night and more promised anon. (I am now writing on Sunday afternoon.) When we hear that the Japs boasted that they would take Woo-sung and Chapei in six hours and Nanking the next day, we think we understand the "incident" which the Japanese consul could not explain on the early morning of January 29. It has been the plan to make ultimatums so impossible they had no idea the Chinese could come across, and when in the first case they did meet the demand, the Japs' momentum carried them right along and they commenced their carefully planned attack upon Chapei and the attack upon Nanking followed.

Friday morning Doctor Thorngate wanted to get some things from Liuho. As the morning seemed quiet, Eugene took him

out; and Amy Holway, our neighbor of the Woman's Union Mission, who has been boarding with us, and I went with them. It was probably my last opportunity to see Doctors Palmberg and Crandall before I have to go. Mr. Davis had to show his pass a lot of times and he had many applicants—Chinese soldiers—to ride on the running board. He finally took on two, hoping that would reduce the applications to see his pass. In spite of the many reports that Liuho had been bombed and a battle had been fought there, between Japs who wanted to get into Shanghai that way, and the Chinese stationed there, we found everything quiet. Both Doctor Palmberg and Doctor Grace were busy with girls who were sewing on the wadded vests for the soldiers. The week before we were feverishly busy here on the same kind of garments. We, with the refugees, made one hundred forty-four. It has certainly been a busy time. I wish I could remember the number of knitted sweaters the nurses and helpers over at the Margaret Williamson Hospital have made. Operating sheets, bandages, bedding we have done. Mrs. West's machine was not quiet for many a day. Well we found Doctors Palmberg and Crandall hard at work. The Liuho merchants had given the material, in part at least.

As I have written, I am urged not to change the plan for leaving on my furlough, although I would like to see this sad business finished and I would especially like to find our scattered girls and church members before I go. Week before last the Paus came from Kaung wan where they had been living in their fine new house for a few days. They saw a shell tear up the ground and felt it would be better to get away from such missiles. Pau tsung worked much of the night. They brought just one roll of bedding and two trunks. Yesterday she told us she has heard that the next day after they came away their house was stripped, and they find the mills in which their investments were made have been burned. The Commercial Press is gone, which takes away Zung Sung fah's income. The situation is terrible.

I must not write on and on, although I could multiply the stories. What will be the outcome we do not know. That the

Japanese should take this time of such suffering from floods to make their onslaught on Manchuria and Shanghai—which is off the same piece—is against them in the outset. There was a camp of something over eight thousand flood refugees over in Chapei, and the Japs three times bombed that camp. Do you wonder our blood boils?

Well, if nothing hinders I am to sail on the steamship *D'Artagnan* next Sabbath day—and I'm not ready in mind or affairs or things. For the month of April my address will be: Care of Mr. J. Q. Adamson, Y. M. C. A. Secretary, Jerusalem, Palestine. The next address will be: Care of American Express Company, Naples, Italy. Later than that I'll have to write when I know.

Sincerely yours,
SUSIE M. BURDICK.

*St. Catherine's Bridge,
Shanghai, China,
February 20, 1932.*

LETTER FROM DOCTOR THORNGATE EN ROUTE FROM CHINA

DEAR MR. BURDICK:

It is difficult to describe our feelings these days. Of course we are happy to be returning to our own land and our own people after several years' absence. But it is painful to leave China when she is suffering so much. And now that we get radio reports that Liuho is really involved, with the possible destruction of our hospital there, we cannot but feel downcast. Needless to say, we who have been near to the war area are strongly against the invader and his attitude.

Before leaving Shanghai we changed our traveling plans somewhat. Early in February, due to the potentialities of the situation, Mrs. Thorngate and the boys and Mrs. Dzau and their children went to Shanghai. My family was taken in at the Davis home and the Dzaus joined many other families being sheltered and fed at the schools. Since the schools could not be in session, it was fortunate that the plants and whatever staff were there could serve as a refuge for members of the church as well as for strangers who had been driven from their homes.

Later, with Mr. Davis' help, all the in-patients from the hospital were returned to their homes or to their relatives, if they could be located. Since there seemed to be no possibility of reopening for some time, it was the wish of the mission that we move up our sailing date. This was done and will give us a few extra days in Seattle, Los Angeles, and Riverside. So we are now at sea, nearing Seattle. We shall go by coast-wise steamer to Los Angeles and there catch the steamship *President Coolidge*, going on to New York as originally planned. According to our present arrangements we shall be in Riverside until April eighth, and shall reach New York April twenty-third.

The voyage so far has been exceedingly pleasant, with a calm sea and sunny, sparkling days. Mrs. Thorngate and the baby have been well. Perhaps you didn't know of the advent of Philip on January 17. He is our fourth son. The other three and I are also enjoying the trip.

I presume you have more information in regard to the China situation at present than I have. It is hard to say what is in store, not only for our mission, but for all missions in China. It is certain that missionary effort must not flag during this present upheaval. It is gratifying to feel that the Christian influences in the Chinese national government have had a steadying effect.

We are looking forward to seeing you and all our friends, soon.

Sincerely,

GEORGE THORNGATE.

*S. S. President Cleveland,
March 5, 1932.*

LETTER FROM H. EUGENE DAVIS

DEAR SECRETARY BURDICK:

I have been spending my evening writing to the treasurer about the drafts for salaries and travel. The Thorngates leave day after tomorrow *via President Cleveland* for Seattle. Their sailing date was for March 18, but on account of the trouble we have decided to have them go earlier. They will proceed to Los Angeles and Riverside after a short stay in Seattle, and from Los Angeles take the same boat for New York as first planned.

I have made five trips to Liuho during the past seven or eight days. The American consul was much concerned about the people there, and it was upon his suggestion that I went a week ago last Sabbath. It was decided that Mrs. Thorngate and children and Mrs. Dzau and children should come out at once. During the days following, the hospital car and my car made the necessary trips to bring away all who could not walk, if necessary. Doctor Crandall and Doctor Palmborg together with three nurses, Mr. Dzau, and three or four other Chinese, elected to stay and in case of trouble at Liuho they are to withdraw into the country away from Shanghai. We had had several reports that the Japanese had captured the place before I went out the first time, and everyone seemed sure we could not get through. We have secured passes and up to the present have been able to go through without much trouble. Since the big drive which commenced yesterday morning, we do not know much about the situation. I had not cabled before until day before yesterday, because it was so difficult to know what to say. Things were changing so rapidly and we all hoped that war might be averted. A cable from the State Department inquiring about the Liuho people was answered by the Shanghai consul, and on his advice I sent you a cable on the nineteenth.

The cable from the State Department was: "Welfare Dr. George Thorngate and family medical missionaries Liuho Kiangsu and four other missionaries reported left for Shanghai." I judge that in some Associated Press report mention was made of their coming to Shanghai. The Shanghai consul sent the following: "Dr. Thorngate and family and Miss Miriam Shaw safe and well in Shanghai. Thorngates sailing twenty third Steamship *Cleveland* for Seattle. Dr. Crandall and Palmborg decline to leave Liuho but give assurances they will retire before situation becomes dangerous. All missionaries reported left except two named." Of course on account of the children it was not wise for them to be where there might be trouble. The mission voted that because of the time for the furlough so near at hand, if passage could be secured, the Thorngates should leave sooner than planned. I sent the following cable:

"Thorngates Seattle March eight. Crandall and Palmborg safe Liuho. Burdick sailing February. Others Shanghai." Miss Burdick expects to start from Shanghai on next Sabbath *via* Europe.

I am mailing you under separate cover resolutions adopted by a group of missionaries in Shanghai. These resolutions express the sentiments of our group. The account of the events as given by the paper are in the main correct. The question as to who started the fighting on the memorable night of January 28 may be difficult to determine, but there is no doubt on the part of anyone that the Japanese were advancing into Chinese territory with fully armed troops, and that after Manchuria. It has been a very trying three weeks and the end is not yet. Last night our house was shaken by the bombardment. It was the worst yet. Tonight all is still and we will not know until we see the papers in the morning how bad the destruction has been. Both sides claimed gains in the morning papers, so with all the big guns and planes the Chinese are still holding out. The number of troops is not known. Some say that Japan has more than 25,000, while China has perhaps four times that number. Their equipment, however, is very inferior. What the rest of the world will do, no one dares to predict. Just when we can reopen schools again and take the patients back to the hospital will depend on the outcome of the struggle. Some of us fear it will be a long time before we are back where we were before this crime against civilization was committed.

Yours in His service,
H. EUGENE DAVIS.

*23 Route de Zikawei,
Shanghai, China.*

ANNUAL MEETING - SECOND BROOKFIELD

The annual church dinner and business meeting of the Second Seventh Day Baptist Church of Brookfield, N. Y., were held at the parish house on Sunday, February 7, 1932.

Dinner was served about noon with fifty at the tables and a social hour was enjoyed.

Business meeting was called at two o'clock. Reports showed good work although numbers are not large.

The Sabbath school has had an average attendance of twenty-eight. There are eleven members of the home department. A Children's day program was given July 4. On August 9, a union picnic was held at the home of William Palmer, with the Sabbath schools of Leonardsville and West Edmeston joining with us. A Christmas entertainment was given in the church December 21, in unison with the other Sabbath schools of the village.

Both Junior and Senior Christian Endeavor societies hold meetings at three o'clock Sabbath afternoon. Business meetings and socials are held regularly and the denominational goal plan followed as well as may be.

The Women's Missionary Aid society has done excellent work and has been a help to the church socially and financially.

E. H. C.

PASTOR'S REPORT

DEAR FELLOW MEMBERS:

Again we are come to the close of another year, and as is always true, we have great reason to thank our heavenly Father for his goodness to us. Although the depression is felt very keenly, yet crops were never better in our community, and although we are somewhat in debt, yet our church property has been improved, running expenses have been paid, and about the usual amount has been sent to the Onward Movement.

Dr. Francena L. Irons and Mrs. Jennie Penner were the only ones taken from our membership during the year, yet we felt very keenly the loss of Ruth Palmer who had offered herself for baptism and church membership, and, also, Fred Langworthy who, although a member at West Edmeston, was often present in our congregation. Kenneth Camenga was granted a letter to join at Milton and Mrs. Minnie Bennett joined at Iilon. Four were added by baptism.

Your pastor has served at the regular appointments of the church except in a few instances. A splendid Teen-Age Conference was held at Adams Center when a goodly company of us were present. The Central Association met with us, at which time we were all busy but had a profitable time together. In July, some of us went to Adams Center again to assist in the ordination of deacons. Then in August the pastor's family and a few others attended our

General Conference at Alfred. In November, your pastor assisted the other pastors of our association and local pastors in holding evangelistic meetings at Leonardsville. At Thanksgiving time, your pastor and family spent the holiday at Alfred, and an invitation to speak at our church on the Sabbath following was accepted.

Many calls have been made, invitations to speak in other places have been accepted, and two form letters have been sent to absent members and others who do not attend services regularly.

The average attendance at the morning services has been more than forty. Our prayer meetings have been well attended and the interest has been appreciated. Other appointments have been kept up with good interest. Our Women's Missionary Aid society has been an ever present help in time of need, and our children and young people have been an inspiration as they have filled their places from week to week. Yet we wish more would come to all of the services. We trust that the "Friendly Visitation Campaign" will accomplish much in arousing new and deeper interest, that our church may be ever stronger and ready for the sternest demands. The cause is worthy and the times demand such loyalty.

May we have the needed grace and prove true to our Father's confidence in us, to carry on his work.

Yours for better service,
PASTOR H. L. POLAN.

Brookfield, N. Y.,
February 7, 1932.

AMERICAN SABBATH TRACT SOCIETY BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session, Sunday, March 13, 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, Herbert C. Van Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett

C. Hunting, A. Burdet Crofoot, and Business Manager L. Harrison North.

Visitors present: Mrs. Irving A. Hunting, Neal D. Mills.

The meeting was called to order by President Randolph.

Prayer was offered by Neal D. Mills, pastor of the church at New Market.

The minutes of the last regular meeting of the board, held February 14, 1932, were read.

Corresponding Secretary Herbert C. Van Horn submitted and read his regular monthly report, which was received, as follows:

REPORT OF CORRESPONDING SECRETARY MARCH 13, 1932

Correspondence from the office has been light during the month. Nineteen letters have been written, one to Africa, one to Germany, some in arranging for the spring field work, and the others to folks inquiring about our teaching, publications, and churches.

Three, three months' free subscriptions have been granted new Sabbath keepers in Rialto, Calif.

A copy of "Letters to Young Preachers" was sent out as a premium for a new RECORDER subscription. One copy "Country Life Leadership" was sent free to Rev. A. H. Rapping, a West Virginia leader in rural life. A letter of explanation accompanied it. The hope is cherished not only that the book may prove helpful but that some demand for it may be created in that field. Four "1931 Year Books" have been mailed on request, one free Manual, one free Bond's History, ten copies SABBATH RECORDERS and ninety-eight tracts.

"Spiritual Sabbathism," a tract, publication of which was authorized by the Tract Board at its last meeting, is now about ready for distribution.

A recent letter from Nyassaland, British East Africa, reports 1,032 native Seventh Day Baptists in that region.

Pursuant of suggestion made at last Tract Board meeting the corresponding secretary wrote Missionary Secretary William L. Burdick concerning a joint cable message from the societies to the workers in China. Doctor Burdick writes that such a message was sent on February 24, as follows: "Seventh Day Baptist Mission, Shanghai, China. All solicitous. Safety important.

(Signed) "Tract Missionary Societies."

Your secretary closed his pastoral relationship with the Piscataway Seventh Day Baptist Church, February 29, 1932, and is now devoting all his time to his editorial and secretarial duties.

Plans are going satisfactorily forward in making arrangement for the field work in the spring. It is hoped that a larger number of places may be reached than were at first planned for. Major stress is to be placed upon raising the United Budget.

Without expense to the Tract Board, the corresponding secretary conducted the services of the New York City Church, March 12. The occasion was used as an opportunity to present a message and speak of the situation with which we are confronted.

Faithfully and respectfully submitted,
HERBERT C. VAN HORN,
Corresponding Secretary.

Leader in Sabbath Promotion, Dr. Ahva J. C. Bond, presented and read his report which was received, as follows:

REPORT OF LEADER IN SABBATH PROMOTION

In harmony with the vote of the board one month ago that I visit the colleges at my discretion, plans have been completed for a visit to Alfred University April 7-10.

The *Federal Council Bulletin* for March contains an article entitled "The Small Denomination and the Federal Council," which the secretary of the council encouraged me to write, and which he believes will help to interpret to others the spirit of the council. Incidentally, I feel that it will serve to interpret to others the spirit of Seventh Day Baptists.

Through the very kind invitation of the editor of the *Baptist*, I prepared some months ago a brief historical sketch of Seventh Day Baptists for that periodical. This article appears in the issue of March 5.

I attended the National Conference of Catholics, Jews, and Protestants in Washington, March 7-10. This meeting consisted of a seminar of ten sessions attended by five hundred members of these three groups, with the following co-chairmen: Honorable Newton D. Baker (Protestant), Professor Carlton J. H. Hayes (Catholic), and Mr. Roger M. Straus (Jew).

An effort was made to define the areas of friction, and to discover methods of promoting understanding and good will. The discussions were frank, but were carried on in a fine spirit. The prevailing opinion seemed to be that religious convictions should not be broken down but strengthened, and that all religious groups should know each other better in order that they may co-operate as far as possible in meeting the menace of irreligion, atheism, and lawlessness.

The treasurer, Mrs. William M. Stillman, reported balances.

Report received.

Chairman Jesse G. Burdick of the Committee on Distribution of Literature submitted and read his report, which was received, as follows:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

MARCH 13, 1932

There has been no meeting of the committee during this month but the work has been going on fairly well.

Number of tracts sent out1,626

RECORDER subscriptions—new 7
 RECORDER subscriptions—discontinued 11
 Net loss 4

Respectfully submitted for and in behalf of the committee.

JESSE G. BURDICK,
Chairman.

Alexander W. Vars, chairman of the Advisory Committee, reported informally as regards business of the printing house.

It was voted that Pastor Neal D. Mills, of the Piscataway Seventh Day Baptist Church of New Market, be elected to membership on the Tract Board.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

SIXTIETH WEDDING ANNIVERSARY

The home of Mr. and Mrs. Lewis Frank Glaspey, of Shiloh, was the scene of a very enjoyable occasion on Sunday afternoon and evening when the bride and groom of sixty years, assisted by their daughters, Mrs. Joseph Johnson of Point Pleasant and Mrs. Harry L. Bowen of Shiloh, received their friends in honor of the event.

Among the beautiful floral decorations was a bouquet of orange blossoms sent by the Rogers family, of Daytona, Fla.

Mr. and Mrs. Glaspey and their friends, the late Mr. and Mrs. David Rogers, were the principals in a double wedding in the Shiloh church, on March 6, 1872. The ceremony was performed by the late Rev. Walter B. Gillette.

After their marriage Mr. and Mrs. Glaspey spent two years in Illinois before coming East to take up their residence on the farm near Shiloh where they passed many happy years before moving to their present home nineteen years ago.

Mr. and Mrs. Rogers went South, where they made their home permanently in Daytona.

Mr. and Mrs. Glaspey attended Union Academy, which was the first institution of higher learning in South Jersey. They are both members of the Shiloh Seventh Day Baptist Church and regular attendants upon its services.

They have been engaged in many community activities and are still found working in various welfare organizations.

They are both enjoying good health and their friends find them interesting conversationalists, as they have traveled extensively during their later years, and by reading keep up with the events of the day.

Arthur Johnson of Point Pleasant, a grandson, delightfully entertained the guests in the evening with his motion pictures. He showed several pictures which he took while on a recent trip through Mexico. He also showed some pictures of beautiful scenes in the West which were taken by his sister, Miss Beatrice Johnson, while enroute to California with her parents in the early fall.

The dining room, which had been transformed into a "wee playhouse" that the guests might get a better view of the pictures, resounded with applause as the pictures of the bride and groom of sixty years were thrown upon the screen.

During the evening Edward Glaspey, another grandson, and his friend, Mr. Henderson, furnished music on the harmonica, banjo, guitar, and saw, to the enjoyment of those present.

To complete the evening's pleasure, refreshments were served and the guests departed wishing Mr. and Mrs. Glaspey many more happy years together.

Among the out-of-town guests were President and Mrs. Paul Titsworth, of Washington College, Chestertown, Md., accompanied by their daughters, Elizabeth and Eleanor, who were entertained at a family dinner party at the home of Mr. and Mrs. Harry L. Bowen.

Other guests from out-of-town were Mr. and Mrs. Leon Maltby and little daughter, Lucile, of Philadelphia; Mr. and Mrs. Wesley Horner and children, Margaret and Howard, of New Castle, Del., Mrs. Horner being another granddaughter; Mr. and Mrs. Sherman Ayars, of Hancock's Bridge; and Mr. and Mrs. Freeman Elwell of Bridgeton.

—Contributed.

Gypsy Smith has just completed a series of evangelistic meetings in Pueblo (Colo.). Large audiences were attracted. The churches of the city were greatly stimulated, but no great inroads were made into the unchurched areas of the city.

—*The Christian Century.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
 Contributing Editor

HISTORY OF THE WOMAN'S BOARD (Continued)

By vote of the Conference in adopting the plan presented at the Lost Creek meeting, the "duty" of the Woman's Board stood upon record until recent years "to raise funds for various denominational enterprises and to enlist the women of the denomination in these enterprises in such ways and by such means as may seem to them practical and best, provided they do not involve this Conference in financial responsibility. They shall report annually their doings to this Conference. The board shall have power to make rules and by-laws for the regulation and transaction of its business not inconsistent with the plans and purposes of its existence."

About the time of the removal to Milton the Tract Society was publishing that bright little paper, *The Light of Home*, and the Woman's Board procured for it large lists of names, and addressed them for mailing, relieving the society of considerable expense and much routine work. Miss Bailey also became connected with it editorially, having charge of the home department. This little paper was discontinued after a time, but during the spring of '88 a department of Woman's Work was opened in the SABBATH RECORDER, occupying about one page of that paper. That was very ably conducted by Miss Bailey, chiefly along missionary lines; her fertile pen furnished most of the material for the page, and her own personal enthusiasm aroused general interest and zeal. After her death, the board appointed as its editor of the page, Mrs. Rebecca Titsworth Rogers, who greatly endeared herself to our women by her gentle, loving fidelity.

After seven years of faithful service, failing health compelled her to relinquish the work, in which, like her predecessor, notwithstanding its exactions, she had taken great pleasure. The board was again fortunate in securing Mrs. Henry M. Maxson,

who, joining culture and refinement to a broad viewpoint, continued to hold firmly this silken cord that binds us more closely together and keeps societies, isolated Sabbath-keeping women, and all in touch with one another. Mrs. Maxson was editor until 1906, when Miss Ethel A. Haven came in to fill the vacancy. For five years she, too, served faithfully and well in the field of activity presented to the contributing editor of the Woman's Page of our own denominational paper. In 1911, Mrs. George E. Crosley was made editor and served until the board was moved to its new home in Salem, W. Va. Mrs. Crosley was a woman of wide experience and knowledge, who had traveled much and who had a wealth of interesting information to impart to the other women of the denomination, which she did in a most tactful and helpful and instructive way.

When the board was moved to Salem, W. Va., in 1929, Mrs. Eldred H. Batson, at that time Miss Alberta Davis, became the contributing editor, which office she still holds.

The Woman's Board, as stated in the beginning, was originally organized with the missionary spirit in mind—the desire for the women to have a definite place in the forwarding of missions. Consequently the salaries of two missionaries, Miss Susie M. Burdick and later Miss Anna West, were paid by the board for many years. Also for several years the board sent yearly \$100 to Miss Marie Jansz in Java for promotion of the work there. During 1912 and 1913, and perhaps other years, the board sent \$200 to our school in Fouke. Part of the object of the board was to raise sufficient funds to pay on these various missionary enterprises.

In 1918, when the Forward Movement was definitely established and a regular budget fixed by the General Conference for the use of the various boards, the Woman's Board's yearly allotment was \$5,000. From this the various activities of the board could be more definitely and accurately worked out and it was believed that the board was perhaps on a much safer financial basis now than ever before. As has often been true with budgets, not all was raised some years but always a very worth while amount was received by the board from the Forward

Movement treasurer. The last year, 1928, before the big change in the budget came, the apportionment to the Woman's Board was \$4,200, not quite all of which was received.

In 1928, and perhaps even earlier, there arose a feeling among many leaders in the denominations, both men and women, that there must be some change regarding the Woman's Board activities. The work of paying the salaries of the missionaries supported by the Woman's Board must necessarily go through the hands of the Missionary Board, and to many people it seemed almost repeating the work to have two boards handling it. Consequently that year, 1928, the Commission, through correspondence and personal visitation, received many suggestions for a change of some sort to be instigated, and at the Conference at Milton, Wis., in 1929, a committee was appointed by the Commission to consider the question of change, that committee to report to the General Conference during the convening session.

The committee, composed of the following members: Mrs. H. C. Van Horn, Mrs. W. J. Hemphill, Mrs. H. R. Crandall, Mrs. N. O. Moore, Mrs. E. J. Babcock, Mrs. O. D. Crandall, Mrs. C. F. Randolph, Mrs. A. E. Whitford, and Mrs. G. E. Crosley, presented to the Conference the following recommendations which were adopted:

Realizing the grave responsibility resting upon us, and after careful consideration, we unanimously present the following recommendations:

1. We urgently recommend the continuance of the Woman's Board.
2. We recommend that the Woman's Board be located in the Southeastern Association with headquarters at Salem, W. Va. We feel confident we are voicing the feelings of all the women of the denomination when we heartily commend the work of the present board. We know they have spent many hours of untiring effort and prayerful consideration in the work of the board, and only at the urgent request of the board itself has any change been suggested.
3. We recommend that the Woman's Board consist of twelve members. That beginning with this year 1929, one-third of the board be elected for one year, one-third for three years, one-third for five years, and that thereafter a term of office be five years and that no member be elected for more than three consecutive five-year terms.
4. We recommend that the new board be entirely free to make its own plans and formulate its own policies at the suggestion of the president of Conference and members of the nominating committee. The committee has submitted

a list of names of available women to the nominating committee from which elections may be made for membership in the Woman's Board.

The last General Conference, held in Alfred, N. Y., in 1931, suggested a slight change in time of service of members, but that will not be acted on until next Conference and is not now a matter of history.

(To be continued)

REPORT OF DELEGATE

TO THE SEVENTH ANNUAL CONFERENCE ON
CAUSE AND CURE OF WAR
SUBJECT—WORLD PARADOXES

The conference headquarters were in Hotel Washington. The meetings were held in the Hall of Nations in the same hotel, a room with capacity of about one thousand.

Five hundred sixty-five delegates registered, besides some alternates who registered in place of delegates who could not come. Visitors could register for all the sessions at \$5 each, or for single sessions at fifty cents each. The audiences, I think, averaged about seven to eight hundred.

The organizations represented in the conference were: American Association of University Women, Council of Women for Home Missions, Federation of Women's Boards of Foreign Missions of North America, General Federation of Women's Clubs, National Board of the Young Women's Christian Associations, National Council of Jewish Women, National Federation of Business and Professional Women's Clubs, National League of Women Voters, National Woman's Christian Temperance Union, National Women's Conference of American Ethical Union, National Women's Trade Union League.

The general objectives of the National Committee on Cause and Cure of War are:

1. To build effective peace machinery.
2. To reduce war machinery.
3. To obtain guaranteed security against war for every nation.

The conference has a representative in the Peace Conference in Geneva, which sits February 2, in the person of Miss Mary E. Woolley, of Mt. Holyoke. She was appointed delegate by President Hoover.

The conference shows its strength at the Geneva Conference, by sending an envoy of four women with petitions from the women

of the United States. They reported ninety-five to one hundred rolls of petitions containing names of more than a million women, asking for a fifty per cent reduction in armament and the hastening of no more war.

The Conference on Cause and Cure of War is something like a great normal school, in which the students, or delegates, gather with their tablets and notebooks to study world conditions in reference to the perplexing problems confronting each of the various nations and governments of the world.

After a strenuous five days and nights of this course of teaching by lectures and addresses, the delegates are expected to return to their home organizations which they represent to report and set in motion a great movement of education and individual interest in the study of "World Paradoxes" and how best to overcome them. This work is to be done through local organizations and schools. It is not the work of a day or a year, but probably of a generation or two.

A few of the speakers on the program were:

Honorable James G. McDonald, chairman of Foreign Policy Association, who spoke on, "What did the nations do to substitute peace for war in 1931?"

Miss Rachel Conrad Nason, young lawyer and research worker, appointed by the Committee on the Cause and Cure of War, to do the first piece of original research work it ever attempted. She spent five months in the Polish Corridor, studying Polish Paradoxes in her relation to her neighbors, Germany, Prussia, and Russia. Her report was very illuminating.

The president of the conference, Mrs. Carrie Chapman Catt, said when it came to making up the final program for the conference the committee asked for a man full of "pep" and fire, who would send the delegation back home enthusiastic to organize and carry out the peace program as outlined for another year. They finally found their man in the person of Miss Florence E. Allen, a lawyer and judge of Supreme Court of the State of Ohio.

Judge Allen is a lawyer of the first water. She stands robust and strong, penetrating eyes, bobbed hair roached back plainly, and

is compelling in appearance. She speaks with power and authority.

The conference opened at 2.15 p. m. on Monday, January 18, and closed about 10.30 p. m., Thursday, January 21.

Counting the Dutch Treat Luncheon programs we had four per day for the three full days, beginning at 9.30 and closing, mostly, at 10.30 p. m.

Everything on the program was full of compelling interest.

The Seventh Day Baptist Woman's Board is a recognized member of the Federation of Women's Boards of Foreign Missions of Protestant Churches of America.

On Thursday afternoon the program was led by Mrs. Albert Deane, chairman. She is vice-chairman of the Association of University Women.

The subject of the program was, "What the Rising Generation Thinks of Peace and War."

On either side of Mrs. Deane were six young women (twelve in all), graduates from colleges and universities in the United States. Some were post graduates from the University of Geneva, Switzerland. Each had something of real interest to tell, messages from governors, etc.

These young women are leading in the "Youth Movement," for study of economics. Miss Taylor, a young lawyer, told of the Green Shirt organization of boys, which means the olive branch of peace and protection of the green earth on which they stand. College catalogues of 1931 and 1932 show an amazing increase in interest in the study of economics by the young people.

The Black Shirt stands for Facism; the Red Shirt, for Communism; the Green Shirt, loyalty to the democratic and republican form of government in America.

This was a specially interesting program. Your delegate sat through every session of the conference, except two luncheon programs.

MRS. G. H. TRAINER,
Delegate from Woman's Board.

SPIRITUALITY

BY W. M. DAVIS

The pastor of the First Baptist Church at Guthrie, Okla., asked me, "Is there more spirituality in the southern churches than

in the northern?" My quick reply was "Yes." He asked me why. I replied because of the people being poor. The South was greatly impoverished during the Civil War and it has not yet quite recovered.

The conditions, the soil, the elements make it much harder in the South to "make ends meet" than we find it in the North. It seems too bad that wealth, prosperity, and well doing drive men from God and that reverses bring men closer to God. The history of the human race bears out the statement.

I was talking with a casket salesman recently who complained about business being so slow. To my remark that as many people die in hard times as in prosperous, he replied that they do not, that the death rate has lowered very much during the past two years.

Does the lowered death rate in times of depression indicate that we overeat, drink, carouse, kill ourselves just because God is good to us and gives us prosperity? What thanks do we give to a loving Father who has been so good as to bless our labors so abundantly? What is wrong with the "hook-up" of humanity? Will we never learn? Will we not take lessons from those who have gone before? Doesn't history teach us anything?

The South has suffered most severely from hard times and is nearer to God than the North or the West. The churches are fuller; the children are not missing; they are in the preaching services as well as the Sabbath school. You cannot help but feel it as you go into these churches; they are there to get close to God; worship means much to them. It seems to rest their tired bodies, quiet their frayed nerves. They are there to worship God and they feel his nearness; you see it in their faces.

Poverty makes for spirituality, and prosperity does not. What an indictment. We strive for prosperity; we pray for it; we "wish" it on friends, especially at the New Year time. A New Year's card that wished our friends *poverty* and *spirituality* would almost cause a riot, would it not? Yet, we must admit that the prosperity we have wished, if the party receives it, seldom brings happiness. Why is this; did God so intend it? No, it is the frailty of the human race.

I am endeavoring to show that there is

more spirituality in poverty than in prosperity. It should not be, and it is not, when prosperity is used for God and humanity. But the fact that so little of it is used in that way makes conditions as we find them today.

Los Angeles, Calif.

BROTHER WILLING

"Just ask Brother Willing. He is always ready." This statement is heard in a certain church almost any day. Whenever a particularly important work is demanded, this brother is the man on whose broad and patient back the burden is laid. He just has the name, and justly so, of being a trustworthy, unselfish man, who is never complaining when he is looked upon as a draught-horse. To refuse to go around with a subscription list, or to visit a poor family on a cold, stormy winter night, or to act as doorman, when during a public meeting some large or small boys take pleasure in making a disturbance, does no more occur to him than it occurs to a large, faithful dog to hesitate to enter the water when his young master is in danger of drowning. Noble, respectable Brother Matthew Willing! He is "the joy and crown," the right hand man of the pastor. He is "the staff of life" in a prayer meeting on rough and rainy nights, because one can be sure that whoever may stay away, he is to be found there. He is held in high esteem by them who like to have something done, but who are usually too slow to take hold themselves. In short, he is the patron of all who need assistance. Happy is the minister who has his quiver filled with such brothers and sisters. Happy is the church which numbers many such among its members.

What may be the secret of such a useful life as Brother Willing? Is it his wealth? Rich people generally have too much to do with their own business to put themselves personally at the service of others. Is it his genius? Men of genius often are very troublesome in church matters, and not seldom are the brothers and sisters much disappointed in their expectations of them, by their little zeal and devotion in the things of God's kingdom, especially when strife and difficulties are hindering the work. That the Lord creates so few geniuses, to

me, is never any cause of complaint. Real useful members of the church are as a rule people of medium abilities and of modest characters. Talking is not their line, but working, to them, is a pleasure. Philip, Aquila, Dorcas, Lydia, and Luke, these all belonged to this class. Others may be shouting the cry of battle, their task was more in all quietness.

In all likelihood, a large number of the most excellent workers in the Apostolic Church are not mentioned by name in the New Testament. Only once in a while we find mention in history of a modest, quiet worker, and yet the value of such lives is great. The greatest number of lives well spent, and the most noble deeds which had their strength in the love of God, are not manifest on this side of the grave. But at some time God himself will show them in the clearest light, when he will get ready to "open the books." At that time many last shall be first. The secret of every life dedicated to God is constant suppression of selfishness. Love is the fulfillment of the law. "Incline my heart unto thy testimonies, and not to covetousness" (Psalm 119: 36). In this genuine Christian virtue, this real religion of the Bible, men like Brother Willing are regular image bearers of Christ. He did not please himself. He was with his disciples as "one that serveth." "Helper" is a name not often given to the Lord Jesus, but is not less appropriate than the much used name of Savior.

This disposition of not seeking their own on the part of such modest people, who are always ready to help, makes them willing to do different, unappreciated and, for human nature, not very pleasant work, if only their hearts be conscious that in it they are serving God. When they are speaking to an erring brother, or admonishing an unruly one, or are talking with a sinner about the one thing needed, their words are spoken in the right tone of voice, and the respect for their personalty causes it to be listened to with reverence, for the sake of their uprightness. When they speak a few words in meetings, they carry influence, because life and conversation give strength to them. In days of revival in the church, they are the ones who check fanaticism, while they are too solid to give in to vain excitement. Their influence does not derive its power from the strength of the

mind, but from the heart. They love the Lord Jesus Christ, and therefore also love their neighbors. People know it and with confidence they listen to what they have to say.

Is it not possible to augment the number of these, so useful Christians? Are there not many among them who profess to have found in Jesus their salvation, who perhaps never ask themselves the questions, "What can I do? Whereunto am I saved? May not I be able to serve some one? Where is my assistance needed?"

If the reading of this article might lead someone to such a question of self examination, then it has not been written in vain. We cannot all be speakers and preachers, but we can all serve our fellow man. We all can be servants of Jesus Christ, followers of him who came to this earth, "not to be ministered unto but to minister," and who gave us an example, that we should follow in his footsteps.

We all can warn the unconverted, by our example and our word and writing; we may edify one another, admonish the unruly ones, comfort the faint-hearted, succor those who are weak, be patient toward all, see to it that nobody recompense evil for evil; in a word, at all times to strive towards that which is good towards one another as towards all. In order to be qualified to such a life it is necessary to pray to God that he subdue in us the selfishness, that by the love of God we may receive power to consecrate ourselves through Jesus Christ, his beloved Son, to his service, and with our whole heart be ready to *all* good work.

—G. Velthuysen, Sr.

The above article, written years ago by our late Brother Velthuysen and reprinted in a recent number of *The Boodschapper*, we found important enough to translate and ask for a place in the SABBATH RECORDER. May the Lord add his blessing in the reading of it.

JOHN SCHEPEL.

Battle Creek, Mich.

The University of Paris was founded by King Philip II, about 1200.

The University of Oxford is said to have been founded by King Alfred in 872.

—*Western Recorder.*

YOUNG PEOPLE'S WORK

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

WHY HAVE A CHURCH?

Christian Endeavor Topic for Sabbath Day,
April 2, 1932

DAILY READINGS

- Sunday—Church preserves the truth (1 Tim. 3: 15-16)
Monday—To represent Christ (Matt. 28: 18-20)
Tuesday—To function as his body (1 Cor. 12: 12-31)
Wednesday—To help the weak (Acts 20: 28-32)
Thursday—To carry on Christ's teaching (Eph. 4: 11-16)
Friday—To save the lost (Jude 20-25)
Sabbath Day—Topic: Why do we have a Church? (Matt. 5: 13-16; 13: 33. Consecration meeting)

What is the Church?

The word "church" is a translation of a Greek word (ecclesia) which means "called out." This idea is also brought out in several places in the Bible: "Come ye out from among them and be ye separate"; "Come ye out of her, my people, and be not partakers of her sins." Jesus himself speaks of his disciples as those whom he has chosen, or called out. The Church, then, is an organization of the chosen disciples of Jesus, who have separated themselves from the world and its sin.

What is its purpose?

The Bible readings for today explain this. What Jesus says of his disciples applies to their organized body, the Church.

It is like salt. One of the chief uses of salt is as a preservative. The purpose of Jesus' followers and of his Church, is to act as a preservative—to save individuals, and through them, human society, which is made up of individuals.

It is like light. The Church, or the Christian, should shine as a light in the darkness to lead people to the right path of life.

The third parable in today's lesson describes the nature of the Church. It is like yeast. Yeast is only a small germ, but it grows and spreads until it permeates and transforms the whole mass. It is so with the Church in the world.

Who is its Founder?

Jesus says, "Upon this rock I will build my church." It is Jesus' Church, and he has built it. There are those who claim that it is a merely human institution, that membership in it means no more than membership in some lodge; but how can they get around these words of Jesus?

Do we need it today?

This is a hard question. Divided as the Church is today, untrue to its Founder as it often is, cold and indifferent to its God-given task as it almost always is, can it have any vital part in meeting the need of our present world?

It has been said, "The Church at its worst is better than any other institution at its best." Don't ever believe it. The Church at its worst, when it has lost the spirit of its Founder, is no less than the very instrument of the devil on earth. If it cannot get back to its true purpose it can best serve Christ and humanity by dying as speedily as possible.

Jesus' ideal for his Church is high. When he comes again, it is to be his bride, and pure and spotless, as any husband wants his bride to be: "that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." If there are any spots or wrinkles in the Church, it behooves us as members to do our best to remove them; or, to use another figure, to keep the globe clean and polished, so that the light may shine out in all its brightness.

If there were any other institution, divinely ordained and free from the corruption which has entered the Church, we might substitute it, and let the Church go down; but there is not. Jesus built his Church for a purpose, and it must accomplish that purpose.

Why do we need the Church?

One may say, "The Church has laid the foundation of all our modern educational system. We need the Church because it is a great educator." But education is now largely in the hands of the State; and it is, perhaps, after all, not quite as all-important as we have thought. Education without religion is dangerous.

THE FELLOWSHIP

WORLD FELLOWSHIP AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE

Purpose.

A definite dedication to God and his program for us, which will be indicated by growth in appreciation and understanding of him, and a purposeful, active participation in every kind of service which will realize, in our lives and society, his will.

Pledge.

Recognizing that the Jesus-way of living asks for consecration in self, service, and substance, I,, promise allegiance to my Lord in my home church in definitely sought-for service in preparation for God-appointed tasks wherever he may call.

Name.
Address.

INTERMEDIATE TOPIC

SELF-CONTROL

Topic for Sabbath Day, April 2, 1932

How may we practice self-control?
What is the value of self-control?
Does physical self-control aid spiritual self-control? How?

DAILY READINGS

- Sunday—Jesus' word on self-control (Matt. 5: 38-41)
Monday—Jesus' self-control (John 19: 8-11)
Tuesday—Good for evil (1 Peter 3: 8-9)
Wednesday—Paul's self-control (Acts 23: 1-5)
Thursday—Moses' self-control (Num. 12: 1-13)
Friday—David's self-control (1 Sam. 24: 1-3)
Sabbath Day—Topic: An endeavorer exercises self-control (1 Cor. 9: 24-27. Consecration meeting)

"WE WOULD SERVE OUR MASTER"

BY EUNICE BIVINS

We would serve our Master. No man can serve two masters. Which master do you serve?

We are quite often told that we can manage to do what we want to do. Let's want to serve our Master better.

Serving the Master means a little self-sacrifice, a little thoughtfulness for others, obedience, and love.

There are more ways than one to serve him—at home, on a backwards day when the alarm clock didn't go off right, and the

One may say, "Our modern civilization and culture have had their roots in the Church. We need it because it is a great civilizer." But we are not nearly as sure of this as we have been; for modern civilization seems to be breaking down through its own basic weaknesses.

Another may say (and it comes nearer the truth), "We need the Church as a moral influence. A community without a church is not a fit place to live." If this is true, it lays a serious obligation on everyone who believes it; for if the church is necessary for my community, it is necessary for me. But we must get just a little deeper.

If there are lost souls to be saved; if there are weak Christians to be strengthened; if the name of God needs to be glorified and his Word honored and obeyed, then we need the Church, and we need a church which is true to him.

How can young people help?

- 1. By boosting the church, rather than knocking.
2. By joining actively in the work of your own church, if you are a Christian; by becoming one if you are not.
3. By standing by the Christian Endeavor, as it is the training-school, the "West Point of the Church," as I once heard it expressed.
4. By putting your lives in Christ's hands, to use you in the work of his Church as he sees best.

PLANS FOR THE MEETING

The topics outlined above will naturally suggest themselves for discussion; they are almost inexhaustible, and a little study will suggest to you many others. This is a consecration meeting; let the consecration be real, and from the heart. If the Seventh Day Baptist World Fellowship Pledge has not been presented in your society, this would be a good time to present it, for thoughtful, prayerful consideration; if it has been, this might be a good time to again call attention to it and its obligations. It is reproduced here for your convenience.

Let the songs be carefully selected with special reference to the topic: such songs as, "The Church's One Foundation," "We're Marching to Zion," "Faith of Our Fathers."
C. A. B.

stove wouldn't heat right, and father has said something to make brother feel out-of-sorts. The baby is fussy, probably cutting another tooth. Everything is late and hurried. The person who can keep a calm brow and a sweet tongue and know what to do is certainly serving his Master.

Serving our Master means giving up self—dying and starting anew. Mrs. Grace Livingston Hill has told of a lady of English nobility who was leading a wild, worldly sort of life and had been only a semi-Christian. A friend had spoken to her and she was converted. About a week later she received an invitation to one of her wild parties, but she declined because, she said, "I died last Friday with Jesus Christ." She was ready to start anew in the great service for her Master.

Be unselfish. Give what you have. If your light is of ten-candle power, don't give him only one, give him ten! Put a reflector on your light, your talent. Make your light shine farther by serving others around you. I think that was Christ's meaning when he said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. If you help others, in turn they will help someone and service for your Master will spread.

People, let's keep on trying! Don't give up! Don't stop until your good is better and your better best.

We as young people ask an interest in your prayers that our lives may be a bigger and better service for our Master.

Bridgeton, N. J., R. D. (Marlboro).

A NEW FORCE FOR PROHIBITION

For the first time since prohibition became a fact, young people are being given an opportunity to take an active part in the fight for the maintenance of the Eighteenth Amendment.

The Allied Forces for Prohibition, now engaged in a country-wide speaking tour headed by Dr. Daniel A. Poling, are conducting special meetings for young people in each of the cities embraced by the campaign. Robert Ropp, chairman of Allied Youth, a national organization sponsored by the Allied Forces, speaks at these meetings, outlining the facts concerning prohibition and presenting in each case a plan for the

enlistment of young people in its active support.

Local councils of Allied Youth have been formed in more than 200 cities, including representation in every state in the union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Everywhere young people, whose sentiments on the question previously have been ignored, are grasping eagerly at this, their first, opportunity to join in the fight. They are becoming a vital and far-reaching force in promoting support for the amendment among adults as well as young people.

Sponsors of the campaign hope to stimulate all youth councils to send out deputations to other communities until the movement has spread out to the most remote sections of the country. Several groups already have formed speaking teams and sent out deputations to neighboring cities and towns for enrollment and organization of other councils.

In a number of cities debates have been held among high school students, one act plays performed, and oratorical contests conducted in behalf of prohibition.

An interesting phase of the youth educational program as carried out by the Allied Forces for Prohibition consists in the formation of study classes for youth leaders. The campaigners are endeavoring in this connection to place as much literature as possible at the disposal of young speakers and debaters.

Doctor Poling believes that many young people, who have grown up since prohibition was enacted, have little or no idea of what conditions were under the old saloon system, but he feels confident that when acquainted with the facts, nearly all will be enlisted as active supporters of the amendment.

He has devoted many years of his life to young people. "They are not gin-soaked, cynical, or blase," he says. "They love life, people, opportunity, vision, and reality." Few men are in a better position to make such a statement than Doctor Poling. He is president of the World's Christian Endeavor Union, embracing societies with a membership of four million. A broadcast which he conducts every Sunday from New York, chiefly in the interests of youth and

vocational guidance, brings more than seventy thousand letters a year from young people who seek his advice.

Mr. Ropp, though still a young man, has attained prominence through his efforts in organizing support for the amendment among young people. He postponed a fellowship in Berlin in order to aid in the present campaign and to assist in organizing Allied Youth councils.

Headquarters for Allied Youth have been established at 419 Fourth Ave., New York, and plans are being worked out for a program of activities that will continue to enlist the active interest of the thousands of young people being recruited under the prohibition banner.

—(Release.)

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

This is to let you know that you have not been forgotten, though a fever has been upsetting my plans in more ways than one. In December I went to visit my son and his family. An invitation came from his wife to eat my Christmas dinner with them and stay a few days.

While I was there I was taken suddenly with an ailment that has been a frequent visitor during the last few years, and a sure token to me that my body is yielding to the steady blows of that hammer that never fails to do the work on time.

When there are only a few grains of sand remaining in life's hourglass, how easily they can be shaken up, till one's brain forsakes its accustomed throne and wanders like a lost traveler in dense woods.

I am not past the danger point yet, for my mind seems incapable of carrying out the simple directions given by the leading physician in Fayetteville; and since the time for taking another teaspoonful is already past, I must go and take it right away.

Today is very windy, following an unusual downpour of rain yesterday. Snow is not so very far off; for I have understood the mountains in the distance are already snow-capped.

February 8—Since writing the above, I fell off the lowest doorstep and bruised my hand and arm, from my fingers to my

shoulder and am not able to dress myself without help. It is also useless to try to write, at times, with a bunch of noisy children playing in the room. People seem to think children must have the right of way in order to develop into strong men and women; but they are developing into rowdies.

Sometime ago I caught a boy walking on the keys of an organ entrusted to my care for a while. It was a puzzle to me how his mother, a visitor, could sit quietly by and allow her boy to be so rude.

February 9—This is a sun-shiny day. I am trying to finish a work that has been slowly moving toward completion. I had hoped to finish it before January, but illness and other hindrances have kept it unfinished, and I cannot do much at a time. Your suggestions along various lines have been a great help to me and your letters are always gladly received by

YOUR FRIEND IN THE SOUTH.

February 4, 1932.

REPLY FROM THE NORTH

DEAR FRIEND:

We are all glad to hear from you, and appreciate your sharing with us your convalescent energy. A well-stored mind like yours contains much to solace itself when illness prevents activity.

Every winter in recent years I have been to stay a short time with a woman now eighty years of age whose body is crippled with rheumatic poison, and whose mind is crippled with the poison of jealous ambition. Because of the complaining selfishness of her conversation, no one enjoys calling on her or receiving letters from her; so she leads a lonesome life, day after day and month after month, with few callers and few letters.

It is such souls Christ came to save, and if he were here he could say, "Be thou healed; go and sin no more." How we would like the same power!

Instead, we must sow the seed of the kingdom of God, and wait for it to grow before we get the fruit. If little children are not bred and reared in the love of God, there is a scant harvest in old age.

We have had a wonderfully mild winter, till lately the cold has strengthened a little.

There is a patchwork of snow and bare ground here, but little snow compared with what we had last year in February.

We hear of much poverty in cities, but in the country there are few applications for aid.

People are talking of war again, and there may be anxious days ahead; for avaricious men are abandoning George Washington's counsels about interfering in foreign difficulties.

When our country's attention and forces are gathered on the Pacific seaboard, there is danger of Europe's jealousies creating disastrous issues on our Atlantic side; and those who have taken up war are likely to perish by war, for nations as well as individuals still have to reap as they have sown.

I hope you will continue to improve and will be able to write again to

YOUR FRIEND IN THE NORTH.

February 20, 1932.

SABBATH VS. SABBATHS

BY REV. LESTER G. OSBORN

Of the many holy days of the Bible, one stands out prominently from all the others. This one outstanding day is the weekly Sabbath—the seventh day—which is an institution entirely distinct from the other “sabbaths.” The truth of this contention is supported by the following facts:

1. *The time of their institution.*—The weekly Sabbath was instituted at the time of the creation, in commemoration of that event (Genesis 2: 2, 3; Exodus 20: 10, 11). It was based on the week of creation, the seven-day cycle, which has never been changed. The other sabbaths were instituted at the giving of the Mosaic covenant, and were based on the Jewish calendar (Exodus 12: 2), which had a lunar month, and were, therefore, based not on the weekly cycle, but on the phases of the moon. The weekly Sabbath antedated these ceremonial sabbaths by over 2,500 years, and was observed by ancient nations which antedated the Hebrews by centuries—for example, Assyria, Babylonia, Accado-Sumeria. While there is no definite mention of it in Genesis, there was quite evidently a seven-day period in the division of time (Genesis 7: 4, 10; 8: 10, 12; 29: 20, 27-30). It is

reasonable to suppose that God revealed his Sabbath to Adam along with his will concerning murder, and other things. The fact that the seventh day was a sacred time with the ancient peoples mentioned above would seem to support this. Then, too, many Hebrew scholars maintain that in Genesis 4: 3-5 the phrase, “in process of time,” which is literally, “at the end of days,” can mean only at the end of the weekly cycle of seven days, which would bring their time of sacrifice on the Sabbath. Other scholars hold that according to both the Hebrew and the Assyrian accounts of the deluge, the first day which dawned bright and beautiful was a seventh day, and also that the day of disembarkation, when they offered sacrifices of thanksgiving, was a seventh day. The Sabbath is distinct from the sabbaths in the time of its institution.

2. *The application of each.*—While the ceremonial sabbaths were quite evidently local and national, the weekly Sabbath was universal. It was instituted “in the beginning,” before there were any nations. What nationality was Adam? Not a Jew at any rate. As mentioned above, it was observed by ancient nations long before the calling out of Abraham, the forefather of the Jews. To say that the weekly Sabbath is Jewish, is an error. The other sabbaths were for the Jews alone. True, the seventh day was given to them as a special “sign” that they might know that the Creator was Jehovah their God (Ezekiel 20: 20). But it is that to every one, for each recurring seventh day, commemorating, as it does, the creation, witnesses to the fact of God, and of his creative power. It is a weekly rebuke to atheism.

3. *Their place in the Mosaic code.*—The weekly Sabbath was one of the “Ten Commandments,” which were statements of eternal and universal moral principles, written on tables of stone by the finger of God (Exodus 31: 18; 32: 15, 16; Deuteronomy 4: 13), and kept inside the ark (Exodus 25: 16-22), under the mercy seat. They were the fundamental laws of the theocracy, upon which the “ordinances” were based. The other sabbaths were part of these same “ordinances,” which were temporal and national, “written in a book by Moses,” and kept in a pocket in the side of the ark (Deuteronomy 31: 24-26).

4. *The emphasis put upon each in Jewish history.*—For failure to observe the weekly Sabbath the death penalty was exacted, but not for the other sabbaths. (Compare the man gathering sticks in Numbers 15: 32-36). The prophets protested against formalism in the observance of the weekly Sabbath (compare for example Amos 8: 4, 5), but have nothing to say concerning the ceremonial sabbaths. The desecration of the seventh-day Sabbath was given as the cause of the destruction of Jerusalem by Jeremiah in prediction (Jeremiah 17: 27), and by Nehemiah in exhortation from historical example (Nehemiah 13: 17, 18). Nothing is said about the other sabbaths in this connection.

5. *Their place in Jesus' teaching.*—Though the Sabbath commandment is not reiterated in so many words in the new Testament, as most, if not all of the others are, Jesus exalted it, not only by his observance of it, but in his teaching, giving it a deeper meaning. He treated it as he did the laws against murder, adultery, etc.: The great Sabbath principle was eternal and universal. There were many other laws showing how it was to be kept which were temporal and local. He purged it of these transient and national appendages such as “kindle no fire” (not “do not have any fire” but “*kindle* no fire”), the eating of the shew-bread, and the offerings. He also removed from it the great weight of minor detail as to its proper observance which tradition and the rabbis had heaped upon it during the inter-Testamental period, and which robbed it of its blessing, making it a grievous burden to be borne. He changed it from a legal day of stagnation to a spiritual day of worship and service (Matthew 12: 9-13; Luke 13: 10-17; John 9: 1-16; Matthew 12: 1-8, 12b; Mark 2: 27). Surely this restoration of the Sabbath to its original meaning and purpose by Jesus' observance of it and his spiritual interpretation of it are a sufficient reiteration of the fourth commandment. (Mark 1: 21; 3: 1, 2; Luke 4: 16, 31; etc.) He had nothing to say as to the meaning of the other sabbaths.

6. *Their place in the practice of the apostles and the early church.*—The weekly Sabbath is the only holy day surviving in the Book of Acts, which records the earliest history of the Church. The ceremonial

sabbaths ceased with the coming of the new covenant (Colossians 2: 13-17; Romans 14: 5, 6) and were no longer observed except by some who, like the Galatians, were “bewitched” by the legalists of their day. The weekly Sabbath—the seventh day—on the other hand, was the regular time for meeting—eighty-four specific Sabbath services being recorded in Acts (Chapter 13: 14, 44; 16: 3; 17: 2; 18: 4-11). Only once is there mention of any meeting on any other specific day. In Acts 20: 7, we read of a meeting “on the first day of the week” at Troas. From the context, however, we find that this meeting was on “Saturday night,” and that Paul spent that “Sunday” in walking the nineteen miles across the isthmus to Assos. (Note: 1 Corinthians 16: 2 is not a case in point, for it refers not to the time of meeting for worship, but to a setting apart of the “collection” on the first day of the week *at home*—“lay by him” in the Greek is “*par eautou*,” the same as the French “*chez lui*” and the German “*zum Hause*.” It was a day of bookkeeping, or business.) It is not until the middle of the second century—after the apostles were all dead—that we find any authentic record of first-day observance by the Christians.

Conclusion.—So we see that the weekly Sabbath was distinct from the other sabbaths. The latter were local and temporal; the seventh day is universal and eternal. The many “sabbaths” of the Jews have faded from view, but *the* Sabbath of which Jesus Christ declared himself to be Lord, being one of God's great imperishable principles which are his will for our conduct, is still shining forth. It is not the Sabbath of the Old Testament—a day of absolute rest and stagnation—but the Sabbath of our Lord Jesus Christ, who purged it of all “dead works” and presented it to his Church as a day of refreshment for body and soul, or worship of the Creator and his Son, our Savior and Lord, of kingdom service, and of “doing well” by ministering to the welfare of our fellowmen. Not that all days are not “holy” to the believer, and that every day should be one of communion with God and service to man in fulfilling the “law of Christ” by bearing others' burdens, but that laying aside all our own duties, we give our undivided attention on the

seventh day to God's work and worship of him.

In this observance we show our gratitude for our deliverance from the burden and bondage of sin and Satan, even as Israel on the Sabbath "remembered" with thanksgiving their deliverance from the burden and bondage of Egypt and Pharaoh (Deuteronomy 5: 12-15). Truly Christ is our "rest" (Hebrews 4: 9, 10), and in our observance of his Sabbath we have a weekly reminder not only of God, the Creator and Ruler of the universe, but also of God, our Redeemer, who, when we "believe" on his Son, regenerates us, giving us a new nature, making us a "new creature" (2 Corinthians 5: 17).

1715½ Miramar Street,
Los Angeles, Calif.

FROM A LAYMAN

[Brother John Austin, chairman of the Evangelistic Committee of the Missionary Board, was invited by the Committee on Religious Life of the denomination to its meeting early in the fall. It was much regretted he could not be present. His interest in all the work is great. The committee's chairman, through one of the members, has received a brief paper from Mr. Austin and has asked for its publication. Editor.]

The East and the Orient have supplied us with endless stories told to inspire the hearer to drive for better and larger endeavor. There may be an appropriate one told by Herodotus, of a bird named Phoenix. This biped got to be some five hundred years old. He began to feel the time of death drawing near, and building a funeral pyre of wood and aromatic gums, lighted the flames by fanning the material with his wings. The story goes on to say that he rose from the fire clothed with youth and vigor and was made immortal.

How does the story apply to Seventh Day Baptists? We are not five hundred years old as a denomination, but there seems to be a feeling that death is drawing near. In this respect we register "Phoenix"; let's fan the material we have piled up, but watch out! It will be pathetic to burn up the gems, for man has labored through long centuries to gather them, and they cannot be replaced; there are no parallel substitutes; let's burn only the worthless impedimenta. The following may not be in chronological order, but they follow through for correct Seventh Day Baptist principles.

What we want is a simple formula for common people; cut out all the mystery possible. Scholars have been working for two hundred years on vital issues of belief; the evidence is all in, and the court is closed on many things that were mysterious. There will be, of course, some mysterious things.

It is possible to have a God consciousness similar to that represented in Jesus the Messiah. (Secretary Burdick says we *must* have it, and he knows.) There is positively no heaven for us in the future, unless we seek in this present time the realm of perfection, or the kingdom of heaven. And to just such a degree as we seek and practice the perfect life here, in just such proportion will we be represented in the life hereafter; for according to Scripture, there are the least and the greatest in the kingdom of heaven; and it is so. Synonymous with the kingdom of heaven is the second coming of Christ—or a God consciousness in us to an intensive degree. The inner God and Christ consciousness is the *saving power*. Thinking pure, honest thoughts, parallel to thoughts we conceive our perfect God would think, forms the *keeping power*. The washing process goes on, cleansing our hearts and minds from evil thoughts, and as heart and mind are the well springs of physical action, if we think pure and honest thoughts, our actions will follow through pure and honest.

Under the Sabbath system there were culled from the various ancient civilizations the highest ethical systems and values and thought that man has ever known, and under the Sabbath system they were compiled. The Sabbath system conceived a vision of a world deliverer; and the same Sabbath system produced a deliverer with the correct God consciousness in him to demonstrate to us the path to glorified living.

If the Sabbath system has done so much for the world, will not the same Sabbath system lead its followers into an intensive God consciousness personally? An abandonment of the Sabbath spirit and its perfect symbol endangers the development of future perfect God consciousness. Come on now, Seventh Day Baptists!

"The Author of Christianity drew the fire of the self-righteous because he associated with sinners."

CHILDREN'S PAGE

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

NEW LIFE IN SPRINGTIME

SONG OF SOLOMON 2: 11-13a

Junior Christian Endeavor Topic for Sabbath
Day, April 2, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

The other day one of the juniors brought me some pussy-willows. And a few days ago a friend told me she heard a robin.

"Who was it gave the signal?
We did not hear the sound."

But we know it is the Creator who calls them forth to new and beautiful life.

"I can not see God when I look,
But still I know he's there;
I feel his sunshine on my face,
His wind blows in my hair."

Childhood is the springtime of our lives, and we should take care what seeds are planted and what ones take root in our hearts at this time.

An angel paused in his onward flight,
With a seed of love and truth and light,
And asked, "Oh, where must this seed be sown,
That it yield most fruit when fully grown?"
The Savior heard, and he said as he smiled,
"Place it for me in the heart of a child."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the Children's Page, and as so many of my friends and cousins have written, I want to write, too. I am really not writing this as I have the measles, but mother is writing for me.

I am eight years old and I have a brother Walter who is eleven years old.

We have three pet chickens. Walter caught them out at Uncle Claude's last fall. We keep them in part of the garage.

Since I have been sick we have had a big snow storm. I love to play in the snow and I hope it will not be all gone when I get well.

We live about twelve miles from the Verona church but we go every week. The church has some new stained glass windows. One of them has the name of my Aunt Effie Sholtz on it and another one has Aunt Ruby Davis' name on it. I think they are very pretty.

I have six dolls but the one I like best is "Bubbles." I have a carriage for her and when it is nice weather I like to take her for a ride.

Your little friend,

HELEN DAVIS.

506 Seneca St.,
Oneida, N. Y.,
March 8, 1932.

DEAR HELEN:

I am delighted to receive so many fine letters from children of the Verona Church, and I greatly appreciate the grown-ups of that church who are so kindly and thoughtfully writing for the children who are either too young or for some other good reason unable to write for themselves.

I imagine you have not found measles any great fun, but you can be glad you are through with them for all time. I hope you have not had them hard and that you will soon be all well again, all ready to enjoy playing in the snow, which seems to be staying on well, at least in this part of the country.

I think you ought to be very proud of your good church attendance since you live so far away from the church. I am proud of you, too.

"Bubbles" will have to be content with rides in the house for awhile, won't she? I hope you have not given her the measles. Ha! ha!

I hope to hear from you again soon telling me that you have bidden good-by to the measles. Did Walter have them, too? You must get him to write a letter for the RECORDER, too.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It is stormy and cold today. I am at home. Our school is closed because of a funeral, so I will write you another letter.

I am seven years old and in the second

grade. My teacher is a Christian and opens school with prayer and Bible reading. Each Wednesday morning we children recite Bible memory verses.

Lovingly,
DOROTHY BLAKE.

Bitely, Mich.,
March 8, 1932.

DEAR DOROTHY:

I was very much pleased to hear from you again; it makes me very happy to have children keep on writing so faithfully.

We, too, have been having cold, stormy weather of late with heavy snow. The snow was so deep that we could not get to Independence last Sabbath and it almost made us homesick. The Independence school was closed for several days, since it was impossible for all the children to get to school. Quite a surprise since it is the first out and out snow storm we have had in all winter. The children are trying to make up for lost time coasting and having snow ball fights. Are you?

I think it is wonderful that you can have prayer and Bible reading to begin each school day right. We are not allowed to have that privilege here in Andover, but when our children were in school in Independence a Christian teacher had prayer and also Bible reading and study at the opening of school each day. I wish this could be done in all schools.

Tell mother that I appreciate her kind letter and will write to her as soon as I can find time.

Sincerely your friend,
MIZPAH S. GREENE.

SELLING

A salesman called on me one day
To sell me something or other;
A real go-getter with hand outstretched
To greet like a long-lost brother.

He got my Attention and started in
To arouse my Interest,
Build my Desire and lead me on
Into Action, to invest.

I did not sign on the dotted line
Nor part with my hard-earned pelf,
For though he was smooth and his tongue well
oiled
He did not sell himself.

We're all of us salesmen, more or less,
Engaged in friendly strife
For honor, wealth, position, ease,
In the business known as life.

And success or failure will be our share,
Apportioned if, as, and when
We do, and live, the things that sell
Ourselves to our fellow men. NE PLUS.

NE PLUS,
DEAR FRIEND:

I know you did not send this for publication in the RECORDER, but I'm sure you'll pardon me if I let others as well as myself profit by its message. M. S. G.

CATS ARE LOYAL TO HOME

In Philadelphia recently three pets, all belonging to the same mistress, were imprisoned in the wreckage of an apartment house collapse. "Pepper," "Ginger," and "Petey" could not be found by their mistress immediately after the crash; but she refused to give up hope and took up her station on the edge of the debris, hoping for the best. She loved her pets and, without any coaxing whatever, enlisted the interest of the police and firemen in her quest. After hours and hours of waiting, the little gray face of Pepper, her black and gray tiger cat, appeared furtively peeping from amongst the ruins; but before the police could get to him he disappeared in the depths, frightened and timid. Meat failed to coax him out again. Instead, the red tiger face of little Ginger appeared and looked wistfully up at his mistress; but though hungry, he was also wild with fear, and regarded everyone now as an enemy, and he refused to be tempted by his pleading mistress. But at last the lady snatched the frantic, clawing little animal to her and took him to her temporary abode. But Petey, the kitten, was still unseen when she left her vigil at midnight, and she gave him up for lost. Early next morning she returned to resume her watch for Pepper, but instead found Petey calmly waiting for her to take him home. Night came on again without Pepper being seen. She could hear him in the ruins; but he was so frightened that he trusted no one. But at last he, too, ventured within the grasp of the lady, who eagerly carried him home to his comrades.

—Leo I. Mooney,
In "Our Dumb Animals."

Be a candle if you can't be a lighthouse.
—Baptist.

OUR PULPIT

EDUCATION AS A MORAL FORCE

BY REV. O. S. MILLS

ATTALLA, ALA.

FOR SABBATH, APRIL 2, 1932

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

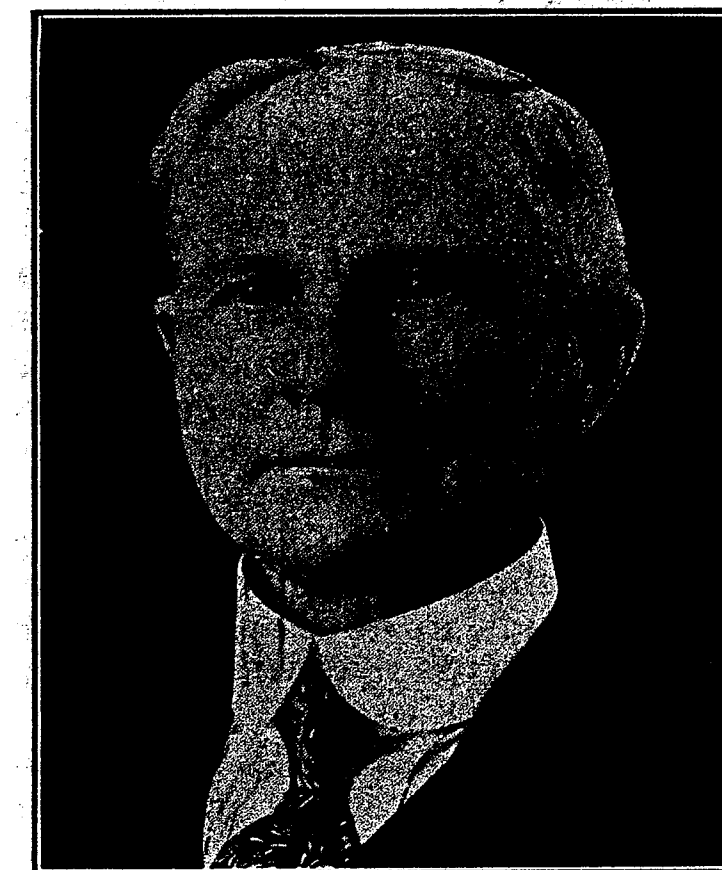
SERMON

HYMN

CLOSING PRAYER

or woman more noble, truthful, unselfish, and Christlike?

While education greatly increases one's power to accomplish his ends—whether those ends be good or bad—history and observation combine to show that, as a rule, the man or woman with a liberal education is less likely to yield to temptation and sin—less likely to become a moral wreck; and that ignorance and sin are near kin—as near as first cousins, or perhaps twins. It is not



It is an undisputed fact that a vast amount of valuable knowledge is not derived from books. And yet we agree, doubtless, that a liberal education is a knowledge of books and things of which they treat, and that an educated person, generally, is one who has taken a liberal course of training in some school.

That knowledge is power is an adage too self evident to need proof. It is equally true that education is one of the most powerful forces now solving the problems of human life and working out the destinies of women as well as men, in all lands.

A question very appropriate for us to ask and to attempt to answer is: How does education affect one's morals? Is it a moral force? Does it tend to make a young man

that ignorance is necessarily sinful or that all sinners are ignorant. But ignorance is weakness, as knowledge is power. The reasons for these facts are clear and pointed:

1. A liberal education greatly increases one's ability to earn money and therefore weakens the temptations to get it by dishonest means. A prominent educator, several years ago, claimed that a boy's time faithfully devoted to school work beyond the eighth grade, is worth to himself \$2 per day. This conclusion he reached by comparing the average wages for unskilled labor with the average for the educated classes, taking into the account the probable length of life.

2. A liberal education enables one to take a broader and farther view of life—to see

more clearly the relation of cause and effect in morals, as well as in material things. A man with a well developed and disciplined mind—a well educated man, one who knows certain forces act according to certain laws and necessarily accomplish certain results—such a man seldom or never takes up the vices and sins so common to youth. If he has the filthy and injurious tobacco habit, or the body and soul destroying drink habit, it is most likely he acquired it while young, short-sighted, and ignorant. He who knows that vice and sin breed misery and suffering, is less likely to be deceived by them.

A well educated person will not carelessly drop a match where it may cause the destruction of a whole city. Let us take care of the matches—the little moral forces of our lives.

3. In acquiring an education, the student is brought into intimate contact with his equals and his superiors and hence gets the conceit taken out of him. He is compelled to respect authority and those who disagree with him. He learns that things look different from different points of view. This makes him less selfish and more amiable.

An education tends to develop a breadth and nobility of character that will not stoop to the petty meannesses of life.

4. Education increases one's power to apprehend God and duty. And the highest type of morality embraces love to God and love to man. The more one knows of God the more likely will he be to fear, reverence, and love him. Spiritually blind indeed must be the man who can make a thorough study of the natural sciences, without having his conception of God greatly extended and intensified.

Divine wisdom and omnipotence are better appreciated after one has looked through a large telescope and millions of miles of space, and viewed the starry heavens; or in the study of geology, where he has learned the wonderful construction of the earth and noted the divine wisdom in burying its treasures of gold, silver, copper, iron, coal, oil, and gas, down deep where they would be discovered only as man developed to need them; or better still, in the study of life—vegetable, animal, human—and the laws of its reproduction.

As, with microscope in hand, we study living tissue, or the thousands of tiny forms

of living beings—their structure, habits, and instincts—we exclaim, wonderful indeed are the works of God! "Great is the Lord and greatly to be praised."

All these exalted thoughts and emotions tell immensely in the right development of moral character.

5. Since education greatly increases one's influence, it is desirable, not only as a means of our own highest moral development, but as a means by which the worth of moral character may be impressed upon others. This, perhaps, is the highest motive for an education.

It is desirable as a means for increasing our ability to earn money; desirable for our personal development, culture, and enjoyment; desirable as a means by which we may become acquainted with the wisest men and women of other lands and former ages; especially desirable that we may the better know God and our duty to him and to our fellow men; and desirable, most of all, to increase our ability, our moral force, to glorify God in the salvation of men.

OUR SEMINARY

Eleven persons are taking work in our seminary; that is, in Alfred University, Department of Theology and Religious Education, in such subjects as—Homiletics, New Testament Greek, Christian Sociology, Worship, The English Bible, History of Religions, Psychology of Religion, Theology and Religious Education.

One is a graduate student, two are college professors, eight are pastors or student pastors, all are church workers, one being superintendent of an intermediate department.

There are four correspondence students. Forty-five hours of prescribed reading, regularly reported, entitles a correspondence student to a credit of one semester hour.

DEAN ARTHUR E. MAIN.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

After a wonderful winter that rivaled Florida we found ourselves blocked in on March 7 by the blizzard that covered most of the northeastern states. We have also been visited by an epidemic of gripe and

whooping cough. So our drifted roads and sickness together have cut church attendance about in the middle. Day socials, which are frequent in our winter social life, have been postponed or given up altogether.

Doctor Randolph, our Conference president, is to be with us on Easter Sabbath. He is planning to confer with our committees regarding the various problems of Conference. We look forward expectantly to his message Sabbath morning.

CORRESPONDENT.

FIRST HEBRON, PA.

Our board of trustees has wisely leased the church lot for a sum that will enable us to complete the community building which is on the church lot, and also repair and improve our church building. We hope that with hard surfaced roads in the near future, we may have part-time services of a good minister. With the many young people growing up in our midst, the need is great.

DON STEARNS,
Church Clerk.

DETROIT, MICH.

Though not often heard from, we still are active in the Lord's work. Twice, this winter, the whole group has journeyed to Memphis, Mich., for our Sabbath day services with friends there. We hope to hold more meetings there, this coming summer; and perhaps in other places. Every Sabbath day we meet somewhere, and certainly would welcome any Sabbath keepers to our services. We would be glad to meet at the homes with any such, if they so desire.

RALPH L. BROOKS.

PAWCATUCK (WESTERLY, R. I.)

A series of union services in the Westerly churches has been planned for the week, March 20-25, by the Westerly Pastor's Association, of which Rev. Harold R. Crandall is president. Rev. Edward Holyoke, pastor *emeritus* of Calvary Baptist Church, Providence, has been engaged as guest preacher. Doctor Holyoke is one of the outstanding preachers of this section. A luncheon conference, at which Doctor Holyoke was the speaker, was given by the association in the Methodist Episcopal church on Tuesday, March 8. Invited guests were the pastors of churches in the neighboring towns. Doctor Holyoke's sub-

ject was "The Minister's Task in This Changing World." A most helpful address. We anticipate great blessing from the union services.

CORRESPONDENT.

VERONA, N. Y.

A Washington social was held, February 20, with appropriate program of games and refreshments under the auspices of the Worth While class. On March 1, Mrs. Sorensen returned from the hospital where she had been confined since December 15. Her fractured arm, which is still in a weakened condition, was rebandaged for another four weeks. Her sister from Vermont, Mrs. Porter, is still with her. Neighboring pastors have kindly assisted in some of our Sabbath services, while various members have had others in charge, reading sermons from the Pulpit Department of the SABBATH RECORDER. Much damage was done by the blizzard of March 7. Many schools were closed for the week. Roads were blocked and telephone service discontinued.

PRESS CORRESPONDENT.

DEATHS

BLACK.—Evans Wilson, youngest of five children of Henry and Orpha Brown Black, was born at Fort Necessity, Pa., December 27, 1853, and passed away at his home in North Loup, Neb., February 21, 1932.

Reared in the country where schools were at a distance and roads blocked in winter, his school days were limited to a few months each year while he was young, and then ceased. Yet Mr. Black was, probably without exception, the best educated man in this part of the state, for he was a natural student. He was almost an authority in many lines of study, was more conversant with the Bible than many a church member, but his favorite study from a boy was geology. From the Atlantic to the Rocky Mountains by way of Nebraska and the Black Hills, he was a regular text-book of knowledge at first hand. While still a young man in the hills of Pennsylvania, he decided where he was sure there was a layer of coal. The engineers laughed at him, but later found it, just as he said.

Mr. Black helped blast a way for the Baltimore and Ohio Railroad, worked on the boats on the Monongahela and Ohio rivers, and in the spring of 1880 came to Valley County with two older brothers, James and Alex. Here he worked at the carpenter trade with the late N. G. Clement, both at Ord and North Loup.

He spent one summer as post carpenter at Fort Bridger, Wyo. Before leaving, he walked eighty miles to climb and explore Mt. Gregory. He made the trip there through wild, rough country in two days, to the amazement of the soldiers. Years afterward he was post carpenter at Fort Robinson, Neb., where he made trips into the Black Hills and the Bad Lands, and was three years in a similar position at the National Soldier's Home at Washington, D. C. From all of these places he collected specimens until he had one of the finest private museums in this part of the country.

Years ago, he prepared a chalk talk on the geology of Nebraska for the benefit of the Woman's Missionary Society of the Seventh Day Baptist Church, and lately gave a similar interesting talk to the No Lo Club.

December 28, 1884, he married Miss Nellie Chase, of this place. In October, 1887, he founded, and for several years edited, "The Loyalist." In this paper he began a vigorous campaign for irrigation, which resulted in the building of the North Loup ditch.

In 1923, his wife's health failed and he gave up everything to be her sole and devoted nurse until her death October 18, 1928.

Four children were born to him and his wife; a daughter who died in infancy; Georgia, Mrs. L. O. Greene of North Loup; Lora, Mrs. A. G. Fisher, who died at Edinburg, Tex., in October, 1930; and Henry Chase, of Detroit, Mich. There are also ten grandchildren.

Mr. Black had the poetic temperament and many of his poems have been published. He was a man of strong opinions and always stood decidedly for everything for the betterment of the community, yet his views were always expressed kindly and courteously, and he was universally liked and respected. He was a friend to all but many of his deeds of kindness were unknown, sometimes even to the recipient. He had a profound belief in the eternal rightness of things. His interests were wide enough to include the remotest star. In the depths of the earth and the waters of the sea he could read the thoughts of his Creator.

About six months ago his health began to fail gradually until, in October, he had to give up his place in the Sabbath morning worship. Since November he has not left his home and for several weeks has been confined to his room. He did not suffer except from extreme weakness and fatigue. He was a model of patience and never failed to voice his gratitude for the least service. Many besides his family feel they have lost a dear friend, and the world one of its finest gentlemen.

Farewell services were held from the North Loup Seventh Day Baptist church, following a short service at the home, Tuesday afternoon, February 23, by Pastor Hurley S. Warren. Interment was made in the North Loup cemetery.

(Sketch prepared by Mrs. E. J. Babcock.)

H. S. W.

BURDICK.—In Westerly, R. I., suddenly, February 27, 1932, Herbert Lorenzo Burdick, in his eightieth year.

He was the son of the late Lorenzo and Tracey Langworthy Burdick, being born on August 7, 1852, at Cazenovia, N. Y. He came to Westerly to reside in 1880. December 26, 1881, Mr. Burdick was united in marriage with Elizabeth Vaughan of Westerly. They celebrated their golden wedding at their home on December 26, last. He was a member of the Pawcatuck Seventh Day Baptist Church.

For forty-seven years Mr. Burdick was employed at the press works of the C. B. Cottrell and Sons Company, retiring a few years ago. He was well known and respected in Westerly for more than fifty years.

Besides his wife he is survived by a daughter, Mrs. Rachel Burdick Geer of Springfield, Mass.; a son, Harold G. Burdick of Newport; two sisters, the Misses Celia A. and Nettie Julia Burdick of Cortland, N. Y.; and two grandchildren, David and James Geer.

Farewell services, at which Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor *emeritus*, of the Pawcatuck Seventh Day Baptist Church, officiated, were held at the Gavitt Funeral Home. Interment was in River Bend Cemetery.

H. R. C.

CRANDALL.—February 26, 1932, at his home in District No. 6, Westerly, R. I., Charles Henry Crandall, aged 82 years.

He was the son of the late Charles and Marjorie Gavitt Crandall, being born in the old Crandall homestead December 23, 1849. His wife, Lovina J. Holland, whom he married about forty-seven years ago, survives him as do six children: Frank H., Colby, and C. Harold Crandall, all of Westerly, and three daughters: Mrs. Marjorie Lanphear of East Walpole, Mass.; Mrs. Martha C. Saunders, and Mrs. Emily C. Smith of Westerly. A brother, Oliver P. Crandall of Westerly, also survives him. There are twenty-two grandchildren living.

Mr. Crandall was a direct descendant of John Crandall, the first Seventh Day Baptist minister in Westerly, and one of the incorporators of the town. He owned the original Crandall place in District No. 6, purchased by John Crandall from the Indians. No deed has ever transferred it out of the family in these nearly three hundred years.

Although Mr. Crandall did not hold public office, he took great interest in matters for the best interests of the town. From the time he became a voter he missed but one town meeting, and that on account of illness. He was a member of the old First Westerly Seventh Day Baptist Church at Dunn's Corners.

Farewell services were held at the Gavitt Funeral Home, Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor *emeritus*, of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in River Bend Cemetery.

H. R. C.

GREENE.—Mrs. Mary Capen Greene, daughter of Cyrus and Louisa Beebe Capen, was born in Rushford, N. Y., October 15, 1853, and died at the home of her daughter in Andover, N. Y., March 3, 1932.

In early life she lived in Cuba, and after attending school at Friendship Academy was a successful teacher in the public schools. In January, 1880, she was married to Maxson A. Greene and came to live at the Greene homestead in Railroad Valley near Andover, where she resided until after the death of her husband in 1917. Here she reared her family of six children, five of whom are now living: Edward V. of Alfred; Clarence of Spring Valley; Euphemia, wife of Milford Crandall of Andover; Harry and Ernest of Cleveland, Ohio. William C., another son, died a few years ago. She is survived by fifteen grandchildren and a wide circle of friends.

After coming to this community to live, she united with the Andover Seventh Day Baptist Church in August, 1880, and remained a respected member until October, 1923, when she came to make her home with her daughter in the Independence community and united with that church and became a faithful attendant there. She was active in church and community affairs and her life was full of kindly ministrations and neighborly acts. Her home held open hospitality and her children rise up to call her blessed.

"To live in hearts we leave behind,
Is not to die."

Largely attended funeral services were held in the Andover Seventh Day Baptist church, conducted by her pastor, Rev. Walter L. Greene, assisted by Rev. Edgar D. Van Horn. Interment in Alfred Rural Cemetery. W. L. G.

MAXSON.—In Westerly, R. I., March 4, 1932, Julia Amanda Maxson, aged 79 years.

Mrs. Maxson was born at DeRuyter, N. Y., on February 6, 1853, and was the daughter of the late Daniel DeLoss and Amanda (Bevin) Wells. Her early life was spent in DeRuyter. In 1875, she was united in marriage with Charles B. Maxson and the young couple came to Westerly to establish their home.

In her girlhood days she was baptized and united with the DeRuyter Seventh Day Baptist Church. After locating in Westerly she united with the Pawcatuck Seventh Day Baptist Church, remaining an interested and loyal member, though prevented by physical infirmities from attending the appointments of the church for many years.

Mrs. Maxson was an exceptional woman. Her mind was active and clear, always, and her memory was accurate. When inquiring about families, it was not necessary for her to generalize, but she called each child by name. She was rich in friends and acquaintances. She was a good wife and mother—the highest tribute that can be paid to any woman.

Besides her husband Mrs. Maxson is survived by two sons, Charles D. and Julian W. Maxson; and two grandchildren, C. DeLoss Maxson, Jr., and Miss Elizabeth Maxson, R. N.; and three nieces, Mrs. Albert H. Spicer of Westerly, Mrs. Marion Wells Colby of New London, Conn., and Edna Wells of Bloomington, Ind.

Farewell services were held at the Gavitt Fun-

eral Home, Monday, March 7. Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor *emeritus*, of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was in River Bend Cemetery. H. R. C.

NOYES.—At his home in Haversham, Westerly, R. I., George Henry Noyes, son of the late Sanford and Eunice Witter Noyes.

Mr. Noyes was born in Westerly, August 17, 1851, and with the exception of about five years spent at Fisher's Island, all of his life was passed in his native town. His wife, Abbie M. Burdick Noyes, died on June 6, 1930. He was a member of the Pawcatuck Seventh Day Baptist Church.

A daughter, Mrs. William Wheeler of Haversham, survives him. There are also seven grandchildren and sixteen great grandchildren.

The funeral, at which Pastor Harold R. Crandall officiated, was held at the Gavitt Funeral Home and interment was in River Bend Cemetery. H. R. C.

WEEDEN.—At her home in Westerly, R. I., February 23, 1932, Sarah Frances Babcock, wife of Arthur M. Weeden.

Mrs. Weeden was the daughter of the late Paul and Eliza Babcock, and was born in the town of Hopkinton, October 26, 1852. Forty-two years ago she was united in marriage with Arthur M. Weeden, at the home of Elder George B. Utter. She was a woman of fine character and appreciated the beautiful. She was a lover of flowers and of music. For many years she was a member of the Pawcatuck Seventh Day Baptist Church and a faithful attendant. Blindness had come upon her in the past few years, but though her physical sight was gone she shed forth a bright and radiant hope and was always cheerful. She is survived by her husband and several nephews and nieces.

Farewell services were held at the Gavitt Funeral Home. Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor *emeritus* of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was in River Bend Cemetery. H. R. C.

SALEM Y GAZETTE

BY RANDAL STROTHER

Fourteen Salem College representatives attended the second annual Western Pennsylvania-West Virginia Conference of the Student Christian Association Movement, at Washington and Jefferson College in Washington, Pa., March 4-6. The delegates gave an interesting report on their return. The report included their visit to a poor mining settlement.

The Young Women's Association held a Bible quiz at their March tenth meeting. The group was divided into two teams to give a contest aspect to it. Miss Ora Kemper, of Salem, was in charge.

Dr. S. O. Bond, president of Salem College, and Rev. O. P. Bishop, head of the department of buildings and finance, are working for college interests in Washington, D. C., New York City, and in several New Jersey localities.

[Word is just at hand of the loss by fire of the college gymnasium. No details available.—EDITOR.]

Sabbath School Lesson I.—April 2, 1932

GOD IN CREATION.—Genesis 1: 1—2: 7.

Golden Text: "In the beginning God created the heavens and the earth." Genesis 1: 1.

DAILY HOME READINGS

March 27—The Story of Creation. Genesis 1: 1-5, 26-31.

March 28—God the Creator. Isaiah 40: 18-26.

March 29—The Purpose of Creation. Revelation 4: 1-11.

March 30—The Works of God. Psalm 33: 1-9.

March 31—Creation by Christ. Colossians 1: 9-17.

April 1—The Creator's Care. Psalm 104: 1-14.

April 2—The Creator Praised. Psalm 9: 1-9.

(For Lesson Notes see *Helping Hand*)

A PRAYER

BY BERTHA GERNEAUX WOODS

Such conscious virtue in the breast

Of that smug Pharisee—

"That I am not as other men!"

Dear Lord, deliver me

From such complacence if it lurk

My secret thoughts within;

In my heart's garden grow this seed—

The consciousness of sin.

No more, then, to my lips shall come

The easy, glib excuse

For kindness undone—for words

Too trivial and loose.

Oh, tend the seed with sun and rain

And dew that it shall be

Like to the mustard seed that grew

Into a branching tree.

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L. H. NORTH, Business Manager

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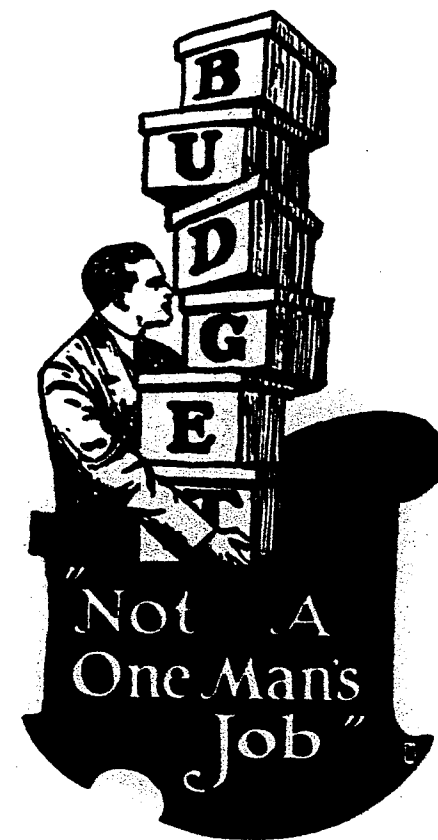
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The Sabbath Recorder

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LOVE'S REWARD

Matthew 28: 1

Waiting women sat beholding
Gray Golgotha's gloomy height,
Drawing near as noise and rabble
Faded with the falling night.

Witnessed they the rock entombment—
How the mortal body lay;
Bowed in grief too deep for weeping,
Hopeless went their homeward way.

Hushed the broken conversation
Of the holy Sabbath day;
Like a leaden-footed courier
Dragged its tardy hours away.

Setting sun—the Sabbath ended—
Evening comes, and soon the night!
Quickly now to love's anointing
In a final funeral rite.

Love cannot go unrewarded;
Find they now its full reward:
Death is vanquished—in the garden
Walks their loved and risen Lord.
A. J. C. B. in Plainfield Bulletin.

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