

Full Co-operation on  
the part of  
churches and people  
is needed

Finance Committee

# The Sabbath Recorder

VOL. 112

MARCH 28, 1932

No. 13

## 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.

## Contents

<b>Editorial.</b> —Baal-Zephon.—Prize Sermons.—Campaign for Better Times.—We Must Be Evangelistic .....	385-387
<b>Creating Christian Homes</b> .....	387
<b>Missions.</b> —Pentecost.—News from Stonefort, Ill.—Volunteers—For What?—Paragraphs from a Letter from Mrs. Nettle M. West. — New Year's Greetings from Jamaica .....	390-394
<b>The Use of Hymns in Worship</b> .....	394
<b>Salem Y Gazette</b> .....	396
<b>The Ten Commandments for Ministers</b> .....	396
<b>Woman's Work.</b> —History of the Woman's Board.—Ladies' Benevolent Society of Shiloh .....	397
<b>Correspondence</b> .....	398
<b>Sabbath Recorder Evaluated</b> .....	399
<b>Young People's Work.</b> —Courage Is Not Dead.—How Use the Sabbath?—Why Do We Have the Church?—Letter from Miriam Shaw.—We Would Serve Our Master.—Intermediate Topic.—Our Worship Out-of-Doors .....	400-404
<b>Leadership Training Courses</b> .....	404
<b>Children's Page.</b> —How May We Become Followers of Jesus?—Our Letter Exchange .....	406-408
<b>Our Pulpit.</b> —A Resurrection Message .....	409-412
<b>Denominational "Hook-Up"</b> .....	412
<b>Religious Education.</b> —Man and the House He Lives In.—The Vacation School A Vital Force .....	414
<b>Deaths.</b> .....	415
<b>Sabbath School Lesson for April 9, 1932</b> .....	416

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Vice-President**—Walter L. Greene, Andover, N. Y.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Courtland V. Davis, Plainfield, N. J.

**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 118 Main Street, Westerly, R. I.

**Trustees of the General Conference for Three Years**—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1932**—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

**Terms expiring in 1933**—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

**Terms expiring in 1934**—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Winfred R. Harris, Plainfield, N. J.

**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.

**Corresponding Secretary**—Herbert C. Van Horn, Plainfield, N. J.

**Treasurer**—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.

**Treasurer**—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.

**Corresponding Secretary**—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. George B. Shaw, Salem, W. Va.  
**Corresponding Secretary**—Miss Lotta M. Bond, Lost Creek, W. Va.

**Recording Secretary**—Mrs. Oris O. Stutler, Salem, W. Va.

**Treasurer**—Mrs. Okey W. Davis, Salem, W. Va.

**Editor Woman's Page, SABBATH RECORDER**—Mrs. Eldred H. Batson, Durbin, W. Va.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Herbert C. Van Horn, Dunellen, N. J.  
**Central**—Mrs. Loyal F. Hurley, Adams Center, N. Y.

**Western**—Mrs. Alva L. Davis, Little Genesee, N. Y.  
**Northwestern**—Mrs. M. G. Stillman, Milton, Wis.

**Southeastern**—Mrs. Harley D. Bond, Salem, W. Va.  
**Southwestern**—Mrs. Nancy Davis Smith, Fouke, Ark.

**Pacific Coast**—Mrs. Harry M. Pierce, Riverside, Calif.  
**Washington Union**—Mrs. Cyril A. Crichlow, Washington, D. C.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlø E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Miss Marjorie Burdick, Kalamazoo, Mich.  
**Recording Secretary**—Miss Virginia Willis, Battle Creek, Mich.

**Corresponding Secretary**—Mrs. Ruby C. Babcock, Battle Creek, Mich.

**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

**Trustee of International Society**—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

**Editor of Young People's Department of SABBATH RECORDER**—Clifford A. Beebe, Nady, Ark.

**Junior Superintendents**—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.

**Intermediate Superintendents**—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.

**Senior Superintendents**—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

### ASSOCIATIONAL SECRETARIES

**Eastern**—New England: Miss Elizabeth Crandall, Ashaway, R. I.

**New Jersey-New York**: Miss Wilna Bond, Plainfield, N. J.

**Central**—Mrs. Iris Sholtz Maltby, Oneida, N. Y.

**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

**Northwestern**—Mrs. Elsie V. Sweetland, Hemingford, Neb.

**Miss Vivian Hill, Farina, Ill.**

**Miss Alberta Simpson, Battle Creek, Mich.**

**Miss Dorothy Maxson, Milton, Wis.**

**Miss Leona Bond, Dodge Center, Minn.**

**George Michel, Marion, Iowa.**

**Southeastern**—Miss Greta F. Randolph, Salem, W. Va.

**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.

**Pacific Coast**—Miss Alice Baker, Corona, Calif.

**Washington Union**—Miss Lillian Giles, Boyd, Md.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 112, No. 13

PLAINFIELD, N. J., MARCH 28, 1932

WHOLE No. 4,542

## BAAL-ZEPHON

What! Turn to your Bibles (Exodus 14) and find the people of God at Baal-Zephon—"entangled in the wilderness," so pursuing Pharaoh thought. Panic prevailed in the camp of Israel, with the Egyptian war forces behind and the Red Sea in front. History has oft repeated itself and the Church has found itself again and again at Baal-Zephon, destruction behind and the impossible ahead. Not seldom have noble leaders, like Moses, found themselves on their knees while murmuring and distracted people have fomented rebellion and revolution.

Certainly no one could severely criticize the people for their consternation or Moses for his human weakness. A great movement of deliverance was being consummated. A great longing was being yielded to. But an impasse had been reached. A haughty, selfish monarch was losing a people who had become a nation's great asset. With his incensed, blood-thirsty army he was about to overtake this fleeing mob and cut it down and bring it back. No wonder the poorly organized and ill equipped people of God were demoralized with fear. Escape was impossible. The sea, impassable.

But notice; the Lord answered the plea of Moses with no soft words, with no sympathetic suggestions. The message was unusual—it was a peremptory command, "And the Lord spake to Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." "The way out lay in the way of the forward march, going up against the seemingly impossible, not a gleam of light but a path of duty."

It sometimes seems that evil, indifference, opposition, unbelief—what not—are bound to defeat the Church, the cause of Christ. "But the impossible never lies ahead, for God is ever with the forward march." As in the ancient experience of God's people so will it be today, the impossible will be bridged by duty done and Omnipotence.

All depends on how far we will obey God and dare to go forward. Our way out lies in advancing our position. Someone has well said, "Our problem is not what we have done but what we can do." Remember Jesus commended the widow's mite, not for its meagerness but for the self-abandon of the giver. It was all she had. The abundance given by others was not depreciated—but the lack of the contributor of giving himself.

Baal-Zephon is the end for the pessimist. It is the point of departure for the onward movement of him who trusts in God and obeys his voice.

Our fathers and others before us met their Baal-Zephons with fortitude and went forward. On the ashes of homes burned by the red man, they again built homes and conquered the wilderness and subdued the prairies. Out of poverty they built schools and churches and sent forth missionaries. With pharaohs behind and Red Seas ahead, they rose and pressed forward. The plans they laid and the cause for which they sacrificed we must advance. We must not let the dreams and faith of our grandfathers be shattered—nor the conquest of our fathers be surrendered—even if to prevent it heroic self-sacrifice on our part is necessary. We have noble records to write, heroic tasks to perform, difficult crossings to negotiate. Shall we not, one and all, pastors, officials, organizations, close our ears to the din of pressing difficulties, and with mighty purpose and uplifting hope press on and take our places with the heroes of the faith! "Speak to the children of Israel that they go forward."

"Have you come to the Red Sea place in your life, Where, in spite of all you can do, There is no way out, there is no way back, There is no other way but through? Then wait on the Lord with a trust serene Till the night of your fear is gone; He will send the wind, he will heap the floods, He says to your soul, 'Go on!'"



**Prize Sermons** Why not a sermon by a Seventh Day Baptist in the proposed volume of prize sermons to be published in the fall of 1932, by the Macmillan Company?

A cash prize of \$250 will be given for the sermon that in the judgment of the editors best meets the conditions designated. Awarding of the prize will be made in September. From the sermons submitted will be chosen thirty for publication in the volume.

The points pre-eminently to be considered are as follows:

1. Exegesis
2. Spiritual insight
3. Evangelical emphasis
4. Homiletical technique
5. Relevance to modern life and thought
6. Style.

It is agreed that the editors are granted permission to use any of the submitted manuscripts that in their judgment are suitable for the book without recompense to the authors.

"It is the hope of the editors that the material gathered in this way may serve to indicate to all ministers and church people how keen minds and consecrated hearts are meeting the spiritual, intellectual, and social needs of this age."

There is much constructive preaching being done throughout the country. We believe this is true in our own ministry. Opportunity is not often given for a hearing, beyond our own pulpits, much less for a wider one such as is here offered. It is a chance, at least, which we hope some of our ministers will take. Competition, of course, will be keen. If "competition is the life of trade," in this instance it may be the zest which shall put sparkle into the sermon which it too often lacks.

#### RULES OF CONTEST

1. No author may send more than two manuscripts.
2. No manuscript shall exceed 2,300 words.
3. Manuscripts must be typewritten and double-spaced.
4. Authors must guarantee that their manuscripts contain no copyright material without having received full permission for its use.
5. Manuscripts should be sent to Rev. E. A. McAlpin, D. D., 130 Madison Ave., Madison, N. J.
6. Manuscripts must be submitted before June 15.

7. All inquiries must be accompanied by return postage.

8. No manuscripts will be returned.

9. All contributors by submitting a manuscript accept all these rules and conditions.

10. The editor's judgment on all points shall be final.

#### EDITORS

Rev. Hugh T. Kerr, D. D., LL. D., Shadyside Presbyterian Church, Pittsburgh, Pa.

Rev. J. Newton Davies, S. T. D., Drew Seminary, Madison, N. J.

Rev. C. Wallace Petty, D. D., LL. D., First Baptist Church, Pittsburgh, Pa.

Rev. Edwin A. McAlpin, D. D., 130 Madison Ave., Madison, N. J., Chairman.

*The Macmillan Company (New York City) will gladly send full information to any preacher who may wish to submit a manuscript to the editors.*

**Campaign for Better Times** Early in March, President Hoover opened the campaign against depression by announcing the sale of "Baby Bonds"—bonds of small denominations — with the expectation that many hoarded, unused dollars would in this way be brought out and put to work. Speaking over the radio from the White House the President said:

"The time has now arrived for a new offensive rally in the spirit that has made America great. Already we have evidence of the progress of these efforts and that the hoarding of money has stopped. The tide has turned and some of these idle dollars are finding their way back into the channels of trade. But we must continue until we have won all along the line. This movement affords an opportunity for all our people to participate, to do so within the traditions of our country, which are traditions of individual effort, of courage, of energy, idealism, and public spirit. The summons is a call to the faith of a people. Not to faith in some rosy panacea or pretentious theory, but to their intelligent faith in themselves and in their individual resourcefulness and enterprise, and to the sense of responsibility of every man to his neighbor. The American people have at this moment one of the greatest opportunities in their history to show an assured confidence and an active faith in their own destiny which is the destiny of the United States—and by that faith we shall win this battle."

The effort to balance the nation's budget is another phase of the campaign to restore better times and should have the encouragement of legislators and the other people of the nation as well. That the bills before Congress to impose sale taxes are not being hailed joyously by the people is no more than could be expected. But that something sane and adequate is necessary

is very apparent. No nation—as no individual—can long continue to borrow beyond its income and available resources, and remain solvent. The leaders in Congress—irrespective of party alignment—are alarmed and worried by the danger of bankruptcy in this country. On the day of this writing (March 18) the *Herald Tribune* reports some of the speech of the Democratic floor leader. "If you do not balance the budget or approximate the requirements . . ." he declared, "you are going to have in the immediate future . . . the biggest panic any country ever had. We have borrowed all the money we can. The government's credit is destroyed. When we are running behind nearly eight million dollars a day, the conclusion is inescapable that the government is bankrupt and its solvency must be restored." This may be an *over* statement of conditions, but the nation's financial problems will not be solved by successfully subscribing for Baby Bonds or imposing taxes in the higher brackets. Debts must be paid and the people must pay them. The wealthy interests should be made to furnish their just share, but after all, the common people must bear their part of the load.

**We Must Be Evangelistic** Not long ago a good friend of the denomination said with a note of apology for saying so, "What your people need is a strong evangelist." Knowing our people, perhaps, as well as any of us know them, admiring and loving them, and seeing them from an angle that we who are on the inside cannot see, he realizes what many do not, that we are lacking in that point—aggressively carrying the gospel, including the Sabbath, to lost men and lost women.

Perhaps we are not in any crisis or stress in religion more or worse than has been experienced at other critical times. Be that as it may, the voice of God is speaking to us—if we will only listen—in terms unmistakable to those who seek to know and do his will. His call must not be disregarded. His message to the souls of men must underlie the solution of all social, economic, and political questions.

Evangelism is being emphasized by many denominations and by the Federal Council of Churches. Secretary Wm. L. Burdick in the Missions Department under "Pente-

cost" points out what the Christians are planning in this way. He urges us seriously to consider this need and promote the cause in this way.

There are many activities in which the Church may express itself—but it should not fail to put "first things first." Jesus insisted to his disciples that power comes only through prayer and self-denial. The world's need can in no adequate manner be met by human power. We need the Divine. "Tarry ye in Jerusalem until ye be endued with power." The power came at Pentecost, and to them who were carrying out the Savior's injunctions.

If we are not ready to evangelize, is it because we lack power? Is lack of power due to our indifference, disobedience, and self-centeredness? Have the fires burned low within on our heart's altars; have we lost the soul yearning and passionate devotion? Then certainly we need to tarry in prayer and fellowship. But may it not be true that we have failed, rather, in not being obedient to the vision? That we have failed and are failing, therefore, to go forth with the message of God? We need again to have our lips and our minds cleansed by "the coals from off the altar," and like Isaiah of old confess our unworthiness. Cleansed, we must yield to the urgent need and cry, "Here am I, send me."

The Church must proclaim the message. Matters of most vital concern are at issue. Education is needed. Social and economic adjustments should be made and conditions improved. But sin, personal, individual sin, is destroying human values — and a Savior and his love must be brought to the attention of men as never before. Where is the people who dares let the passion of a saving Christ possess its soul? Such a people will go forward with an evangelistic power and fervor to shake the foundations of sin.

#### CREATING CHRISTIAN HOMES

(A digest of an article by Edwin T. Dahlberg, appearing in "The Baptist" for December 5, 1931)

BY REV. CLIFFORD A. BEEBE

The "divorcification" of family relations is one of the most astounding developments of our national life. Divorces in the United States are increasing four times more rapidly than the population, although there has

been a slight decrease during the business depression. It would be interesting to know how many people are quietly separating and living informally with other partners. The wife is usually the plaintiff. "The trend toward more liberal divorce," it is said, "is a woman's movement."

It is the writer's conviction that the most deep-seated cause for the restlessness of the American home is economic, and we do little more than tinker with our family system until we Christianize an industrial order appallingly at variance with the kingdom of Jesus Christ. There is too wide a gulf between the rich and the poor. "The reason for poverty is wealth." And wealth and poverty together cause a large share of our mental and moral miseries. However, without waiting for a new economic order, we can immediately put to work the splendid technique of family guidance available for any church. The Buffalo Conference on Marriage and the Home, two years ago, stated: "Of all the social and educational agencies in the community, the Church holds the key to the home's future. By reason of its measureless spiritual resources, its intimate contact with the family at all stages of life, and the unusual teaching and pastoral opportunities of its ministers, the Church occupies the most strategic position in the safeguarding and encouragement of the family group." The minister should consider himself as Christ's ambassador in this field.

The Church might well begin by making the creation of homes a reasonable possibility. Young people need to meet and fall in love in a natural, normal way, in a Christian environment. There are in America more than twelve million single men and more than nine million single women, over the age of fifteen, many of whom will never marry. These figures reveal an unimaginable area of loneliness and heartache in our modern life. An investigation of rooming houses in Chicago reveals that, of twenty thousand roomers, ten per cent were single women, fifty-two per cent single men, and thirty-eight per cent were living in couples, of whom, however, three-fifths were not actually married at all.

What a tragic revelation of the homesickness in the wilderness of a great city! The Church needs to follow the example of its

God, of whom we read that "He setteth the solitary in families." But unfortunately most religious organizations seem to be following almost a deliberate conspiracy to keep young men and women separate from each other. Such institutions as the Y. M. C. A. and the Y. W. C. A. have clubs, programs, and housing arrangements which almost inevitably lead to a bachelor type of life. But for the Christian Endeavor and similar movements, the Church would likewise be guilty of making such social meeting impossible. For whereas in school young people all go to class together, in the Church we have boys' classes, girls' classes, and an array of other organizations, all of which would lead our lads and lassies into the Church by separate doors.

There needs to be more co-education in the program of the Church. Pastors who put some of their young men's and young women's classes together, will be happy and surprised to find how many betrothals and marriages begin to blossom out. Dramatics are a means to the same end. Nothing is more conducive to Christian romance than rehearsals for a church play. The Church is not going beyond its legitimate field in providing wholesome, natural conditions with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many middle-aged people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of middle-aged people for companionship are exploited for commercial gain. The Church must also give itself to the better education of homes. Says Professor Ernest R. Groves: "The family cannot keep up if no effort is made to discover its failures . . . . It will become increasingly clear that training for marriage and parenthood must become the basis of wholesome family life."

Such a training program should include classes for young unmarried people in such problems as personality traits in choice of a life partner; problems of Catholic-Protestant lovers; arrangements for the wedding; planning the financial budget; living with relatives; the wife's employment after marriage; physical aspects of the marriage relationship; relationship of the home to Christ and the Church. There is an excellent array of material available for any

pastor who wishes to conduct such classes. A beautiful sense of sanctity can be added to the founding of new homes, also, by use of the proper aids. The writer has made it a practice to invite prospective bridal couples to come before the church for a Christian consecration service. After such announcements are given as may be conducive to a thoughtful approach to the marriage altar, the pastor reminds the young couple of the happiness and joy of the church in their marriage, and calls attention to their responsibility in the home, through the family altar and the service of Christ in the church and community. After a prayer for the blessing of God upon them, they return to their places, while the congregation sings an appropriate hymn. After the household is started, the gathering of a few friends for the lighting of a fire, the unveiling of a picture, the placing of a light in the window, and a prayer by the young husband and wife for God's guidance help to make an ineffaceable religious impression. For a small or medium-sized church such a program is practical and helpful in preventing hasty marriages.

There should also be instruction groups for young married couples and parents of children. There is serious need for emphasis on the privilege and duty of parenthood. There can be no question that the birth control movement has led many young people to evade the responsibilities of parenthood, and to look upon maternity as a major tragedy. The writer was amazed to find that among fifty-one young couples in his church, twenty-six were without children. The wife's employment outside the home enters as a factor in only fifteen of these cases. Not only are these families childless, but in the remaining twenty-five homes there are only thirty children. This is too limited a study to lead to decisive conclusions, but even on its basis we may well ask where the beginners' departments and young people's societies of the future are going to be recruited. Was he correct who said that the world of tomorrow may be an "old, gray world, with no youth nor laughter of little children"? In ancient Rome, and Greece, the expectant mother was held in honor, and it is so in Japan today. What is more necessary than that parenthood should be exalted again in the

minds of our American, church-going youth?

Parents with children need instruction too in habit formation, sex teaching, and home religion. There should also be a development of home centered recreation that will keep parents and children together. Says Professor Groves: "Families that scatter for their fun are almost sure to grow apart. Few children who have fellowship with their parents ever have serious behavior difficulties." There is a tremendous evangelistic opportunity here, too. There is great reason for encouragement in the general success of the religious family. Professor Fiske of Oberlin, in a wide study he has conducted, has come to the conclusion that, whereas there is one divorce for every six or seven marriages among our population, there is only one to every one hundred among church-going families. The gospel of Jesus Christ teaches all the elements of successful married life. It is only reasonable to suppose that a house founded on such foundations will stand.

"Christ at the marriage altar.  
Christ on the bridal journey.  
Christ when the new home is set up.  
Christ when the baby comes.  
Christ when the baby dies.  
Christ in the pinching times.  
Christ in the days of plenty.  
Christ when the wedded pair walk towards  
the sunset gates.  
Christ when one is taken and the other left.  
Christ for time, Christ for eternity—this is the  
secret of home!"

#### AT GENEVA

There is another group, not numerous but ubiquitous and powerful, which has made itself felt even before the conference convened. It is the unofficial, unclassified group representing the munition makers from America, England, Germany, France, and other industrial countries. While others are seeking a method by which recurring problems in international life can be solved in a peaceable way, these sellers of war material, manufacturers of gunpowder, makers of guns and instruments of war, are busily spreading the information that this problem is too difficult to be solved in our generation. They are laying a smoke screen behind which they hope to be able to inspire more distrust than already exists, so that they can carry on their traffic in human blood.

—Presbyterian Advance.



## MISSIONS

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

### PENTECOST

A church has different functions, but one of the chief ends of its existence is to lead men into fellowship with Christ through adoption of his way of life. Another prime object of the church is to encourage and strengthen those who are already followers of the world's Redeemer. A church that crowds these two into the background has lost its way entirely.

To strengthen the followers of Christ and to win new ones is the work of the church throughout the entire year; or to state it another way, a church should be evangelistic at all times. Wide awake and aggressive churches keep this in mind. Their programs take advantage of the autumn and its rally days, Thanksgiving, the Christmas season, the Easter time, and now many churches are using Pentecost, the fifty days following Easter, to help accomplish the evangelistic program of the church.

Among the denominations pressing the work of evangelism during the time of Pentecost is the Disciples of Christ. The missionary society of this people has put out an eight page folder called the "Pastor's Pentecost Manual," prepared by Dr. Jesse M. Bader, which is very suggestive and helpful. Last week a copy of this manual was sent to every one of our pastors. Much that it suggests is in line with the work already suggested for our churches. In it we are asked to emphasize daily devotions, church attendance, personal work, and especially evangelistic meetings. It also provides for the visitation plan called for by our Committee on the Religious Life of the Denomination.

What may be accomplished during Pentecost by any church depends upon the effort in connection therewith. From a Biblical standpoint Pentecost should have a strong religious appeal, and it will have if it is kept before the minds of the people. It is to be hoped that many of our pastors will join

with the pastors of other communions in making the fifty days following Easter rich in results for evangelism.

### NEWS FROM STONEFORT, ILL.

Some time ago Pastor Claude L. Hill, Farina, Ill., consented to undertake the added burden of helping the people at Stonefort, Ill., by an occasional visit, together with sermons and pastoral work. These visits have been helpful and gratifying, as will be seen from a quotation from a recent letter from Brother Hill.

"Road conditions, the weather, and my health, were right last Sunday for a trip to Stonefort. Mr. Persels accompanied me and we were just three hours making the trip of one hundred twenty miles. The new route, 142, is the shortest and the fastest because of the smooth road and the absence of heavy traffic. There were about fifty-five at the morning service, and about one hundred present for the evening meeting; the interest was good and the meetings were appreciated. For the evening service we began with song and praise led by Ira Lewis, and at the close opportunity was given for testimonies of thanks and praise; there were several who gave helpful response. The people at Stonefort were exceptionally well, and in the main I think as prosperous as in other communities. Some of the young people who were poorly some weeks ago when I was there are greatly improved, and on the whole I would say the community is doing well. The weather was ideal and the roads good, which guaranteed attendance—the only question in Stonefort is the roads. I was, of course, very much gratified to have not only the older people come to me and tell me that they enjoyed and appreciated the services, but to have the young people come and say, 'Pastor Hill we did enjoy the service.' I plan to go again March 13, and in the near future when the weather is dependable, I shall attempt to hold a union service of the Farina and the Stonefort churches at Stonefort—the Farina people taking their lunch and assisting at the noonday meal. I feel sure that before the summer is over there should be baptisms and requests to unite with the church. The meetings were searching Sunday night."

### VOLUNTEERS—FOR WHAT?

BY PAUL W. HARRISON, M.D.

Medical Missionary to Arabia

The supreme need of the non-Christian nations is for Christ. They have never had an opportunity to know him. The effect of his teachings and his example and his power they have never felt, and the effect of their poverty is just what might be anticipated. Their visions and ideals are coarse, impure, untrue, and selfish. Individual and national life falls far below the vision and the ideal. These peoples are ignorant. Sanitation they know nothing about, and the dark, noisome holes shared by the women and the cattle in some of these households make sick the heart, even of a hardened missionary.

But the fundamental need of these races is not uncovered when we discover that customs and habits have not changed since Abraham's time, nor when we see the same canal used as public latrine and public water supply. It is not laid bare even when we meet a young woman of thirty, who, through the practice of polygamy and unrestrained divorce, has already lived with twelve different husbands, or a man who has had far more than that number of wives.

The Mohammedan world today is not in need of new laws on prohibiting polygamy and divorce. The ones in force now are simply the reflection of the heart of those races which have crowned sexual excess as king of their lives, whose prophet proved his office by his superiority over other men in this regard, and whose paradise is a place where neither law nor fatigue shall impose a limit. It is a new heart that these people need. An infusion of the divine life and purity that Christ came to give is what will save these nations. What is needed is some new aspirations.

The task which Christ has given us is precisely this. We go to take him to them, his teachings, his example, his power, himself, and so far as is given us, to bring them to him. There are many different methods of work, and new methods are being introduced. We have doctors, teachers, farmers, and engineers in the missionary body. The demands for the very best sort of preparations are becoming increasingly imperative to meet the demands of educational work in China, or evangelistic work

in Japan, or medical work in Persia. The very best ability and training will be none too good. But nevertheless it is one thing which all these various men and women go out to accomplish, and it is a simple thing. We go out to put Christ into the hearts of these men and women who need him so badly, and for that there is in a very real sense but one supreme method.

The soul of a man in whom Christ dwells is put next to the soul of the man that never knew him, and God uses that contact to put the divine life into the heart of that man. It is for this service that Christ sends us out, and whether we are clergymen, or doctors, or engineers, or printers, this is our work. The simplest work in the world and the most profound; the most inconspicuous perhaps, and the most important.

Our training and our civilization and our love of cleanliness put up barriers to separate our souls from the souls of the men we try to reach. Our race pride and prejudice eat the very heart out of our sentiments of brotherhood, without which missionary work is a sounding brass and a tinkling cymbal. Professional responsibilities impose such a load as breaks weak men's backs.

But the supreme temptation comes from inside, the unregenerate and persistent thirst for men's praise, which refuses to stay dead even though periodically decapitated with appropriate ceremonies. The magnificent professional ideals that the teacher, the industrial worker, and the doctor have learned strengthen the subtle attack. To build up a splendid educational institution gives such an opportunity to realize the visions of that profession as strong men thirst for. And the good done is so tremendous, that the temptation to be satisfied with nothing more is very strong. A successful hospital or a college or industrial plant is tremendously popular. The man who is at its head is entertained by rulers, and blessed by the ignorant laborer as he passes. And for the Westerner, who is a born executive, it is an intoxicatingly fascinating work. Its very difficulties are its charm.

And his real task, the work Christ sent him to do, is so full of disappointments, so difficult, so unpopular, so inconspicuous, that it takes all the consecration and clear-headedness we have to even keep it before us as our object. And how many times do

we see the vision gradually fade as the cares of the world and the lusts of other things enter in? It is not an easy thing to serve God on the mission field. It is a place of struggle with every imaginable evil, and most of all with ourselves.

What can we, missionary candidates, do to prepare ourselves to do the important things, when we reach our field of service, to prepare ourselves to meet the subtle temptations that we are going to meet? How shall we get ready to do the work Christ wants us to do? After all, the temptation on the mission field is the same temptation we face now. Our external activities will be centered in Christ, if he is the center of our own hearts. They cannot be otherwise. And the only way for him to occupy our hearts is for us to become more and more acquainted with him. As our acquaintance with him deepens, the grip of our souls on the souls of the men next to us grows stronger.

—*Missionary Ammunition.*

#### PARAGRAPHS FROM A LETTER FROM MRS. NETTIE M. WEST

SHANGHAI, FEBRUARY 21, 1932

The International Settlement and the French Concession and also the Chinese Settlement are well fortified, or as well as can be with trenches, sand bags, barb wire entanglements, and in some places machine guns, and soldiers galore. Only the main thoroughfares are open to auto and truck travel. Some of the other streets allow foot passengers through very narrow gates. At night these are closed, and I think all streets leading from one settlement to the other are closed. At night the martial law is very strict from ten till four in the morning. In the Chinese territory no one without a pass is allowed on the streets from six at night till nearly seven in the morning. Quite often at night we hear the report of the gun out here on our corner. It was rather startling the first few times we heard it. We thought it might mean trouble for some one, but later we heard that the sentinels often signal to one another by means of their guns.

Yesterday, owing to the refusal of the Chinese to yield to the ultimatum to withdraw their troops a certain distance from Shanghai, Japan launched her intensive cam-

paign. Last night from ten o'clock at least to twelve the big guns were booming lively, and with every report our house shook and windows rattled. The fight is on, farther away from us than it was last week.

Miss Burdick is trying to get ready to go home, but finds it most difficult to think of leaving at this time. She says if she received the least bit of encouragement for not going she would only be too glad to stay. Her boat sails next Sabbath day. She has yet to buy her ticket and get her visas. But I think unless the annihilation of Shanghai comes before that time she will go.

I think we have had nearly eighty refugees staying with us, but now some of them have gone. Eling's sister is here with her four children, also the brother of our Mr. Dzau who died last year, and his family of two sons and one daughter. He came because he had received threatening letters. The first demanded \$500, and the next \$1,000, else he and his two sons would be taken by bandits. He asked to have his things brought here. When they came there were three dray loads of them! He came in this morning to give Miss Burdick a going away present and to tell her he has at last decided to become a Christian. He has long stood out against it. His wife has finally given her consent.

The first week of the trouble, refugees kept coming to us who had no bedding, so that it taxed our supply to the utmost. We used all the rugs we could find and anything else usable. And then began making comforter covers. Mr. Davis found a place where he could buy the cotton already prepared. We covered several of these, using dresses and curtains and other material. Most of the stores were closed, that is the dry goods ones, and we could not get new cloth. The next week we made 144 wadded garments for the soldiers—a sort of sleeveless vest. The refugees all helped. My sewing machine was kept busy from seven in the morning till nine and ten at night. Then we cut up our old white garments for bandages and rolled nearly seventy of them.

Our servants have stood by us well. But last evening one of them who cooks for the refugees came to tell Anna that she and her helper were afraid to stay any longer, and will be leaving tomorrow. But the man who has cooked for the Boys' School will

take over the job of provisioning the people. This will take quite a load from Anna's shoulders as she will then have no responsibility for fuel (except for hot water) or food.

Our house servants were quite frightened at first, but I think now will stay by us as long as we stay by them.

Yesterday after church Mr. Davis announced about the Thorngates and Miss Burdick going this week. Later some of the people came to Anna to ask if she and the Davises were going too. Then she told them the others were not going because they were afraid but because their furlough was due.

Doctor Grace and Doctor Palmberg have their plans all made in case they have to leave Liuho. They will go to a place in the country, not come to Shanghai. Should they leave now the place would soon be looted. But by staying they may be able to save everything.

We have heard from the most of our church members who lived in the ruined district, but not all. It is hard indeed for Miss Burdick to go till she is assured they are all safe.

The atrocities of the Japanese as we have heard them from eye witnesses are too numerous and too harrowing to tell in this letter. They give out in their reports to the world that the Chinese are all to blame, that they started all the trouble. But from the first, it has been proved that they were determined to fight and fight they would, trying their best to provoke the Chinese to declare war. They tell the nations they are only protecting their nationals. But is so much destruction of property necessary?

#### NEW YEAR'S GREETINGS FROM JAMAICA

To the RECORDER readers, and Seventh Day Baptists throughout the United States, in behalf of Seventh Day Baptists of Jamaica, greetings. Till this letter reached you two months of 1932 shall have slipped by; and thus we are two months nearer our journey's end.

This message is intended to do the good to your hearts that it has done, and is yet doing, to ours.

Ever since we received word that Pastor G. D. Hargis and family had pledged themselves to come over to our little island, to

take up work with us, our hearts beat high in anticipation. If we had been dreaming day-dreams like the man in the camp of Midian, surely they have come true. The "barley bread" has tumbled into the camp of Midian—the tents are falling, and God is giving Israel the victory.

We looked with anxious expectation for the arrival of the Hargis family the early part of this month. The writer had made arrangements to have them participate in a corner-stone service which was to convene on the twenty-first. As they were delayed, we therefore postponed the service for March 27.

Friday, the nineteenth, bright and early we repaired to pier No. 2, to await their arrival. The Canadian Exhibition ship, *New Northland*, was in the harbor and we made use of the courtesy extended to the public by that company in visiting on the luxurious floating palace, where Canadian goods of all descriptions were displayed.

While we gazed on the horizon, we caught a glimpse of the giant liner, plowing her way, and bearing towards the land-locked harbor of Port Royal. We felt sure that the "precious freight" of our anxiety was aboard—yes, that precious freight of loving, pulsing, human hearts, coming to our shores—hearts that long to give expression of their ardent love, and the great sacrifice they had made to come to love, to cheer, and to lift up the Christ among us.

To the Missionary Board, and the secretary, and to all those who have made their coming possible, we extend the heartiest congratulations.

And to the brethren and friends of Riverside, Calif., who have sent them over, we beg to express our deep sense of your loss of them. We know you love them. We know how you miss them. We know your feelings when the last sight of that boat faded away in the California horizon. With the same loving, pulsing, human hearts, we are entered into your feelings. We are also aware that you have made the sacrifice in that they have come into our midst to enoble, to gladden, to inspire other hearts and homes and lives.

The "barley bread" has already tumbled into the strongholds of Satan, and victory is in the air as a result of their loving min-



istry in Jamaica. We thank God for the Christian minister!

Surely 1932 shall go down in the history of Seventh Day Baptists of Jamaica as a banner year. The tide of God's love is sure to win, and indeed it is winning souls for the kingdom. Flowers are the promise of fruits; and not only have the flowers appeared, but fruits also.

Our force is contemptible (?) and our equipment meager. How seemingly inadequate is our army of three hundred, with only trumpets to blow, lights to flash, pitchers to throw down and make a noise, to the army of Satan, millions strong, with swords, camels, and horses, and "every deceitfulness of unrighteousness"!

Ten against two! But Satan's millions cannot stand against God and his intentions. How assuring are the words of Paul, "For all things are yours." With the force at our command we shall win Jamaica for Christ. Our prayer is, that the things God would accomplish through your lives and ours shall not fail.

"The desert way he sometimes leads us,  
The simple manna which he feeds us,  
The humble life of which he needs us,  
We may not always understand.

"But still for Canaan's gardens yearning  
God's message patiently we're learning;  
The fiery pillars now are burning,  
He leads! He leads!  
Sometime we'll understand."

ADELBERT S. FINN.

27 Charles St.,  
Kingston, Jamaica,  
February 22, 1932.

### THE USE OF HYMNS IN WORSHIP

[At Cedar Cove Camp, near Boulder, Colo., last summer Rev. Hurley S. Warren, of North Loup, Neb., and Rev. S. Duane Ogden of Nortonville, Kan., gave a series of studies on "The Stewardship of Life," and "The Use of Hymns in Worship," respectively. It seemed to me these talks were worthy of a wider hearing, and that they would be helpful if published in the SABBATH RECORDER. These brethren consented to furnish them to the RECORDER. Mr. Warren's articles have appeared, and I have no doubt were appreciated by RECORDER readers. Mr. Ogden begins his series in this issue. The first installment follows. — A. J. C. B.]

### HYMNS AND THEIR USE IN WORSHIP

BY REV. S. DUANE OGDEN

#### Foreword

This series is obviously not the work of one who regards himself as in any sense an authority on hymnology. Still less have I attempted to present anything approaching a technical or minute study of hymnody. This series is the effort of a parish minister — who has interested himself in the study of hymns and music for their worship value—to help others to have a better appreciation of the importance and place of hymns in worship and to suggest how they may be employed more intelligently and effectively than they usually are.

In the first article on "The Place of Song in Worship," I have traced, very briefly and in mere outline, the history and development of the hymn, relating more or less familiar facts which can easily be gathered from any good history of hymnology. These facts are related to form a background for the discussion of the place occupied by hymns in man's worship as one of the most familiar avenues of approach to God. An apparent lack of real appreciation of the important place occupied by the hymn in worship frequently has led to haphazard and indifferent selection of songs without regard to true worship value or fitness. Thus many worship services are marred and much congregational singing is meaningless and of very doubtful religious value, when by a little study and by due care and thought in the planning of the service the hymns may become a powerful element in worship and a well directed force in life.

Succeeding articles will be on "Hymns and Gospel Songs," "The Selection and Arrangement of Hymns in the Planning of a Worship Service," and "Leading in Hymn Appreciation."

#### I. The Place of Song in Worship

Singing has long occupied a prominent place in man's worship. "Religion sings," but not all religions sing, except in the loosest sense of the word. There is nothing that can really be called song in Islamism. Until very recently there was no hymn singing by Buddhists. The modern reformers of this ancient Asiatic religion have recently borrowed tunes from Christianity to which

they have set other words to make their people sing. The weird shouts and monotonous droning of the animistic priests can hardly be called singing. But students have suggested that in some instances ancient faiths have lost their melody and if we go back far enough in the annals of ethnic life we will find the songs the oldest religions once sang.

Fragments of Orphic and Homeric songs of worship of Ancient Greece are found in the literature of that period which has come down to us. The *Rigveda*, the hymn book of the ancient religion of India, contains remarkable and complete specimens of early song. Fragments of songs of praise have been unearthed in Egypt that antedate history. Wallis Budge, English Orientalist, calls attention to the discovery of a hymn belonging to a period two thousand years before Moses which invokes "One supreme Being who cannot be figured in stone."

So far as we now know, the Hebrew people surpassed all other ancient peoples in both the extent and spirit of their singing. The Book of Psalms is the hymn book of the Hebrews, compiled of songs in use at various times among the worshipers of Yahweh.

The early Christians doubtless at first sang the Psalms in their worship. It was not long, however, until they employed songs of their own. The Church early developed chants which were used in its worship. Some of these have survived as intact as the Scripture, coming down to us and being in use widely today. The best known is the Gloria Patri, dating from the second century, found in all modern hymnals.

The use of modern hymns is an outgrowth of the psalm singing and chants of the early Christians. For centuries there was little real development in the chanting, as the authorities of the church resisted change and frowned on innovation. The Gregorian Chant—"on the diatonic eight notes and seven syllables of equal length"—continued to be the type of cathedral music for a thousand years. It was not until the fifteenth century that part singing and harmony were developed by Palestrina, who succeeded in having his polyphonic music sanctioned by the cardinals, thereby establishing it in church usage.

About this time also instruments were introduced into the church worship. Moreover, congregational singing was about this time restored after having been supplanted long since by the chanting of priests and choirs.

The period of the Protestant Reformation saw further rapid development of hymnody under Luther and Walther in Germany. The earliest hymn writers in England, more than a century later than Luther, were Bishop Ken, Joseph Addison, and Isaac Watts, called the father of English hymnody because his large number of excellent hymns established the English hymn in popular favor. (He was not the first English hymn writer.) A few of the writers of hymns in the period following that of the first writers were: Charles Wesley, William Williams, John Newton, Samuel Stennett, William Cowper, Edward Perronet and Augustus Toplady, all of whom wrote hymns that still are commonly sung.

Why have songs been long and widely employed by men in their common worship? It is evidently because singing is a satisfying expression of men's religious emotions and of their attitudes toward God. The primary element in worship is feeling. To be sure it may and ought also to be intelligent, though typically the intellectual element is generally conceded to be secondary. Likewise singing (as with all sorts of music) is primarily an expression of emotion. Music (especially song) and worship, therefore, have much in common, and it is quite natural that they are associated in our minds and in our practice. Adequate participation in and appreciation of both worship and music depend on one's ability to feel deeply.

Worship cannot easily be defined satisfactorily because it is a complex experience. It is an attitude toward God and the mystery of life. It is an act of devotion sometimes spontaneous, sometimes deliberate. It includes primarily the feeling of wonderment and may also include gratitude, the sense of dependence, penitence, humility, devotion, and other emotional responses.

Music is one of the most satisfactory means of expression of all forms of emotion and hence has been used from time immemorial by men to express the unspeak-

able feelings surging within them. Not only does music express our feelings, it is one of the most potent means of arousing feeling. Who is not stirred by the inflaming and irresistible strains of martial music? Innumerable Christians have testified that they owed the beginning of their Christian experience to some stirring religious song.

Poetry is the best and most satisfactory means of expressing religious feeling or thought in words. This is because it employs figures, stimulates the imagination, and expresses by its form or rhythm or meter something which conveys our emotions and to which our feelings readily respond.

Hymns combine poetry and music, two of the finest expressions of religious sentiment. Inevitably then, hymns occupy a large and important place in worship since they are, as Goldwin Smith puts it, "the incense of a worshiping soul."

### SALEM Y GAZETTE

BY RANDAL STROTHER

Miss Doris Shira, of Salem, elected president of the Young Women's Christian Association at Salem College, Thursday morning, March 17, will succeed Miss Mary Frum, of Salem, who has held the office for two years.

Miss Dorcas Austin, daughter of Mr. and Mrs. John H. Austin, of Westerly, R. I., received the second highest number of votes for president. She will be the new vice-president. Miss Mary E. Bond, of Salem, was elected secretary, and Miss Roberta Chenoweth, of Flemington, treasurer.

Temporary headquarters have been fixed in the basement of the administration building of Salem College for the continuation of the physical education classes of the school. Classes had been held in the gymnasium, until it burned March 11.

New equipment has been purchased for the physical education classes, as all of the equipment in the gymnasium burned. After warm weather, much of the work of the physical education classes will be out of doors. This was also the case last year.

Miss Elsie B. Bond, registrar at Salem College, was in charge of the school chapel program for Monday, March 14. She read selections from the second and fourth chapters of Nehemiah.

### THE TEN COMMANDMENTS FOR MINISTERS

BY ROBERT L. WEBB, D.D.

1. Thou shalt remember that thy God is great and holy and demands humility and reverence in those who worship him.

2. Thou shalt remember that thou art the servant of the Most High God and the called of Jesus Christ. Conduct thyself in accordance with thy calling.

3. Thou shalt not be thin skinned, taking offense at every word and look of others. Remember thou art not so important as thou thinkest, and calls to new pastorates are not common fruit for easy picking.

4. Thou shalt be painfully truthful in thy sermons and addresses. Remember that thy hearers are not foolish, and that some of them may know where thou obtainest thy sermons and stories.

5. Thou shalt pay thy just debts in coin of the realm, not in promises to pay. Remember thy credit is good as long as thou payest, but a pursuing creditor is as a nightmare at eventide.

6. Thou shalt not enter into unrighteous speculations for financial profit. Thou wilt surely fail of gain, and thou wilt bring discredit on thy profession.

7. Thou shalt be careful how thou walkest before the holy women of thy congregation or thou wilt find thyself a hissing among men, and thy name will be bandied in ribald jest on the street corners.

8. Thou shalt not be jealous of thy predecessor in thy pastorate, nor envious of thy successor. Remember that thou wilt thyself be in both situations if thou continuest long in the ministry, and thou wilt need the forbearance and courtesy of thy brethren.

9. Thou shalt not seek the limelight of newspaper publicity for thyself, nor shalt thou seek to establish thy greatness in ways thy Master could not approve. Thou shalt remember that thy Master is the head of the church, and he putteth one up and another down.

10. Thou shalt remember that crowds do not make a church, and that statistics of numbers and baptisms do not prove the worth of thy work. Thy joy shall be not in the applause of the multitudes but in the peace of thine own conscience, the love of thy brethren, and in the approval of the Lord thy God. —*Watchman-Examiner.*

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### HISTORY OF THE WOMAN'S BOARD

(Continued)

With the change of personnel, location, etc., of the board, comes also the change in budgeting of funds for the board as suggested earlier in this history, and the Woman's Board now pays no salaries of missionaries and its apportionment of the Onward Movement Budget is now \$500.

Aside from the paying of salaries of missionaries and the editing of the page in the SABBATH RECORDER, both of which have been discussed, the Woman's Board through the forty-five years of its existence has had various activities. No history of this type would be complete without at least some mention of the work of the various associations. For a few years each association had a vice-president of the board, but the past several years have seen the work of "associational secretaries" of the Woman's Board. Through these the board has been able to keep in touch with the various ladies' societies over the denomination and to see its work grow through their efforts. Work that the board has desired societies to do has been presented to the associational secretaries, and from them to the various societies of their association. They have also been responsible for the woman's hour on each association program. They have for the most part indeed and in truth had a very efficient part in the promotion of our work among the women of our denomination, and should receive much praise for the work done through the years. Space will not permit the listing of all these associational secretaries, but each one has been a leading figure in the work and will receive her just reward.

Other activities of the board through these years include, first of all, that of helping other boards, perhaps the Missionary Board receiving the most help in the payment of the salaries of Miss Susie M. Burdick and Miss Anna West and other home

and foreign missionary enterprises, as have already been mentioned.

For a time a prayer calendar was edited by the board and also a series of Mission Study leaflets. At least three pageants were published.

For several years, thank-offering boxes were distributed by the board and used with much spiritual profit to the individual worker and also with material benefit to the treasury of the board. They have gradually fallen into disuse since their novelty has worn away, but the box-openings held regularly in many societies were occasions of special interest and the rich experience gained in their use must have led to a more conscientious laying aside of means for the work of the Master.

Perhaps here it might be well to mention briefly that during the time before the Forward Movement the women were very active in securing money in different ways for their various activities, which was one of their big endeavors then, and such amounts in round numbers as \$50,000 and \$60,000 passed through the hands of their treasurer from time to time. Actual data cannot be given here, but it is indeed surprising and inspiring as we look back upon it.

Early in the history of the board, regular systematized correspondence was taken up with our China missionaries. This led to the wish to do something practical in their work and this to the sending of what was called the Christmas box, including articles for the missionaries themselves and such things as might be useful to them, for others, in the prosecution of their work. Miss Sarah Velthuysen, of Haarlem, Holland, has been remembered in the same way. Acknowledgment of the good cheer and practical help thus received naturally turned the eyes of our women toward the home mission field, where occasional work of that kind has been done and where it would be equally as beneficent as upon the foreign field. Accordingly, boxes, or Christmas gifts of money, under the direction of the board were sent to different points, by different societies, changing about from year to year, and in the year 1890, aggregating in value on the home field over one thousand dollars. In carrying forward this work, mention should be made of the following ladies who have been especially



helpful: Mrs. O. U. Whitford, Westerly, R. I.; Mrs. I. A. Crandall, Leonardsville, N. Y.; and Dr. P. J. B. Waite, New York City.

The Woman's Board is always responsible for one Conference program each year and these programs are always well attended and much enjoyed by all. Many of the programs have been in the form of pageants, and much thought and time are spent in arranging these programs.

For the last two Conferences there has been held on Sunday morning a fellowship breakfast when all the women get together for a brief time to eat and talk and renew acquaintances, and each time there has been a brief program to lead our thoughts for a time to some definite line of activity. These have indeed proved helpful and interesting.

The board has in recent years sponsored essay contests in the denomination on various Sabbath questions of interest.

Perhaps at present, at least, one of the greatest desires and interests of the board is the promotion of co-operation and stimulation of activities in the various local societies—the spreading of ideas from one society to another and the close touch of one with the other. Much of this is being attempted through the pages of the RECORDER. *(To be concluded.)*

#### LADIES' BENEVOLENT SOCIETY OF SHILOH

At the annual meeting of the Ladies' Benevolent society, reports showed that 1931 was another year of much activity among the members.

During the year more than \$500 was raised and expended in helping with the church and denominational expenses as well as extensive repairs to the parsonage.

The society has also sent fruit and flowers to cheer the sick and a sunshine box was sent to little Ruth Bonham, who was in the Bridgeton hospital for several weeks.

At the first of the year the membership is divided into four groups and each group does some specific work to raise funds for the society. On Labor day the ladies serve dinner and supper with chicken pot-pie as the special attraction for passing motorists as well as the home folks, and a nice sum is realized.

The past year a series of birthday teas have been held, which proved most enjoyable. They were held under the direction of the program committee, which provided a birthday cake adorned with the appropriate number of candles. The names of those whose birthdays occurred in the months which composed their certain group were read and the ladies responded by telling some interesting event in their lives.

The officers elected for this year are as follows: president, Mrs. Edna Dickinson; vice-president, Mrs. Reba Randolph; secretary, Mrs. Dora J. Davis; treasurer, Mrs. Anna Smalley. The following committees were also appointed: obituary, Mrs. Sallie B. Davis; towel, Mrs. Dora J. Davis; dish and silver, Mrs. Rachel Hoffman and Mrs. Josephine Davis; entertainment, Mrs. Julia Ewing; relief, Mrs. Thurman Davis; program, Mrs. Jennie Harris, Mrs. Elizabeth Bonham, Mrs. Leona Davis, and Mrs. Ruth Dayton. The society voted to have a press committee and Mrs. Annabel Bowden was chosen for that position.

The group leaders are: February, Mrs. Eliza Harris; May, Mrs. Irma Fogg; July, Mrs. Nellie Newkirk; September, Mrs. Anna Smalley, Mrs. Elizabeth Sheppard, and Mrs. Reba Randolph; December, Mrs. Alice Lykens, Mrs. Lizzie Allen, and Mrs. Beulah Bowen.

MRS. ANNABEL BOWDEN,  
*Press Committee.*

#### CORRESPONDENCE

DEAR EDITOR:

The RECORDER of March 14 reached me this morning.

It is with reticence that I write in regard to what seems to me an error in one of your editorials. You wrote concerning a Jews-Christian get-together in Washington and introduced the article with the expression, "when five hundred or more outstanding Christians, including Protestants, Catholics, and Jews from every part of the country, met for a three-day conference." It may be that I misinterpret that statement, but it sounds to me as if it includes Jews in the category of Christians. No doubt it was a slip of the pen, as you distinguished between them later in the article. It does not sound very good, however.

It is fine to do away with prejudice as much as possible. I am for it as much as possible. You sound a note at the end of your article which should be stressed more in these days of syncretism. There is too much getting together of opposing religions. It is a departure from the practice of the early church. Christianity started with missions to the Jews and God-fearers. Such missions are still in place, it appears to me. In a fraternizing of Jews and Christians, it is manifest that Christ must be left out. Then where is Christianity? The same is true in regard to Catholicism. If we believe in the Reformation, we should still oppose the false doctrine of the Catholic Church.

The matter of good will toward all men is, of course, a fruit of the Spirit. It is an individual matter, not for the church as a whole.

Very respectfully yours,

LEON M. MALTBY.

DEAR PASTOR VAN HORN:

Since reading in the RECORDER of the discussion "There is a God," it has occurred to me that perhaps it might give some one help, or at least pleasure, to know how Elder John L. Huffman felt about the subject. As I could not go to church today, I have made a copy of some lines in his handwriting (written with a pencil on paper now yellow with age) which I found in the Bible he was using last.

Signed, MRS. H. D. WITTER.

[Mrs. Witter was formerly Mrs. John L. Huffman. Until recently she was for a number of years a parishioner of the editor while he was pastor at Lost Creek, W. Va.—EDITOR.]

#### THE LINES

As feel the flowers the sun in heaven,  
But sun and sunlight never see,  
So feel I thee, O God, my God!  
Thy dateless noontide hid from me.

As touch the buds the blessed rain,  
But rain and rainbow never see,  
So touch I thee in bliss or pain,  
Thy far vast rainbow veiled from me.

Orion, moon, and rainbow  
Amaze a sky unseen by me;  
God's wheeling heaven in thee I know,  
Although its arch I cannot see.

In low estate I, as the flowers,  
Have nerves to feel, not eyes to see;  
The subtlest in the conscience is  
Thyself, and that which toucheth thee.

Forever it may be that I  
More yet shall feel, and shall not see,  
Above my soul, thy wholeness roll,  
Not visibly, but tangibly.

But planning heart to rain and ray,  
Turn I in meekest loyalty,  
I breathe, and move, and live in thee,  
And drink the ray I cannot see.

#### SABBATH RECORDER EVALUATED

The SABBATH RECORDER is an important factor in informing and inspiring the older people and in interesting and holding the younger ones. Through the RECORDER, as in no other way, a careful reader can keep in close touch with matters of interest to the denomination. To me it seems invaluable in the Seventh Day Baptist home.

CHARLES E. ROGERS.

#### KEEPING UP WITH THE JONESES

Stuart Chase, who has acquired a somewhat sudden reputation as a popular authority on economics and things in general, and deserves it, writes a "Declaration of Independence" in the December *Harpers* that may have in it a hint that would promote the peace and happiness of multitudes in these difficult days if it were widely adopted. He says that he means to quit "trying to keep up with the Joneses. . . . For after all the Joneses are only trying to keep up with the supersalesmen. This is a labor of Sisyphus and no occupation for a civilized adult. We wish the Joneses well in their immortal travail, but we propose to have the kind of house which pleases our own conception of comfort and design, the kind of service or lack of it which our pleasure and our pocketbooks warrant, the kind of recreations which we genuinely enjoy. . . . Henceforth the sole criterion which we shall consider before investing in mechanical gadgets will be whether they simplify living, and in luxuries whether they genuinely expand the soul. . . . We propose to cultivate sales resistance as an exact science." That sensible determination is worthy of emulation.

—The Baptist.

## YOUNG PEOPLE'S WORK

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

### COURAGE IS NOT DEAD

The letter from Miriam Shaw in this department will be nearly two months old before it reaches its readers, who have already learned through press dispatches of how these brave Christian soldiers stood by their work of love and mercy during the landing of Japanese troops at Liuho and the hardships which it involved, until friends finally brought them to Shanghai.

Our readers also know, by now, of the brave defense of Woo-Sung Fort (which she mentioned), and the annihilation of the courageous handful of defenders under Generals Tang and Wong. Modern history has few examples of bravery in war to equal this.

All honor to China's heroes, and no less to those heroes of the Faith who have so nobly stood by, over there! C. A. B

### HOW USE THE SABBATH?

Junior Christian Endeavor Topic for Sabbath Day, April 9, 1932

#### DAILY READINGS

Sunday—Jesus attended worship (Luke 4: 16-22)  
Monday—Helping the sick (Luke 4: 33-37)  
Tuesday—Praising God (Psalm 84: 1-4)  
Wednesday—Visiting shut-ins (James 1: 27)  
Thursday—Open-air meetings (Acts 16: 12-15)  
Friday—Attending church (Heb. 10: 23-25)  
Sabbath Day—Topic: How should we use the Sabbath? (John 9: 1, 13-16)

BY TREVAH R. SUTTON

*Suggestions for the meeting.*—As many important problems arise among those of us who try to observe the seventh day Sabbath, perhaps it would be a fine thing for the group to frankly discuss some of them, bearing in mind that it is not necessary to come to definite conclusions, but rather to discuss the topic with the give and take attitude. For hymns choose Sabbath hymns, for which some of those in "Seventh Day Baptist Hymns and Songs" are excellent. In closing the meeting I would suggest using our rally song, "We Young Folks Are

Seventh Day Baptist," giving special attention to the words of the chorus.

#### AFTER SIX DAYS

At the setting of the sun on Friday evening, after six days of labor filled with troubles and many perplexing problems, and even after six days filled with joyous labor or pleasant experiences, we should be glad for the beginning of another Sabbath. This one day is set aside for us and returns at a regular interval for our good. Do we make use of it or do we just let it slip by as though it were like the other six days of the week? If we do make use of it, are we doing so in a selfish or unselfish way? I shall not attempt to set forth any rules for Sabbath observance, as each one of us must do that for himself. However I do wish to set forth a few ideas for the reader to consider.

Joseph Stennett, an early Seventh Day Baptist minister in England, presents in his famous hymn what I consider the keynote for Sabbath observance. Let me quote the first stanza:

"Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul! enjoy thy rest,  
Improve the day thy God hath blest."

Yes, improve the day, make use of it not only for the good of ourselves, but also so that others may receive a blessing.

#### REST AND WORSHIP

Two important facts about the Sabbath are: It is a day for rest; and it is a day for worship. Whether one is doing physical or mental labor, there is a need for rest beyond what one can obtain each night. There is the need for a day in which one can lay aside the regular routine of work, a day in which one can follow other lines of interest. The Sabbath should not be the only time for worship, but it does offer the opportunity for more intensive worship, especially for a group. Our regular attendance at the appointments of the church is our duty and privilege.

Rest and worship do not take up all of the time on Sabbath. It is this extra time that some are at sea in knowing how to use. It is my opinion that such time should be used for the advancement of the best things in life and in service for others—something

to help us to be better men and women, and something to help make the world a little brighter.

#### READING

Good books and magazines can furnish one who likes to read much profitable material for Sabbath use. What a fine chance for one to read and study subjects that are vital in our religious life, topics in which every Christian should have a deep interest. Our Christian Endeavor and Bible school lessons furnish valuable courses of study as well as opening a pathway of study out from the lessons. However, I do not think it is necessary for us to confine our Sabbath reading to the serious type, as some wholesome reading of a lighter nature can be of value.

#### MUSIC

Music furnishes another field in Sabbath activities. For those of us who play musical instruments, there is a fine opportunity to spend a part of our Sabbath. To become acquainted with some of the hymns as well as other great compositions enriches one's life. Those who do not play or sing may have the privilege of listening to others. Good music is a vital part of our church worship services, giving the worshiper a connecting link between his soul and God. The radio does sometimes furnish us with excellent music, but too often on the Sabbath are found some of the poorest programs of the week. How fine it would be if we could substitute some of the excellent radio programs of Sunday for some of the poorer ones on Sabbath. However, the radio is not the only means for hearing good music.

#### RECREATION

Some forms of recreation can be useful on Sabbath if the nature of it helps to give us the better things of life without sacrificing our rest and worship. However, with the rapid advancement of the five day working week and a shorter day, there is less need of much time on the Sabbath for this purpose.

#### SERVICE FOR OTHERS

Doing good for others on the Sabbath was one of the ways in which Jesus spent the day. Perhaps we know of some sick or shut-in person whom we could cheer up a bit by visiting. Here is a fine chance to

make use of our talents in music or otherwise.

#### FAMILY DAY

The Sabbath is a family day. In our present form of society the family is broken up and scattered throughout the week, therefore there is a stronger need for the Sabbath as an agency to unite the family. The family should attend church services together, separating only for services in which division is needed, as in Church school and Christian Endeavor services. Activities throughout the day should be carried out around the family group.

#### SUMMARY

The Sabbath should be a day of rest and worship, a day for the development of the finer things of life, a day in which we should give special service to God and fellow men, a day in which our activities are centered around the two greatest institutions, the home and the Church. How much the world needs such a day! We as Seventh Day Baptist young people who believe the day of the Sabbath has not been changed, should choose the best for the Sabbath, and then strive to live up to our convictions; and be true to the pledge in the chorus of our rally song:

"We'll strive to be true to the Sabbath,  
We'll strive to be true to our God,  
And whether at home or afar we shall roam,  
We'll guide our lives by his word."

Plainfield, N. J.

### WHY DO WE HAVE THE CHURCH?

Christian Endeavor Topic for Sabbath Day,  
April 2, 1932

BY LYLE CRANDALL

Why does the Church exist? One of the topics for daily readings this week answers this question—To represent Christ. Christ said, "Go ye into all the world and preach the gospel." We, as members of his Church, have received this commission—we must represent him in all parts of the world.

The Church can represent Christ in various ways. One of the greatest tasks which the Church has, and one of the most important ways in which it can represent Christ, is in a careful training of children and young people in spiritual lines. Young people are the future leaders and pillars of the Church. How very important it is that they



receive careful training in the Church, so that they may carry the gospel message to all parts of the world.

A few weeks ago I had the great privilege of attending a school of religious education held for five weeks in our local Y. W. C. A. building. It was a training school for Sabbath school teachers, and, as I am a teacher in our junior department, I was very glad to have this training. Courses were given in various lines of Sabbath school work for children. When such schools as this are held, I am convinced that the training of young people and children in Christian work is most important. This is one of the many reasons why the Church exists.

#### LETTER FROM MIRIAM SHAW

I have been sitting at my desk with pen poised for fully half an hour, wondering what message I had for the Young People's Page. Naturally, with the house shaking from the Japanese guns at Woo-Sung Fort, my mind is on the war. I have been pondering upon a motto that one of the patients has over his bed, "All things work together for good for them that love the Lord," and wondering how on earth this war could work any good. Last night when I saw two of our nurses who have always quarreled, in bed together, I said to Doctor Crandall that the war had not been fought in vain. It has been an inspiration to see how our staff members have all put the interest and safety of the patients and hospital before their own. I am proud of our ten nurses who are staying here, going about their work. It has touched my heart to feel their confidence in us.

Night before last, when the village people were fleeing to the country because the Chinese soldiers were looking for an attack here, I stayed in the hospital until late, trying to cheer the few remaining patients and nurses. Some of them asked me if I was sorry I had left comfortable America to come to China. I told them that I came because I felt that China needed to know more about Jesus' love. America needs Jesus, too, but China has had so little chance to know. The gospel is new to nearly all of our patients and nurses who are not already believers. If China ever needed Jesus, she needs him now, and I am happy to be out here. This week I feel as if I had

really lived. There have been many chances to give, but I have received more than I have given.

We are in darkness, not knowing what each day will bring, only trusting God for strength to live it. By chance yesterday at morning prayers we read this verse:

"At thy feet, O Christ, we lay  
Thine own gift of this new day;  
Doubt of what it holds in store  
Makes us crave thine aid the more;  
Lest it prove a time of loss,  
Mark it, Savior, with thy Cross."

With the future only a huge question mark, how important today seems! I am ashamed to think how few of my days have the Cross stamped clearly upon them.

Yours in his service,

MIRIAM SHAW.

*Liuhoo, Ku, China,  
February 9, 1932.*

#### WE WOULD SERVE OUR MASTER

BY CAROLYN DAVIS

When a person becomes a Christian it means much more than just having his sins forgiven. A true follower of Jesus wants to be like him and to act like him. It was said of Jesus, "He went about doing good." We too should be watching for every opportunity to help someone.

In the story of the Good Samaritan there are three kinds of men who saw the poor, wounded man lying on the side of the lonely road.

The cold hearted, selfish priest hurried along on the other side of the road and did not offer his help.

The next man stopped and looked at the wounded man but had no time to bother with him.

When the Good Samaritan came along, his heart was full of kindness; upon seeing the wounded man he began at once to help doing everything for his comfort.

Which are we—the one that bothers with no one but himself or the Good Samaritan, doing kind deeds for others?

Mary loved Jesus because he first loved her. If we truly love Jesus we will want to find some way to show him. It might mean giving up a pleasure which we desire. Sometimes it will mean sacrificing our time and pleasures for others.

Will we do this to serve our Master?

It's the little acts of kindness that we've passed  
along the way,  
And the little deeds of mercy, helping others day  
by day  
That will make our pathway brighter  
And our brother's load the lighter.

It's the little crumbs of happiness that we've  
passed along  
That will bring the joy we long for,  
And keep us from the wrong;  
And the way we talk and what we do;  
It's the way we think of others, and what they  
say to you,

That makes us sad or glad or whatever we may  
be,  
That makes us loved by others on land or on the  
sea;  
It's just how we try, in whatever we may choose,  
And when we give up is only when we lose.

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

#### INTERMEDIATE TOPIC

OUR TEACHERS

Topic for Sabbath Day, April 9, 1932

What causes irritation between pupil and teacher?

How may we make things easier for our teachers?

Why is strict discipline needed in school?

DAILY READINGS

Sunday—Sincere teachers (I Peter 5: 1-4)

Monday—Aim in school (Prov. 18: 15)

Tuesday—The right attitude (Prov. 8: 32-36)

Wednesday—Be ready to learn (Prov. 4: 1-5)

Thursday—Teachers that are examples (Phil. 4: 9)

Friday—High-minded teachers (I Cor. 11: 1)

Sabbath Day—Topic: Getting along with our teachers (Heb. 13: 7, 17)

#### OUR WORSHIP OUT-OF-DOORS

ARRANGED BY MARGARET KIMBALL HENRICHSEN

I.—SUNRISE

Hymn

"The Heavens Are Declaring the Lord's, Endless Glory."

Prayer

"O God, who givest this wonderful new day unfolding to the children of men,  
Bring us afresh the vision of beauty:  
Show us anew the path our feet must tread;  
Flood our hearts with the warmth of love, even as thou dost fill the waiting valleys with sunshine,  
And lift our eyes to the vast dome of sky, which, day and night shelters us all, children of one Father.

So shall we, brave and rejoicing, go forward in our untrodden paths, quietly fulfilling our appointed tasks  
Until grateful, peace-filled, and unafraid, we face the setting sun, the evening shadow, and the quiet night." Amen.

—Sarah Louise Arnold.

"In the beginning was Mind, and that Mind was with God.  
And the Mind was God.  
The same was in the beginning with God.  
All things were made by it and without it was not anything made that was made.  
In it was life, and the life was the light of men.  
And the light shineth in darkness, and the darkness overpowered it not."

Response

"Holy, Holy, Holy, Lord of Hosts  
Holy, Holy, Holy is the Lord of Hosts."

Litany

The heavens declare the glory of God and the firmament showeth his handiwork:  
Day unto day uttereth speech and night unto night showeth knowledge:  
There is no speech nor language where their voice is not heard,  
Their line is gone out through all the earth and their words unto the end of the world.  
In them hath he set a tabernacle for the sun  
Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven and his circuit unto the ends of it  
And there is nothing hid from the heat thereof.  
How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,  
That bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth."

Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem.  
Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candle stick; and it giveth light to all that are in the house.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

And God said—"Let there be light," and there was light.

Hymn

"Holy, Holy, Holy."

Prayer

"O Lord, we thank thee for thy great gift of light, which is creation and growth and understanding. In quietness of heart, O Father, and with steadiness of purpose we go forward to do

the work which thou hast given us to do. Teach us, this day, to live in the spirit of thy Son who is the light of the world and in whose name we pray." Amen.

*Response*

"Thou who rulest sun and star  
In whose hand all creatures are,  
Spread thou over us thy might,  
Shed on us immortal light!"

Let our lamp be ever burning,  
Let our feet to thee be turning,  
May our path with thee be bright,  
Lord of all! Be thou our light!"

—The Eleanor Association.

### LEADERSHIP TRAINING COURSES

A resolution adopted by the Northwestern Association prompts me to make an announcement through the Young People's Department of the SABBATH RECORDER. In this resolution the Education Committee urged that our colleges offer recognized Leadership Training courses, especially the more practical courses that young people may be better trained for work in Christian Endeavor, Bible school, Vacation school, and the Church.

In our college department of English Bible and Religious Education at Alfred we offer besides the courses in Old and New Testament and the Prophets, Leadership Training courses accredited both by our Sabbath School Board and by the International Council. The History of Religious Education and the Principles and Methods of Teaching Religion are offered. Others of the accredited courses have been given in the past when there was a demand for them and they may be had at any time when a sufficient number for a class desires them.

Two young women of our denomination have just received credits for courses taken here which count toward the Leadership diploma, and one of them will have another credit in June.

Mr. Sutton, our denominational director of Religious Education, says that he is especially grateful for the courses offered along this line in our colleges as he so often finds young people graduated from college who are utterly unable to do efficient work in Bible school, Vacation Church school, Christian Endeavor, or Church because they have had no training to fit them for that line of work.

As we realize that trained workers are as important in religion as in any other field of education, we are hoping that a constantly increasing number of our young people will become interested in this type of work and that more of them will choose Leadership Training courses as electives in college.

DORA K. DEGEN.

### COMPULSORY AUTO INSURANCE

BY WM. H. DENNIS

After seven weeks of ponderous consideration, at a cost to the taxpayers of some \$140,000, the Massachusetts Legislature in special session has refused to authorize any change in the compulsory automobile liability insurance laws of the state. The session was called by Governor Ely in an attempt to right some of the injustices and to solve the new problems that the compulsory insurance legislation had introduced, but his efforts were unavailing. The members of the general court refused to act on the matter, although they voted themselves a generous bonus of \$400 each for their "services."

So the pernicious and expensive compulsory insurance system will continue, although the insurance commissioner of Massachusetts is authority for the statement that the rates for 1932 will be approximately eleven per cent higher than they were for the present year. The necessity for so burdensome an increase is obvious, since, as Governor Ely recently declared, the seventy-nine companies writing insurance under the Massachusetts law have lost a total of some \$9,000,000 in the four years that the legislation has been in effect. Whether they can continue to operate even under the increased rates seems open to question, for the operation of the compulsory system in Massachusetts has indicated that such insurance is not only more expensive than anyone could have estimated but that the cost to the companies writing it is apparently on the increase.

A comparative premium shows that a Ford car in the metropolitan district of Boston or in eastern Massachusetts pays an annual premium of \$56 liability and \$20 property damage, while the same car in Plainfield, which is subject to the same risks in metropolitan New Jersey, pays an annual premium of \$41 liability and \$15 property

damage on the same 5 - 10 limits. Compare this with \$9 liability and \$6 property damage premiums of a Ford in Hastings, Neb.

Compulsory insurance does not attack the root of the evil which caused it to be enacted. The solution of the problem lies, not in increasing the benefits paid to the sufferers from accidents, but in decreasing the number of accidents. Connecticut's motor vehicle commissioner, Mr. Robbins B. Stoeckel, has indicated how this may be done by weeding out the unqualified applicants for drivers' licenses and by refusing the right to drive to those licensed drivers who have demonstrated themselves to be unfit. It is the bringing home to the individual driver the sense of his personal responsibility for accidents that makes for a decrease in the number. Attempts to share the cost of such accidents by compulsory insurance merely hide the fact that the blame for an accident is almost always that of the careless driver. The thousands of safe and responsible drivers in Massachusetts are penalized for the irresponsibility of the few.

### A WET ATTEMPT FAILS

A RELEASE BY THE NATIONAL PROHIBITION BOARD OF STRATEGY

The decisive negative vote on reversing the action of the House Judiciary Committee in its refusal to report H. J. R. 208 to repeal the Eighteenth Amendment reflects the mature judgment of the American people in the present condition of the country. The Senate stands over two to one against such proposal, representing states instead of congressional districts.

It was known in advance that the wets could not command a majority, much less the required two-thirds vote to pass a repeal amendment to the states.

The whole maneuver was purely for propaganda purposes, and the gesture was possible only under a new general liberalization of House rules which permits one-third of its membership to secure a vote on a proposition which under the Constitution would require a two-thirds vote to pass.

Before the people consent to a submission of a repeal amendment they will insist upon a fair trial and a square deal for prohibition which the wets have steadfastly refused to accord it. The campaign for repeal must be fair and straightforward; repealists

must tell the public what method of control they propose in place of prohibition: they must not denounce prohibition as responsible for the bootlegger—which it is not—and at the same time encourage his patronage in order to discredit the law. They must show how conditions can be improved by a return to any form of governmental participation in the liquor traffic, all methods of which were fully tried and after long years of experience were discarded and replaced by the present system, because of their abject failure.

The "wets" will have a hard time convincing the American people that making Uncle Sam a national bartender, or authorizing the states to act in that capacity, will tend to reduce drinking or drunkenness which their protestations so vehemently deplore.

### OUR LORD'S RESURRECTION

BY RILEY G. DAVIS

When Jesus our crucified Savior arose,  
No more to submit to the will of his foes,  
He passed from the shadow of death and the tomb,

In moments beclouded with sorrow and gloom.  
His lonely disciples in grief and despair,  
Of his resurrection were quite unaware;  
Since they were unmindful of what he had said,  
That he was to die, and be raised from the dead.

The men he had chosen, were slow to believe  
The message intended their fears to relieve;  
They viewed with discredit, what he had designed  
Should strengthen their faith for the duties assigned.

The women who came to the tomb Sabbath-day,  
Were presently hailed by their Lord in the way;

An angel had told them that Jesus was risen,  
And therefore the tomb was no longer his prison.

With joy they beheld him—no more to bewail  
The loss of a Savior whose word cannot fail;  
In earnest devotion they knelt at his feet,  
Rejoicing their risen Redeemer to greet.

To Mary, the one whom the Savior had healed,  
His words of assurance profoundly appealed;  
And quickly her fears and her doubts were dispelled

When fully aware it was he she beheld.  
Our Lord's resurrection was hailed with delight;

And aptly foreshadows the triumph of right;  
A thought to enrapture the spirit of man,  
When he has conformed to God's infinite plan.

402 E. Aurora Ave.,  
Des Moines, Ia.



## CHILDREN'S PAGE

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

### HOW MAY WE BECOME FOLLOWERS OF JESUS?

EPHESIANS 5: 1, 2

Junior Christian Endeavor Topic for Sabbath  
Day, April 9, 1932

BY MRS. NETTIE CRANDALL  
Junior Christian Endeavor Superintendent

O JESUS, LAD OF NAZARETH

O Jesus, Lad of Nazareth,  
Help us this day to grow  
In favor with both God and man,  
As thou didst, long ago.

Thou wast obedient, happy, true,  
Though with a spirit free,  
There in thy loving, humble home,  
Jesus of Galilee!

O Jesus, Lad of Nazareth,  
Help us this day to grow,  
In wisdom and in stature, too,  
As thou didst, long ago.

Help us to live as thou didst live,  
And in our homes to be  
Obedient, happy, kind, and true,  
Jesus of Galilee!

### OUR LETTER EXCHANGE

MY DEAR MRS. GREENE:

Mama says it is her fault because you have not received this letter before. So please don't blame Frances or me. She promised Frances she would write it and send it to you, as Frances had to go away after she finished brother's letter. She has been so busy.

I am five years old. I expect to go to school next year.

I like to have mama read the little letters from the Children's Page to us. Some of them are my cousins, that write. Ruth Horton and Marguerite Beebe are two of them.

Daddy was home for a few days last week. We were awful glad to see him. We had not seen him before since Christmas. We asked him if he could remember his trip to Independence and how his feet felt when he got there. He laughed and

said he could. Then he told us what a nice time he had there.

Mrs. Polan is my Sabbath school teacher. I love her very much. She tells us nice stories about Jesus and lots of people. I like to go to Junior too.

Brother and I have one pet. It is a big yellow kitty. His name is "Skippy." Some friends moved away and gave him to us.

We hope you will come to Brookfield some day and visit us. We live almost across from our church, on Elm Street.

Mama says we are a wee bit related, as her mother (Belle Witter) and Mr. Greene were cousins.

Lovingly,

Your little

BELLE WHITFORD.

Box 174, Brookfield, N. Y.,  
March 14, 1932.

DEAR BELLE:

Tell mother I am very grateful to her for the nice letter she has written for you. I am glad she has given us a hint about her "family tree," for Mr. Greene and I have been puzzling our brains as to whom your father married; now we can place her exactly and hasten to claim relationship. We surely hope we can visit you at dear old Brookfield some day and learn to know you all well.

No doubt your "Skippy" looks quite a bit like our "Skeezics" kitty who is big and yellow. Yesterday he caused quite a laugh. The Associational Executive Committee were sitting around our living room making plans for the next association, when suddenly the stairway door knob began to rattle and the gentleman who sat in front of the door began to move his chair, saying, "I guess someone wants to come in." I remarked, "Open the door and see." He did so and out jumped the cat. He always keeps rattling the knob until someone opens the door for him; or if it is a screen door he climbs to the very top and shakes it with all his might.

When you have been going to school awhile I hope to receive a letter in your very own writing, but in the meantime it is good to hear from you through mother.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would like to write you a letter.

I am seven years old and I am in the second grade. I have a brother named Ronald. He will be three in July. We both have whooping cough.

I go to church. My teacher in Sabbath school is Hazel Langworthy.

Your friend,

RUTH DIBBLE.

Adams Center, N. Y.,  
March 14, 1932.

DEAR RUTH:

I am so glad you like to write to me, for, to tell you a little open secret, I am very glad to have a chance to write to you. And just think, I'll probably have the pleasure of seeing you at Conference next August. I am counting the days until then.

I hope you and Ronald will soon be over the whooping cough for it isn't one bit of fun. I had it when I was just seven years old, too, and about ten years ago my three children were all whooping at once, but it happened to be during the warm days of July and August, not in the wintry spring we are having now, with a regular blizzard outside. Is your first day of spring like that?

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write a letter to the SABBATH RECORDER, telling you about our Sabbath school here in Milton. I go to the primary department in which are five classes. In my class there are six members besides our teacher. Our superintendent is Mrs. Grace Lowther.

Just lately we have had services at the chapel as our church is being redecorated. I think next week we will be back in our own church.

I am nine years old. I go to the Milton graded school.

Very truly yours,

DEAN ROOD.

Milton, Wis.,  
March 14, 1932.

DEAR DEAN:

Thank you for telling me so much about the Milton primary Sabbath school. I am sure all the RECORDER children are glad to

hear, too. I am always glad to hear anything about Milton, for you see I know and love many of the people there. I never went to school there, but I did attend school in Milton Junction one whole year and was often at Milton. What good times I did have there. I found out at Conference, two years ago last summer, that there are still a fine lot of boys and girls in Milton and that they have the same kind of good times I had with the boys and girls of years ago, when, I am afraid, I was a good deal of a tomboy. You will not tell the girls will you? Ahem!

I hope I'll see you at Conference in Milton in 1933.

Your sincere friend,  
MIZPAH S. GREENE.

### DORCAS TELLS HER NAME

[Several weeks ago we had a story about Ronald, who is usually called Don, and his brother Robert, commonly known as Bob, who, with their parents, are our missionaries in Jamaica. Here is another story, taken from a letter from Don and Bob's mother to a girl friend in Riverside, Calif.]

Oh, Rowena, I must tell you about our little girl! Last Sabbath afternoon when we were ready to come home from church we found that our servant woman Zilla had a little girl with her. We found that she had taken this little mite to bring up, as she was a motherless little soul. Her mother had died a few months ago and Zilla, and a niece she had raised, decided to take this little one. Zilla will care for her and the niece will pay for her support, as she is a children's nurse and earns some wages, probably not very large.

The little girl is only three and is a sweet little thing. She wouldn't tell her name at first; she had come on the train that day from Monego Bay and had only a paper shopping bag full of clothes, and Zilla expected to find her name pinned on the clothes somewhere. She searched but couldn't find it anywhere and she was so worried because she didn't know what to call her. She has pretty little dresses, but not many of them.

I tried to coax her to tell her name by giving her something for it, but it didn't work. When we ate supper that evening Bob said the prayer, and in closing he said,

"And Jesus, make the little girl tell Zilla her name. In Jesus' name, Amen."

In just a little while Zilla came in to bring more food to the table and she was just beaming. She said, "Oh, I've found out her name! She says it is Dorcas!" I told her then about Bob's prayer and she was much pleased. We would never even have thought of guessing Dorcas. Wasn't that a wonderful and a quick answer to prayer, Rowena?

### HELP OF CHURCHES ASKED AGAINST HOARDING

The tendency to look to the churches for help whenever a movement for the general welfare is launched has its most recent illustration in the invitation to them to use their influence in supporting the educational campaign initiated by President Hoover to combat the hoarding of money and to restore confidence in American institutions.

The campaign, which is being carried on by the newly formed Citizens' Reconstruction Organization under the chairmanship of Colonel Frank Knox, the publisher of the *Chicago News*, began on March 7 and is expected to be completed before the end of the month. At the conference at the White House, summoned by President Hoover to consider ways and means of carrying the movement forward with the largest effectiveness, the churches, both Catholic and Protestant, were represented. The Federal Council of the Churches of Christ in America was asked to assume the responsibility of serving as the point of contact with the Protestant forces.

The chief concrete undertaking of the Citizens' Reconstruction Organization is the promotion of the sale of a new United States Treasury Certificate, as sound as the government itself, issued in coupon form in denominations of \$50, \$100, and \$500, so as to make it especially attractive to those who have small amounts to invest. These government securities can be obtained from local banks, and it is expected that they will be so acceptable as to draw much hoarded currency into productive channels.

The larger aim of the Citizens' Reconstruction Organization is to counteract the mood of pessimism, distrust, and fear. This is essentially an educational task and in it the churches, as great educational influences

having to do with the spirit and attitudes of the people, are urged to play a significant part.

—Federal Council.

### MANY MANSIONS AND NOW A LITTLE HOUSE

The other day when we were out upon some quest or other we happened to pass a beautiful mansion from which the rich owner had departed never to return. With all his wealth the man was dead and now futile and helpless in his grave.

Now he has only one house—a little narrow house of clay no more pretentious and not a whit larger than the house of a dead beggar.

We are not speaking of all this in the synagogue this blessed Sabbath morning to jeer at the dead man. It is said that as men go he was as good as the next man. It has been told of him that he was generous and kind. His friends mourn him and that is the best tribute to his memory.

It is only that we felt as we passed his deserted house how vain is the glory of life. No matter what wealth a man acquires, what glory, what possessions—no matter how gorgeous may be his estate in this life, no matter how many mansions he may have builded for his habitations, he comes at last to the one little narrow house among the countless cities of the innumerable dead.

"All is vanity," said the preacher. And no truer words were ever spoken.

—Los Angeles Time,  
Sunday Magazine.

### OUR FINANCIAL TROUBLES

We have all tried our hand in explaining the mess into which America has got. We yield, however, to *The Illinois Bankers Association Bulletin*. It has put much common sense into few words. It explains our condition in the following epigrams: "Too many diamonds, not enough alarm clocks. Too many silk shirts, not enough overalls. Too much décolleté, and not enough aprons. Too many satin-upholstered limousines, and not enough cows. Too much oil stock, and not enough savings accounts. Too much desire to get something for nothing, and too little desire to work."

—Watchman-Examiner.

## OUR PULPIT

### A RESURRECTION MESSAGE

BY REV. ALVA L. DAVIS

(Received too late for Easter number.—Ed.)

SERMON FOR SABBATH, APRIL 9, 1932

Text—Matthew 28: 5-8.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

were first at the tomb to learn of the resurrection; that it was women to whom the angel addressed the words of the text—the announcement of the resurrection. It was to a woman that Jesus first spoke after his resurrection.

It had been a dreary Sabbath for the disciples. The pathetic conversation of the two men on the way to Emmaus, doubtless, expressed the feeling of all his disciples and believers. "We hoped that it was he who

"Ye seek Jesus which was crucified. He is not here: for he is risen as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

The resurrection of Jesus is a glorious fact on the background of a fearful reality. The Bible is a glorious fact of redemption on the fearful background of sin. The Christian's experience is a glorious fact on the background of the fearful fact that we were lost, dead in trespasses and sins.

It can scarcely be without significance that women, that part of humanity that has suffered most from the sin of the world, were among those who stood at the foot of the cross; that it was women who watched as Joseph and Nicodemus laid the body of Jesus in the tomb; that it was women who

should redeem Israel." While Jesus hung on the cross there was hope that he would do something to vindicate his authority and power. But now that straggling, struggling hope vanished. Life was out of his body. His body was sealed in the tomb. They were like orphaned children who knew not which way to turn. That night the disciples slept the heavy sleep of disappointed men with sore and aching hearts.

But the blessed joy of the next morning—all the world knows! They discovered that while they had rested Jesus rose. Out of what seemed to be utter defeat came glorious victory. The angel greets them with the news, "He is not here; for he is risen." This is the great fact for a lost world. All the evil that was done in Adam, and since Adam, was undone that day. How



that day was changed! Midnight burst into day! Hope for time and eternity, which died for them on the cross, came back to glorious life.

At first they were so surprised they did not believe that Jesus had risen. But Mary knew when the Master had spoken her name, bidding her tell the disciples. Peter knew when, all alone, the eyes that drew the bitter tears in the courtyard, after his denial, now looked again into his. The upper room company, who dined with Jesus after the resurrection, knew he had, indeed, risen from the dead. The cautious, doubting Thomas knew when he saw the pierced hands and side, and cried out, "My Lord and my God." Long after, Saul of Tarsus knew by the blinding light on the Damascus road, and the voice saying, "Saul, Saul, why persecutest thou me?"

The word that Jesus was alive sent a thrill of joy and understanding through the hearts of the disciples. Now they knew that he was not only man, but God. All the mystery about him was suddenly explained. It was God in the flesh who had lived and died among them. Could there be anything more glorious than that? Men could not grasp the language of Isaiah and Gabriel that the coming Messiah should be called Immanuel, God with us. The empty tomb now spoke a language that was plain. To us is certified that Jesus is Lord, and that we have a gospel from the empty tomb. The resurrection of Jesus from the tomb is confessedly the bulwark of vital Christianity.

The resurrection of Jesus is historic, a significant truth, and a spiritual power. It is the best attested truth in Biblical history. Put your feet squarely upon it and stand fast. The resurrection is aglow with moral and rational truth. Take possession of it, and let it possess you. Let the immortality it brings to light lay hold on you. "Christ Jesus hath abolished death, and hath brought light and immortality to light through the gospel."

"He is not here, for he is risen." That changed pessimism to optimism, sorrow and gloom to joy and hope. One had come back from the other side with the assurance of hope.

Men have ever stood close to death and listened intently in the hope they might

catch the whisper of a voice, the rustle of a wing. But we have the sure word of hope from the only one who ever returned to tell us about it. No sweeter music can ever fall upon the ears of mortal children. From the lips of Jesus these words can never lose their charm: "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself, that where I am, there ye may be also."

The original Easter festival celebrated the advent of spring. We are not here concerned with the pagan origin of the word, but we are concerned vitally with the resurrection of our Lord which we commemorate at this season of the year. It is significant, too, that the resurrection of Jesus should have been, in point of time, so closely associated with the Passover.

But just as the original Easter festival celebrated the advent of spring, so does the resurrection of Jesus represent a "dawn," the dawn of a new day for man and for the earth. Easter signifies beauty, the rare beauty of a new life, for life is never so sweet and beautiful as when it comes up new and fresh in the spring. The green has a fairer hue; the flower, a softer, deeper coloring; the air, a new and balmy freshness; the dew, a sweeter fragrance. Jesus' resurrection was the beginning of the world's springtime.

There is good cheer in the sight of flowers lifting their faces once more toward the sunlight, after the frost and the cold of the winter; in swelling seeds and changing tints of green which give promise of a coming harvest. The songs of the birds, the humming of bees remind us of the rising tide of life that surrounds us. In all this creative energy—the bursting of winter's fetters, this renewal of life's struggles—we have a kindly interest and a deep joy.

But did springtime come and go with no other message of inspiration, encouragement, or hope, the world would grow weary and discouraged with its toils, its disappointments, its wasting wars, its oppressions. It would despair of its failures and defeats, its selfishness and indifference.

Humanity knows too well its own weakness and defects. Memory, as well as

science, reminds us that one spring is like another; that man's life, too, is but a coming and a going. But the resurrection adds an everlasting crown to man's hope and inspiration. "Because I live, ye shall live also." Thank God we love and worship a living Christ.

The women before the empty tomb were not long inactive. The heavenly messenger said, "He is not here; for he is risen as he said. . . . Go quickly and tell his disciples." And "with great joy" they departed to share their joy with others.

Is that great joy ours today? Have we a glorious fact to behold? A glorious gospel? Are we to tell it? Can we tell it and sit in our own homes, occupied in our own selfish indulgences? What is Jesus most interested in at this resurrection season? Can you imagine our risen Lord, on the anniversary of his bursting the prison bars of death, being pleased with our modern traffic in worldly display and amusements? How about it, when the season becomes but a revelry of dissipation and sin?

My friends, an Easter service may be an abomination in the sight of the Lord. If it does not lead us to the open tomb, it has missed its meaning. If the resurrection service is not missionary in its appeal, if it does not lead to a new consideration of redemption, it is but a pagan parade. The resurrection is a meaningless thing to us if it does not present a missionary challenge. The angel said, "Behold," "Go," "Tell." The risen Christ said, "Go," "Preach," "Teach." And, my friends, if we are Christ's own, if we love him, if we know him as our risen Savior, we *must*, somehow, get that knowledge across to others.

But why goes the Church so haltingly? Why are we so languid? So indifferent? We do not lack money. The Church has more money at her command than any time in her history. Why withhold our money? We do not lack ability. Christians are a cultured people. Why withhold our ability? We do not lack time. We have more leisure time than any previous age. With all our leisure we have little for Christian work and worship.

The call of Christ at this anniversary season is the call made through Malachi, "Return unto me, and I will return unto you,

saith the Lord." It is a call to a renewal of faith in the Living Christ; to a renewal of prayer; to a love, born of the love of Christ for lost men; to a rededication of our time and money to the Lord. Today is our opportunity. "Today is the day of salvation." But for us it will soon pass forever. "Behold," "Go," "Tell."

But the resurrection has a message for the aged and shut-ins that is more appealing and gripping than to the young and the strong. "Ye shall see him." "In my Father's house are many mansions . . . I go to prepare a place for you." Paul promises a glorious resurrection for all those who are in Christ, "Now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." John says, "The throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face."

"Some day the silver cord will break,  
And I no more as now shall sing;  
But oh, the joy when I shall wake  
Within the palace of the King.  
And I shall see him face to face,  
And tell the story, Saved by grace."

This is the sweetest part of the joy that comes at the Easter season. The resurrection tells us there is life beyond the grave, a life that is ours through Jesus Christ. Dark may be the night of sin through which we struggle, but joy cometh in the morning. This was the joy proclaimed by the angel at Jesus' open tomb. "Fear not—go quickly and tell—ye shall see him."

Each year when the springtime brings returning life to the world of nature, this message comes to the followers of the Lord Jesus Christ. The older we grow, the sweeter it becomes. For those who have suffered the loss of loved ones, the tomb of the risen Christ is a blessed reassurance.

To those saints of God, approaching the setting sun—the "Indian Summer" of life—in physical weakness and weariness, it is a wonderful comfort. They know they will soon close their eyes in the world's last long sleep. But "joy cometh in the morning." For all of us that empty tomb in Joseph's garden holds more joy and peace than tongue can tell.

"Up from the grave he arose  
With a mighty triumph o'er his foes;  
He arose a victor o'er the dark domain,  
And he lives, forever, with his saints to reign.  
He arose! He arose!  
Hallelujah! Christ arose."

### DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

Thursday, March 16, Mrs. Lewis Sherman entertained the ladies of the S. and C. Although the attendance was not as large as usual on account of so much sickness, those who did attend enjoyed a very pleasant afternoon and dainty luncheon.

A series of six living pictures, copies of noted paintings by celebrated artists, was given by the teachers and pupils of the Andrew Jackson Junior High under the direction of the art teacher, Miss Nellie Hull. The characters of the pictures were taken by members of her class and a short biographical sketch of each artist was given by some of the students. The Art Junior High supervisor who was present complimented Miss Hull very highly for the beauty of the pictures and the faithful reproduction of the originals.

CORRESPONDENT.

FOREIGN

*The Hague,  
March 3, 1932.*

Office of the Secretary  
of  
Her Majesty the Queen  
No. 837

Her Majesty the Queen instructed me to convey to Mr. and Mrs. Jacob Bakker of Plainfield, U. S. A., her sincere thanks for their letter of February 17, the contents of which she noted with much interest.

(Signed) *The private Secretary  
of H. M. the Queen*  
(BARON) VAN GEEN.

[The above is a reproduction of a letter to Mr. and Mrs. Jacob Bakker. Mr. Bakker furnishes us with a translation by request. He had sent the queen a copy of the SABBATH RECORDER of February 15, containing his translation of the Queen's Christmas radio message. At the suggestion of Mrs. Bakker he also accompanied the RECORDER with a personal note, to which this is her interesting reply.—EDITOR.]

BATTLE CREEK, MICH.

Ten of our Sabbath school teachers attended the Religious Education Institute at

Marshall Friday, March 25. It was sponsored by the Michigan Baptist Association and the Michigan Council of Religious Education.

More than sixty attended the group prayer meetings in our church Friday evening, March 25. All groups were together in vesper service led by Pastor Simpson's class of boys. Their service included old hymns played on three trumpets, two Scriptural readings, original dramatization of Moses at the burning bush, prayer, and as a recessional the song "Follow the Gleam."

CORRESPONDENT.

THE HARGISES IN KINGSTON, B. W. I.

We spent Wednesday morning house hunting and finally decided on the one we are now in. It is in the suburbs with a lovely view of mountains and the air is cool; we have a lovely breeze all day and night from the mountains and sea. We gave the house the name of "The House of many Keys." There are three bunches of keys to keep corraled, all of them large, heavy ones except for the gates outside, which are tiny ones to padlocks. There is a lovely back yard with grass and trees, a strip of lawn thirty feet or so wide at our right, and some in front, besides a narrow strip, perhaps about twelve feet, on our left. There are several kinds of flowers in bloom and a rose garden on one side of the front lawn and some beautiful ferns in a bed right under our bedroom window toward the street.

The first Sabbath day we were here will be one long remembered. The Bible school at nine-thirty was beginning with a song just as we arrived, then the children went outdoors to the shed, where there is a shelter over a long table on which people leave their lunches during church time, and had their class. I think they are all in one class—perhaps lack of teachers—anyway there are more children than in the Riverside Church. The rest of the congregation was divided into two classes by using the middle aisle as dividing line, and a "healthy discussion" followed. The lesson was the one about the Good Shepherd and they seemed to love the lesson and dwell upon every point of it. As soon as Bible school was over we began to look around. Everything was so quiet you could hear a pin drop, for a few seconds, then we shook hands with every-

SALEM, W. VA.

Rev. Geo. B. Shaw has received the following information concerning his daughters who were in China at the outbreak of the present hostilities there:

Dr. and Mrs. George Thorngate (Mrs. Thorngate is Mr. Shaw's daughter), and their children, having been compelled to leave their home at Liuho, found themselves in Shanghai which was crowded with hundreds of thousands of refugees. They were to start for the United States on their regular vacation and had passage on the steamship *President Coolidge*. They secured passage on another ship of the same line, the *President Cleveland*, which brought them on the northern route to Seattle, where they arrived on March 8. They are spending the time in southern California with relatives, until the arrival of the *President Coolidge*, which they will catch at Los Angeles, reaching New York about April 23, by way of the Panama Canal.

—Herald.

WESTERLY, R. I.

The members of the Christian Endeavor society of the Pawcatuck Seventh Day Baptist Church enjoyed a St. Patrick's social in the church vestry last evening; there were a large number of the members present.

The vestry was attractively decorated for the occasion. Games were played and refreshments consisting of green jello and cup cakes with green icing were served.—Sun.

DAYTONA BEACH, FLA.

The annual dinner and get-together of the Alfred Alumni in Florida was held at the Palmetto Club, Daytona Beach, on the evening of March fifth. There were sixty-five in attendance, and the editor knows from his experience two years ago at one of these functions, that they all had a royal good time. Rev. Dr. Walker, rector of the Episcopal Church at Daytona Beach, was the guest of honor and the principal speaker. Other short speeches were made by President Davis, Orra S. Rogers, Mrs. B. C. Davis, and others.

Mrs. George A. Main, president of the association for the past year, acted as toast-mistress in a very happy manner.

At the election of officers Miss Adalyn Ellis was elected president and I. A. Krusen, secretary.

—Alfred Sun.

one. They hung back to see what we would do, but as soon as we went to them and shook hands they became different folks—were very much pleased. —*Jamaica Jottings*.

DODGE CENTER, MINN.

Charles Socwell has recently been elected deacon of the Seventh Day Baptist Church. Church work continues hopefully, with Rev. J. Thornell as supply pastor. Mr. Thornell is a consecrated man and is giving splendid satisfaction to our people. He writes to the editor of his love and appreciation of our people, making mention of their devotion and consecration. "Next Sunday we are having one of our old time all-day socials, the kind you used to attend with us."—*From personal correspondence*.

NORTH LOUP, NEB.

A car loaded with hay, grain, flour, and other supplies left North Loup, Wednesday afternoon via *Union Pacific*, for the grasshopper and drought stricken region of Nebraska. The car is consigned to Wm. Bruce, chairman of the State Committee for Knox County at Bloomfield.

Ten tons of hay, 300 pounds of seed corn, 200 pounds of sweet corn, 100 bushels of oats, wheat, barley, and corn, 37 sacks flour, beans, clothing, shoes, canned stuff and other things were in the shipment.

North Loup has always risen to an occasion when necessary and this fact has been again demonstrated by the response to the need in this case.

—Loyalist.

[Among the contributors named are many Seventh Day Baptists.]

MILTON, WIS.

A recent issue of the *Janesville, (Wis.) Gazette*, carried the picture of Hosea W. Rood of Milton, with the news of his endorsement by the *Madison Post* of the G. A. R. of which he is a member, as the next department commander succeeding W. H. Chesbrough, Beloit.

Mr. Rood was custodian of the G. A. R. memorial hall in the state capital for twenty-three years. The *Madison Post* is asking the department to give Mr. Rood unanimous endorsement. Election of officers will take place at the state encampment in June.

—North Loup Loyalist.

[H. W. Rood is our "Uncle Oliver." The RECORDER and friends all join in wishing him a large majority election.—EDITOR.]



## RELIGIOUS EDUCATION

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

### MAN AND THE HOUSE HE LIVES IN

Genesis 1: 26, 27—"And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him. . . ."

Genesis 2: 7 — "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The two "different creation stories" in the first and second chapters of Genesis puzzle many people. The "difference" is only apparent, however, and disappears when it is understood that the "first story" (Genesis 1: 1 to 2: 3) is from God's point of view, and the "second" (Genesis 2: 4-24) is from the human viewpoint. The one is "cosmic," the other deals with the beginning of *human* history.

The outstanding "difference" is in the account of the origin of man. The one account says, according to those who are puzzled, that man was created in the "image of God," and the other that he was made of clay. Which, they ask, are we to believe? If both, then is God bodily as we are? The answers are "Both" and "No."

The solution lies in the fact that two different words are used. Genesis 1: 27 has the verb "create," which means to bring into existence out of nothing. Genesis 2: 7 has the verb "form." The former tells of the creation of the "man," psychologically—the person himself. The latter describes the making of his body—the "house he lives in." The one is the "image of God," thinking, feeling, willing; the other the "earthly tabernacle" in which he dwells, the "instrument" which he uses to express himself to others.

As to the "forming" of the body from "dust," this is much misunderstood. The human body is composed of sixteen elements—oxygen, hydrogen, carbon, nitrogen, calcium, etc.—in certain proportions.

Could God have taken any two hundred pounds of earth and formed man's body of it? No, for there is no place where these sixteen elements occur in these proportions. "Dust" is not clay, not *mud*, but elements. God selected them carefully, combined them in the right proportions, and thus "formed" this marvelous body of ours. The percentage is the same in every race, and for every age of person.

How wonderfully this two-fold account of the origin of man fits into what we know from psychology and physiology of his nature.

LESTER G. OSBORN.

### THE VACATION SCHOOL A VITAL FORCE

The Church Vacation school is here to stay. Two decades ago it began. For the first ten years it made slow progress, but now it is sweeping the land. Literally hundreds of communities and individual churches last summer for the first time supplied religious environment and training to many thousands of children.

In these schools of the church a valuable contribution can be made in the achievement of one of the major objectives of religious education—"To lead growing persons into a Christian interpretation of life and the universe, the ability to see it in God's purpose and plan; a life philosophy built on this interpretation."

It seems a little strange that this movement, which was viewed in its pioneering stage with suspicion by some religious educators, is now emerging as a progressive school of the church. Someone has said, "Vacation Church schools are destined to become the Lincoln and Horace Mann schools of religious education." The ideal of a child-centered school can more nearly be approached when forty-five hours or more are available in consecutive days. Creative teaching is a possibility in the informal atmosphere of a three-hour daily session over a period of weeks in a way that cannot be possible in the Sabbath day session coming a week apart. In the Vacation school a project can be completed in the absence of rush or fixed routine. The Vacation Church school is a superb opportunity to associate the fellowship of the Divine with all the experiences of life.

ERLO E. SUTTON.

## DEATHS

BARTLETT.—Adolphus J. Bartlett was born in the state of Virginia near Grafton, September 26, 1859, and departed this life at his home in Jackson Center, Ohio, March 10, 1932, being 72 years, 5 months, and 14 days of age.

He was married to Mary Annie Shroyer, and to this union were born two sons, both of whom are living. They are M. M. Bartlett and Rule J. Bartlett.

His wife died April 6, 1920.

A few years later he was again married to Mary June King, but grief also came again in death about four years from the time of this marriage and claimed her.

There are no very close relatives living other than the two sons already mentioned, yet there are several nieces and one nephew living.

Mr. Bartlett was a devout Christian, and stood firm in what he believed to be right, constantly searching the Scriptures. "He was an earnest worker in, and a faithful supporter of, the Seventh Day Baptist Church. He looked for a city—whose builder and maker is God."

Funeral services were held at the home, Sabbath afternoon, March 12, conducted by Rev. Verney A. Wilson, and interment was made in the Seventh Day Baptist cemetery. v. a. w.

CLARKE.—Milton S. Clarke, son of Stephen S. and Azubah (Woodcock) Clarke, was born in the town of Andover, N. Y., November 7, 1837, and died in Independence, N. Y., March 18, 1932, aged 94 years.

Mr. Clarke was twice married, first to Carrie Gibbs who died in 1880, and second to Emma E. Walters who died in 1920.

For many years he lived near Whitesville, N. Y., again at North Bingham, Pa. After the death of his second wife he came to live with his sister at Independence. He is survived by his sister, Mrs. Amelia M. Cottrell; a nephew, Samuel W. Clarke of Independence; a foster daughter, Mrs. Addie Haynes of North Bingham; and a wide circle of relatives and friends.

A kindly, efficient, industrious and thrifty man has gone from our midst, and another link is broken that binds the present with the early days of our community.

Funeral services were held in the home of his sister at Independence, March 20, 1932, conducted by Rev. Walter L. Greene. Interment at Independence. w. l. g.

HUGHES.—Mrs. L. M. Waltz Hughes, daughter of Henry and Lucinda Waltz, was born on a little farm near Botkins, Ohio, June 29, 1863, and departed this life March 9, 1932, at her home near Jackson Center, Ohio. She was 68 years, 8 months and 9 days of age.

Early in life she accepted Christ and was baptized by Rev. J. L. Huffman and united with the

Jackson Center Seventh Day Baptist Church. In this church she remained a loyal member until removed by death.

On September 11, 1886, she was united in marriage to LeRoy M. Hughes. To this union were born six children, one of whom died in infancy, while the other five are still living. Those living are: O. E. Hughes and Mrs. Agnes Haines of Jackson Center, Mrs. Harve Moothart and Mrs. Fred Hagelberger of Botkins, and Bernard Hughes of Athens, Ohio.

She is also survived by ten grandchildren and two great-grandchildren, and one brother and four sisters. The brothers and sisters are: Jacob Waltz, of Dayton, Ohio; Almeda Lawhead of Jackson Center; Mrs. Ella Randolph of Battle Creek, Mich.; and Mrs. Emma Buck and Mrs. Clara Fridley of Anna, Ohio.

A number of more distant relatives and a host of friends will mourn her departure.

Mrs. Hughes was a devout Christian, a good wife and a loving mother, and the place in her home made vacant by her departure will be keenly felt by her family.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

Funeral services were conducted Friday afternoon, March 11, by her pastor, Rev. Verney A. Wilson, at her church, and interment was made in the Seventh Day Baptist cemetery. v. a. w.

MAXSON.—Hannah Abbie Babcock, daughter of George A. and Abbie Brown Babcock, was born in Hopkinton, R. I., January 25, 1843. Her mother was a descendant of Peter Brown, who came over in the Mayflower, and her father descended from James Babcock, the first white child born in Westerly, R. I.

She was married to Russel Maxson, April 5, 1864. After living a short time in Chenango County, N. Y., they homesteaded in Freeborn County, Minn. Three years later she went back East for a year to regain her health. In 1869 they sold their Minnesota homestead and came to Kansas, living in Emporia, then in Cowley County. Driven out by ague, they came to Jefferson County, buying land three miles west of Nortonville in 1874. She was left a widow on April 7, 1886.

She is survived by four children: Clifford V. Maxson and Mrs. Alena Bond of Nortonville; Lyle E. Maxson of Matheson, Colo.; and Alfred I. Maxson of Stuart, Fla. There are also nineteen grandchildren and five great-grandchildren.

After thirty years on the farm west of town she moved to Nortonville, where she has lived since with the exception of three years in Wisconsin and a little over a year in Battle Creek, Mich.

Early in life she was baptized in the pool behind the Ashaway Seventh Day Baptist church, and she has been loyal to her church and an earnest, trustful Christian all her life, quick to

grasp any opportunity to help others, whether friends or strangers. She was cheerful and uncomplaining and her presence has been like sunshine.

Farewell services were held from the Seventh Day Baptist church March 5, conducted by her beloved former pastor, Rev. Duane Ogden, of Olathe, and she was laid by the side of her husband in the Nortonville cemetery. Pallbearers were former neighbors in the Hickory Grove community.

"When our loved ones leave us there need be no shadows,

When their trust is placed in Jesus as their Lord; They have gone to be with him who died to save them,

To be with the One whom they have long adored! Shadows! No need of shadows when at last we lay our burdens down.

Shadows! No need of shadows when at last we win the victor's crown!"

—From *Nortonville News*,  
sent in by a friend.

### Sabbath School Lesson II.—April 9, 1932

How SIN BEGINS.—Genesis 2: 8—3: 24.

Golden Text: "Watch and pray, that ye enter not into temptation." Matthew 26: 41.

#### DAILY HOME READINGS

April 3—How Sin Begins. Genesis 3: 1-12.

April 4—Sowing and Reaping. Galatians 6: 1-10.

April 5—Temptation From Lusts. James 1: 12-18.

April 6—Temptation From Covetousness. 1 Timothy 6: 1-10.

April 7—Resisting Temptation. Ephesians 6: 10-20.

April 8—Christ Our Helper. Hebrews 2: 13-18.

April 9—The Blessedness of the Righteous. Psalm 1.

(For Lesson Notes see *Helping Hand*)

Dean: "When do the leaves begin to turn?"

Johnny: "The night before exams."

—*The Baptist*.

Dean Main's book on "The New Psychology, Behaviorism and Christian Experience," of over forty pages, will be sent to any address, post paid, for fifty cents.

A. E. MAIN,  
Alfred, N. Y.

2-29-14w

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

REV. H. C. VAN HORN, M. A., Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

#### Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25  
Per Month ..... .25  
Per Copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

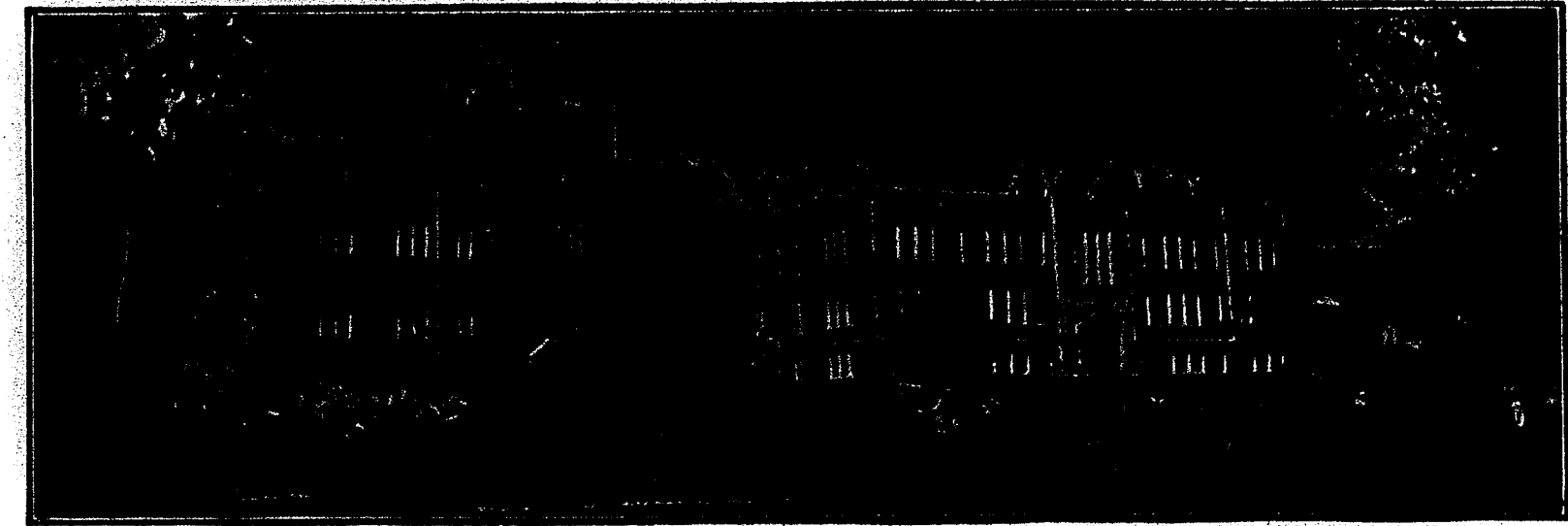
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

## SALEM COLLEGE



Administration Building Huffman Hall  
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.  
College, Normal, and Musical Courses.  
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.  
Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

### BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—

A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—Fifteen cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

### MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

Jay W. Crofoot, O. T. Babcock,  
President Registrar  
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND  
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.  
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

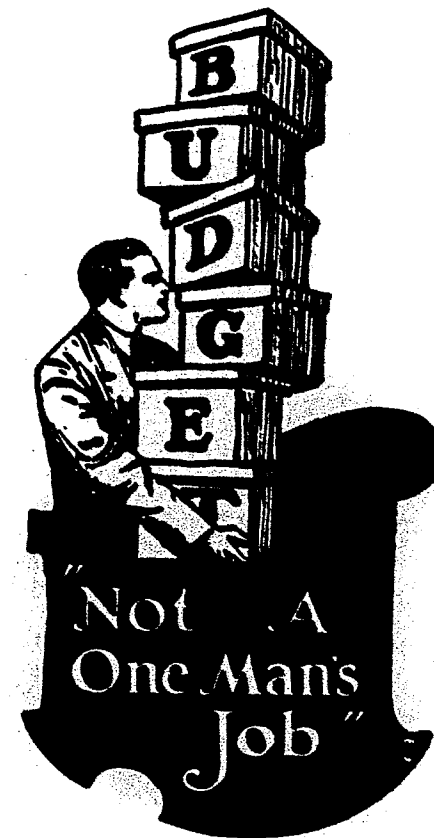
COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.  
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS  
Junior Four-Year Series, per quarter 15c.  
Intermediate Three-Year Series, per quarter 15c.  
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.





Full Co-operation on  
the part of  
churches and people  
is needed

Finance Committee

# The Sabbath Recorder

Vol. 112

APRIL 4, 1932

No. 14

## LIGHT

When skies are dark we need the light.  
So when the clouds obscure the sun,  
When golden day has changed to night,  
When quaking terror strikes us dumb,  
God, give us light.

When times are hard we need God's Word.  
When pressing gloom provokes despair,  
When violent threats of war are heard,  
And bloody schemes are in the air;  
God, keep us right.

—Rev. J. R. Warnick in Presbyterian Advance.

## Contents

<b>Editorial.</b> —"The Christian Way Out."—Revealed by the Spade.—Pioneering in 1932.—Still Lost.—In the Shop.—Items of Interest.....	417-421
Hymns and Gospel Songs .....	421
Count Nicolaus Ludwig Zinzendorf .....	424
<b>Missions.</b> —Propagating a Religion of the Spirit or a Religion of Forms.—Two Illustrations. — News from the Southwest. — Rev. and Mrs. G. D. Hargis Begin Their Work in Jamaica .....	425-429
Jesus Came Preaching .....	429
An Informal Reception .....	432
<b>Woman's Work.</b> —History of the Woman's Board .....	433
Letter from China .....	433
<b>Young People's Work.</b> —Putting Purpose into Life.—We Would Serve Other People.—Intermediate Topic.—Junior Helps.—Worship Out-of-Doors .....	436-438
God, Hold Me Steady! .....	438
<b>Children's Page.</b> —What Kind of Boys and Girls Would Jesus Like to Have Us Be?—Our Letter Exchange .....	439-441
Why Not Waterford? .....	441
Just One of Our Prayer Meetings .....	442
<b>Our Pulpit.</b> —The House of the Soul .....	443
Denominational "Hook-Up" .....	444
Theme Announcement .....	445
<b>Religious Education.</b> —The Confirmation of the Fall in Human Experience..	446
<b>Deaths.</b> .....	447
Sabbath School Lesson for April 16, 1932.....	448