

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.
Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1935—Claude L. Hill, Farina, Ill.
Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.
Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.
Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

MISSIONARY SOCIETY

President—Willard D. Burdick, Rockville, R. I.
President Emeritus—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl G. Stillman, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m., at Westerly, R. I.

EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—L. Ray Polan, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October, at Alfred, N. Y.

WOMAN'S EXECUTIVE BOARD

President—Mrs. George B. Shaw, Salem, W. Va.
Vice-President—Mrs. Eli F. Looftboro, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

SECRETARIES OF ASSOCIATIONS

Eastern—Miss L. Gertrude Stillman, Ashaway, R. I.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Mark Sanford, Little Genesee, N. Y.
Southeastern—Miss Conza Meathrell, Berea, W. Va.
Northwestern—Mrs. Jay W. Crofoot, Milton, Wis.
Southwestern—Mrs. Rolla Severance, Fouke, Ark.
Pacific Coast—Mrs. N. O. Moore, Riverside, Calif.
Washington Union—Mrs. Lillian Crichlow, Washington, D. C.
Jamaica—Mrs. Gerald D. Hargis, Jamaica, B. W. I.
European Field—Mrs. Gertrude E. Richardson, London, Eng.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S BOARD

President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich.
Vice-President—Benjamin F. Johanson, 82 Howland Ave., Battle Creek, Mich.
Recording Secretary—Emile Babcock, R. 5, Box 165A, Battle Creek, Mich.
Corresponding Secretary—Miss Marjorie J. Burdick.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Editor of the Young People's Department, SABBATH RECORDER—Miss Marjorie J. Burdick.
Trustee of the International Society of Christian Endeavor—Carroll L. Hill, Ashaway, R. I.
Junior Superintendent—Mrs. Nettie Crandall, 291 N. Washington Ave., Battle Creek, Mich.

OTHER BOARD MEMBERS

Mrs. Ruby C. Babcock, Mrs. Bess Boehm, Mrs. W. B. Lewis, Miss Virginia Willis, Richard Burdick, Miss Dorothy Davis, Roderick Moulton, Miss Ila Johanson, all of Battle Creek, Mich.

ASSOCIATIONAL SECRETARIES

Eastern—New England—Miss Elizabeth Crandall, Ashaway, R. I. **New Jersey, New York**—Wilna Bond, Plainfield, N. J.
Central—Alfred Perry, Perryville, N. Y.
Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northwestern—Kan., Neb., Colo.—Mrs. Elsie V. H. Sweetland, Hemingford, Neb. **Farina and Stonefort**—Vivian Hill, Farina, Ill. **Michigan and Ohio**—Miss Alberta Simpson, Battle Creek, Mich. **Southern Wisconsin and Chicago**—Dorothy Maxson, Milton, Wis. **Northern Wisconsin and Minnesota**—Leona Bond, Dodge Center, Minn. **Iowa**—George Michel, Marion, Ia.
Southeastern—Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta Godfrey, Fouke, Ark.
Pacific Coast—Alice Baker, Corona, Calif.
Washington Union—Lillian Giles, Boyd, Md.

VOCATIONAL COMMITTEE

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

The Sabbath Recorder

VOL. 114

APRIL 10, 1933

No. 15

DEATH HAS DIED

I saw a flower fade and die,
 Upon my garden wall;
 I turned away with futile sigh,
 And left it—that was all.

I gasped the desert alkali,
 I reeled by whitened bones;
 The water hole I found was dry—
 I fell upon its stones.

A skylark sang above my trench—
 I hear him calling still;
 But 'neath him was the battle stench
 And crosses on the hill.

I loved a maiden wondrous fair,
 And clasped her to my breast;
 I left her in the cold grave there,
 And weeping is the rest.

I came upon an empty cross,
 An open tomb beside;
 He whispered to my pain and loss,
 "I conquered—Death has died."

—Daniel A. Poling,
 In the "Christian Herald."

Contents

Editorial —The Joyful Message.—Germany and the Jews.—Cause to Rejoice.—Helping Our Own.—Items of Interest	338-341
From the Conference President	341
First Seventh Day Baptist Church in Berlin, Germany	341
Missions —What It Means.—International Missionary Council.—Grace Hospital, Lluho—Announcement	342
Woman's Work —Report from Mrs. Hubbard	344
The Fellowship of Prayer	345
Young People's Work —It Is To Think.—A Washington Social at Marlboro.—Young People's Day at Marlboro, New Jersey	346
Service Bureau	347
Milton Church Building	347
Daytona Beach Breaks Ground for Church	348
Children's Page —What Jesus Says About Prayer.—Our Letter Exchange	348-350
American Sabbath Tract Society—Meeting of Board of Trustees	351
Our Pulpit —The Lord Is Risen Indeed	352-355
Denominational "Hook-Up"	355
Religious Education —Meeting of Sabbath School Board	358
Obituary	359
Sabbath School Lesson for April 22, 1933	359

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 15

WHOLE No. 4,596

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

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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

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

Papers to foreign countries, including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

The Joyful Message The Easter message is a joyful message. Easter comes at a time when all nature is bursting forth into new life forms and hopes.

The gospel relates to us a wonderful story—a tale of dashed hopes and a darkness greater than night. It tells of a tomb with a stone rolled at the door; of soldiers stationed there to satisfy hate and to relieve her fears. But it tells, too, of the stone rolled away and of the power of death broken as evidenced by an empty tomb.

Devoted followers of Jesus, "certain women" who had "rested on the Sabbath according to the commandment," came at the close of the day to find not only a tomb's door opened but news of a risen Savior. "He is not here, he is risen as he said," was the angel's message to the astonished women. A little later joy broke upon her heart as Jesus called Mary by name and sent her out as the first messenger of the joyous resurrection.

Yes, the joy of Easter is the resurrection itself. Had there been no resurrection there would have been no Easter, no Pentecost, no church, no hope. The confidence of our salvation rests not in an "immaculate concep-

tion"; not upon one who grew up in the carpenter's shop in Nazareth and for a time walked the roads of Galilee. It rests not alone upon the death of the Christ upon a rugged Roman cross planted by bigotry and hate. Meaningful as these facts are, our confidence, faith, and hope are based on the risen Christ, his warfare ended, his victory complete, the Son of God forever living to make intercession for us. Miserable, indeed, would they be who had hoped in him because of the angels' song at his birth and of his own dying assurance that his mission of suffering and sin bearing was finished—if there were no resurrection.

Ring out again ye bells of Easter, "The Lord is risen as he said." Call forth the sons of God to renewed hope and to higher ventures of faith. Let no doubt darken hope, no stone of unbelief weigh upon the heart. Because he lives we shall live also. "If ye then be risen with Christ, seek those things which are above."

In the joy of Easter may we go forth with the message that has changed life for us and holds the joyful assurance that it will change the world. On the wings of faith we shall rise above the confusions of earth and, undaunted and loyal, press the paths of service.

Germany and the Jews Friends of Germany and of humanity are deeply concerned over developments of the past few weeks in Germany's political affairs. Entrenched in newly acquired dictatorial powers, the demands of Hitler are vociferous and his policies most alarming. America in the past few weeks has been stirred to its very center by Nazi persecution of all opposition, and especially of the Jews. In spite of the strict censorship of the news, the suppression of antagonistic papers, and the effort to keep the world ignorant of the unchristian actions within the state being taken, enough has leaked out to cause the world to gasp with horror and to rise up in protest with all its might against the atrocities inflicted and proposed.

The mass meetings and protests in other countries against these persecutions of the Jews have stirred the ruling powers of Germany to deny any atrocities and to charge falsification of facts and "propaganda" of her enemies. These cries of "propaganda" against the Hitler government remind one of many

emanating from that country during the World War and strike him as arising from similar sources. Many of Germany's noblest citizenry have been immolated. Doctor Einstein, noted scientist returning from America, has taken refuge in Holland, refusing to set foot in his native land again as long as the atrocious and unmitigated treatment of his brother Jews continues.

The sympathetic attitude of Christian America and England shown in protests and mass fellowship meetings should have some effect upon Germany and is in accord with the finer feelings of all the world. All Americans are in hearty accord with the action of our State Department in voicing the protest of the United States. Germany should know, and appreciate, that this is not an age that can sit idly by and look calmly on policies and methods characteristic of the dark ages.

Cause to Rejoice Whose heart would not be caused to rejoice at two such reports as have come to the editor's desk in the morning mail. They will be found on other pages of this issue of the SABBATH RECORDER.

One has to do with the breaking of ground for the new Daytona Beach Seventh Day Baptist church. Soon will the people of this beautiful land see the answer to the prayers of years, and the result of painstaking effort and faith. All honor to those who have had the vision, patience, and the perseverance to pray through and work through. We wish we were able to reproduce the scene of this happy occasion for our readers. Pictures have been received but we are not able to have cuts made. Long may this church, with its roots reaching back nearly fifty years, live and grow and serve. This will be the result if the trust of its people is placed in God. "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you."

The second cause of rejoicing is from the message of our dear brother Conradi. First of all, in this, is to learn that in these perilous times in Germany our brother is well and unmolested. He has suffered imprisonment and barely escaped death—elsewhere and in former years—because he was a Sabbath keeper, and therefore presumed to be a Jew. We trust later developments have not brought

him trouble or disaster. Besides gratitude on account of his personal safety, we rejoice to know of the splendid progress being made in the development of Seventh Day Baptist churches in Germany. It seems incredible that a man who has just reached his seventy-seventh year can stand the hard and heavy work so vigorously carried on by this soldier of Jesus. Surely he can say, "Christ strengtheneth me," and "Not I but Christ in me the hope of glory." Praise God from whom all blessings flow.

Helping Our Own Rev. Walter L. Greene and his assistants are addressing themselves to a valuable work in helping our young people and other Seventh Day Baptists to secure teaching positions. The teaching profession is one field in particular in which Seventh Day Baptists can find employment and keep the Sabbath. There are other fruitful fields but this is outstanding, calling for ability and preparation, a field in which all through the years our people have made their valuable contribution to national welfare and at the same time have been able to remain loyal to their convictions. Such loyalty has not been unrewarded in the respect and esteem of those among whom they have labored.

Mr. Greene should have the full and sympathetic co-operation of Seventh Day Baptists in his efforts to place teachers. His agency should have full and prompt information of vacancies and opportunities that come to our knowledge. If we have local influence, we should gladly use it in behalf of our young people in helping them secure positions.

In a recent SABBATH RECORDER is an article in the Woman's Department, "Food for Thought," that should cause us to think over these things seriously. Have we as a people been as helpful as we ought to be in assisting our members to secure employment in our own institutions? We are right in insisting that they have proper preparation and qualifications, but with these satisfied, every encouragement and advantage should be given our own. Certainly we should manifest a practical interest in them and give no one cause for feeling that he is discriminated against. We insist that our young people make adequate and thorough preparation; we urge that they be loyal. We criticize them if they leave us; but have we done as faith-

fully and as fully as we should our part in helping them at the critical time of their career to secure positions where they may not only be able to support themselves, building for the future, but where they will be able to help promote the whole cause for which we stand?

Items of Interest A "Temple of Temperature," we learn, is being erected at A Century of Progress, Chicago, in the form of a two hundred-foot-high tower. It will accurately record the temperature, and its figures, ten feet high, on the three faces will be visible night and day from almost every corner of the exposition grounds. The mercury column will consist of neon tubes, electrically actuated by a master thermometer.

Just why George Bernard Shaw, achiever of unusual literary position and fame, should constitute himself high chief and unrelenting critic of everything American is apparently useless to inquire. Many admirers may excuse him now on the ground of his second childhood. Certainly some of his sayings reveal the spirit of a bad boy of nine. But it is true, here, as elsewhere, "whatsoever a man soweth that shall he also reap." One wonders why Americans are willing to fall all over themselves to do him homage, while he persists in riding over everything rough shod. His reported humor (?) in meeting Helen Keller, some time ago, is quite disgusting—we agree with *Literary Digest*. When her shocked sponsor, before communicating to Miss Keller his reply, remonstrated with him, pointing out her long affliction, he is reported to have replied, "all Americans are blind and deaf—and dumb." Yet Americans in spite of his walking over everything, ruthlessly, will outdo themselves to lick his boots. If we should presume to name his greatest need, we would be impelled to pronounce it—*deflation*.

The *Post Dispatch*, March 9, 1933, sent by Brother Theophilus Gill, from Los Angeles, reports efforts being made in that city to close up the grocery stores and to make the day a real rest day. Plans were being made for concentrated drives to establish universal Sunday closing of stores and offices throughout the city. Mr. Gill is active in opposition to the movement and has left with the *Post*

Dispatch his song, "God's Command and No Repeal," and anti-Sunday law tracts including "A Lawyer's View of Sabbath and Sunday," written by William M. Stillman.

A correspondent from San Diego, Calif., reports attendance upon a good series of evangelistic meetings at a Baptist church. She is deeply concerned that her husband and children shall accept Christ. Strong pronouncement was made against the Sabbath in the meetings, we presume, for her special benefit. The pastor is puzzled as to how her home could have "two holy days." Our loyal Sabbath-keeping friend is interested in the promotion of the Sabbath, and feels that the return of Christ should find a larger place in our program. Indeed, we must not forget or ignore the fact that he promised to come again, and that he urges us to "watch and pray, for in a time ye know not the Son of man cometh."

Some things new under the sun are reported by the Associated Press recently from Washington. The first mentioned is a new synthetic building stone of any color, or weathered, and molded in any form usually chiseled, equal to any of nature's rock in texture, durability, and beauty, and several times stronger than standard building brick. It can be made at a low cost, it is claimed, from the vast supplies of dust and chips in American limestone, granite, marble, and slate quarries, and even from "fly" ash, the part of furnace ashes which fill the air, this ash being mostly slate. The chemical engineers (Perdue University) announce as the synthetic secret a "binder" of lime, a little water, and aluminosilicic salts. In the process of steam heating the lime as such disappears completely, converted into a new product which welds the stone particles together again in somewhat the original rock form.

A new and cheaper way of removing impurities from motor oil is also announced, with a by-product of value as a good furnace fuel instead of the former useless black sludge. The recently developed solvent used in this process is "beta beta dichloroethyl" ether. "Now you know."

The *Plainfield Courier-News* reports the Associated Press to the effect:

"Beer will not be an attraction at drug store lunch counters if the New Jersey Pharmaceutical Association has its way.

"The association will hold a special meeting in Trenton Monday to draft resolutions urging the Liquor Laws Commission to prohibit sale of beer at drug stores.

" 'Sale of beer,' said Henry D. Kehr, of Trenton, president, 'would lower the dignity of the drug store and interfere with the compounding of medicines.' "

FROM THE CONFERENCE PRESIDENT

Quite recently a young person asked me if I had ever been tempted in the earlier years of my ministry to leave the Seventh Day Baptist denomination in order to join a larger communion, or in some way to enlarge the field of my ministerial labors. I am not just sure how far one would have to go in contemplating a certain course in order to constitute that particular consideration a "temptation." As I look back upon my life I am very certain that I never came any way near deciding to leave the denomination, or to give up observing and advocating the Sabbath.

I do remember, however, giving the matter quite definite thought. It was during my seminary days that I faced the question in my own mind as to whether I might not render a larger service in a larger denomination. During the time when for some reason that question continued to disturb me more or less, I worked out the following formula which rendered me good service then, and which has been a good guiding principle ever since:

"The value of your life depends not upon the number of lives you touch, but upon the quality of the life you bring them."

Expanded a bit, this meant to me at that time, and its meaning is emphatically the same today, that the quality of my own life is better because of my Sabbath principles and practices. No one is justified in attempting to widen the field of his service if it be done at the sacrifice of principle. Even though his motive may be unselfish the outcome can only mean a weakened life. The first responsibility, therefore, for the one who desires to be a leader in the things of the kingdom is to be faithful to all that is involved in being loyal to the Master and to the principles of his kingdom. When he has done that, then his

field must be found where he can be loyal to those principles as far as they affect his own life, and where he can teach them unhindered and without compromise.

AHVA J. C. BOND.

FIRST SEVENTH DAY BAPTIST CHURCH IN BERLIN, GERMANY

The undersigned spent altogether five Sabbaths in Berlin at three different times in order to bring about this happy result. Some of the former Seventh Day Adventist members invited me in January urgently to come, and even provided a hall for me, where I could speak several times to quite large congregations. Already on the first Sabbath some seventy attended the meeting. During the week we had a number of Bible studies in different private homes. As there was quite an element who opposed every sort of organization, and on the other hand the Seventh Day Adventists called a large meeting of their members and in every way tried to belittle the Seventh Day Baptist denomination, we had to contend with two fronts. During my second visit the interest had sufficiently advanced that we could appoint four trustworthy members as a committee on credentials, to investigate all those who desired to affiliate with the Seventh Day Baptists.

Thus far our meetings had been in the southern portion of this great city, but during my third visit I spoke three times in the western portion where one of the leading brethren resided; the meetings were well attended. A permanent hall had been secured for the regular Sabbath meetings, provided with more light also a nice large cupboard, to have ample space for our publications which are freely distributed by the live mission society. Some thirty names were already on the list, and on the sixteenth of March I had the privilege of baptizing two believers in the presence of quite a company. Thus we had our first Seventh Day Baptist baptism in Germany, and that in the very capital.

The final celebration of the organization of the Berlin Church had been fixed for March 17-19, and our believers had nicely decorated the hall and provided a fine program. Brother A. Hennig and G. Bruhn from Hamburg joined us, also Brother K. Schmitz from Stendal, who had rendered quite efficient help by visiting and holding Bible studies with the in-

terested ones. Brother Hennig spoke to a crowded hall on the two evenings, and his words made a deep impression. As it had been reported by the Seventh Day Adventists that the Seventh Day Baptist Church in Hamburg had already lost twenty of its new members, the elder Brother Bruhn could testify to the contrary, that the membership had steadily increased, numbered now seventy members, and that Brother Hennig held weekly well-attended lectures. On the Sabbath the hall was crowded, and the good Spirit of the Lord touched the hearts of the hearers. My remarks were based on 1 Peter 2: 1-9, and at the close all arose to rededicate themselves to the service of the Lord. The numbers of signers of the covenant arose to thirty-nine. One sister was not able to be present, and some eight new ones arose, so that the total membership will soon reach the fifty mark. The free will special collection amounted to over \$10. A number of fine solos were rendered. On Sunday morning over forty met to celebrate the Lord's ordinances. All freely expressed their convictions that the Lord indeed had met with his people, that they were all of the best courage, and bound to press on to victory.

During the next two Sabbaths we shall have the celebration of the two churches at Rostock, a seaport on the Baltic, and then of Gelsenkirchen, near the Dutch border. The third Sabbath I hope to meet with the brethren in Amsterdam, Holland. God has been indeed good to us and to me. There was considerable "flu" in Berlin, many schools had to be closed, the political excitement was at the highest, the distress so great, and yet in spite of all opposition God gave to the weak instrument, who trusted in God's strength, such signal victory. To him alone be the praise. But in between I had answered the calls from Rostock and Gelsenkirchen, and in less than five months we have five growing Seventh Day Baptist churches in Germany. At the same time my mail from all parts of the world is growing, all hungry for more light and truth.

L. R. CONRADI.

No matter how you seem to fatten on a crime, that can never be good for the bee which is bad for the hive.—*Ralph Waldo Emerson.*

MISSIONS

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

WHAT IT MEANS

With some of our boards it has been customary to borrow during the months in which contributions from the people were small, expecting to pay when the flood time was reached during the last months of the Conference year. Whether this was a wise plan or not, it was followed by at least two of our boards, the Missionary Board and the Tract Board, till they could borrow no more. As has been stated repeatedly, this means that unless the people bring in their tithes and offerings regularly and liberally, the workers on the field must go unpaid.

It ought not to be difficult for even those having an abundance to imagine what this means to the workers. A letter of appreciation received lately brings out the burden put upon the workers when salaries are unpaid. The checks for February were delayed because of lack of funds in the treasury, and after they did come the writer referred to above incidentally wrote the last of March, "I am especially grateful for having received our check for February. Life insurance and some other vital obligations had to be met somehow, and just how was worrying us very badly."

While the workers with scarcely an exception are bearing the hardships put upon them by the failures to pay promptly their greatly reduced salaries, we must not forget them because they "endure hardness as good soldiers of Christ." No doubt many in our churches cannot bring their tithes and offerings when they wish to. Because of this, those who are forehanded should be more diligent and if possible they should advance their contributions that the missionary pastors and field workers be not required to suffer unnecessarily.

INTERNATIONAL MISSIONARY COUNCIL

STATEMENT ADOPTED AT HERRNHUT,
GERMANY, JUNE 23 TO JULY 4, 1932

We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced

that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought, or our own human help. What the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.

GRACE HOSPITAL, LIUHO— ANNOUNCEMENT

A day or two past an attractive brochure bearing the above title came to the missionary secretary's desk. It was made of good paper, the facts set forth were skillfully arranged, the printing was neatly done, and the cuts finely illustrated what the hospital is doing. Doubtless it was prepared for the Chinese as an advertisement, but it contains much information of interest to the people in America, particularly to those who are helping to support the mission. For this reason some parts of it are copied below.

STAFF

S. D. Dzau, Superintendent
George Thorngate, M.D.
Grace I. Crandall, M.D.
Lincoln Pan, M.D.
Rosa W. Palmborg, M.D. Associate.
Miriam Shaw, R. N., Superintendent of Nurses.
Mrs. T. M. Phe, N. A. C.,
Asst. Superintendent of Nurses.
Mrs. S. D. Dzau, Matron.
Mr. N. Z. Tsha, Technician.
Mr. W. D. Dzau, Registrar.

Medical work was started in Liuho in 1902, by Doctor Palmborg, as part of the work of the Seventh Day Baptist Mission. Grace Hospital has accommodation for eighty or more patients and provides medical attention for all kinds of diseases, surgical and medical. Persons with mental diseases are not admitted as in-patients.

Liuho is located about thirty miles from the central district of Shanghai, and about two miles from the Yangtze River. There is a good automobile road from the bus station in North Chapei directly to Liuho, over which the Shanghai Taichong Motor Bus Company operate busses on a schedule. The road is also available for private cars at a small toll fee. The hospi-

tal is located in the open country south of Liuho village, on well drained land, and offers particular advantages for persons suffering from tuberculosis.

In view of the striking lack of provision for the care of tuberculous patients in this part of China, and the extreme need for such provision, Grace Hospital has become an institution specializing in the care of such patients.

The country air is fresh, clear, and invigorating, and the temperature during the hot months is slightly lower in Liuho than in Shanghai. The place is quiet, free from the noises of the city and the irritation of close contacts in the home. It provides a means of escape from business environment and the wear and anxiety of commercial activity, and is conducive to rest and recuperation.

Patients follow a regular routine with special periods for rest, exercise, sun-bathing, extra nourishment, and other procedures. Advantage is taken of the beneficial effects of sunshine by having the wards well lighted and there is an especially protected sun porch where sun-bathing can be indulged in even in the coldest weather. Fresh cow's milk which is particularly suited to the needs of tuberculous patients is provided at small cost.

The hospital is equipped with a Metalix portable X-ray machine, and Ultra-violet lamp and Ultra-red lamps. There is also equipment for giving artificial pneumothorax treatments when indicated.

The hospital laboratory is well equipped with a competent technician in charge. Every patient is given routine laboratory tests, such as examinations of urine, stool, sputum; Kahn test; also blood tests and gastric analyses when indicated.

Private room patients may have one attendant. Cooking on small oil stoves is allowed in private rooms, stoves and dishes being provided by patients. Kitchenettes are provided for ward patients who desire to do extra cooking.

Out-patients are seen daily from ten to twelve a. m. and two to four p. m. Out of town patients or those coming to enter the hospital may be seen at any time. All patients must be examined before being entered as in-patients. Far advanced tuberculosis patients are not received as in-patients.

RATES

Private rooms per day	\$1.25-\$3.00
Companion per day	.30
Wards per day	.40-.85
Entrance examinations fee	1.00
Laboratory fee	1.00

(For three months or less)

OPTIONAL

Extra food, per dish	\$0.10
Cow's milk per cup	.04
X-ray photographs	\$5.50- 7.50
X-ray prints	1.00
Ultra-violet therapy, per minute	.02
Artificial pneumothorax	3.00

Expensive and nutritive medicines and injections additional.

Address further inquiries:

S. D. Dzau or Dr. Grace I. Crandall,
Liuho, Ku.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

REPORT FROM MRS. HUBBARD

The annual meeting of the Federation of Woman's Boards of Foreign Missions was held in Riverside Church, New York City. This in itself added much of value and inspiration to the meetings. Rooms adequate in size to large or small groups were at our disposal. The first executive committee meeting was held in a small room at the end of which was the original painting by Hoffman of "The young Ruler before Christ." Before entering this room one had to pass a doorway from which there was a most beautiful view of the interior of the church. Being so high—on the fourth floor—one was near the exquisitely carved arches above the stained glass windows and could, at the same time, see in the far distance the altar with the colorings and carvings repeated.

A hospitable and quiet atmosphere surrounded us in a larger room when at the close of an evening service, with dim lights from candles, a fire blazing in a huge fireplace of artistic lines and proportions, and music played quietly, Mrs. Eddy directed our thoughts in prayerful meditation. Everything was in harmony and contributed to uplifting thoughts.

Co-operation and unity seemed, unconsciously, to be the keynote of the meetings. Already several committees from the federation, the Council of Women for Home Missions, and the National Council of Federated Churchwomen, have worked jointly, namely, International Relations, World Day of Prayer and Conferences, and Schools of Missions. This year it was voted to combine in a single membership the council and federation at the convention in Washington of the Cause and Cure of War.

All committees have been very active. The Committee on International Relations has prepared a series of programs, together with helps for their intelligent use, on subjects of Disarmament, The World Court, the League of Nations, and Militarism in Education. These are very valuable for use of groups who wish to become better informed on topics of vital interest of the present day. They may be obtained for use by the payment of return post-

age, or purchased for a small sum. It is urged that local societies make use of this material. "Women's church and missionary societies in Canada have been very active in the movement for world peace, every group making it a policy to have programs on some phase of the peace movement during the year."

Recommendations proposed by this committee were passed: (1) Giving support to any definite program of reduction, such as one-third reduction of all armaments; (2) Nations actually fulfilling their obligations as signatories of peace pact and treaties; (3) American membership in World Court; (4) Rigid control of private manufacture of military weapons.

The Committee on World Day of Prayer has become more truly representative of all countries by means of an international committee, which was formed at the Conference of the International Missionary Council in Herrnhut, Germany, last summer. Miss Florence Tyler, the executive secretary of the federation, was in attendance. Her work in successfully forming this committee was of great value. In other ways, also, she contributed ably to the programs of the council. Many references at the council and in the report of the committee testified to the great value of this cycle of prayer. Mrs. Wayne Smith, president of the federation, in reporting her trip to the Far East in the interest of the Baptists, said she found everywhere that the World Day of Prayer was a magic word. March third was the day set apart for this observance for 1933.

The Foreign Student Committee is constantly working through educational centers in the United States, seeking to extend to the students in our colleges friendly personal contacts, "realizing that the Christian movement in the Orient will in no small measure be determined by the currents of influence which these students bring back from the West." This committee and all persons interested in international friendship were staggered last fall at the government ruling which prohibited foreign students from receiving money wages, referred to as the "Doak ruling." An additional interpretation, because of a storm of protest, has somewhat modified the severity of the ruling, but it is still far from satisfactory. The report of this committee closes as follows: "Last but not least. We hope that you will seize every opportunity to advertise

the bulletin of the Japanese, Korean, Filipino, and Chinese Christian students. It is particularly appropriate that the Chinese bulletins be pushed this year when all the denominations are studying that country. These may be procured from the Friendly Relations Committee, 347 Madison Avenue, New York City. Each bulletin, \$1 a year, or \$2.50 for all four." These are exceedingly interesting.

Closely allied with the consideration of foreign students in this country is the subject of preparation of our own people who go to other lands. The Committee on Missionary Preparation has shown wide knowledge and keen understanding of the present needs. They have formulated plans, which were approved by the federation, whereby their services in an advisory and consulting capacity can be available, if desired, by boards or candidates on questions of training, analysis, or adjustments. By its constructive work this committee has gone forward to a remarkable extent. (To be continued next week)

THE FELLOWSHIP OF PRAYER

Wednesday, April 12—(Read Matthew 26: 6-14)

THE ECONOMY OF LOVE

The gospel records of Jesus' last week are pathetically bare of instances of gratitude from those for whom he had done so much, or loyalty from his nearest friends. And when a woman (here nameless) did this one lovely deed of gratitude, whose fragrance has carried across the centuries, his disciples had no comment but reproach, "Why this waste?"

But love is never wasted nor can it be. An economy which leaves life bare of beauty and sentiment, of the deed which does not need to be done, and the gift which does not need to be given, is a false economy. The real wealth of life is in the margin of generous deeds, in what love conceives and does beyond demand. Love may not always—or often—possess an alabaster box of ointment but, being love, it possesses in itself something far more precious. Love may make a word an alabaster box and fill a bare room with the fragrance of its spirit—but it must give itself to be itself.

Prayer: O thou who hast given us in our power to love, the very nature of thine eternal being, forgive us our poor use of it. Save us from the fear of spending it even upon the unlovely, and may we bring to him and all those for whom he died, whatever we hold most precious. Enrich us with a wealth of love which grows always more rich in giving itself. We ask it all in his name. Amen.

Thursday, April 13—(Read Matthew 26: 20-25)

"LORD, IS IT I?"

Who of us, challenged by strange possibilities of character or conduct, does not sometimes

grope darkly amongst the unknown elements in his own soul and ask, when told that saint or sinner is in the company of which he is part, "Is it I, Lord?" We ought, then, to seek for ourselves and by the grace and help of God, a sustaining certainty about our own motives and attitudes, know where actually and unshakably we stand. We cannot know how the temptation to disloyalty will come; we may be sure that we are loyal. We cannot tell how we shall be besieged; we may know that we have an inner citadel of integrity which cannot be taken. We may not know what Christian discipleship will ask of us. We can be sure of our entire commitment to the causes of which Jesus is Lord and Master.

Prayer: Forgive us, our Father, our uncertainties about ourselves. Establish us in loyalties which cannot be shaken and in those integrities of the soul which shall be our support in any confusion and our light in any darkness. Save us from those doubts of ourselves which so confuse and undo us, not through our own strength which is so little but through thee who art our sure support. Amen.

Friday, April 14—(Read Matthew 27: 19-26)

"LET HIM BE CRUCIFIED—"

The shadows fall darkly across this passage. There is haste and hate and sin in it and tragic stupidity. The Way and the Truth and the Life of Jesus Christ rebuked formal religion and churchmen cried, "Let him be crucified." His spirit challenged authority and the State cried, "Let him be crucified." His steadfastness irritated capricious public opinion and public opinion cried, "Let him be crucified." Expediency overruled conscience and Pilate cried, "Let him be crucified."

It is so much easier, it seems, to reach for the hammer and nails, assemble the wood of a cross, and so seek to silence and end what challenges, rebukes, or makes us uncomfortable than to change our own natures, and yet how futile it is. We can never defend a wrong by crucifying the one who tells us it is wrong, or nail to any cross enduringly a prophet or Savior who has come to deliver us from our folly. We would better begin by crucifying our own pride and humbly and obediently look to the cross of Jesus Christ for our salvation.

Prayer: Cleanse us, Lord of mercy and forgiveness, as we stand at the foot of the cross of thy Son, of all that within our own souls which helped fasten him there. Forgive us our haste to silence the love which rebukes us, the wisdom which condemns us, and the vision which shows us thine own appointed roads. May we seek from the cross of Christ redemption from ourselves. In his name who died upon the cross. Amen.

Sabbath, April 15—(Read Matthew 27: 57-61)

THE STONE AT THE DOOR OF THE SEPULCHER

And all seemed finished. The cross had done its work, pity had taken decent care of the broken body, the tomb was sealed, and broken-hearted love was left watching in the shadows.

Life seems like that sometimes. Love and goodness, tenderness and healing power, the hope of better ways and better things, radiant personalities about whom great expectation has played like light end in a sepulcher with a great stone at the door, and what is thus shut in seems more precious than anything left outside. Ah, that great stone at the door; it seems so terribly final. It is not final; it is futile. No sepulcher can finally contain what is most Divine. Do not mourn too much over the apparent defeat of your bravest hopes, do not allow any sepulcher the victory over faith or love or goodness. They have in them an unconquerable force. Wait for the next dawn. You will see the stone rolled away and radiant presences instead.

Prayer: Deliver us from untimely sorrow when what we love seems lost or what we hope for defeated. Teach us anew to believe and wait. We praise thee for the unconquerable power of every life in which thy spirit dwells and every cause blessed of thee. And especially we bless thee for the gift of thy love in Jesus Christ our Lord, in whom love and hope find their timeless assurance. In his name who made the tomb an open road. Amen.

Easter Sunday, April 16—(Read Matthew 28: 1-8)

"HE IS NOT HERE—"

"Vain the stone, the watch, the seal"—Jesus Christ could not be holden of death. Those who sought him on Easter found only an empty sepulcher. "He is not here; he is risen as he said." The empty tomb has become the source of the Easter faith and hope. Jesus Christ is universal this morning in praise and power. A new and slowly changing world or brotherhood has arisen with him, a broadening day of peace and goodness.

The horizons of life have been pushed back to touch the eternal, life and immortality are brought to light. There is time enough, we know, for love to do its work and goodness to dare boundlessly. We may plan our lives on a scale too vast for time and dismiss those with whose lives our own are bound up, sure that the bonds of love will not be broken and see through our tears the rainbow of immortal hope.

"Now first to souls who thus awake
Seems earth a fatherland;
A new and endless life they take
With rapture from his hand."

Prayer: We praise thee, in whom is the fountain of life, that thou hast brought life and immortality to light through Jesus Christ. Grant unto us even amongst the shadows of this present life to take from thy hand a new and endless life. Comfort all who mourn with the Easter comfort, and grant this day that whatever of love or goodness in our lives has seemed buried beyond hope, may rise again with thy Son in beauty and in power. In his name who is the Resurrection and the Life. Amen.

Some defeats are only installments of victory.—*Jacob A. Riis.*

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

What though our eyes with tears be wet?
The sunrise never failed us yet.
The blush of dawn may yet restore
Our light and hope and joy once more.
Let us take comfort, nor forget
That sunrise never failed us yet.
—Source unknown.

A WASHINGTON SOCIAL AT MARLBORO

A Washington social was greatly enjoyed by a fine company of young people on Wednesday evening, February 22, in the basement of the church. Each member invited someone outside our society, so we had representatives from the Shiloh, Bridgeton, and Roadtown societies. Many games, new and old, were played by all present with the greatest zest. There was not a moment of dullness from the beginning to the end, as the program was very well planned. When the time for the refreshments came, folding tables were set up and four dainty place cards together with a neat menu were placed on each table. When the young people, after some searching, had found their places, they began to study with interest, the following disguised menu.

MENU

Heart-Blood Splashes
Personality Cookies
Throbbing Hearts
Kewpie Viands
G. Washington Cherry Dainty
Cupid's Nectar

After the first course the tables were cleared and on each one was placed a jig-saw puzzle. After a certain length of time the young people at each table moved on to the next one. When the puzzles were all solved and other games enjoyed, the tables were reset, the place cards rearranged, and the rest of the menu was served. This social, which was sponsored by Miss Emma Tomlinson, was considered one of our best.

(Reported by the pastor, Rev. H. L. Cottrell.)

We are happy to print the three talks on this page sometime in the near future. Please keep in mind the program as you read the interesting papers by these young people of South Jersey.
M. J. B.

YOUNG PEOPLE'S DAY AT MARLBORO, NEW JERSEY

On Sabbath day, January 28, the young people put on a program in place of the Sabbath morning service. The program was in charge of the president of the society, Lyndon Davis. All of the young folks taking part sat on the platform and young people made up the choir. The program was as follows:

Prelude
Call to worship Paul Cottrell
Hymn—"O Worship the King, All
Glorious Above"
Invocation—The Lord's Prayer
All repeating together
Scripture reading—Philippians 4: 8-23
Ruth Davis
Hymn—"Lead On, O King Eternal"
Prayers by three young people—
Erwin and Margaret Lawrence,
Roy Tomlinson

Response by choir
Hymn—"Faith of Our Fathers"
Talks by young people:

"Take Thou Our Minds, Dear Lord"
Carolyn Davis
"Take Thou Our Hearts, Dear Lord"
Rollo Davis
"Take Thou Our Wills, Dear Lord"
E. Fisher Davis

Solo Mabel Davis
Special Music—"No Room for the King"
Young People's Choir

Notices and offering
Sermonette—"The Unhappy Prince and the Magician"

Pastor's talk—"Christ's Call to Youth"
Text Mark 1: 17

Hymn of consecration—"Have Thine Own Way, Lord"

Benediction

SERVICE BUREAU

For two years, now, the Seventh Day Baptist Education Society, through its "Service Bureau," has attempted to establish contacts between teachers seeking positions, and positions seeking qualified teachers. This can only be made effective as those knowing of positions and those knowing about teachers co-operate. We ask our people everywhere to help in this worthy cause.

The following have registered with us this year. More detailed information regarding qualifications and experience may be had from the undersigned, or from the applicants themselves at the address given.

REV. WALTER L. GREENE,
Corresponding Secretary.
Andover, N. Y.

Miss Inez Hutchins, North Loup, Neb., A. B., 1931 (Milton and Morningside colleges) English and dramatics in college, or high school or graded school.

Mr. E. Claire Greene, Alfred or Andover, N. Y., B. S., 1933 (Alfred) science, mathematics, history, and athletics in high school.

Charles F. Harris, Salem, W. Va., B. S., 1932 (Salem) high school science, mathematics, and athletics.

Miss Anna May Ryno, Dunellen, N. J., B. S., 1930 (Alfred) high school science, mathematics, and library.

George R. Wells, Farina, Ill., Ed. B., 1931 (Illinois Normal University) high school science, history, and English.

Miss Anna Smith, 22 W. Main St., Cortland, N. Y., or Verona, N. Y. (graduate Cortland Normal, 1933) graded or rural school.

D. Alva Crandall, Hope Valley, R. I., A. B., 1903 (Alfred) high school or graded school principalship.

Miss Harriet L. Franklin, Milton, Wis., or Verona, N. Y., A. B., 1933 (Milton) French, Latin, or German in high school.

Leon D. Burdick, De Ruyter, N. Y., A. B. (Alfred and Columbia) graded school principalship.

Miss Agnes G. Smith, Verona, N. Y., A. B., 1932 (Milton) high school English and history.

MILTON CHURCH BUILDING

The Milton Seventh Day Baptist Church is now conducting its campaign for funds with which to replace the building that was destroyed by fire last November. A suggestion has come to the committee having the campaign in charge, that there may be friends throughout the denomination who would like to have a part in the erection of the building, even though their names do not appear longer on the church roll or perhaps have never appeared there. It will be possible to have a memorial window placed in the building to the memory of some one of the family who was closely connected with the church—several of these windows will be needed. There will be other ways that memorials may be made.

A folder, which will have plans of the proposed building, is being prepared and will be mailed to any who will drop a card to the chairman of the finance committee. These plans have been approved by the building committee and adopted by the church.

As soon as the campaign for the funds has been successfully completed, work on the building will be pushed and we hope to have it ready for worship at the beginning of the new year.

D. N. INGLIS,
Chairman of Finance Committee.

DAYTONA BEACH BREAKS GROUND FOR CHURCH

Dr. M. Josie Rogers, president of the church, presided at a meeting held on the church lot in Daytona Beach, Fla., for the purpose of breaking the ground for the new church, March 19, 1933.

The meeting was opened by the singing of the Doxology by the entire congregation.

The invocation was given by the pastor, Elizabeth F. Randolph, who has worked so faithfully and energetically for the church. This was followed by one verse of "Faith of Our Fathers," sung by the congregation.

The Scripture, Haggai 1: 2-10; 2: 1-9, was read by Pastor Randolph.

The breaking of the ground message was delivered by Rev. Boothe C. Davis, president of Alfred University and a former pastor of the Seventh Day Baptist Sabbath school and congregation out of which has grown the present church organization. He reviewed the history of the original church, which was established in 1884 and lasted only a decade, and expressed his hopes for this church whose ideals are to be carried on by the young people, some of whom are the great grandchildren of the founders of that first church.

Mr. George Champlain performed the ceremony of the breaking of the ground. He is a member of the board of trustees of the church and is deeply interested in securing a permanent home for the denomination, here.

Mr. William M. Stillman, president of the Memorial Board which has contributed so generously from its Trust Fund to make it possible for us to build at this time, spoke a few words on the great joy felt by all the northern friends who visit Daytona Beach each winter.

Ruth T. Rogers and Billy Matthews, representing the youngest members of the congregation to whom comes the great responsibility of carrying on the work of this church and projecting her influence into the future, turned the next shovel full of dirt.

President Davis gave the dedicatory prayer which was followed by the hymn, "We Are Seventh Day Baptists," sung by the congregation led by the young people, while all present joyously but with dignity and reverence took part in the breaking of the ground for God's newest house of worship.

—Contributed.

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT PRAYER

MATTHEW 6: 5-15

Junior Christian Endeavor Topic for Sabbath Day, April 22, 1933

Most juniors are in the habit of asking their parents for many things. We either get what we ask or are answered in the negative. Why do we expect our parents to grant our wishes? Why do they sometimes say "no"? Last week we studied about God's care for us. Why do we expect God to answer our prayers? Does he always answer? What kind of prayers does he not answer? Does he ever say "no"? Why does God say "no" sometimes?

I am going to give you a continued story which fits in very nicely with our lessons for the rest of this year. Study it carefully and see if you can make it fit each lesson. This story will help us to become more familiar with the boy life of Christ, I think. Perhaps you can find Bible pictures to illustrate it. Please let me know how your society likes this story. (This number is merely an introduction and does not apply to today's lesson.)

DARIAN

BY ANNIE SILLS BROOKS

The little village was full of excitement. Scarcely had the sun set behind the distant hills before crowds began to gather on the narrow streets, all laughing, talking, jostling each other good-naturedly as they moved along. Darian helped small Jesse by the hand and kept close to the man and woman walking before him; the man was carrying on his shoulders a small girl who laughed delightedly down at the crowd.

The occasion for all the excitement was a wedding; Marian, the lovely daughter of the town's richest merchant, was to marry young Abijah, the son of Amon the priest. All the crowd was gathering in front of the bride's house to watch for the bridegroom. When Darian and his group reached the house the door was closed, and Darian still holding small Jesse's hand, stood behind Leah and Philip.

"Come, get thee in front of us, Darian," said Leah turning to push the two of them

between herself and Philip. "We can see over thy heads."

Presently the door was pushed open and out came a group of girls, wearing gay dresses and carrying lighted torches, and that was a signal that the bridegroom was coming. The girls moved off down the street, but they did not have far to go. A tall, smiling young man came into view followed by another crowd. The maidens with their lighted torches held high, surrounded him and escorted him to the door of the bride's house. He opened the door and went in alone, while the maidens with their lighted torches waited outside.

Darian had never seen so big a wedding as this. More musicians than he had ever seen together had followed the bridegroom and now before the door they were playing merry tunes on their small harps, lutes, and tambourines. Servants too were coming out of the house with flagons of wine or oil. Darian and Jesse held out small cups which they had brought for the purpose, and the servants filled them, as they did the cups of all who had brought them. Nuts were thrown into the air and the children scrambled after them with shouts and laughter.

Before Darian and Jesse had found any nuts a shout went up and they rose at once to see the bridegroom and his bride come through the door hand in hand. Darian could barely see Marian's face through her veil, but he already knew how beautiful she was. The maidens with their torches fell in behind them, other maidens with flowers, and then the whole crowd, musicians and all, followed down the street to the groom's house, and as they marched they sang songs in praise of the bride. When they reached the bridegroom's house Darian watched the bride and bridegroom, their families, and friends go into the house and the door close behind them. Some of the people began to move away, but Leah and Philip waited, and Darian waited with them. Soon the door opened again, and Darian knew what that meant. Some of the guests had not come, there would be room for others, and they would be chosen from among the waiting townspeople.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written to you for a long time and so thought I would write.

I like to read the letters in the SABBATH RECORDER. I go to church, Sabbath school, and Junior each week.

My Sabbath school teacher's name is Mrs. Julia Tomlinson. I like her very much.

I am treasurer at Junior.

I am in the fifth grade at school. My teacher's name is Miss Kelly. I like her, too. Our school lets out May 26, 1933.

We have a pair of white rabbits, their names are Whitie and Pinkie. We have another dog now and her name is Tippy.

Your loving friend,

MARIAN S. ALLEN.

Bridgeton, N. J., R. D. 1,
March 20, 1933.

DEAR MARIAN:

I am glad you enjoy the letters in the RECORDER so much that you do not forget to write yourself. I am always very much pleased to receive your letters. I am also pleased to hear you say that you like your teachers, for that proves that your desire to have good times does not prevent your being studious and obedient. You see, liking your teachers leads you to try to please them, and, in turn, they are pretty sure to like you and do all they can to help you. The golden rule usually works both ways.

I am always glad to hear about your pets, and think there are few better ones than rabbits and dogs, even though I am quite partial to my pussy cat. Some day I hope to tell you some of his history. Would you like that? What does the dog think about your rabbits? Does she treat them politely?

Your sincere friend,

MIZPAH S. GREENE.

DEAR RECORDER GIRLS AND BOYS:

The following story was sent me by Mr. Lyle Crandall of Battle Creek, and was written by one of the boys in his Sabbath school class. I quote here from Mr. Crandall's letter: "I asked the boys in my class to write the story of Jesus feeding the five thousand. Richey wrote this story, and it is so good I want him to share it with the other RECORDER children." I know you will all join me in thanking Mr. Crandall for sending this well written story.

M. S. G.

A BOY WHO SHARED

One day my mother said I could go on a picnic. She made up my lunch and there were five loaves of bread and two fishes. Then I started out to find a nice place to eat.

As I walked along I saw a crowd of people running, so I followed after them to see what the matter was. When I came near I saw Jesus standing with a crowd of people standing around him. When Jesus saw me he said, "Give me something to eat." So I gave him my lunch, and as he broke it up, more came until nobody in the crowd was hungry.

Then I started home. I was happy and as I ran it seemed as if I were flying.

When I reached home I told my mother that I shared my lunch with Jesus, and she said I was a good boy. She said Jesus watched over us as long as we lived. So now I go to church every Sabbath so I can learn more

about Jesus and his ways. If we did not serve him we would not go to heaven, for we would become sinners. I want to be a Christian.

Written by RICHEY WAGNER.

Battle Creek, Mich.

DEAR RICHEY:

I was very happy to receive your splendid story and I hope you will send other stories for our page of the RECORDER. We are very glad to welcome you into our band of RECORDER children.

Let me tell you a little open secret—I used to know your Sabbath school teacher when he was much younger than you. Do you suppose he remembers about it?

Hoping to receive many letters and stories from you, I am

Your new and true friend,

MIZPAH S. GREENE.

THE CHILDREN'S SABBATH HYMN.

E. F. D.

ELIZABETH F. DAVIS

Musical notation for the first hymn with two verses of lyrics: 1. The sun is sink ing in the west, And the Sab bath day has come 2. When dawns the morning bright and fair, To the house of God we'll go.

Musical notation for the second hymn with two verses of lyrics: 1. May it be true day of rest Rev 'rent ly be gu n 2. Wor ship there with friends so dear, Leavn his will to know.

AMERICAN SABBATH TRACT SOCIETY— MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 12 at 2 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F' Randolph, Ahva J. C. Bond, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Miss Dorothy P. Hubbard, Mrs. Esle F. Randolph, Jacob Bakker, Mrs. Irving A. Hunting.

The board was led in prayer by Rev. Ahva J. C. Bond.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

REPORT OF CORRESPONDING SECRETARY MARCH 12, 1933

A request has been made by the State College of Washington for Seventh Day Baptist Year Books: "Any up to date and including 1923 and 1927 to date." The college desires for its library such other publications as we may have, and to be placed on our mailing list.

The corresponding secretary would like instructions with regard to these matters. He recommends that this college be put on our RECORDER mailing list, for a time at least.

The American Sabbath Tract Society has received for distribution (free or paid) six copies of The Sabbath in Divine Revelation and Human History, by George Arthur Main. The author desires the receipts, if any, to be equally shared by the society and himself.

A goodly consignment of tracts, four thousand, is ready for shipment to Jamaica on request of Rev. G. D. Hargis. A few SABBATH RECORDERS containing information concerning Elder Conradi's work have been mailed to inquirers.

Respectfully submitted,

HERBERT C. VAN HORN Corresponding Secretary.

Voted that the request of the State College of Washington be referred to the Committee on Distribution of Literature with power to act.

Leader in Sabbath Promotion Ahva J. C. Bond, reported briefly and informally.

The correspondence of Treasurer Ethel T. Stillman with T. W. Monell was presented in outline by Asa F' Randolph.

Voted that the matter presented in the correspondence be referred to the treasurer and Asa F' Randolph with power to act, and that the proper officers be authorized to execute such papers in the matter as the committee may direct.

The Committee on Distribution of Literature presented the following report which with its recommendation, was adopted.

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE, FEBRUARY, 1933

Table with 2 columns: Item description and Quantity. Includes: Number of tracts sent out (938), Number of RECORDERS sent out (69), Number of "Helping Hands" sent out (5), Number of calendars sent out (4), Number of "Weekly Sabbath Motto" (1), Number of "1931 Year Book" (1), Number of "Junior Quarterlies" (16), Number of "Intermediate Quarterlies" (12).

The last five items were sent to Germany.

At the meeting of the committee March fifth, it voted to recommend that the tract, "Why We Are Seventh Day Baptists," be reprinted in the quantity of five thousand, at a cost of about \$20.

It was also voted to suggest that the chairman present at the April board meeting the "S. D. B. Road Map," a chart which features our tracts and which was exhibited at the last General Conference.

Respectfully submitted,

JESSE G. BURDICK.

The Supervisory Committee reported informally requesting that, when the payment of rent by the publishing house is resumed on April 1, it be at the rate of \$50 per month, which will be sufficient to pay the necessary running expenses of the part of the building which it uses, there being sufficient balance in the maintenance fund to care for any extraordinary expenses.

Voted that the request of the committee be granted, making rent for the publishing house \$50 per month from April 1 until further notice.

The committee to arrange for a memorial service for Dean Arthur E. Main reported as follows:

To the Board of The American Sabbath Tract Society, March 12, 1933:

Your committee appointed to arrange a memorial service for Doctor Arthur Elwin Main would respectfully report:

That Doctor Corliss F. Randolph, president of the American Sabbath Tract Society, has been

invited to address a memorial of Doctor Main to the Tract Board at its meeting, March 12, 1933.

The acceptance of this invitation by President Randolph, in spite of unusually heavy duties and responsibilities resting upon him, is especially gratifying to the committee because of his intimate acquaintance and association with Doctor Main for so many years.

WILLIAM C. HUBBARD,
JAMES L. SKAGGS,
HERBERT C. VAN HORN,
Committee.

A letter to President Randolph from George A. Main was read by the secretary.

Voted that the communication from George A. Main be referred to the Advisory Committee for consideration.

As arranged by the Committee to Plan a Memorial Service for Dean Arthur E. Main, President Corliss F. Randolph delivered the memorial address.

Voted that the president be requested to prepare his address for publication.

The minutes were read and approved.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

OUR PULPIT

THE LORD IS RISEN INDEED

BY REV. WM. L. DAVIS

(Pastor of church at Salemville, Pa.)

Text—"He is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." Matthew 28: 6, 7.

The words of our text were spoken by an angel, to the two Marys, at the door of Christ's sepulcher early in the morning after the resurrection. "He is risen!" is the glad message.

In many an Oriental city, friend hails friend on the recurring resurrection morning with the salutation, "The Lord is risen!" to be answered by the glad words, "The Lord is risen indeed!" It is this glad and joyous salutation which is brought, like an angel's message, to every one of us at the glorious resurrection time.

In the same spirit of love which took Mary early in the morning to the tomb, we come

into God's presence; but we come with none of her sadness. She came expecting to visit a tomb that held her loved one fast. We come expecting, as it really happened to her, to meet our risen Lord. We come with joy and gladness to meet him. We come with offerings of buds and blooming flowers, with songs of praise and swelling hearts, and with thanksgiving to God, and with love to men we greet one another with the words, "The Lord is risen!" "The Lord is risen indeed!"

So we come into his presence with great joy in our hearts, for ours is a religion of hope. "We are begotten again unto a lively hope (a living, life-giving hope) by the resurrection of Jesus Christ from the dead." Take hope out of life, and there is no more joy. But we have a hope which, like a flower from the bud, opens into the fullness of glorious life to come. The resurrection of Christ is the pledge of this hope. "Because he lives, we shall live also." Ours is a risen, living Savior; and our Christian watchword is, "Christ in us the hope of glory." "Now is Christ risen from the dead and become the first fruits of them that slept." This is the blessed fact, though unrealized by Mary on the first resurrection morning when she met her risen Lord.

I. First, as we study this glad theme, notice, that when the angel spoke to the women at the tomb they were reminded that Christ's resurrection was the fulfillment of his own words—"He is risen, as he said."

So we are reminded that the resurrection of Christ is the fulfillment of his own testimony before his death. Long before his death he boldly asserted that he had power to lay down his life and power to take it up again. When the Pharisees asked for a sign, he gave them that of the prophet, Jonas, and said, "So shall the Son of man be three days and three nights in the heart of the earth." Had he not risen, his own sign would have failed. When opposition began to show itself, we read that "from that time forth began Jesus to show his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Again, "While they abode in Galilee," we read, "Jesus said unto them, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again; and they were exceeding sorry."

At the last he took his disciples, and, knowing what awaited him, they started to Jerusalem. We are told, "He took his disciples apart in the way and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and they shall deliver him up to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." But, what if Christ had not risen, as he said? Did you ever stop to think what darkness and despair would settle down upon this earth were it not for our resurrection hope in the fact that Christ did rise, as he said? How I pity those who deny it; for like Samson of old, they are pulling the house down upon their own heads. But, think of it, what if Christ had not risen? Think of the plan of redemption as a failure! Think of all the sacrifices, from the blood of murdered Abel to the last smoking lamb on a Jewish altar, as a failure—Christ's mission a failure—and you get some faint idea of what it would mean had not Christ risen, as he said. "If Christ hath not been raised, your faith is vain, ye are yet in your sins."

But all is not a failure, for he rose from the dead! In vain the stone and seal! In vain the guards and watchmen! For the grave could not hold him, and, breaking its fetters, he rose conqueror over death.

"Vain the stone, the watch, the seal;
Christ hath burst the gates of hell;
Death in vain forbids him rise;
Christ hath opened Paradise."

Let us remember that this was the fulfillment of his own words, "He is risen, as he said."

This was the angel's testimony; but the women were not asked to receive even an angel's testimony blindly. They were not left to doubt.

II. For, notice again: *They offered evidence*—"Come and see"—"Come, see the place where the Lord lay." "Come, see the napkin by itself, and the grave clothes by themselves, and the empty tomb." They were not asked to believe without some proof. Neither does God ask us to accept the resurrection without evidence. "He appeared unto Mary." This is the record in God's Word. That is enough. We could believe it on that testimony alone. But God offers us abundant

confirming evidence. He never asks us to believe blindly. Christianity with all its doctrines is not afraid of the light. Its own demand is that it be put to the proof. "Prove all things; hold fast that which is good." God gives us proof. Sometimes our doubts are very unreasonable. You will recall the case of doubting Thomas. Yet it only teaches us how kindly Christ treats the honest doubter. Thomas asked unreasonable proof. He must put his own hands into the prints of the nails. Yet, Christ gave him that very proof, "Thomas, reach hither thy hand." He gave the evidence, it is true, with gentle reproof; but he gave it. So God offers us evidence of Christ's resurrection. He invites us, "Come and see."

1. First, there is circumstantial evidence, like that given to the women—the empty tomb, the napkin by itself, the grave clothes by themselves.

There is the irrepressible longing of our hearts. We wish for immortality. The wish is a kind of argument; for God surely would not have given to all men such a longing if he had not meant to gratify it. Every natural longing has its natural satisfaction. If we thirst, God has created liquids which quench the desire; if we hunger, God has created food to satisfy; if we are created with hearts to love, then, too, there are beings to gratify that love. Then, if we hunger and thirst for life and love eternal, do you think it is at all likely there is neither love nor life eternal to gratify these longings? Surely there is love and eternal life. We should not doubt it. This is circumstantial evidence.

Again, we have the fact of universal belief. There is not a nation, and, perhaps, never was a nation, which has not held in some form or other the belief in a country beyond the grave, where the weary are at rest. This evidence, of course, will not do to build upon, but the more we think of it the stronger it will seem. How could the belief become universal if it only is a delusion? Or, is it the outcome of a God-given nature? Surely it is. But this, too, is circumstantial evidence.

Again, there are the suggestions of nature. God has filled all nature with emblems of this doctrine. A few months ago we saw all nature die, and descend into the cold, cheerless sepulcher of winter's gloomy sleep. This is nature's death. But soon let any one of us

go out into the fields in the springtime of the year; let him see the signs of life—life in every swelling bud, in every unfolding leaf, in every opening blossom! A month ago everything was so cold, and dead; but life is coming back to a dead world. This is nature's resurrection. It, too, is circumstantial evidence.

A grain of corn is cast into the ground, and there decays. That is its death. But by and by there comes forth from the decayed seed "first the blade, then the ear, after that the full corn in the ear." This is its resurrection.

Or consider the little insect, at first a creeping worm, crawling upon the earth. But its appointed time is spent. It weaves itself a shroud, it makes itself a coffin, and under the soil it finds a quiet grave. This is its death and burial. There shrouded and confined and buried it lies until its appointed change. The hour arrives. It bursts its grave of earth and flies away a pure, beautiful, winged creature, to flit beneath sunny skies, to rest on the soft bosom of flowers, and to feed on the nectar of fragrant blossoms. This is its resurrection. Are you now asking that old question, "If a man die shall he live again?" Well, don't you think the analogies are very close, and the emblems very suggestive of the affirmation as you accept the evidence of reason? But this, too, is circumstantial evidence.

2. But, better than all this, we have direct testimony. And it is very credible testimony.

We have the testimony of men whose every personal interest would have led them to deny the fact of Christ's resurrection. They had to seal their testimony with their blood. They were imprisoned and scourged and banished and martyred because they continued to preach Christ and his resurrection. They were not bribed to give the evidence they gave. All bribes were for those who would deny it.

And how foolish it is to say that they were deceived. The disciples were not quick to believe. They were incredulous and had to be convinced. Think of doubting Thomas! The evidence that would convince him, a man of his incredulous nature, would be enough to convince any one. Yet even doubting Thomas was convinced that his Lord was alive.

There is no lack of evidence. Many recorded times Christ was seen by his friends and disciples after his resurrection—by Mary; by Peter and John; by the two disciples at Emmaus; by the disciples in their boats, fishing; by five hundred brethren at once, somewhere among the mountains of Galilee; by James alone; by the disciples when he took them out to Bethany and ascended in their sight; by Stephen, who, about to die, saw him standing on the right hand of God; and last, by Saul of Tarsus, on his way to Damascus.

No, there is no lack of evidence. Both history and the Bible give abundance of proof. God asks no blind faith in Christ's resurrection. The more we study the subject, the more evidence we shall find. No Bible truth is better proved or more universally accepted. There is practically no doubt about the resurrection of Christ. Even infidels scarcely dare deny it. They try to explain it, but they do not deny it.

Now, like the women that first resurrection morning, you are told—to you the announcement is made. Then you are invited to assure yourself; you are offered evidence; and then, like those women,

III. *You are commissioned, "Go tell."* — "Go quickly and tell!" "Go quickly and tell his disciples that he is risen from the dead."

We are told by Mark that Mary went and told them that had been with him, as they mourned and wept. Oh, how many mourning and weeping disciples there are still! How much some of Christ's disciples today need this message! How many there are who, like a certain mother that refused to be comforted, need just such a reminder as when her little daughter, looking up into her tear-stained face, whispered, "Mother, is God dead?" Yes, there are some disciples of Christ who seem to think their Savior dead and in the tomb! They need the message, "He is risen." Go, you, quickly and tell. Tell of a living, not a dead Christ—of a victorious, not a conquered Christ. It will bring comfort in any trouble. There are many bereaved disciples today who mourn the loss of their dearest. Go, you, like Mary, to them. Tell them Christ is risen, and because he lives their loved ones live also. "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." "For, if we have been planted in the

likeness of his death we shall be also in the likeness of his resurrection." Christ's resurrection is our abiding hope for ourselves and our departed friends. A risen Savior is the pledge that if we die we shall live again.

"There is no death! What seems so is transition,
This life of immortal breath
Is but a suburb of the life Elysian,
Whose portals we call Death."

"Go quickly and tell his disciples that he is risen," and that it was the very same Savior that arose. Tell them that he was changed, but still his loved ones recognized him. As the risen Savior was the very same person, spoke in the same tones, had the same traits, showed the same love to his disciples as before, so will your dear ones who have "fallen asleep in Jesus" be the same persons as when they were with you on earth. As now an absent friend is recognized when he returns home, so then you will recognize a once dear relative or bosom friend—by his voice and habits and ways and personal traits, just as Mary identified her Lord, and John recognized him on the shore of Galilee. We may be sure the glorified bodies of our friends will not be so changed but that we shall recognize them at once. The body of our glorified Savior was not changed, but the dying Stephen recognized him in his heavenly home. No, we shall not be wandering forever among the multitudes of heaven, looking wistfully into the faces of the glorified in fruitless effort to find the dear ones we loved on earth. We cannot believe that. No,

"We shall sleep, but not forever;
There will be a glorious dawn;
We shall meet, to part, no, never,
On the resurrection morn."

We cannot believe that the change from "the image of the earthly" to the "image of the heavenly" will be such as to prevent recognition. Of this you may be sure, that your friends in heaven are your friends still. Go, you, quickly and tell sorrowing and bereaved disciples everywhere that he arose, and arose the very same Savior, and we shall all know him when we shall see him, and that if we shall know him, we shall know each other there.

Then, just one more point, don't forget to tell those who are not his disciples. Tell those lost in darkness and sin; tell them of a crucified, but risen, exalted, living Savior — ever

living to make intercession for any who will come unto God by him.

Surely then, all joy and gladness and hope, for us all, is wrapped up in this blessed resurrection message, "He is risen!" "He is risen!" — redemption finished. "He is risen!" death defeated. "He is risen!" — heaven won. Praise God!

"The Lord is risen indeed!
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame he bore.

"Then, take your golden lyres,
And strike each cheerful chord;
Join all the bright celestial choirs,
And sing our risen Lord."

DENOMINATIONAL "HOOK-UP"

MARLBORO, N. J.

The men and boys of the church have been spending several days in beautifying the church grounds. The ground back of the church and between the church and the creek has been freed from underbrush, graded, and covered over with many loads of top soil, so that the lawn can be extended down to the creek. All of the church sheds have been removed. This makes it possible to carry out the plan of the grounds' committee and plant two rows of shade trees on that side of the church. Already some memory trees have been set out. Two years ago this spring, Mr. Herbert N. Wheeler, government lecturer on forestry, sent two trees, an oak and a birch, to be set out in memory of his father and mother—his father having been pastor of this church for four and one-half years. This was done, and then on Memorial Day, at the annual Twilight Memory Service in the Marlboro cemetery, Mr. Wheeler was present and gave a memorial address. On Memorial Day, last year, at a similar service, Miss Cora Schaible dedicated two maple trees to the memory of her father and mother, who were members of this church until their death. How beautiful and suggestive of the continuing life and influence of our loved ones is a tree set out as a living monument to their memory! Monuments of marble and stone may be carved out by men, like you and me, but "only God can make a tree." How much more concern should Christians have that God's temple be set in beautiful surroundings which also suggest the beauty and goodness

of God, the Creator. We hope to make the Marlboro church grounds a beautiful and appropriate place for God's house. If any one who reads these lines should happen to be interested in setting out a tree by the Marlboro Church in memory of some loved one who was once a member or was connected with the people here by the ties of friendship, we would be glad to have you correspond with the pastor, Herbert L. Cottrell, or Will Lawrence, chairman of the grounds' committee. Address in either case, Bridgeton, N. J., Route 1.

H. L. C., Correspondent.

WALWORTH, WIS.

By request of the Walworth County Ministerial Association thirty of the churches of the county are co-operating in a Church Loyalty Campaign during the Lenten season. As far as is reasonable the churches in villages are holding some union meetings on Sunday nights. The effort is to arouse and strengthen the spirit of evangelism and loyalty to church interests. Last night, March 26, we had a union meeting in our church and Rev. Erlo E. Sutton was the speaker. He gave a very strong and convincing sermon on "Jesus of Nazareth Passeth By." Some expressed the wish he might preach for these churches every Sunday night for this season. Pastor Witter has been giving us sermons upon the following subjects during this crusade period: "What and Whence Are Ideals?" "The Kind of God Jesus Revealed," "What Was Jesus' Estimate of Human Life?" "Can We Live By It?" "The Comradeship of the Church."

The next meeting of the Ministers' Association will be with the Evangelical Church in our village on April 3. CORRESPONDENT.

DENVER, COLO.

The first quarterly meeting of the Boulder and Denver churches was held at Boulder, March 18. Thirty-five motored from here and a most profitable day was spent. Mrs. Eugene Friedemann, missionary from Czecho-Slovakia, spoke in the morning on "The Significance of the Hebrew Tabernacle." Sabbath school followed with appropriate messages and object lessons. Every one partook of the lunch he had brought. In the afternoon the Denver Christian Endeavor society had charge of the services. For the evening meal the hospitality of the Boulder homes was enjoyed. In the evening a most enjoyable

illustrated lecture on Czecho-Slovakia was given by Mrs. Friedemann. All felt this was a day well spent and are looking forward to the next meeting to be held at Denver.

CORRESPONDENT.

MORALES, TEX.

Elder Andrew J. Williams of Morales, Tex., writes that while his name does not appear in the list of Seventh Day Baptist ministers in the "1932 Year Book"—he and Mrs. Williams are yet "credited" members of the Seventh Day Baptist Church of Gentry, Ark. He speaks also of doing all the work he can for the Master. Brother Williams and his wife are striving to let their light shine where they are. They were visited by the corresponding secretary of the American Sabbath Tract Society last fall.

EDITOR.

ALFRED STATION, N. Y.

The different organized Sabbath school classes have been holding interesting socials this winter. The attendance at the Bible school hour has been increased thereby and several worth while "projects" are being carried out. One class has purchased and installed a pulpit light; another class is raising funds for a new pulpit Bible to replace the worn out copy which has been in use many years.

CORRESPONDENT.

INDEPENDENCE, N. Y.

At the annual business meeting of the Ladies' Aid society Nina Clarke was elected president; Anna Laura Crandall, treasurer; and Bessie Clarke, secretary and press committee. The society serves a twenty-five cent supper each month except March, when the roads and weather usually make it difficult for people to attend. The society is zealous in keeping the buildings in good repair and this year contributed to the pastor's salary. Usual work is carried on in the parish; two Sabbath services had to be omitted on account of bad roads.

PRESS COMMITTEE.

HEBRON, PA.

Services in both Hebron churches have been temporarily suspended because of sickness, weather, mud, etc. It is hoped they will be resumed before long. The correspondent sends a clipping from *Potter Journal* announcing evangelistic services being held in Coudersport by Rev. John P. Klotzbach, pastor Full Gospel Mission. "Pastor Klotzbach is a

graduate of Brookfield High School and of General Wesleyan Seminary, and was later a student of Syracuse University." He "has been in the Christian ministry for more than twenty years and recently withdrew from the Methodist Episcopal pastorate to undertake Full Gospel Evangelistic work."

CORRESPONDENT.

WESTERLY, R. I.

A meeting of the members of the New England Seventh Day Baptist Christian Endeavor Societies was held last evening at the Pawcatuck Seventh Day Baptist church. There were nearly one hundred endeavorers present, representing the Westerly, Ashaway, Rockville, and Waterford, Conn., churches.

The address of the evening was delivered by Rev. Carroll Hill of Ashaway, who is soon to complete his pastorate with that church. His topic was "Bigger and Better Waste Baskets," where war, booze, and some of our standards might be junked.

Following the meeting a social time was enjoyed and Mr. Hill was presented a sum of money as a gift from the Christian Endeavor societies.

Hiram Barber, president, opened the meeting. The Waterford society had charge of the songs; Rockville, the prayer and Scripture reading; Ashaway, the games during the social hour; and Westerly, the refreshments.—*Sun*.

MILTON, WIS.

W. A. McEwan, Milton Junction insurance man, and his brother-in-law, Dr. Edwin Shaw, Milton College professor, started by automobile, Monday morning, on a business trip to Florida. At Algonquin, Ill., their car left the road while descending a hill and landed against an embankment with wheels uppermost. Mr. Shaw was able to open a window and crawl out, and assisted by another motorist, forced open a door so Mr. McEwan could get out. Both men were shaken up and cut by broken glass, but fortunately escaped serious injury. The car was left in Illinois for repairs and Ira McEwan of Maywood brought his father and Mr. Shaw home.

—*Milton News in Alfred Sun*.

PLAINFIELD, N. J.

Although his official connection with Plainfield schools ended in 1926, Dr. Henry M. Maxson still keeps an alert interest in educational matters. The city's system has taken

large strides ahead, he declared this week, on his eightieth birthday anniversary. Superintendent of schools here from 1891 to 1926, Doctor Maxson lives at 661 West Seventh Street. He was succeeded by Frederic W. Cook.

Expressions of good will and protests against race and religious bigotry marked the mass meeting of Catholics, Protestants, and Jews last evening in Temple Shalom. The friendly attitudes of the various groups towards each other and declarations against a contrary spirit and practices were strongly emphasized. The speakers were spiritual leaders and advisers of the respective bodies.

Speakers included representative Plainfield religious leaders, who were presented to the large audience by Rabbi Pizer W. Jacobs, spiritual leader of Temple Shalom, who planned the meeting. Rev. Clifford Wesley Collins, minister of Congregational Church, headed the list, which was closed by Rev. William A. Gilfillan, pastor of St. Joseph's Church, North Plainfield.

Other speakers were Rev. John J. Moment, D. D., minister of Crescent Avenue Presbyterian Church, and Rev. Ahva J. C. Bond, D. D., pastor of Seventh Day Baptist Church and president of the Ministers' Association of the Plainfields.

Doctor Bond declared that race prejudice in Plainfield had been reduced to a minimum and added that one can show loyalty to his own convictions and yet respect convictions of others. The recent seminar, he added, was valuable in this respect. The Jew can teach others much concerning home life, the Catholic can teach much relative to loyalty to the church, and the Protestant can benefit much by the example of both. A proper conception of the Fatherhood of God, he said, will lead to a perfect brotherhood of man.

—*Courier-News*.

BOULDER, COLO.

At the regular annual meeting of the church a decided spirit of optimism was manifested. Just how much of this was due to the chili supper . . . we cannot say. . . . We do not always fully appreciate the trials and worries of the church treasurer. (Lynn Burdick submitted to being reelected although he declared himself ready to exchange his job for any other in the church, "even that of the

preacher.") . . . The church finances for 1932 surprised most of us, as by rigid economy, and because of a fat check from the Woman's Missionary and Aid Society, the budget was nearly balanced at the end of the year.

Sunday evening, November 13, the Boulder Church began a series of Sunday evening services, which have continued since. These meetings were planned especially for the benefit of those living in the neighborhood of the church and who are not in the habit of attending other services regularly. The plan was to be of service to the community by presenting interesting and hopeful programs. The first speaker was Dr. H. A. Green, superintendent of the sanitarium. Mr. William G. Gambill, vice-principal of "Prep" School, spoke November 20. Principal Ware of "Prep" School spoke at a later date, also several missionaries home in Boulder on furlough. Congregational singing has been an important part of these services. The pastor has the closing meditation service. We hope the Lord will use these meetings to bring people to him.

Elder Charles Clarke, who recently joined the church, is heard from more or less frequently. He is doing evangelistic work on the Western Slope and reports good success.

During the winter months we have been studying the Book of Daniel in the church prayer meeting. We find this book one of the most wonderful prophecies of Jesus, both as Savior and as coming King. For the sake of those who are not able to attend prayer meeting, the pastor has prepared an outline for each chapter with blanks to be filled in and questions to be answered from the text of the chapter. If any others would like these mimeographed outlines, they may be had by sending a post card to Pastor Coon.

It is the plan now that Pastor Coon move his family to Denver after the close of the public schools in May. The pastor brought up the subject at our yearly church meeting December 20, and it was voted that the Boulder Church try to favor the idea, at least. We have had the privilege of having the pastors reside in Boulder for many years. But now that there is another church in Denver, we must share this privilege with its members. We shall miss him a lot—as well as his family.

—Boulder News Letter.

Religious Education

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

MEETING OF SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday, March 19, 1933, at 8 o'clock p. m. The president, D. N. Inglis, presided and the following trustees were present: D. N. Inglis, J. F. Randolph, R. W. Burdick, Edwin Shaw, J. W. Crofoot, L. C. Shaw, R. E. Greene, L. A. Babcock, G. H. Crandall, and A. L. Burdick. Director of Religious Education Erlo E. Sutton was also present.

Prayer was offered by Rev. John Fitz Randolph.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The report of the Committee on Field Work was presented and after making some changes in the report concerning the field work of the director during the present summer, it was approved. The extent of this work will depend upon the receipts from the Onward Movement and special collections during the next two or three months.

Informal reports from the committees on Publications and Finance were presented and accepted.

The quarterly report of the treasurer was presented and adopted as follows:

L. A. Babcock,	In account with	
	The Sabbath School Board	
	Dr.	
December 18:		
To balance	.....	\$463.54
January 6:		
Rev. Harold R. Crandall, Onward		
Movement	.....	120.25
Rev. Harold R. Crandall, Milton		
Sabbath School	.....	15.82
Rev. Harold R. Crandall, Berlin		
Sabbath School	.....	6.28
February 6:		
Rev. Harold R. Crandall, Onward		
Movement	.....	92.50
March 6:		
Rev. Harold R. Crandall, Onward		
Movement	.....	37.00
		<hr/>
		\$735.39

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

NEWTON.—Walter F. Newton died at Adams Center, N. Y., January 1, 1933, at the age of eighty-one years. He was born in Rodman, the son of Orrin P. Newton and Lorinda Hostmer Newton.

For several years he taught school in Jefferson County. Then he engaged in business at Thousand Island Park for a time. During his residence there he was postmaster for sixteen years. Later he moved to Montana where he took up ranching.

Mr. Newton was married three times. He is survived by a daughter, Mrs. Edna Pennock, of Adams Center; a son, A. M. Newton, of Cleveland, O.; one sister, and two brothers.

Mr. Newton was an earnest Christian. He accepted Christ in mature manhood and in later life learned of the truth of the Sabbath. He became a staunch Sabbath keeper. A little over two years ago he united with the Adams Center Seventh Day Baptist Church in which he enjoyed a very happy fellowship.

Funeral services were held at the church on January 4 conducted by the pastor. Interment was made in Fairview cemetery at Rodman.

L. F. H.

Sabbath School Lesson IV.—April 22, 1933

JESUS REBUKES SELF-SEEKING—Mark 9: 30-50
Golden Text: "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." Romans 13: 10.

DAILY HOME READINGS

- April 16—Jesus Rebukes Self-Seeking. Mark 9: 33-37.
- April 17—Jesus Condemns Intolerance. Mark 9: 38-50.
- April 18—Self-Denial for Others. 1 Corinthians 10: 23-33.
- April 19—Abraham's Unselfishness. Genesis 13: 1-13.
- April 20—The Unselfishness of Moses. Exodus 32: 30-35.
- April 21—Jesus Our Example. John 13: 1-15.
- April 22—The Supreme Motive. 1 Corinthians 13: 1-13.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

Cr.

December 24:		
Dr. A. L. Burdick, expenses to com-		
mission	.....	\$ 64.95
Hugh S. Hagill, International Council		
Religious Education	.....	50.00
December 28:		
Bank of Milton, care of bonds for 1932		1.00
January 2:		
Rev. E. E. Sutton, salary, December	...	125.00
January 13:		
Mrs. Walter L. Greene, editorial work		
Children's Page, SABBATH RECORDER	..	25.00
February 2:		
Rev. E. E. Sutton, salary	.....	125.00
February 4:		
Rev. E. E. Sutton, expense	.....	50.00
March 2:		
Rev. E. E. Sutton, salary	.....	125.00
U. S. tax on checks	.....	.06
		<hr/>
		\$566.01
Balance on hand	.....	169.38
		<hr/>
		\$735.39

Milton, Wis.,
March 19, 1933.

The quarterly report of Director Sutton was presented and adopted. This report will be printed in the RECORDER.

It was voted that Rev. Erlo E. Sutton be appointed a member of the Executive Committee of the International Council of Religious Education, and also a member of the Educational Commission of the International Council of Religious Education, the terms of each office running for four years.

Action upon a request that the Sabbath School Board appoint a member to represent us on a commission authorized by the International Council of Religious Education, whose duty shall be the revision of the American Revised edition of the Bible, the copyright of which is owned by the International Council of Religious Education, was postponed until the next meeting.

The minutes were read and approved and after a closing prayer by President Jay W. Crofoot, the meeting was adjourned.

D. NELSON INGLIS,
President,

A. LOVELLE BURDICK,
Secretary.

No matter what your work, never be ashamed of it unless you would have true men ashamed of you, or unless it be shameful—then get out of it.—Exchange.

ALFRED UNIVERSITY
ALFRED, N. Y.

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

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

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

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

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

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

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

MILTON COLLEGE
MILTON, WIS.

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

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

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

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

For fuller information address
JAY W. CROFOOT O. T. BABCOCK
President Registrar

SALEM COLLEGE
SALEM, W. VA.

Good Character makes a difference. Salem College develops it.

High Scholarship wins in a world of competition. Salem College secures it.

Individual Responsibility makes the difference in your success. Salem College provides it.

Bachelor of Arts and Bachelor of Science Degree Courses.

Standard Normal & Music Diploma Courses. Business Administration, Commercial Teaching, and Secretarial Courses.

Expenses are moderate at Salem College.

For catalog, address
S. ORESTES BOND, President

SEMINARY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y. Catalog and further information sent upon request.

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY,
ALFRED, NEW YORK

Gifts and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theology and Religious Education at Alfred University.

PUBLICATIONS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

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

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

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

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

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

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

S. D. B. GRADED LESSONS. Junior Four-Year Series, per quarter 15c. Intermediate Three-Year Series, per quarter 15c.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

APRIL 17, 1933

No. 16

ALMOST I AM ASHAMED

Almost I am ashamed to be so glad—
With all the millions suffering and sad,
Disheartened men with faces pallid, sullen.
These early mornings when upon the mullein
Bright butterflies alight, when gardens waken,
And dizzy scents from flower-cups are shaken,
Lord, make me cringe with shame to be so glad,
If I forget the suffering and sad.

So many hunger, crave a brother's touch.
Almost I am ashamed to have so much.
If selfish joy in owning all things needful
Should make me of "the least of these" unheedful,
Then let me feel thy soft, reminding touch,
And suffer shame indeed to have so much.

—Bertha Gerneaux Woods,
in "Federal Council Bulletin."

Contents

Editorial.—Church Unemployment.—Disposal of Old Recorders.—Irritant or Stimulant? — Items of Interest	362-365
From the Conference President	365
Special Meetings at Alfred Station	365
Missions.—News Letter From Jamaica	366-368
Mid-Year Meeting of the Commission	368
Woman's Work.—Questions. — Federation of Woman's Boards of Foreign Missions	369
Statement of Onward Movement Treasurer March, 1933	370
Young People's Work.—Golden Sorrow.—Take Thou Our Minds, Dear Lord	372
Concerning Pastors	373
Children's Page.—What Jesus Says About Kindness.—Trek News.—Our Letter Exchange	374
Flickers From a Gypsy Campfire	375
Florida Letter	376
Our Pulpit.—That Blessed Hope	377-379
Denominational "Hook-Up"	379
A Storm-Tossed Bird	382
Obituary	382
Sabbath School Lesson for April 29, 1933	383