

**Pastors, Officers, and Fellow
Members of our Denomination**

OF COURSE we will raise the Budget for 1932. The needs of the field, the welfare of the workers, the cause for which we stand—require it.

- The last General Conference cut down the Budget, including the needs of current activities and the amount of our indebtedness, from more than \$61,000 to less than \$42,000. This represents actual living needs, with many of our usual activities seriously curtailed.

- The Seventh Day Baptist denomination is more than two hundred fifty years old. Born with the great Baptist Movement, it has suffered persecutions and even martyrdom. Nourished by sacrifices, it has survived opposition and hardships. It has never grown large, but it has grown deep. It has heartened and encouraged its people through periods of loss and depression. It has planned and carried into successful execution a statesmanlike program of education, evangelism, and missions.

- Blood and spiritual children of men and women who have refused to be overcome or stalemated by difficulties and discouragement, we must continue to be worthy of our forefathers and to be loyal to our Christ, as they were to theirs.

- Of course we must raise our Budget. To do less points to suicide. To raise it spells advancement of the whole Sabbath truth and cause.

- The Budget represents the united work of the church. It educates our people touching our various activities. It provides an intelligent program of giving. It gives every member of the church his opportunity to carry his fair share of the load.

- We are challenged to do our best: to re-assert the quality and value of our faith in God and the truth of the Sabbath. God calls us to "prove me now herewith." He challenges us to tithe our incomes and to bring the tithe with our offering in the expectation that he will "pour out a blessing" upon us.

- Your Finance Committee believes that there are stout-hearted pastors and people in every church, and that they will do this hard and challenging task of financing the program in 1932.

The Sabbath Recorder

Vol. 112

APRIL 11, 1932

No. 15

IT'S APRIL

When the raindrop spatters sound,
When they loosen up the ground,
When earth's Easter comes around—
It's April.

When the sunshine and the show'rs
Mingle midst the passing hours,
Painting rainbows, tinting flow'rs—
It's April.

When gold daffodils appear,
Whisp'ring, "Springtime now is here,"
And the blossom-bursting's near—
It's April.

When warm moisture stirs their roots
And the trees, with verdant shoots,
Forecast foliage and fruits—
It's April.

As life's seasons swift rotate,
When fickle feelings fluctuate,
When smiles and tearfalls alternate—
'Tis our April.

—Arthur C. Hodgson,
In the Baptist.

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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.
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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.

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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.

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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.

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Secretary—William C. Hubbard, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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.

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 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.

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Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
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Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
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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. 15 PLAINFIELD, N. J., APRIL 11, 1932 WHOLE No. 4,544

BACK-FIRE

No, the "back-fire" of imperfect carburation of an automobile engine is not our starting point. The writer was brought up on the vast prairies where, when fire was sometimes started in the grass, vast areas were burned over and damage to property and loss of life often resulted. A prairie home and stacks of grain were frequently guarded from fires by plowing a few furrows around the premises or around the stack site. Often when prairie fires raged and threatened a place, a back-fire was started that, working back against the wind, soon prepared a burned over area or border over which the on-coming flames could not leap.

It is well for us to build back-fires in these times in which we live. In the situation as it exists today a back-fire of optimism will do much good. Losses may have been sustained, many problems involved in people being without jobs or in bank failures, yet all of our troubles put together should not cause us to throw up our hands and quit. Doctor Gardiner's classic story is recalled of the two frogs that fell into the farmer's jar of milk. One struggled a moment and, thinking it was of no use, gave up the effort and was drowned. The other, while as far from bottom as his despairing friend, continued to kick, and when morning came bringing the farmer, Mr. Frog, bright eyed and alert, hopped from a roll of butter churned by his own desperate efforts to a place of safety. We are going to come through this period, after a time; let us be encouraged to keep on "keeping on."

Take our missionary depression. Back-fire around that with the optimism which it deserves. No one should minimize the gravity of the problem confronting all missionary movement. But this is a time not to give up in despair, but to stand fast and struggle on. It is a time for our Missionary Board to "sell" missions to Seventh Day Baptists as never before. We have had

in the past an influence and power more than commensurate with our numbers in bringing light to China. Christ is still needed there, yes, needed as never before. We are justly proud of the courage and loyalty of our men and women over there. Tomorrow—whenever it dawns—will furnish opportunity greater than ever for the gospel so much needed. We must struggle on for the present—raise our Budget, pay our debts; "the morning cometh."

Again, take our Tract Board work. Back-fires of encouragement and optimism must be kindled here. We, too, have a debt, and are having our struggles. We see butter in the milk, however, and we will go on till it is "gathered." There are signs of better times, we believe, for us as a denomination. People went home from Conference, buoyed up and afire with a larger zeal for God's work and faith in our mission. The echoes of their words and enthusiasm keep coming in.

The Committee on Spiritual Life has built a back-fire in its visiting suggestions, which have been carried out with good effect in many parishes. We believe it will continue to be not only a great safeguard, but a preparation of hearts and of church life for larger spiritual growth. Our Conference president has been building optimistically in the mimeographed messages sent out to pastors and churches. The Finance Committee is pursuing its work with plans suggestive and encouraging whereby the work of the Onward Movement shall go forward.

In those old pioneer days, when the fires raged about the homes and swept across the fields, the pioneers had to look up to catch their breath and clear their eyes of smoke. Though they fought flames to save themselves and their scanty possessions, they put their trust in God.

We must not fail to do that—believe in God, though struggling for existence and striving to pull through. With trust placed

in him, shoulder to shoulder we will pull together for the better day. Victory will crown our effort. Co-operation together and with God spells success. The poet Kipling urges—

It ain't the guns nor the armament, nor the funds that they can pay,
But the close co-operation that makes them win the day;
It ain't the individual nor the army as a whole,
But the everlasting team-work of every bloom-in' soul.

"Strange, but Firearms Do Kill" The *Presbyterian Advance* recently published an editorial under the above caption. We like so well what the editorial says we are giving it space here.

England has been excited because some "thieves carrying firearms have wounded a policeman and a bank manager," and the *London Evening News* thinks it might be wise, as a result, to stop the sale of firearms now sold under a permit system. It declares that they are far too easily obtained, saying, "Obviously, if there is nothing done to stop the sale of revolvers, there is danger of an increase of shooting." Strange, America has never considered this as obvious. To be sure some states have "a law against pistol carrying," but almost nowhere are they enforced. In our mail we are invited to buy American, German, Italian, and Spanish automatics, pistols, or revolvers—at cost. Almost any of the cheaper magazines carry firearm advertisements, apparently all requiring only the mailing of the money and the getting of the gun in return. Pawnshops display them and many sporting goods and hardware stores as well. Is there no connection between these facts and the items printed every day in the newspapers of killings, pistol fights, accidental shooting, gang murders, hold-ups?

We wonder why the *Advance* did not go a step further. The same line of argument may easily be extended to include "arms and armaments." Large provisions in "preparedness" not only lay tremendous burdens upon the people of all countries but equip them with dangerous engines of destruction easily let loose upon little or no provocation. It then takes but a little to kindle a vast conflagration.

The "Messenger Of Cheer" Volume six, number one, of the *Messenger of Cheer*, "Published quarterly in the interests of the Seventh Day Baptist Conference Auxiliary for Lone Sabbath Keepers and of the Seventh Day Baptist Church of

Edinburg," is just at hand. It is a bright sheet the publication of which has recently been resumed. Rev. Angeline P. Allen is editor. After suspension for some time, it is being printed again with the hope that sufficient funds may come in by way of subscriptions and gifts to make it possible to carry regular messages to the many lone Sabbath keepers. Its motto text, appropriately, is "They that were scattered abroad went everywhere preaching the Word." In writing about the promotion of the work of God's kingdom, the editor asks: "How much do we desire it? How much are we willing to sacrifice? How much are we willing to give of our talents, our time, our money? There is no salvation except through sacrifice." In speaking of the joy and beauty of the Christian life, the words of a little girl are quoted, who said, "When I think of Jesus, I feel just like smiling." We are pleased to observe that the readers are urged to subscribe for the SABBATH RECORDER, "The best religious magazine for Seventh Day Baptists"; also that lone Sabbath keepers are advised to "Supply yourselves with a good assortment of evangelistic and Sabbath tracts, and use them judiciously, tactfully, prayerfully. The American Sabbath Tract Society (Plainfield, N. J.) will supply you." Attention is also called to the need of Frank Jeffers, 1322 Main Street, Racine, Wis., for copies of the SABBATH RECORDER, the *Messenger of Cheer*, tracts, and other religious literature for distribution in his city.

The SABBATH RECORDER wishes the *Messenger of Cheer* a large success in the field in which it is endeavoring to serve.

"Calendar Reformation Postponed" We are indebted for some interesting information in this note to a letter appearing in a recent number of the *Milton News*. The letter is from Professor J. N. Anderson, known to many of our older RECORDER readers. He reports from the experience of Elder Longacre, an Adventist leader who attended the Geneva Calendar Conference. The conference was a lively one and the outcome gratifying to all who are not in favor of tampering with the present calendar in the ways proposed. Eleven or twelve men were there representing Sabbath interests. They had opportunity for

five speeches and to present about a half million petitions against the proposed change. There were forty-two nations represented. For a time it seemed as if the measure was bound to be adopted. "Had it not been for Sir John Baldwin, the Britisher, who is one of the leading men on the league, it probably would have been adopted." He opposed the change in the very beginning and strengthened his stand as he learned of the opposition of Sabbatarians and Jews. He held that there was no real advantage to be gained by the change, not much public demand for it, and that, in fact, the public generally knew very little about it. To the charge of being in favor of "inertia," Sir John replied that inertia was better than going backward. The German, French, and Italian delegations were lukewarm, to say the least, believing, one or another, that the whole thing was inopportune, that there was no real call for a change in this generation—at least, and that it all came out of "big business" anyway. "The point about big business was a tough pill for the men who favored the change."

There was considerable difference, too, in the nature of the change, differences between a twelve month or a thirteen month calendar.

Charges were made that the objectors to the change were not sincere in their opposition and practice—keeping shops open on the Sabbath for gain and engaging in other secular work on that day. In counseling together the Jews admitted to the Adventist friends the truth of the allegation so far as their own practices were concerned. They said, "This is serious . . . our mouths are stopped; you who are true Sabbath keepers will have to make the reply. We cannot."

The Swiss, referring to their own Sunday laws, declared if the change were made there would be no compulsion on the Sabbath keepers; that the talk about persecution was an ado about nothing. When Doctor Nussbaum, who is a Swiss, but living in France, made the point in his brief address that so far from its being true that religious liberty and tolerance were practiced in Switzerland, he must testify that his own mother for a long time was compelled to pay a fine to the government just because she refused to send her son (this very Dr. N.) to the public schools on the Sabbath.

For such injustice the family had been compelled to leave its native land and settle in France. He continued by asking, if this becomes a world movement, as it seems to be, what will the poor people do who have a conscience about the Sabbath? Where will they go? A decided impression was left on the conference by his testimony and plea.

When the vote was taken on a motion that the question would not come up until 1935, a note was handed Elder Longacre by a disappointed advocate. It read, "The world is still an oyster." The interpretation, according to Professor Anderson, is "The people of the world as represented by the men in that conference are shut up tight, never let anything get away, and always stay right where they are—'inertia.'"

Broadcasting for Prohibition The vast majority of the RECORDER readers are deeply interested in prohibition and are against any repeal of the Eighteenth Amendment. Our churches have ever been interested in the prohibition struggle and have given money, service, and time unsparingly. They continue to be interested, and will give the following message a careful reading. Who of us is not able to give for this vital cause at least one to ten dimes?

In resisting the demands of the wets for planks committing the political parties in favor of repeal of the Eighteenth Amendment, the National Prohibition Board of Strategy plans to use radio broadcasting if the necessary arrangements can be made. The board desires to put over a number of nation-wide hook-ups if possible, and a series of programs over smaller range stations especially in strategic sections. Broadcasting will be by nationally known speakers especially qualified to discuss various phases of propaganda by which the wets seek to mislead the public.

The campaign of the Board of Strategy for "Dry Dimes to Beat Wet Dollars" has brought in a little less than one third of the maximum amount originally hoped for from this particular effort to provide funds to defray the cost of the board's campaign for dry planks in party platforms and dry presidential candidates. The Dry Dimes Fund, while it has sufficed to meet all the board's expenses thus far and to provide for the known absolutely necessary expenses through the period of the national conventions, is wholly inadequate to even start a series of radio broadcasting. This will have to be provided for in a special way, and the project is dependent upon the funds being thus secured.

If readers of this paper who are opposed to repeal of the Eighteenth Amendment wish to

help the Board of Strategy broadcasts on this subject, whether or not they have contributed to the initial campaign, they can send such contributions direct to the National Prohibition Board of Strategy, 1138-40 National Press Bldg., Washington, D. C., making checks, money orders, etc., payable to order of the National Prohibition Board of Strategy.

DRY DIMES STILL COMING IN

The little specially provided coin cards are still coming in daily with their silver coins, although in greatly reduced numbers. There are yet a great number of coin cards unreturned to headquarters. Readers who have coin cards will help the work of the board by returning them promptly—with one or more dimes enclosed. Any who have not received coin cards and would like to have a share in the campaign will be sent as many cards and envelopes as they can distribute, upon application to the Board of Strategy at address given above.

THE SMALL DENOMINATION AND THE FEDERAL COUNCIL

BY REV. AHVA J. C. BOND

At the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Philadelphia last December, there was some discussion of the relation of one of the smaller denominations to the work of the council. The present writer took no part in that informal discussion, but as a representative of the smallest denomination in the council—the Seventh Day Baptists, who have been in the council from the beginning—he was especially interested in all that was said.

This is not written in any sense as a defense of the smaller communion or its right to a place in the Federal Council, for I do not regard any such defense as necessary. I have never felt at any time that our rights and privileges in the council were in any way restricted on account of our numbers. Of course, I have realized that the larger denominations must carry a much larger share of the work, but here in the council the small denomination may assume its full measure of responsibility.

To be sure, there have been occasions when some member of the council has introduced his remarks by calling attention to the "great denomination to which I belong," and one is compelled to think of "numbers" right away. However, there are more important standards by which to measure the

greatness of a religious body, and, of course, each member has the privilege of assuring himself that he represents a great denomination from a standpoint more important than that of size! For the most part, the members of the council have sufficient modesty to make them comfortable to work with, and they are concerned, not with exploiting denominationalism, but in promoting kingdom interests, which can prosper best through the co-operation of all Christian communions.

ADVANTAGES TO THE DENOMINATION

There is a healthy reaction which comes to a small denomination as it feels itself a part of the greater Christian fellowship which is engaged in the work of Christ's kingdom. This the smaller denomination needs more than does the large. The latter may be heard when speaking alone as it expresses its position with reference to the great issues upon which the Church should speak, whereas the smaller denomination is but a voice in the wilderness.

Perhaps it is for this reason that the small communion appreciates the prophetic function of the council, and rejoices in the prophetic voice of its leaders. For instance, the present writer gave hearty applause when in Philadelphia Bishop McConnell, the president of the council, asked that at least "a small window be left open through which the prophetic voice might be heard." When a good brother admonished the bishop and suggested that he "prophesy to the Methodists instead of setting fire to the Federal Council," I called to mind a like admonition which is recorded in a certain ancient Book with which all members of the council are more or less familiar. A prophet had strayed beyond the confines of his own particular nation when he was told to go back to his own country, there to prophesy and eat bread. The small denomination feels that it can be heard through its membership in the council, whose officers and commissions sometimes speak with a prophetic voice.

Membership in the council gives the small communion the opportunity to work with other Christian bodies to accomplish what no denomination can do alone. Its contribution may not be large, but it is good for its own soul to be thus engaged with others in fulfilling the Church's mission in the world.

By membership in the council the denomination has its own vision enlarged and its own spirit refined.

ADVANTAGES TO THE FEDERAL COUNCIL

Are there not advantages to the council, too, which come through membership in it of the small denomination? I think all will agree that there are.

There is the advantage which comes from increasing the number of communions that thus co-operate. If divisions are a weakness, and if co-operation strengthens the impact of Christianity upon the problems of the world, then the more nearly unanimous this co-operation can be made, the more effectively will the work be done.

Membership in the council on the part of a given denomination adds to the personnel of the council, and increases the number of Christian leaders who are working out in prayer and fellowship, and in earnest co-operative endeavor, the great problems that confront our common faith.

A denomination that has a historical background and that has lived through the centuries because it has held to some truth which it believes to be vital to itself, and valuable for all Christians, has something to contribute to the enrichment of the whole body of Christ. I am not thinking of the Federal Council as affording an opportunity for sectarian propaganda, either directly or indirectly. I am thinking of the particular spirit and viewpoint which representatives of such a denomination may be able to contribute to the consideration of matters of common interest and concern to the whole brotherhood. Doubtless every denomination has enjoyed at some point in its history an intake of Christian truth or grace which somehow others have missed. Membership in the Federal Council of the Churches of Christ in America affords the opportunity to the constituent communions for that outflow of Christian grace and power which will hearten the entire fellowship and strengthen it for its manifold co-operative tasks.—*Federal Council Bulletin*.

MIXED MARRIAGES

A STUDY BY THE FEDERAL COUNCIL

The problem of "mixed marriages," especially of the marriage of Protestants and Roman Catholics, is treated as a question

of serious importance by the Federal Council of the Churches of Christ in America in a study made public March 27. The report was made by its Committee on Marriage and the Home, as a result of several months' study, and was approved at the March meeting of the Administrative Committee of the Council.

The report was originally drafted prior to the decree from the Vatican on the same subject on February 5. The Vatican decree requires that the children of marriages between Catholics and non-Catholics must be reared in the Catholic faith under pain of annulment of the marriage, refusal of participation in church activities, denial of a church funeral and, in extreme cases, public excommunication.

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The council's conclusions, which are put forth, not as regulations, but as suggestions to church members for their consideration, deal both with inter-marriage of members of different Protestant groups and also of Protestants and Roman Catholics. These conclusions are embodied in a series of four recommendations, as follows:

1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

2. Where only one of the persons is a member of a church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

3. Where intolerable conditions are imposed by either church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The Committee on Marriage and the Home protests earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church.

4. Where conferences in the churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home.

These conclusions are based upon a review of "the historical background," which narrates the practice with regard to marriages between members of different Christian communions at different periods, and also an analysis of "the present situation." In examining the present situation, the Committee on Marriage and the Home takes the ground that religion is such a "basic interest in human life" that "differences in religion, if these are fundamental, may strain a marriage to the point of breaking." Strong emphasis is also laid upon the avoidance of any "ecclesiastical interference" which would force upon either partner to a marriage any rigid ecclesiastical requirement which is contrary to his own religious convictions. On this subject the report says:

It is evident that the problem of mixed marriages is not simple, and that it is not susceptible of easy solution. Religion is a basic interest in human life, and differences in religion, if these are fundamental, may strain a marriage to the point of breaking, especially where they are aggravated by ecclesiastical interference. No religious body which confesses itself Christian can tolerate the imposition upon one of its own members of the requirements of another religious body by which the religious scruples of that member are aroused, or action repugnant to reason and conscience is forced upon him by an authority which he does not acknowledge. For example, if one of the partners to a mixed marriage submits to the dictation of such an authority and promises that his children will be brought up in a faith which he does not share, reason and conscience are offended, the seeds of future discord are sowed at the very outset of married life, and the prospect of true marriage, with conjunction of mind and soul, becomes remote. Or if either partner enters upon the union as a propagandist, determined through the intimacies of marriage to subvert the religious faith of the other, disaster is imminent.

Statistics bearing upon the matter are not adequate, but there is reason to suppose that marriages of this sort are highly unstable; furthermore, that in very many cases they lead either to the departure of both partners from the practices of religion or at least to the abandonment of any attempt on their part to provide for the religious education of their children.

It is possible for mixed marriages to be successful. Where the differences of religious faith are not fundamental, and where each of the married persons respects the viewpoint of the other, such differences may conceivably augment mutual love and forbearance. Even when the differences are fundamental, they are not necessarily insuperable, always provided that there is still mutual love and forbearance, that no attempt is made on the part of either to subvert the faith of the other, and that they determine to bring up

their children in such articles of the Christian faith as they hold in common. This, however, requires independence, strength of character, and rare wisdom and patience, and unless these prerequisites are present, the strains of attempted adjustments will be found to be too severe for any good and happy solution of their common problem. So great is the importance of religious unity in the home that some pastors advise at the time of the wedding that the two agree upon one church or the other, or upon a third church.

The chairman of the Federal Council's Committee on Marriage and the Home, by which the report was prepared, is Dr. Howard Chandler Robbins, formerly dean of the Episcopal Cathedral of St. John the Divine, New York, now Professor of Pastoral Theology in the General Theological Seminary, New York. Included in the membership of the Committee are prominent clergymen of various Protestant communions and, in addition, several well-known laymen and women. The lay members include: Honorable George W. Wickersham, former Attorney General of the United States; Mrs. Robert E. Speer, president of the National Board of the Y. W. C. A.; Mrs. John D. Rockefeller, Jr.; Professor Ernest R. Groves, of the University of North Carolina; and Professor Alva W. Taylor, of the School of Religion of Vanderbilt University, Nashville, Tenn.

LETTER FROM CHINA

DEAR RECORDER READERS:

We know that the thoughts of our friends have been very much with us for the past month and more. We would have been glad to assure them of our safety but felt that what we could write one day might not be true the next.

For five weeks we listened to the booming of the cannons, often hearing the "pop, pop, pop" of the machine guns, and sometimes seeing the smoke and fire from the burning areas. We have none of us been over into this district, but the pictures in the papers of the places depict most appalling scenes: whole areas just masses of smoking ruins and often with unburied dead bodies. It is estimated that one third of Shanghai is in ruins. Sometimes it is only the home that is destroyed, but often the savings of a lifetime have all gone up in the fire and smoke, as factory after factory and other business interests have been completely destroyed.

China, and especially Shanghai, has responded nobly to the call for help for her stricken people. Refugee camps and hospitals, many of them in school buildings, are scattered throughout the city, three of the latter being quite near us. One new bank building nearly completed has been furnished for a camp free of charge. This houses three thousand and is being financed and cared for mostly by the Christian people of Shanghai. We have been especially interested in this camp, as so many of our friends are assuming the responsibility in caring for their needs. Miriam Shaw and her staff of helpers vaccinated more than one thousand of the refugees in five days. Teams of four and five have been taking charge of these people at night. At first our South Gate neighbors cared for them every other night, but later other teams have taken their turn. Last week some of the people refugeeing with us helped every day in the distribution of their afternoon "feeding of the multitude." They are only fed twice a day, but the food is nourishing and the people seem very grateful and contented with what is given them.

As school was not in session when the trouble began, we opened our school buildings for refugees. Some of the time we have had as many as seventy. At present we have eighteen in our house, but only one is boarding at our table. The others are in the school or getting their food elsewhere.

We did not deem it wise to open school at the regular time, but as time went on and there seemed no immediate danger to this vicinity, Miss West thought best to attempt opening the Girls' School. So summoning the teachers and pupils who could be reached she began the school a week ago. Only about one third of the usual number of girls have come as yet, but now that there is a cessation of hostilities, she hopes for more soon.

Doctor Palmborg and Doctor Crandall felt they should stay on at the hospital after the others had left because there was no disturbance then. After making arrangements for a place to go when it became necessary for them to leave, they settled down to peace and quietness. But with the "cessation of hostilities" their trouble began. On March first a low flying Japanese plane poured lead

from a machine gun for about three hours—now over the hospital and then over the city and back again—trying their nerves most severely. They stood it till night, then fled under the cover of darkness, to the country home of friends. The next day they tried to go to the pre-arranged place, but found they were cut off by the fighting armies. On Thursday Doctor Palmborg went back to the hospital and found there had been some looting there but nothing broken into that had been locked. Japanese were in full possession of the town. There had been no fighting but the inhabitants of the town had been terror stricken and fled, leaving houses and shops which later were looted of all valuables. Mr. Davis had become alarmed by reports in the papers and went out there Friday, finding Doctor Palmborg alone with a Chinese lady, with Japanese all about. Yesterday he went again and found the doctors willing and anxious to get away. He brought in the girls and Mr. Dzau and went out again today for the rest, and now all are safely in here. They could a tale unfold, but I have not time to tell it now.

The Thorngates were due to leave for America this month, but it seemed wise for them to make an earlier sailing, so were able to get away February 23. Miss Burdick left the twenty-seventh *via* Europe; the Thorngates *via* Panama. We have heard from both parties. The latter were having an unusually large amount of cabin space and were enjoying themselves. Miss Burdick was in a very small cabin with three other people and not quite so pleasantly located.

But it is time to take this to the post office and I must close.

Sincerely yours,
NETTIE M. WEST.

*St. Catherine's Bridge,
Shanghai, China,
March 7, 1932.*

RESHARPENED SAWS

An apple a day keeps the doctor away—but a tonsil a day buys doc a new Packard. Rain falls upon the just and the unjust—and the just cleaned auto.

Be sure you're wrong, then don't do it. Good imitations are often superior to poor originals.—*Pathfinder.*

MISSIONS

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

LOSING THE WAY

In traveling, people very often lose their way. They take the wrong road and sometimes go directly away from where they desire to go.

The same thing happens in the matters of the church. Churches and denominations take the road that leads away from the things they are intended to accomplish. They lose their way. The Jewish Church in the days of Christ was doing this. It was this that caused Christ to say as he stood on an eminence looking down upon Jerusalem, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes."

There are many ways of taking the wrong road in the matter of Christ's kingdom, and one of them is in regard to missions. The church and denomination that is not thoroughly committed to Christ's program of missions has lost its way.

We are amazed, as we read the history of the Christian Church, to see that the Protestant reformers, as a rule, had no desire to carry on missionary work as we understand it today, and that Calvin was neutral and Luther and Beza argued against the dissemination of the gospel among other peoples. They took the position that the Great Commission was already fulfilled, that the gospel had been preached to all nations, and that there was nothing for them to do. Why they took this stand is a mystery, but the result was that from the beginning of the Protestant Reformation to the day of modern missions, two hundred fifty years, very little was done to carry out Christ's Commission. Precious centuries were lost and the world is suffering today on that account.

Not very many months ago two Seventh Day Baptist ministers started from a point in the South, at three-thirty in the morning, for their homes in the North. They drove at a lively pace for several hours and stopped

for breakfast. Some time after starting on again they were made to understand that they were going south and that they were one hundred miles farther from home than when they started four or five hours before. Though they reversed their course, it took them many hours to retrace their steps and nearly a day was lost.

The Christian religion is a missionary religion; the Christian life is a missionary life; the Christian Church is a missionary Church. There is always danger that this be forgotten and that other things be put ahead of that which Christ intended should be accomplished by his followers and by his Church. Whenever a church or denomination does this, it has lost its way, and is doing what those two ministers did in the fog and darkness of that early morning—journeying into a bewildered state where usefulness perishes.

SPECIAL EVANGELISTIC MEETINGS HELD AT JACKSON CENTER, OHIO

On Friday evening, February 19, a series of special meetings began at Jackson Center, Ohio, and lasted until Sunday evening, February 28. Rev. Erlo E. Sutton of Milton Junction, Wis., did the preaching. He brought us some very strong and impressive sermons.

The general attendance was not as good as we had hoped for, yet some of the services were well attended. "Young People's Night" was one of these. The young people were asked to occupy the center of the church and it was almost filled to capacity.

When the meetings were well under way, and Brother Sutton had preached several stirring sermons, several young people began to show signs of their desire to live the Christian life. They were not "crowded" into making decisions but were allowed to think the matter through seriously for themselves. On the last Sabbath before the meetings closed, when opportunity was given for church membership, ten of them marched forward to the front of the church and offered themselves for members.

We think these services were a real success. Yet there were those who we had hoped would take the stand for the Master who did not. We must continue to hope and pray that they may do so yet.

We wish to express our appreciation to

the Sabbath School Board for granting our request in sending Brother Sutton to us on this occasion; also we wish to thank Brother Sutton for the strong sermons which he delivered and the untiring efforts he put forth. But above all, we are very grateful to our heavenly Father for what he has done for us.

VERNEY A. WILSON.

SEVENTH DAY BAPTISTS IN JAMAICA

HISTORY OF THE BEGINNING OF SEVENTH DAY BAPTIST MISSIONARY WORK IN JAMAICA

(Taken from the address of welcome given to Rev. G. D. Hargis and published by request.)

The Officers and Members of the Jamaica Seventh Day Baptist Missionary Association.

To Rev. G. D. Hargis and family:

GREETINGS IN THE LORD:

We, the officers and members of the Jamaica Seventh Day Baptist Missionary Association, collectively, beg to present to you this address, welcoming you to our association. We deem it necessary, however, at this juncture, to familiarize you with the work by giving you a synopsis of its rise and progress.

There was a time in the history of this island when the organization as well as the people, denominated Seventh Day Baptists, were unknown. But the time did come when in the providence of Jehovah the organization appeared, and their history began. That you may be furnished with a reliable account thereof, we shall cite from the notes of our missionary secretary, Rev. W. L. Burdick, D. D.

"The most important new undertaking of the year," said he, "was in Jamaica, British West Indies: Some five years ago, quite a large number of Seventh Day Adventists in the British West Indies, United States, and elsewhere withdrew from the Seventh Day Adventist denomination for justifiable reasons and formed the Free Seventh Day Adventist denomination. There were about seventeen of these churches and companies in Jamaica. About a year ago, it was reported that two of these churches had turned to be Seventh Day Baptist churches. This came about, largely, through the *Voice*, a little paper published in Detroit, Mich., and

through correspondence of Pastor St. Clair and others. The Northwestern Association, in its session held with the Battle Creek Church last September, urged that two men be sent to Jamaica to investigate the situation and give such help as was needed while there. A fund to help defray the expenses of the trip was started during the association. At the October meeting of the American Sabbath Tract Society, it was voted to join with the Missionary Board in sending two men to Jamaica. When this board met three days later, the action of the Tract Board was reported to this board, and it was voted to join with the Tract Society in sending Pastor C. A. Hansen of Chicago, Ill., and the corresponding secretary. Pastor Hansen went over land by way of Florida and Cuba and arrived eleven days ahead of the secretary, who sailed direct from New York to Kingston, Jamaica. Upon arrival it was found that the Free Seventh Day Adventist Conference of Jamaica was about to break up and go out." And that "they needed to be connected with some denomination which could give them financial aid and to whom they could look for advice. In company with Elder H. Louie Mignott, president of the defunct Free Seventh Day Adventist Conference in Jamaica, the discouraged churches were visited, Seventh Day Baptists' beliefs and practices were explained, and eight additional churches were helped to become Seventh Day Baptist churches. This made ten Free Seventh Day Adventist churches on the island that had turned to be Seventh Day Baptist churches at the end of the campaign of about five weeks. These churches were organized into the Jamaica Seventh Day Baptist Association." The organization of the ten churches and their organization "into the Jamaica Seventh Day Baptist Association" in 1923, by the two representatives from the home board, was an accomplished fact. "These churches"—Post Road, Santa Cruz, Kingston, Bull Bay, Font Hill, Bath, Pear Tree River, Above Rocks, Glengoffe, and Waterford—the ten to which reference was made before, "were organized into the Jamaica Seventh Day Baptist Association and plans were set in motion to gather in the tithes and offerings for the work. Other churches," he continued, "have become Seventh Day Baptist churches and joined the association

till there are now fourteen or fifteen churches and companies, over each of which there is a leader. Elder H. Louie Mignott was left as general missionary on the field."—*Year Book of 1924*.

It was understood from the beginning that some day our home board would send us a missionary helper to augment the missionary activities of the association. It was a dire necessity, and that will be seen from the words of the missionary secretary. "One of the greatest needs of this field," he said, "as well as of all similar fields, is that a minister from the homeland be sent to aid in the work. In a recent letter Elder Mignott says regarding this point: 'Send us a white worker. We need one who will be able to meet both white and black, one who knows something of Adventism as well as a genuine Seventh Day Baptist, and above all a Christian. If we have a white worker in the island to represent the denomination, it will greatly upset the false idea that our organization is only a local affair—We do hope that such a helper will come to the work here at this needy time.'"—*RECORDER, September 7, 1925, also Year Book, 1925*.

"From the beginning of the work in Jamaica, four years ago, our missionary, Rev. H. Louie Mignott, and the people," said the missionary secretary, "have been pleading that a minister be sent from the homeland to aid them. Eighteen months past, after carefully considering conditions, the board voted to adopt the policy of sending two missionaries to the American Tropics. Last October the board elected Rev. D. Burdett Coon to work in the American Tropics under the direction of the American Tropics Committee and the corresponding secretary. . . . Brother and Sister Coon sailed February 23, 1927, for Jamaica, and since their arrival, five days later, have been giving their energies to the work on that island."—*Year Book, 1927*.

A retrospective view of the work during the first four years of its existence will reveal to you that it was lively and circulating. Organized in December, 1923, with ten churches, it began to take wing in spite of much opposition. In August, 1924, when we were received into the membership of our General Conference, the churches had grown to fourteen; and in 1927, in its fourth year, they numbered nineteen, as follows:

Kingston, Bull Bay, Font Hill, Bath, Pear Tree River, Bower Wood, Bog Walk, Linstead, Above Rocks, Glengoffe, Luna, Waterford, Bowensville, Albion Mountain, Balimonay, Post Road, Race Course, Santa Cruz, and Williamsfield. Said the missionary secretary: "The work is growing, and the people are endeavoring to do their part."—*Year Book, 1925*. Again: "I am pleased with the progress of the work, as shown by the new companies accepting the truth. May the good work go on."—*Letter of November 9, 1926*. And again: "I have been much pleased with the reports of progress regarding the extension of the work in Jamaica."—*Letter of December 22, 1926*.

You will realize, dear Brother Hargis, that this association, as well as its administration, was full of life, when its progress during the first four years of its existence is carefully studied.

Your predecessor has left on record a very interesting testimony regarding the lively administration of the Jamaica Seventh Day Baptist Missionary Association, as well as the people whom he met in 1927. In his letter of March 6-7, 1923, is the following: "They" (the members of the Kingston Church) "seemed so whole-souled and real that it all just did our hearts good. I was melted to tears a number of times. I just wish that all of our churches in the States, without seeing or thinking of the color of these people, could have listened in to these services. There was a fine body of young people there taking excellent parts in these services. A more orderly, respectful, and better behaved people you never saw. Practically all who took part in these services spoke very good English. The impression we gained from our first Sabbath in Jamaica is that we have an intelligent, earnest, spiritual minded people in Jamaica." "Today, at ten o'clock, the Advisory Board of the Jamaica Seventh Day Baptist Association met in a private home. The officers of the Kingston Church met with them, twenty-five of us all together. They made mother and me members of the board. This meeting was especially to help us in getting hold of the situation here. It was a very earnest and serious meeting and was conducted in a most worthy manner. Such a meeting would be a credit to us if conducted in any of our churches or associations, or in con-

nection with the General Conference. The earnest and thoughtful discussions of this meeting continued for three hours." "The folks here have arranged for a real reception for us, to come off at their tabernacle tonight." Monday morning, March 7, 1927.—"Yes, they had a wonderful service last night; nearly two hundred people were in attendance. It was by far the greatest ovation tendered us. Mother and I had places of honor on the platform. I cannot enter into details describing the program; but they had some very good music—they have some excellent voices here—and an excellent literary program, all strictly evangelistic and missionary in character, giving us the most hearty welcome to a part with them in the evangelization of this island. Their loyalty to Seventh Day Baptist principles and faith was emphasized again and again."

The foregoing is a compendium of the rise and progress of Seventh Day Baptists in Jamaica during the first years of their existence.

We realize, dear brother Hargis, that this will be your first experience among West Indians, a people with whose idiosyncrasies you are unfamiliar. But the God of the missionary has volunteered to go with, and be with, and to work with, him. And in his Word it stands written for the missionary: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." With the knowledge of that fact as revealed, you shall surmount whatever seeming difficulty there may be.

We know that you are a human being as we are and subject to the frailties of humanity. Therefore, we shall pledge our Christian forbearance with you, and we shall invite you to pledge yours with us. As officers and members of the Jamaica Association, we receive you with open arms as the representative from the Seventh Day Baptist Missionary Society of the United States of America, and we pledge our hearty co-operation with you in all that shall work for peace and love and harmony in the work of the Lord.

We thank you and your family for answering the call of this field, and we also thank our Missionary Society for sending you to us. May your labor among us be

richly blessed in the winning of unnumbered souls for our Master's kingdom.

On behalf of the collective body of Seventh Day Baptists in Jamaica, we take greatest pleasure in presenting to you this address, accompanied by these flowers and this souvenir, betokening our Christian regards and love for you,

While we remain,
THE JAMAICA SEVENTH DAY BAPTIST
MISSIONARY ASSOCIATION,
H. LOUIE MIGNOTT, *Chairman*,
F. E. BROWN, *Secretary*.

THE USE OF MONEY

THE VALUES AND PROBLEMS IN THE USE OF MONEY BY FOREIGN MISSIONARY BOARDS
(Furnished by Leslie B. Moss, Secretary of Foreign Missions Conference of North America)

The Foreign Missions Conference of North America at its annual meeting in January, 1932, discussed carefully and at length one of the most urgent problems of missionary administration, urgent today, as it has been throughout the history of the modern missionary movement: "The Values and Problems in the Use of Money by Foreign Missionary Boards." The discussion and unanimous vote of the conference recognized as fundamental three facts:

1. Foreign missionary money is a sacred trust, the result of sacrificial giving. It is to be used always with the utmost economy and minutest care consistent with securing the result desired by the donors, namely the founding and development of vitally spiritual and self-propagating groups of Christians in lands now non-Christian.
2. Money in amount larger than ever before is needed now, because of expansion of schools and hospitals in young Christian communities abroad, as yet unable to assume their financial support; because of increased maintenance costs; and because of compelling new openings for preaching Christ in pioneer fields into which the younger churches can enter only if companioned and supported by the gifts and personnel of the older churches.
3. New situations necessitate constant re-study of the best ways of spending foreign missionary money in order to carry out the aim expressed in Section (1). There is

nothing static in the missionary enterprise at its best. Methods good today are outmoded tomorrow. The types of expenditures which met the situation in a simple agricultural community, fail utterly in communities that have become industrialized under modern conditions. The breadth of service which is desirable in the present day in rural areas calls for expert workers and new forms of approach. Good missionary administration involves constant change and adjustment in method. A literate church demands Christian literature of a type and cost wholly different from the simple materials which met the need in the days when few, if any, church members could read, and when they were not called upon to answer the subversive literature that is now widely circulated. As the younger churches have developed, the need for more adequate and more costly training of the ministry has emerged. The simple dispensary has of necessity in many cases become the modern hospital, and medical missionary work has expanded to include a variety of services for which there is great need. The modern city in the Orient and in Africa brings problems of evangelism, of human need, of social service which simply did not exist twenty or thirty years ago.

In the early decades of the present missionary century, foreign missionary money was sent directly from board treasuries of the older churches in the West to individual missionaries or to committees of missionaries on the field. There were no other responsible groups to which to make remittances. Today there are eager self-conscious young churches with their own boards, groups, and committees. Today's best financial practice involves co-operation with these groups, payments to or through or in consultation with them. They can wisely plan much which they are not financially able to carry out. The older churches of the West have, therefore, a new financial responsibility in assisting them to put their plans into effect, and in supplementing the financial power—as yet feeble but slowly developing—of the younger churches in such ways as will truly aid them in the development of their own sense of responsibility and of their capacity to undertake ever-increasing tasks.

ENROLLING THE FRIENDS OF PROHIBITION

Enrollment of all friends of the Eighteenth Amendment now is in progress in more than 300 cities and towns throughout the country as a result of the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The Allied Campaigners have touched that many strategic centers to date, and in all of them have started local enrollment campaigns.

The speaking campaign will continue until June and by that time leaders of the Allied Forces hope to have enrollment campaigns under way in more than 500 cities and towns.

From these centers, Doctor Poling hopes to have deputations go out to other communities to advance the cause of prohibition and extend the enrollment of all citizens who believe the Eighteenth Amendment should be upheld. "We believe that the great majority of the American people are in favor of the Eighteenth Amendment," he has said, "but we also believe that the cause stands in jeopardy until friends of the amendment come to the front again and make their wishes known."

Deputations going out from community to community in this way will serve to rouse old friends of prohibition to its active support and add many new friends, Doctor Poling believes.

"This plan will be pushed all over the country," Doctor Poling says. "With a force spreading out in this way from more than 500 cities and towns, I am sure that we shall have 2,000,000 voters enlisted in this movement by June; and 2,000,000 voters committed actively to a cause are going to have weight with the great political conventions."

In each city which the Allied Campaigners have visited, they have enrolled an average of fully 1,000 persons during the course of the meetings, and this naturally has been increased greatly by the subsequent campaigns. In one city, 167 persons were enrolled during the meetings, but in two weeks this had been increased to 5,000.

In all the cities which the campaigners have visited, units of Allied Citizens have been formed to carry on this work of enrollment and advance the cause of prohibi-

tion in other ways. Councils of Allied Youth also have been organized in most of the cities. Young people as well as adults are being enlisted in this movement.

As president of the World's Christian Endeavor Union, Doctor Poling is a world famous leader of young people. He believes that young people as a whole today are sound, and that not only do most of them refrain from the use of liquor but that the great bulk of them will become active supporters of the Eighteenth Amendment when acquainted with the facts. He hopes through councils of Allied Youth to give them information as to the advantages of prohibition as compared with the saloon method and then to utilize their energies and interest in advancing the cause in other communities. Deputations and speaking teams of young people are already going out from many centers.

Headquarters of the Allied Forces at 419 Fourth Avenue, New York, are being deluged with requests for help in the work being done in connection with both Allied Citizens and Allied Youth.

The purpose of this new activity is not to replace any of the present organizations working in behalf of prohibition, officers of the Allied Forces have explained, but merely to supplement their work and provide a means of bringing together on a united front all who want to see the Eighteenth Amendment preserved.

ARE YOU FOR PROHIBITION?

If you are in favor of the Eighteenth Amendment, you can aid materially in its support if you will sign the pledge card below and mail it to headquarters of the Allied Forces for Prohibition at 419 Fourth Avenue, New York City.

ENROLLMENT FOR ALLIED CITIZENS

Believing in the Eighteenth Amendment and pledging myself to its active support, I hereby apply for enrollment as a member of ALLIED CITIZENS, a society for the support of the Eighteenth Amendment.

NAME
 NO. and ST.
 P. O. STATE

ENLISTMENT FOR ALLIED YOUTH

To support the government and the Constitution, to improve public health and public morals, to advance my own well-being and that of others, I pledge my utmost endeavor for the maintenance, enforcement, and complete success of pro-

hibition, and hereby enlist as a member of ALLIED YOUTH.

NAME AGE
 NO. and ST.
 P. O. STATE

IS BEER PRACTICAL?

A tax on beer, could beer be successfully merchandised, under Senator Bingham's plan of delivering it in case lots direct to homes, would be a more oppressive sales tax than any of those rejected by Congress. But I am sure that experience teaches us that this type of merchandising would end in a commercial failure, followed by a campaign for the sale of beer by the glass, which means the saloon.

As I understand it, Senator Bingham favors the sale of beer by the glass only in restaurants with meals. This reminds me of the Raines law in New York, which permitted the sale of liquor on Sunday only with meals. The courts decided that a sandwich was a meal and the same sandwich could be used all day long for any number of customers, thus defeating the purpose of the law which was to limit the sale of liquor.

I am informed that beer by the case would cost at least ten cents a pint bottle, possibly fifteen cents; to which must be added three cents tax per bottle. A case of two dozen bottles, delivered to the home would cost from \$3.12 to \$4.32, which is more cash outlay than the masses of people would or should put into a debasing drink.

People would not make this cash outlay and the Bingham beer plan would fail, just as the grape concentrate idea failed because people were unwilling to part with so much cash.

There is no argument against the fact that a liquor tax means money to the government; but over many years of experience it was shown that the government collects this tax at a great social cost to the people. Twenty years ago social agencies used to present figures showing that the cost of the saloon against the people at large was from five to twenty dollars for every dollar the liquor business paid in revenue. That is why I say that a beer tax would be one of the most oppressive sales taxes that could be imposed.

—By Ella A. Boole, President,
 National Woman's Christian
 Temperance Union.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR APRIL

LOVE YOUR ENEMIES
MATTHEW 5: 43-46

The world has been stirred by the trouble between China and Japan with its loss of life. They failed to love their enemies and "Do good to them who hate you." It seemed as if the nations of the earth might again be brought into a mighty struggle because Christ's teachings were not being practiced.

These verses if fulfilled would settle the problem of world peace which has been so recently under consideration by representatives of many of the nations of the globe. Nations would cease to build greater navies and spend billions in preparing for war.

The greatest need of humanity is a return to the teaching of Christ. The living of these principles would stop such crimes as now fill our newspapers and startle humanity at their awfulness because of men's failure to do good and love their fellow men.

Even if those who profess to love Christ would strive to put into their living the spirit of the lesson, a lot of heaven would exist right here on earth. Many of the strongholds of sin would vanish.

If we expect to be children of our heavenly Father this spirit of love must fill our hearts and minds and find expression in our everyday living. The challenge is ever before us to strive earnestly and prayerfully to live up to the Christ ideals and his love which led him to pray, "Father forgive them for they know not what they do."

QUESTIONS FOR APRIL

1. What matters of interest come from Daytona Beach?
2. What encouraging news has been received from our missionaries in China?
3. How can we help in the Layman's Missionary Movement?
4. What new tracts have recently been published? By whom were they written?

5. Why encourage visitation?
6. What do we lose by retrenchment?
7. Have you enjoyed the reports from the Aid societies?
8. Are you reading the articles by Rev. Edgar Van Horn?

NEWS FROM MILTON, WIS.

We have been interested in reading the reports of ladies' societies in the RECORDER and thought perhaps others might like to hear from Milton. We give our yearly reports, and elect officers the first of July in accordance with the Conference year, so this will not be a yearly report, but merely a summary of what we are trying to do.

Circle Number 3 of the Benevolent society meets the first and third Wednesdays of each month. At one meeting, usually the last one of the month, a birthday tea is served; those having birthdays that month present a program. The other meeting is a work meeting. If we have no work, we take our own. This year the circle is divided into two groups with a leader for each, each group having charge of the work for two months at a time. Recently we have pieced four full-sized comforter tops, and sent them to China for use in the hospital. We have two for single beds on hand that we have just finished.

Most of our work consists of giving suppers and banquets. We give our annual supper each fall when each member is asked to furnish seventy-five cents worth of food. All other suppers and banquets we pay for the food, and make what we can clear. The Civics Club (a man's organization of the village) meets twice a month and the ladies of the different churches take turns in putting on the supper. We are always glad to take our turn at this. Besides, we usually give the "Dad's Day" luncheon, the "Booster" banquet, and the Alumni luncheon, all in connection with the college. Then there are often other suppers and banquets we are asked to give. Last November we gave the inaugural dinner when President Crofoot was installed, giving all that we cleared towards the painting of the church basement, which amounted to \$50. We are now joining with the rest of the churches and societies in putting on a chicken-pie supper, the proceeds to go towards redecorating the church.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, March 13, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. Okey W. Davis, Miss Lotta Bond, Miss Conza Meathrell, Mrs. E. F. Loofboro, Mrs. S. O. Bond, Mrs. Harley D. Bond, Mrs. O. T. Davis, Mrs. G. H. Trainer, Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of the ninety-first Psalm, prayers were offered by members.

The minutes of the last meeting were read. The treasurer gave the following report which was adopted:

FRANCES EDWARDS DAVIS

In account with

THE WOMAN'S EXECUTIVE BOARD OF THE
SEVENTH DAY BAPTIST GENERAL
CONFERENCE

Receipts

Balance on hand February 14, 1932	\$115.53
Harold R. Crandall, Onward Movement..	17.40
Mrs. George Trainer, contribution	5.00
	<u>\$137.93</u>

Disbursements

Salem Herald, printing of annual report .	\$ 4.75
Harold R. Crandall:	
Aged Minister's Fund	\$ 5.00
Susie Burdick's salary	15.00
Home missions	13.34
	<u>33.34</u>
Balance on hand March 13, 1932	99.84
	<u>\$137.93</u>

Salem, W. Va.,
March 13, 1932

Correspondence was read from Mrs. M. G. Stillman, Milton, Wis.; Mrs. L. R. Polan, Alfred, N. Y.

Mrs. Shaw read excerpts from letters from Mrs. Nettie West, Mrs. George Thorngate, and Miss Miriam Shaw.

The minutes were read and approved. Adjourned to meet with Mrs. Shaw in April.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Secretary.

CORRESPONDENT.

This year we are using the holiday calendars, placing a dime in the envelope attached on each holiday named. As there are ten holidays mentioned, it will mean \$1 from each member who responds.

I think the easiest money we ever earned was last December, when a bakery in a nearby city offered \$25 to any society that would furnish fifty ladies to go through their bakery at one time. We responded heartily, furnishing seventy-six ladies. They gave us the \$25 and also served light refreshments.

We have paid \$1,000 towards the College Endowment Fund and have pledged another thousand towards which we are paying \$200 a year. We also own a Milton College Scholarship, the use of which we give to some needy student each year.

We do something every year for the Ladies' Hall. We have recently placed a mirror in the hall and have supplied thirteen mattress covers and a bedspread for the new beds recently installed. We also gave pieces of furniture for the Y. M. C. A. room.

We pledge \$100 yearly to the Onward Movement and usually give from \$25 to \$50 more than the pledge. We pay quite a sum each year towards the bills the church has to meet and make lesser gifts here and there whenever we see the need.

We furnish floral decorations at the regular church services, and send flowers or cards to the sick and sorrowing; a sunshine collection is taken at each meeting for this purpose.

Last September Circle 3 joined with Circle 2 for a reception and shower for Mrs. Eugene Davis. Mrs. Davis talked to us about their work, after which she was given a shower of handkerchiefs and towels. Refreshments were served and a social time enjoyed.

Three or four members, feeling they could no longer attend or help with the work, have dropped out during the last year, but three new members have recently joined us. Mrs. Alice Burdick is our president, under whose able leadership everything is running smoothly and we hope to accomplish much towards advancing the kingdom.

THE USE OF HYMNS IN WORSHIP

NO. III

BY REV. S. DUANE OGDEN

THE SELECTION AND ARRANGEMENT OF
HYMNS IN THE PLANNING OF A
WORSHIP SERVICE

Careless or unintelligent selection and ordering of hymns or songs used in services of worship are not at all uncommon. It is not unusual to find gospel songs suitable only for evangelistic meetings used by worshiping Christians, who by their songs are calling upon the unbelievers to accept Christ, though none of them are present. Splendid and appropriate hymns expressing the normal emotions and suited to the needs of ordinary growing Christians could be selected and sung with much greater fitness and effectiveness, but often are not.

This choice is sometimes accidental and due merely to chance and purely random selection. Again it may be due to the fact that the leader has no taste for anything but light music (in the religious field, gospel songs). Sometimes the selection is made by one whose interest and emphasis are one-sided, being largely confined to the evangelistic ministry, in the restricted sense of winning converts. Such people often fail to realize that growing Christians ought not to be concerned primarily with the beginning of their Christian experience in the past. In worship their concern ought to be to continue to follow Christ faithfully, to serve God, and to grow in grace, forgetting that which is behind and pressing forward. Too many people are inclined to bask in the memory of an ecstatic conversion experience in years gone by and to speak of it, sing of it, and rejoice in it to the exclusion of real worship. The tendency to use gospel songs exclusively often may come from this inclination and also may encourage it.

Not merely is the wrong type of songs often employed, but there is also much religious music of bad quality. Much that popularly passes for religious music, particularly many light gospel songs, is unworthy of serious worship. A few catch phrases set to a catchy air do not make a hymn. They do not even make a gospel song of worth. The religious jazz of cheap song books is not suitable for worship.

Little need be said of such inappropriate use of hymns or songs as beginning a service with "Savior, again to thy dear name we raise, with one accord, our parting hymn of praise." I have more than once known that to happen—opening with a closing song. How did it come about? The leader simply selected haphazardly without so much as taking time to look at the first two lines! It is mere accident that such mistakes do not occur more frequently.

Some hymns are written for beginning of worship, others for closing. Care ought to be used to have them come where they fit. This requires time enough at least to glance over the stanzas to discover the thought. Even very familiar hymns are frequently used inappropriately through failure to observe carefully the thought. Many people never realize that "Holy, holy, holy," is suited only to morning worship until in some evening service they discover themselves singing the second line of the first stanza, "Early in the morning, our song shall rise to thee." Doubtless thousands have sung that line, however, without so much as realizing what they were singing.

The hymn to use at a particular point in a worship service ought to be determined by the function it is to perform. What sort of hymns shall we use for the opening of worship? That can be answered best by discovering what we want the hymn to do for us. What attitude, idea, or emotion do we want to inspire at this point? Obviously we need for opening of worship a hymn that will make us conscious of God; one that will summon men to think of him and their dependence upon him. Good hymns commonly appropriately used for opening worship are "Holy, holy, holy," "Praise God from whom all blessings flow," "Come thou almighty King," "O worship the King," etc. Well edited hymn books group the hymns according to their purpose. Thus they have sections on opening, closing, morning, evening, seasons, special days, the appeal of Christ, etc. The classification of songs under the subject index in most cheap song books is, however, usually worthless. The grouping of hymns in standard hymnals is much more discriminating and careful than in the gospel song books where the only accurate classification is under the head of "Invitation," which, of course, is the pri-

mary or sole concern of the editors of such books.

The hymn which closes a service is an important one. If there has been a sermon, the preacher has, presumably, some objective in mind. This should determine the selection of the hymn. Hence good closing hymns need to be carefully chosen, as most thoughtful preachers realize. Evangelists employ their songs of invitation with real purpose and effectiveness following their sermons.

Closing hymns may be hymns of decision, resolution, consecration, or benediction, etc., depending upon the end in mind. The closing hymn ought to be a medium through which the audience can voice some response to the sermon. For example, a sermon summoning men and women to loyal lives of service for Christ may be responded to by the congregation singing such a hymn as "O Master, let me walk with thee, in lowly paths of service free."

If a good modern hymnal is used, sufficient variety of hymns is available to fit almost any mood or purpose. A limited number of hymns to select from seriously hampers a pastor in planning and carrying out effective worship services. Those who do not realize this reveal a lack of appreciation of the purpose of singing and the possibilities in the use of hymns.

Hymns to be sung in the middle of the service (as before the sermon) may vary considerably, but those of quiet meditation or devotion and heart searching seem most appropriate. Examples of this type are: "Dear Lord and Father of mankind," "We may not climb the heavenly steeps," "We would see Jesus," "Beneath the cross of Jesus," etc.

A very loose and unpurposeful omitting of stanzas from hymns is unfortunate. Many ministers habitually and for the sole reason of brevity uniformly "omit the third 'verse'" or "sing the first and last stanzas" of all hymns. Such omission is careless and without regard to the thought content of the hymns or the relative value of the different stanzas. Frequently the best of the stanzas are those rarely sung. Stanzas may be omitted purposely and, if carefully done, with good effect. But thoughtless omission is inexcusable. In the case of many hymns, stanzas cannot be omitted without doing

violence to the hymn, as with "Nearer my God to thee," the stanzas of which relate a narrative. Stanzas ought not to be omitted unless they can be left out without doing violence to the hymn. Then the stanzas used ought, of course, to be the choicest of them all, not merely the "first and last" or the "first, second, and fourth 'verses'."

There is sometimes a demand upon one planning the worship service of a congregation to select only hymns or songs with which "everyone is familiar." This is insisted upon so that all may participate easily. This argument makes its appeal, of course, since it is desirable that all join in the singing. But to limit a leader to the songs familiar to all members of his congregation is often to limit him to a very few numbers. Is he to use these same few songs over and over without adding to those with which the group is familiar? How can he enrich the people's hymn singing in this way?

Most people who can sing at all can learn to sing hymns quite unfamiliar to them by hearing them sung two or three times, if they try to join in the singing. Choirs are a great help in leading congregations in singing unfamiliar hymns. But even without a choir most people can readily learn hymns. We learn new songs of other kinds all our lives. Why shall we not learn new things in worship too?

Those who insist that in religion and worship no new things should be introduced would soon kill the church if they had their way. Let us learn to use the splendid hymns, if we do not now use them. "Sing unto the Lord a new song." And let us select them with as much care as we select the Scripture lesson and plan the sermon for, whether we have realized it or not, the hymns we sing do more to influence our religious lives than anything else in worship.

It is that in which we ourselves give expression that most deeply influences us. A preacher may select his readings with great care and specific purpose and prepare his sermon with greatest pains, but if he neglects to use care and have purpose in the selection and ordering of hymns the people sing, he is missing his greatest opportunity. Hymns shape people's thought and mold their lives.

"Let me write the songs of a nation and I care not who writes its laws."

YOUNG PEOPLE'S WORK

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

PLANS FOR FIELD WORK

The Young People's Board is glad to announce that its long cherished hope for field work among the societies seems about to be realized.

The work which Miss Marjorie Burdick and her friend, Miss Ober, have been doing in the schools of Kalamazoo, Mich., is being discontinued for lack of funds, and Miss Burdick will be free to do field work for us this spring.

Present plans are for her to visit the West Virginia churches in April, and then some time in May she will start on a longer trip in the Northwestern Association, visiting the young people's groups in Illinois, Kansas, Colorado, Nebraska, and Iowa. Details as to time, etc., will be sent to the societies later.

RUBY C. BABCOCK,
Corresponding Secretary.

LIFE INVESTMENT

Christian Endeavor Topic for Sabbath Day,
April 23, 1932

DAILY READINGS

Sunday—Investing in the home (Prov. 31: 10-12, 27, 28)
Monday—Call to missionaries (Mark 16: 14-20)
Tuesday—Medical missionary (Acts 14: 8-18)
Wednesday—A business man (Job 29: 1-17)
Thursday—Teaching (Acts 19: 8-10)
Friday—Literature (Acts 1: 1-8)
Sabbath Day—Topic: Opportunities for life investment (Matt. 25: 14-29)

Here are a few questions to be considered in determining a life work. You will think of others, but these are fundamental.

1. *What are my desires?* A young person should not, under ordinary circumstances, prepare for any life work which does not make a personal appeal to him.

2. *What are my natural abilities?* Our God-given talents should not be disregarded. If we have ability in some one line, that is presumptive evidence that we should seriously consider that calling.

3. *Where can God use me best?* The Christian young man or young woman, after seriously considering his desires and abilities, will make this the determining factor. Is the calling I have chosen a means of serving God, or can I serve him better in some other way? If I can, I had better pass up my desires and abilities, and let God use me where he can.

4. *Is there a door open?* This is a very important consideration in these days when all vocations, even the ministry and the mission fields, are overcrowded. It will be necessary to force one's way into a life work already oversupplied with workers.

5. *Am I fitted to enter it?* Perhaps my chosen calling requires education or training which I do not have. I must seriously consider that question.

6. *How can I fit myself?* How will it be possible for me to get the education or training necessary? If you are determined to enter a certain calling, it is necessary that your determination hold through the necessary preparation.

7. *Am I willing to pay the price?* It may cost time and money to secure the preparation. I may have to give up some things. Will I do it?

A part of this meeting can well be taken up with a discussion of different callings and the opportunities they present for life investment. Lyle Crandall on this page discusses full-times religious work; other lines of work will suggest themselves.

If the society consists of older young people, many of whom have chosen their life work, it might be well to ask several to give the grounds on which they based this choice.

C. A. B.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

"There is still a need for the old-fashioned missionary who goes into all the world, not because the so-called heathen are the worst in the world, but because they are a part of the world, and belong to God." The heathen are our brothers, for all men are brothers. Christ said that we must preach the gospel message to *all* the world. This includes not only foreign countries, but our own country also. If we travel through our land we can find many places where the Christian religion

is unknown, and where it is needed very much. It is our duty and privilege to help carry the message which gives life and hope to those who have never heard it.

Paul says in his epistle to the Hebrews, "How can we escape if we neglect so great salvation?" I wish to paraphrase this, and say, "How can we escape if we neglect to carry the message of salvation to those who need it?"

The world needs to hear more of the gospel message. We need more gospel sermons from our pulpits, and many of us long to hear them. I know of no better life investment than to dedicate one's life to religious work. Young people, will you do this?

INTERMEDIATE TOPIC

"GOOD WILL, THE MAGICIAN"

Topic for Sabbath Day, April 23, 1932

DAILY READINGS

Sunday—Abraham's good will (Gen. 13: 1-13)
Monday—David's good will (I Sam 24: 1-8)
Tuesday—Joseph's good will (Gen. 45: 1-7)
Wednesday—Jesus' good will (Luke 9: 51-56)
Thursday—Paul's good will (2 Cor. 12: 15)
Friday—Stephen's good will (Acts 7: 57-60)
Sabbath Day—Topic: "Good Will, the Magician" (Eph. 6: 7. A dramatization)

What is good will and how does it show itself?

How may we develop good will to other nations?

What hinders good will?

This topic is based on a simple dramatization, "Good Will, the Magician," to be secured from the International Council for the Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. Wherever possible, the use of this dramatization will be helpful.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

III.—WORK

Hymn

"O Master, Let Me Walk With Thee."

Poem of Worship

Brother men who look for Jesus, long to see
him close and clear
Hearken to the tale of Felix, how he found the
Master near.

Born in Egypt, 'neath the shadow of the crumb-
ling gods of night,
He forsook the ancient darkness, turned his
young heart toward the light.

Seeking Christ, in vain he waited for the vision
of the Lord;
Vainly pondered many volumes where the creeds
of men were stored;

Vainly shut himself in silence, keeping vigil night
and day;
Vainly haunted shrines and churches where the
Christians came to pray.

One by one he dropped the duties of the common
life of care,
Broke the human ties that bound him, laid his
spirit waste and bare;

Hoping that the Lord would enter that deserted
dwelling place,
And reward the loss of all things with the vision
of his face.

Still the blessed vision tarried; still the light was
unrevealed;
Still the Master, dim and distant, kept his count-
enance concealed.

Fainter grew the hope of finding, wearier grew
the fruitless quest;
Prayer and penitence and fasting gave no com-
fort, brought no rest.

Disappointed, heavy-hearted, from the Mountain
of the Bird
Felix mournfully descended, questioning the
Master's word.

Not for him a sacred dwelling, far above the
haunts of men:
He must turn his footsteps backward to the
common life again.

From the quarry near the river, hollowed out
below the hills,
Rose the clattering voice of labor, clanking ham-
mers, clinking drills.

Dust and noise and hot confusion made a Babel
of the spot:
There, among the lowliest workers, Felix sought
and found his lot.

Dreams of solitary saintship faded from him;
but instead,
Came a sense of daily comfort in the toil for
daily bread.

Far away across the river, gleamed the white
walls of the town,
Whither all the stones and timbers day by day
were drifted down.

There the workman saw his labor taking form
and bearing fruit,
Like a tree with splendid branches rising from a
humble root.

Looking at the distant city, temples, houses,
domes and towers,
Felix cried in exultation: "All the mighty work
is ours.

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar,

"Hewing wood and drawing water, splitting stones and cleaving sod,
All the dusty ranks of labor in the regiment of God,

"March together toward his triumph, do the task his hands prepare:
Honest toil is holy service; faithful work is praise and prayer.

"Hear me, O thou hidden Master! Thou hast sent a word to me;
It is written—Thy Commandment—I have kept it faithfully.

"Thou hast bid me leave the visions of the solitary life,
Bear my part in human labor, take my share in human strife.

"I have done thy bidding, Master; raised the stone and felled the tree,
Swung the axe and plied the hammer, working every day for thee,

"Once it seemed I saw thy presence through the bending palm leaves gleam,
Once upon the flowing water—Nay I know not, 'twas a dream!

"This I know, thou hast been near me: more than this I dare not ask.
Though I see thee not, I love thee. Let me do thy humblest task!"

Through the dimness of the temple slowly dawned a mystic light;
There the Master stood in glory, manifest to mortal sight:

Hands that bore the mark of labor, brow that bore the print of care;
Hands of power, divinely tender; brow of light divinely fair.

"Hearken, good and faithful servant, true disciple, loyal friend!
Thou hast followed me and found me; I will keep thee to the end.

"Well I know thy toil and trouble; often weary, fainting, worn,
I have lived the life of labor, heavy burdens I have borne.

"Never in a prince's palace have I slept on golden bed,
Never in a hermit's cavern have I eaten unearned bread.

"Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.

"They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.

"Where the many toil together, there am I among my own,
Where the tired workman sleepeth, there am I with him alone.

"I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.

"Every task however simple, sets the soul that does it free;
Every deed of love and mercy, done to man, is done to me.

"Thou hast learned the open secret; thou hast come to me for rest;
With thy burden, in thy labor, thou art, Felix, doubly blest.

"Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find me; cleave the wood and I am there!"

—Henry van Dyke.

Hymn

"Where Cross the Crowded Ways of Life"

Prayer

"Upon thy bended knees thank God for work,
Work, once man's penance, now his high reward!
For work to do, and strength to do the work,
We thank thee, Lord!"

"A toiler with his hands was God's own Son;
Like him, to him be all thy work well done.
Man in his toil finds recompense for loss;
A workless world had known nor Christ nor Cross.

"Upon thy bended knees thank God for work!
In workless days all ills and evils lurk,
For work to do, and strength to do the work,
We thank thee, Lord!"

Hymn

"Take My Life and Let It Be"

Benediction

"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it!"

"Traveled all over the world, eh? Went up the Rhine, I suppose?"

"Climbed it to the top."

"Saw the Lion of St. Mark?"

"Fed it."

"And visited the Black Sea?"

"Filled my fountain pen there."

—Selected.

CHILDREN'S PAGE

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

A MAN WHO DARED

DANIEL 6: 10

Junior Christian Endeavor Topic for Sabbath Day, April 23, 1932

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

A DANIEL CLUB

Characters — Frank and Alan on their way to Sabbath school; John, Ben, Hugh, and Elbert on their way to try out for places on a ball team.

John (to Frank and Alan as they pass)—
Oh, boys! Aren't you going to the ball practice?

Frank — No, we're going to Sabbath school.

Ben—Oh, don't be goodie goodies! They're going to pick the first team today and you'll be left out if you don't go.

Hugh—You'll miss it all right!

Alan—We won't miss a good story. Our lesson is about Daniel in a lion's den—

Elbert—Who's Daniel? (the boys draw nearer to Frank and Alan).

Alan—Didn't you ever hear about Daniel and his three friends and of all the brave things they did?

Several (together)—No, who were they?

Frank—Shadrach, Meshach, and Abednego (that was the names of Daniel's pals) prayed to God—

Alan—You see these boys were so strong and wise that the king had given them positions of high honor, and this made those leaders who were under them jealous and they schemed to get them into trouble. They persuaded the king to sign a decree, that whosoever should ask a petition of any God or man but the king should be cast into a den of lions. Then they watched and when they saw Daniel praying to God they told the king. King Darius tried to save Daniel but he had signed the decree so he was powerless.

Elbert—How cruel!

Alan (continues) — But God was with Daniel and the lions did not hurt him.

John—What did the king do then?

Frank—Come and see. That's our lesson for today and our teacher is always glad to have new boys come.

Ben—But what can we do with these? (Holds up bat and mitt.)

John—I'm all dirt. I can't go this way (looks at hands).

Alan—You may go in at my place and wash up and leave your balls and things. Hurry up, or we'll be late!

Ben—Let's have a club and call ourselves the "Daniel Club"!

Several—Good!

Others—Just the thing!

Frank (stepping in front of others recites):

"Here's a hand to the boy who has courage

To do what he knows to be right,

When he falls in the way of temptation,

And has a hard battle to fight.

Who strives against self and his comrades

Will find a most powerful foe;

All honor to him if he conquers,

A cheer for the boy who says 'No.'

(Turning to boys)

"Be steadfast, my boys, when you're tempted,

And do what you know to be right,

Stand firm by the colors of manhood,

And you will o'ercome in the fight.

'The right' be your battle-cry ever,

In waging the warfare of life,

And God, who knows who are his heroes,

Will give you the strength for the strife."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I promised you some time ago that I would write you a letter for the SABBATH RECORDER, and now my auntie is writing for me, as I have been in bed for two days with the croup and a bad cold, but I thought best to get this done while I am out of school. I am ten years old and in the fifth grade.

My mama left us three years ago. My papa runs a general store. I help deliver goods and sometimes wait on customers.

I have three kitties. My little one is Angora, has long soft grey hair, and has double toes on all of his feet. I call him Ted.

We have an old auntie who lives with us. She has been here nearly ten years. She is eighty-five years old and is a dear old lady. We like her very much.

I have a black Shetland pony and have lots of sport with him. He fell on the ice

a few mornings ago and threw me off and it wasn't so funny. I give rides to other children so we have a general good time.

I go to church, Sabbath school, and Junior. I was baptized September, 1930, by Pastor Edgar Van Horn, for I wanted to grow up to be like Jesus.

I think I have written enough for this time. I enjoy reading the letters in the RECORDER and hope someone will enjoy my letter.

Yours truly,

LAVERN PALMITER.

*Alfred Station, N. Y.,
March 23, 1932.*

DEAR LAVERN:

I was very sorry to hear that you had been sick, and hope you are entirely well by this time and that you have been able to thoroughly enjoy your Easter vacation. If so, you'll be able to start off for your school tomorrow full of enthusiasm and vim to do your very best work all the rest of the school year. That's just what I expect of RECORDER boys and girls.

Tell auntie I'd like to give her a big gold star for writing this nice letter for you. I was ever so glad to get it. I hope now that I'll often hear from you.

Ted has always been my favorite name for a cat, and we have had several gray kitties bearing that name. One of our near neighbors has a big grey Angora named Rex, so I can imagine just how your Ted will look one of these days.

Your pony must be great fun, and certainly furnishes a fine way to give your little friends a good time. How much more we can enjoy our pleasures when others can enjoy them with us. Yes, and the best way of all to find happiness is to be as near as you can like Jesus.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the letters from the other children so I thought I would write again. I am in the fifth grade. I like to read. I especially like Louisa May Alcott's books. I have read "Little Women," "Little Men," "An Old Fashioned Girl," and "Eight Cousins."

We have nice times at Campfire. Doris

and I have our first rank. It is the Woodgatherer's rank. We are now working for the Firemaker's rank.

Our church looked pretty for Easter. It was decorated with primroses and geraniums. I think ours wanted to be an Easter plant and be taken to the church, for it had three red blossoms on it.

I like to go to Sabbath school. Mary Ellen Whitford is our teacher. I like to go to Andover to Sabbath school, too, for you, Mrs. Greene, are our teacher there. We had dinner with Grandma Langworthy last week and then went to church with her.

With love,

MARTHA LANGWORTHY.

*Alfred Station, N. Y.,
March 28, 1932.*

DEAR MARTHA:

You know I just thought by the expression in your eyes the last time I saw you that I would get a letter from you soon, and, as Eleanor used to say when she was little, "my think" was right, and very glad I was, too. I hope you will not wait so long before your next letter.

I do not think there are any better books for girls, or for boys either, than the Alcott books. I have read them all and I still enjoy reading them even if my family do call me "Grey Headed Mater."

When Eleanor read your letter she thought she had better hustle some, for she hasn't won her Woodgatherer's rank. She only finished her head band a few weeks ago. I think Campfire is splendid for girls.

I am glad you enjoy coming to Andover to Sabbath school, for I surely enjoy having you come. I hope you will come again soon.

Eleanor gave me a very pretty primrose for Easter, just full of blossoms. Perhaps you saw it in our window when you were here. I'm sorry I forgot to bring it over to the church.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

As I have written before, I think this time I will write about school life. I go to the Bradford school. I am in the eighth grade and enjoy it very much.

Our main interest now is getting ready for a Washington fair. The proceeds are

going toward a curtain for the stage in the assembly hall. Everything has to be made or decorated by the children themselves. The girls are making pillows, aprons, handkerchiefs, hooked chair bottoms, dressed dolls, vases, luncheon sets, scarfs, and other pieces of embroidery. The boys have been making bread boards, kosters, trellises, cedar chests, and other useful articles. They are also decorating walls for a tea room.

In cooking, we girls are learning to make things for the tea so we will be all set when the time comes. In book keeping, we are keeping the accounts of the articles bought, etc. As you see, these things are very practical and will help us in later life. Most everyone is interested, and so we are getting along fine. For entertainment we are learning songs of Washington's time to sing in quartets and are also learning the old stately "minuet." We are going to give a playlet, etc.

Two weeks ago one of the stores gave a fashion show. They asked eight girls to do the "minuet." They furnished our Washington costumes and we had a lot of fun. I was a man and had white vest, white knee breeches, red and blue coat with brass buttons, white socks, black shoes and wig. The girls had long, full Martha Washington dresses and wigs. They were very pretty.

We all like our principal very much. She is very much interested in our school and its pupils. It wasn't for her the school wouldn't be so interesting.

I hope I haven't written too long a letter, and as my story of school life is exhausted I had better close and leave something to tell you the next time I write.

Love,

MARGUERITE BEEBE.

*Box 144, Bradford, R. I.,
March 31, 1932.*

DEAR MARGUERITE:

Your story of school life is very interesting and I am pleased that you have sent it. I feel sure that school children especially will enjoy it. You must indeed have a splendid principal, and Bradford children should grow into the best kind of citizens. How I wish I could attend your Washington fair, see and invest in some of the pretty and useful articles made by the boys and girls, and take tea with you. I have always

regretted that I could not spend a little time at least in your home when we attended Conference in Westerly.

I must leave room for your brother's letter so will close here. You may expect personal letters from Mr. Greene and me within a few days.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I will enjoy being a RECORDER child now that I have got up nerve to write.

It is Easter vacation. This morning an engineer invited me for a ride on a flat car. He said we were going up to Sullivan's quarry. I saw the huge derrick lift up blocks of granite and place them on the car. He lifted me up into the cab and I saw a great many levers and a great fire door.

Your Children's Page reader,

DELOSS BEEBE.

*Box 144, Bradford, R. I.,
March 31, 1932.*

P.S.—The picture is of me and is taken at the place where I used to live.

DEAR DELOSS:

I am surely glad to welcome you as a RECORDER child, and hope now you have "got up the nerve" to write, that I may often hear from you. It does seem to take nerve for a boy to begin letter writing, at least that's the way my big boy talks, but I notice that boys write mighty fine letters, so it is very worth while for them to "get up the nerve."

Thank you very much for your picture. It is very good and you look like a real farmer. I like farmers, don't you?

You must have had a fine time riding on the flat car and seeing the interesting things at the stone quarry. I visited one some years ago and have never forgotten it.

Sincerely your friend,

MIZPAH S. GREENE.

SALEM Y GAZETTE

BY RANDAL STROTHER

Dr. C. A. F. Ruge, head of the foreign language department at Salem College, has distributed gifts valued at thousands of dollars to destitute whites, in Lumpkin County, Georgia.

When he made his first visit to Lumpkin County, fifteen years ago, Doctor Ruge became greatly interested in the destitute conditions of the poor whites. He says that he had traveled throughout Europe and America without before seeing people who had such poor opportunities for earning a livelihood. A movement for their aid was immediately started. Since then gifts for the people in Lumpkin County have been sent to him by residents in every section of the United States.

Doctor Ruge went to Dahlonega, the Lumpkin County seat, to teach in the North Georgia Agriculture College. Early American gold was mined there. Many pioneers in the section were among the forty-niners who went to California. The gold has now completely given out. The school, attended by people from outside sections, is of little benefit to Lumpkin County residents, who are too poor to attend. The people directly connected with it live well, but the residents of Lumpkin County have for a long time suffered much from economic conditions. Doctor Ruge is also interested in the suppression of disease among the people, especially the dreadful pellagra, which is very common.

An initial step was to write articles for denominational magazines. The articles emphasized the conditions in detail. The *London Spectator* had some years before stated that the people in the mountains of north Georgia were the most neglected white people of the world, other than those of Siberia. No philanthropic work is done amongst them.

The people have no trades. Little of the land is suitable for farming, but farming is the major occupation. Usury is an exceptionally common practice. By aiding all cases of extreme distress, Doctor Ruge has helped to ameliorate these conditions. School books, food, medicine, etc., have been supplied, and surgical operations paid for.

Doctor Ruge tells many stories of how people in the Georgia county have been helped through his efforts. The people are described by him as being at first so ignorant that they scarcely knew how to make the right use of help. Education is on a low plane. Some of the children do not attend school at all. The annual school term lasts

about three months. Children who have no clothes or shoes are excused from attendance, a provision which Doctor Ruge made unnecessary during his stay there by keeping a stock of second hand clothes and shoes. Mrs. Ruge distributed them to adults and children.

Doctor Ruge declares that his greatest trouble in carrying on reforms was the opposition of the usurer, who resented the publicity that he gave to the conditions. He considers this a major reason for his unpopularity among the very small, wealthier class, who finally procured his dismissal from the school.

In order that the work should not cease, Doctor Ruge has continued to sponsor it here. Gifts are sent to him here, being then distributed by the ordinary of Lumpkin County. A widow in Missouri has contributed nearly three thousand dollars as the largest giver. Others have given substantial amounts.

Doctor Ruge is a native of Holland. He is a graduate of Halle University, in Saxony. Mrs. Ruge, a native of England, has aided him much in his work as a benefactor for the Lumpkin County residents. Doctor Ruge has given many talks in churches and school regarding his work among the Georgia people.

If every other measure for the restoration of peace should fail and the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently sever trade and financial relations with such nation, we believe that the United States, as a last resort, should declare an embargo on trade with that nation. It should be explicitly understood that such action will not include a naval blockade or a resort to any other type of naval or military pressure.

While aware of the objections which may be brought against the use of an embargo, we are convinced that such a collective withholding of trade is a valid instrument of social discipline and vastly preferable to allowing the war to take its course.

—Administrative Committee
of the Federal Council.

OUR PULPIT

THE MESSAGE OF THE CROSS

BY REV. HARLEY H. SUTTON
Pastor of the church at Nile, N. Y.

SERMON FOR SABBATH, APRIL 23, 1932

Text—1 Corinthians 1: 23; Galatians 2: 20.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
HYMN
OFFERING
SERMON
HYMN
CLOSING PRAYER



Paul in his letter to the Corinthians said, "For we preach Christ crucified." It meant a lot in Paul's time to say that, just as it does today, if we put meaning into it. This statement of Paul was an answer to the Jews who demanded a sign. They wanted this sign expressed in a material way. It was an answer to the Greeks who would rely on wisdom and speculation. It is an answer today to the question asked by every class. Yes, Paul preached a Christ who was crucified by those who cried as they stood by the cross, "Let be, see if he will come down from the cross, see if Moses and Elijah will come to his rescue. He saved others; himself he cannot save." Paul preached a Christ who could have gone some other direction than toward Jerusalem; who could have walked out of the crowd which came to arrest him, just as he had done before; but no, he went to the cross. They took Jesus to a hill called Golgotha and crucified him. Crucifixion was the

mode of executing prisoners of the lower classes. Jesus was crucified between two thieves. We cannot picture the suffering, not only of Christ, but of anyone who is crucified. Many victims would live for ten or twelve hours hanging on a cross in that most agonizing position and suffering great pain. The soldiers usually broke the legs of the sufferers after several hours to bring the end sooner. Is it any wonder that many who were being executed in this way cursed their executioners and spat upon them? But

Jesus only said, "Father, forgive them." Jesus lived about three hours after being nailed to the cross. It was not alone physical suffering which brought the end so soon; it was that more terrible agony of soul—agony because of the suffering which he knew must come for his followers; because his own people, who had so hopefully looked for centuries for the Messiah, had failed to see in him the fulfillment of their hopes; because the twelve men who had been closest to him, and in whom he had confided his deepest truths, had only partially understood him—one had betrayed him, one had denied him, and the rest had fled. That is why he died of a broken heart. That is why water flowed with blood from the side when the soldiers pierced it with a spear. That is what it meant for the Son of the Living God to be hanged on a cruel tree, so that man, sinful man, might have a way home to a Father's love and care. That is why this cross has a message, a world

wide message for mankind. In this message we can see suffering and death; we can see a marvelous love revealed, and a message of salvation to a lost world.

First, the message of the cross is a message of suffering and death, because it was the old rugged cross on which the Savior died. To take out of this message of the cross these elements would be to rob it of great values. Jesus said, "Likewise shall also the Son of man suffer." This shows that Jesus knew early in his life that his suffering would come. To show that his disciples must also suffer Jesus said, "Ye shall drink indeed of my cup." We can see how this has been fulfilled, because followers of Jesus have gone to the cross as he did, to the block where the head was severed from the body, to the stake to be burned, to be torn into bits by the lions, and to die in prisons. Today his followers are laughed at, ostracized from society, and hated. Garibaldi said to his little band of patriots, "I promise you forced marches, short rations, bloody battles, wounds, imprisonment, and death. Let him who loves home and fatherland follow me." Jesus said, "I came to cast fire upon the earth. Think not I came to send peace on the earth. I came not to send peace but a sword." What he really meant was shown by his words when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." No character is ultimately tested until it has suffered. Life does not ask simply, how much can you do? It asks, also, how much can you endure and still be unspoiled? It is of no use to deny that there is hardship and suffering or to deny the fear of death and the sorrow which comes because of it. It is too bad when we must be brought face to face with the fact that men, women, and children are starving, because of a mob led by Communists. It is so easy with all modern conveniences to make life comfortable and easy, and forget the hungry suffering world. So many people are like two girls a minister was telling about. They were sitting in front of him at the theater where the picture, "The King of Kings," was showing. When it came to the place where it pictured Jesus being crucified, without any expression of emotion they began to put on their coats and said, "Here is where we came in." Yes,

this is the place where too many people go out, when it comes to the cross. A poet speaks of a cry going up from man to God saying, "Lord, take away pain." The answer comes back, "Shall I take away pain, and with it the power of the soul to endure, made strong by the strain; shall I take away pity, that knits heart to heart, and sacrifice high; shall I take away love, that redeems with a price, and smiles at its loss; can ye spare from your lives that would climb into mine the Christ on his Cross?"

So when you see the smooth, gold cross on the top of a Catholic church, or the rosary worn by a Catholic, do not be convinced that the real cross can be stripped of all its ruggedness. Just put every principle of the religion of Jesus to work in your life, in your social and political and personal relations, and see if it will not mean taking up the cross. When you realize this, are you going to take up your cross as a brave soldier; or when you lose your money, your health, or your youth, are you going to commit suicide? Let us have the spirit of the little boy who was stricken with paralysis and in a fight for life lived one hundred eighteen days in a respirator, not being able to move hand or foot, and who never lost his smile. Just as he closed his eyes in death he looked up at his nurse and smiled. Let us remember that the way of the cross leads home where a crown of glory awaits us.

Next, the message of the cross is a message of love. How can a cruel cross symbolize love? How could the heart of God in all his love call for a cross as the supreme expression of love? Yet we have those immortal words, "For God so loved the world that he gave his only begotten Son." The cross shows that true love will go all the way. It shows us the price of love. It shows that we cannot see the true nature of God in the mighty storms and earthquakes and floods that take thousands of lives. We cannot expect to understand why sin and suffering are in the world. We are not to think of them as the true expression of God. In the cross we see the very heart of God revealed—a heart broken because of sinful children, a heart of mercy and love calling for them to come home.

There are many things in this world that reveal this principle. We do not wish

our teachers or our parents to punish us when we do something wrong; but we know that we deserve it, and that it is best for us to be punished, so we know that they love us and that love and punishment may go together. I thought, when a boy, that my father gave me too much work to do, and that I should have had more time to play. Now I am glad that there was much work to be done, and I know that my father was expressing love in teaching me this lesson. We see mothers giving up their lives or, what is more many times, giving of their lives for their children. Another expression of their love is when they help their children through the trying experiences of their development.

We must not forget how Jesus expressed this love in such humility. He was born in a manger, the symbol of lowliness, where the harmless animals slept. He died on a cross, the symbol of disgrace and shame, put there by men who had been made beasts of prey by the power of sin. There was nothing of the pomp and ceremony of a king expressing love to his followers by giving them positions of honor, but as the servant of men he gave his gifts of love and honor which have more value, humble service, deeds of kindness, and love.

Finally, the message of the cross is a message of salvation. We see how this fact was recognized by the writers of the New Testament. The writer of Hebrews said, "But by his own blood he entered into the holy place having obtained eternal redemption for us." Paul said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Again Paul says, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

When Jesus was crucified the mobs stood around and mocked him; his friends were struck with fear and sorrow. One of the thieves made the great decision in his heart that Jesus had the power to help him, but not in this life. He alone that day saw in Jesus the hope of salvation. He asked Jesus for the privilege of sharing with him his kingdom, and Jesus said, "This day shalt thou be with me in paradise." He got the message of the cross. This message of salvation is so much needed in a world which

has in a large measure turned a deaf ear to the call of the cross.

Men are still hearing this message, for which we are thankful. Tom Tilton had been a wanderer and a man of the world before the Great War. When he had come face to face with the terrible experiences of those days that seemed like years and the year that seemed like an age, he was brought to a more thoughtful attitude. Now he was back home but because of a wound received in battle he could do no hard work. He was janitor in one of the local churches. He came one day into the empty church to work and the atmosphere of this empty church seemed to speak of an emptiness in his life. As he was dusting the pulpit his eyes fell on the Bible; some impulse caused him to open it. He turned to the account of the crucifixion of Jesus. As he read how Jesus hung suffering on the cross and that no word of hatred was spoken, no word of complaint, it made Tom feel that he would like to have led a band of soldiers to rescue that brave soldier. Then he read of the end when Jesus said, "Father into thy hands I commend my spirit. It is finished." He felt some common sympathy with Jesus because he knew what it meant to suffer in sacrifice. He saw that Jesus on the cross had some relation to God, because he had called him Father. This brought to Tom's mind all of his sinful past. Then he thought to himself, "He died to free me from all those sins." A newness of life flooded into his soul and he said, "I have got it at last," as he realized that he had found that for which he had been searching so long. With great determination Tom continued his work.

This story is an example of the experience which has come to thousands of men, women, and children since the death of Christ, which proves the saving power of the cross and that it has an appeal which will draw men unto Christ.

Now we face the challenge of another statement of Paul, "I am crucified with Christ, nevertheless I live." Are you willing to be crucified with him when you realize what it means? "Which way shall I take?" shouts a voice in the night. One chooses the broad, easy way, and we have an Al Capone. Others choose the straight and narrow way, the way of the cross, and

we have a Theodore Gardiner and a Doctor Main. Are you willing to throw open every door and window of your soul to receive the whole message of the cross—the message of suffering and hardship, of love and salvation?

As we close our thoughts on the message of the cross let us remember never to think of the cross without thinking too of the resurrection of Jesus, which means his victory over death and the assurance of a life to come which has been promised to all of his followers who come by the way of the cross.

DENOMINATIONAL "HOOK-UP"

GARWIN, IA.

Pastor Babcock and family are getting settled in the parsonage, which was recently vacated. He is giving us deep spiritual sermons, which are enjoyed by all who hear them.—*Church Clerk.*

ALFRED, N. Y.

Intermediate Bible School

On Sabbath morning, March 26, our vice-president, John Norwood, opened the meeting with the hymn, "The Day of Resurrection." The entire program was given by Mrs. Hildebrand's class. Marion Jacox gave the Scripture and Ruth Norwood the prayer. Georgiana DeWitt and Doris Burdick sang a duet, which was followed by a reading entitled "Her Gift," given by Edith Dudley.

President and Mrs. B. C. Davis arrived home from their short stay in Florida yesterday morning. Rather a cold reception.

President P. E. Titsworth of Washington College, drove up from Chestertown, Md., last week, after his daughter, Miss Katherine Titsworth of the freshman class. She was accompanied home by Misses Roberta Clarke and Bernadine Smith.

—*The Sun.*

PLAINFIELD, N. J.

The Plainfield Seventh Day Baptist Church held its annual meeting Sunday, April 3. Moderator Courtland V. Davis called the meeting to order at 4.10, and after a short devotional service led by Alexander W. Vars and the singing of several hymns, the next hour and a half was devoted to the election of officers and discus-

sion of the budget. At six o'clock about ninety sat down to the supper served by the ladies of the church. At seven-thirty the meeting was again called to order, when reports from the various church organizations were heard, letters from absent members enjoyed, and a message from President Corliss F. Randolph of the General Conference was received. Final action on next year's budget was deferred to a later date to give the soliciting committee time to bring in its report.—*By request.*

ATTALLA, ALA.

The Attalla Church has so few members left we have held no regular services for several years. But since Elder O. S. Mills and family have returned to their home here, we may resume our appointments this summer. We are trying to lead faithful lives and are interested in kingdom work everywhere. —CORRESPONDENT.

BOULDER, COLO.

The annual dinner was held at Boulder in the church basement dining room on January 10. This was a joint dinner of Denver and Boulder churches, and was well attended. Mr. and Mrs. Rassmussen were at the head of the committee in charge. An excellent dinner was served. After dinner Orsen Davis of Denver officiated as toastmaster. He likened the church activities to a football game, and the speakers told of the goal of the different departments of church work. It made a very interesting half hour. Those speaking were as follows:

Goal of the church:
Mrs. Mina Coon, Boulder
Mrs. Stanton, Denver
Goal of the prayer meeting:
Pastor Coon
Goal of the Sabbath School:
Mrs. Alice Davis, Boulder
Mrs. Minnie Davis, Denver
Goal of the Junior and Intermediate C. E.:
Mary Hummel, Boulder
Mary Jeffrey, Denver
Goal of the Senior C. E.:
Helen Landrum, Boulder
Elno Davis, Denver
Goal of Ladies' Missionary:
Mary Andrews, Boulder
Mattie Burdick, Denver.

After this, a joint business meeting of both churches was held in the upstairs auditorium. Pastor Ralph Coon was called to the pastorate of the Denver and Boulder churches for another year.

An old-fashioned lyceum was given in the recreation room of the church February 20, under the auspices of the Missionary society. This will be reported by Mrs. Mary Andrews. Mrs. Andrews was the originator of the idea, and as chairman of the committee appointed (Mrs. Mina Coon and Mrs. Margaret Hummel other members), she had a chance to pattern the program after those of the lyceums held at Pardu, Kan., so many years ago while her father, S. R. Wheeler, was teaching and preaching there. Mrs. Andrews presided over the lyceum.—*News Letter.*

NEW MARKET, N. J.

The Piscataway Church held its annual meeting and supper Sunday, April 3. There were about twenty-five members at the business meeting in the afternoon—a pretty good proportion of the resident membership. The meeting was conducted in a very orderly manner under the direction of Dr. L. C. Bassett, president of the board of trustees. Every officer was present with a report. Everyone was interested and ready to co-operate in service to the church. The meeting was interspersed with the singing of hymns, and a fine Christian spirit was manifest. Several letters from absent members were read by the pastor, Neal D. Mills.

About seventy people ate supper, which was served under the direction of Mr. Frank Burdick, who with his helpers is to be congratulated for the excellent quality of the meal and the efficiency with which it was served.—*Reported by request.*

TO THE READER: There is wide-spread uncertainty as to what is actually being thought about church unity by the rank and file of ministers and church members and by others seriously concerned about modern religion. Does the relatively small number of professional leaders who are discussing this subject accurately represent their constituencies, or not? Do laymen agree with ministers? Do young people agree with older people? Do the main differences of opinion follow denominational lines or do they cut through denominations, dividing them into more conservative or less conservative wings?

Because nobody in America really knows the answers to such questions, the Institute of Social and Religious Research of New York is asking the constituencies of the religious press of all denominations to give individual replies to four crucial questions, and agrees to give an unbiased statement of results to the public at the end of the study.

DIRECTIONS: Read carefully the questions to be voted on and check your answers in the brackets provided.

QUESTIONS: If you had to decide now what the religious people of the United States should do about church union—

- (1) **WOULD YOU** (Check Which)
- (a) Adopt some form of permanent and binding federal union of denominations, after the analogy of the states and federal government in the United States () ;
or
(b) Continue essentially the present system of separate denominations..... () ;
or
(c) Unite the various church bodies into one church () ?
[If you have checked (c), cross out any of the following which you do not mean to include: 1. Christian Scientists; 2. Jews; 3. Mormons; 4. Negro churches; 5. Pentecostal sects; 6. Roman Catholics; 7. Spiritualists; 8. Unitarians.]

Without reference to the question whether or not there should be general union,

- (2) **WOULD YOU** Get churches belonging to the same denominational families to unite?
() ()
Yes No
(Check Which)

Name: _____
If you prefer to remain anonymous, leave this space blank; but in order that answers from persons of different age, sex, denomination, etc., may be properly compared, please, without fail, fill in answers to each of the following questions:

Age (Check Which): () under 20; () 20 to 30; () 30 to 60; () over 60.

Sex: () male; () female.

Denomination: _____

Resident of what type of community (Check Which): () city; () town; () country.

Status in church (Check Which): () minister or theological student; () lay church officer; () lay member not holding office; () not a church member.

CUT OUT AND MAIL PROMPTLY to the Institute of Social and Religious Research, 230 Park Avenue, New York City. Thank you!

Opportunity for Comments or Explanations. Letters will be welcomed making any comment or explanation of your ballot which you think necessary.

The man who is always blue can't expect his memory to be kept green.—*Baptist.*

RELIGIOUS EDUCATION

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

FELLOWSHIP AND SERVICE IN THE CHURCH SCHOOL

Standing next in importance to communion with God is fellowship with one another and service for others. In fact it is called for in the second half of the "great commandment." The church school, especially the vacation division of it, should have as one special feature of its work, the cultivation of these relationships. Fellowship in the Vacation Church school takes the form of a spirit of co-operation throughout the program and special periods of recreation.

The entire church school organization and program should promote the spirit of fellowship. Especially should the program of the Vacation Church school be so free and spontaneous that pupils may be conscious of a spirit of fellowship, both among themselves and with the teacher. Naturally this would be more true than in the Sabbath school. The fact that this is a Vacation Church school, and that expressional activities occupy so large a place in the program, emphasizes the necessity for a spirit of play that cannot be had in the Sabbath school. This does not mean, however, that serious work in study and discussion will not be done, but rather that all these activities will be so filled with the spirit of fellowship and joy that the pupil will be unconscious of the stress usually connected in his mind with the learning or memorizing process. Contests and competitions that develop rivalry and ill-feeling between classes or other groups should not be permitted. The program of the school should not make it necessary that some must fail that others may win.

As a means of promoting the spirit of social fellowship, as well as aiding in the development of a complete personality functioning through a strong body, there should be definite and adequate provisions for wholesome, social, and recreational activity as a part of the program of the Vacation

school. The extent of this part of the program will depend considerably on the supervised provision or lack of it made by the community. Even if there are supervised playgrounds, there should be definite play or recreational periods for class or departmental groups, so organized as to provide opportunities for the free and spontaneous Christian living. This means that all recreational and athletic events should be carefully planned in advance. It should be one of the duties of the supervisor to see that this part of the program is well taken care of.

Fellowship to God and fellow men involves service to humanity. Christ clearly taught this. No better place will be found in the total program of the church for training in Christian living through service for others than in the Vacation Church school. The members of the school should have experience in efforts made for the welfare of people of various social and racial groups, both at home and abroad. Such families or groups are to be found in most communities, even in rural districts. Service activities should be based on a careful study of church, community, and world needs. Courses along this line will be found in the syllabus for Vacation schools. Gifts are about all children can give for those of other lands, but such gifts should represent real sacrifice. The contribution should not stop with gifts of money made in the worship service, but where possible it should include personal service. Each class group or department should have a project involving the efforts of the whole group. Some larger enterprises may be carried out by the entire school acting as the unit. Handiwork has sometimes been carried on which was neither motivated by a spirit of service nor correlated with other activities of the program. All such enterprises should be correlated to the studies being carried on by the class or department. In such enterprises there will always be offered the opportunity for the children to serve each other.

If there is to be genuine education in Christian service, the designation of the object to which the gift is to be made, or other enterprise in which the group is to engage, should in all cases be in the hands of the persons making the gift or conduct-

ing the enterprise. The group may act in this matter directly or through duly elected representatives, but in no case should the final decision be dictated by the leader of the group. Such service should not be spasmodic nor allowed to degenerate into mere "busy-work" if it is to be of real value.

**STATEMENT ONWARD MOVEMENT
TREASURER, MARCH, 1932**

	March, 1932	July 1, 1931, to Feb. 29, 1932
Adams Center	\$ 72.50	\$ 541.36
Albion		63.34
Alfred, First	\$ 141.29	
Evangelical society	50.00	
	\$ 191.29	1,212.62
Alfred, Second	58.10	335.15
Andover		15.00
Attalla		
Battle Creek	26.75	132.50
Berlin		170.08
Boulder		15.00
Brookfield, First		145.90
Brookfield, Second	30.00	203.88
Carlton		35.00
Chicago		150.00
Denver		42.00
De Ruyter	75.00	242.00
Detroit		
Dodge Center	10.19	76.77
Edinburg		20.00
Farina		500.00
Fouke		32.00
Friendship	45.00	110.00
Genesee, First	102.00	240.56
Gentry		
Hammond	10.00	113.00
Hartsville	20.00	46.62
Hebron, First		74.68
Hebron, Second		
Hopkinton, First	\$ 152.25	
Special	5.00	
Christian Endeavor society, special	6.00	
	\$ 163.25	519.41
Hopkinton, Second		19.75
Independence		345.71
Jackson Center		
Little Prairie	8.60	17.00
Los Angeles		
Lost Creek	37.50	87.50
Marlboro	9.50	140.98
Middle Island		48.19
Milton	85.80	1,564.40
Milton Junction		561.28
New Auburn		42.50
New York City	113.30	600.99
Nortonville		2.00

North Loup	\$ 13.00	
Christian Endeavor society, special	5.00	
	\$ 18.00	46.00
Pawcatuck	\$ 350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$ 359.00	3,241.00
Piscataway	60.00	311.60
Plainfield	\$ 35.00	
Women's society, special	50.00	
	\$ 85.00	2,182.19
Portville		16.10
Richburg		105.00
Ritchie		25.00
Riverside		395.00
Roanoke		1.00
Rockville	\$ 2.20	
Debt	1.00	
Christian Endeavor society, special	2.00	
	\$ 5.20	135.85
Salem	158.00	998.21
Salemville		48.27
Scio		
Scott		70.50
Shiloh		321.87
Stonefort		
Syracuse		5.00
Verona	30.00	100.00
Walworth	11.00	47.00
Washington		50.00
Waterford	\$ 40.00	
Christian Endeavor society, special	3.00	
	\$ 43.00	138.05
Wellsville		30.00
Welton		101.99
West Edmeston	10.00	11.00
White Cloud		61.24
Daytona		22.00
First and Second Brookfield and West Edmeston, joint collection		16.12
Western Association		64.50
Southwestern Association		36.00
Southeastern Association		49.54
Minneapolis Sabbath keepers		15.00
Woman's Board, special	33.34	133.34
Buckeye Christian Endeavor society, (Intermediate)		2.00
Exeland Sabbath keepers		3.00
Rocky Mountain Summer Camp		16.78
Conference collections		435.53
Interest	.78	3.72
Individuals		
F. C. Wells	\$ 100.00	
Mrs. Ruth Threlkeld and family	50.00	
	\$ 150.00	544.50
		\$18,251.07

Receipts for Nine Months

Budget	\$17,074.14
Special	1,134.43
Debts	42.50

\$18,251.07

Disbursements

Missionary Society	\$ 789.30	
Special	98.34	\$ 887.64
Tract Society	\$ 246.42	
Special	5.00	251.42
Sabbath School Board		158.76
Young People's Board	\$ 75.24	
Special	5.00	80.24
Woman's Board		20.88
Ministerial Relief	\$ 167.04	
Special	5.00	172.04
Education Society	\$ 62.64	
Special	50.00	112.64
Historical Society		20.88
Scholarships and Fellowships		50.04
General Conference		204.66
Lone Sabbath keepers		4.14

\$ 1,963.34

HAROLD R. CRANDALL,
Treasurer.

April 1, 1932.

MARRIAGES

POULIN-WOODEN.—At the Seventh Day Baptist parsonage, Plainfield, N. J., March 24, 1932, Mr. Henry A. Poulin and Miss Gladys E. Wooden were united in marriage by the pastor, Rev. Ahva J. C. Bond. Both young people are employed at the Seventh Day Baptist Building, and after a brief ocean trip they will be at home in Plainfield.

Sabbath School Lesson IV.—April 23, 1932

ABRAM'S GENEROSITY TO LOT.—Genesis, Chapter 13.

Golden Text: "In honor preferring one another." Romans 12: 10.

DAILY HOME READINGS

- April 17—Abram's Generosity. Genesis 13: 5-13.
- April 18—Abram's Portion. Genesis 13: 14-18.
- April 19—Abram Rescues Lot. Genesis 14: 5-16.
- April 20—David and Jonathan. 1 Samuel 20: 35-42.
- April 21—Serving Others. Romans 12: 9-21.
- April 22—Submission to Wrong. Matthew 5: 38-48.
- April 23—Brotherly Love. Psalm 133.

(For Lesson Notes see *Helping Hand*)

THE SABBATH RECORDER

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

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

L. H. NORTH, Business Manager

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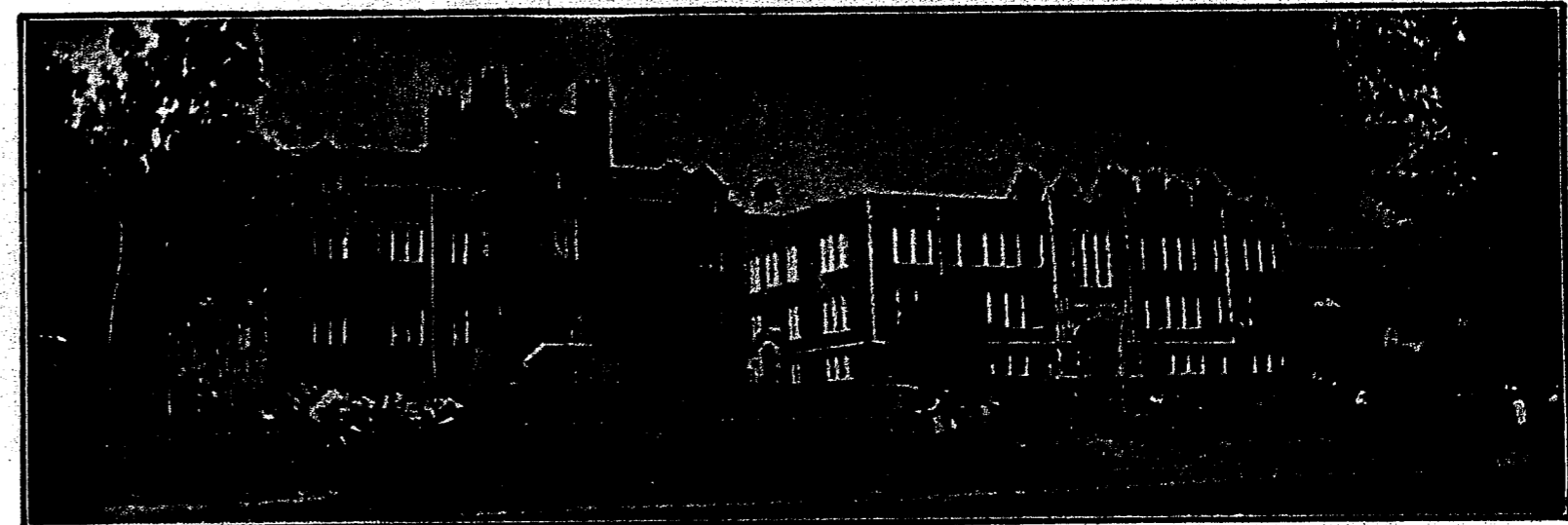
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OF COURSE we will raise the Budget for 1932. The needs of the field, the welfare of the workers, the cause for which we stand—require it.

● The last General Conference cut down the Budget, including the needs of current activities and the amount of our indebtedness, from more than \$61,000 to less than \$42,000. This represents actual living needs, with many of our usual activities seriously curtailed.

● The Seventh Day Baptist denomination is more than two hundred fifty years old. Born with the great Baptist Movement, it has suffered persecutions and even martyrdom. Nourished by sacrifices, it has survived opposition and hardships. It has never grown large, but it has grown deep. It has heartened and encouraged its people through periods of loss and depression. It has planned and carried into successful execution a statesmanlike program of education, evangelism, and missions.

● Blood and spiritual children of men and women who have refused to be overcome or stalemated by difficulties and discouragement, we must continue to be worthy of our forefathers and to be loyal to our Christ, as they were to theirs.

● Of course we must raise our Budget. To do less points to suicide. To raise it spells advancement of the whole Sabbath truth and cause.

● The Budget represents the united work of the church. It educates our people touching our various activities. It provides an intelligent program of giving. It gives every member of the church his opportunity to carry his fair share of the load.

● We are challenged to do our best: to re-assert the quality and value of our faith in God and the truth of the Sabbath. God calls us to "prove me now herewith." He challenges us to tithe our incomes and to bring the tithe with our offering in the expectation that he will "pour out a blessing" upon us.

● Your Finance Committee believes that there are stout-hearted pastors and people in every church, and that they will do this hard and challenging task of financing the program in 1932.

The Sabbath Recorder

Vol. 112

APRIL 18, 1932

No. 16

THE VALUE OF PRAYER

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?

—Richard C. Trench,
In Federal Council Bulletin.

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