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

The Finance Committee

SPECIAL NEEDS

A Greater Faith
"FAITH EVEN AS A GRAIN OF MUSTARD SEED."

A Deeper Love
"IF YE LOVE ME YE WILL KEEP MY COMMANDMENTS."

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

An Enriched Consecration
"PRESENT YOUR BODIES—LIVING—UNTO THE LORD."

Contents

Editorial—The Kidnapping Racket—Jews—Christians Get-Together Meeting...\text{321–325}

What Others Say

Briefs

Miscellanea—Letter from Miss Miriam Shaw, China—Brother Hargis and Family Arrive in Jamaica—Items from China—Extracts from Letter...\text{326–327}

American Sabbath Tract Society—Board Meeting...\text{328}

Note of Appreciation

Women's Work—History of the Woman's Board.—A Report.—Woman's Missionary Society, Brookfield, N. Y. ...\text{328–337}

Home News

Educational Service Bureau


Children's Page—Jesus' Victory Over Death.—Our Letter Exchange...\text{340–342}

Shanghai, March 8, 1932...\text{342–343}

Our Pulpit—Church Work for Young People

Statement Onward Movement Treasurer, February, 1932

Religious Education—Worship for Children

Denominational “Hook-Up”

Marriages

Deaths

Sabbath School Lesson for March 26, 1932...\text{352}
Kidnapping has been known and practiced from earliest times. The sons of Jacob purchased their father's family by selling Joseph into Egypt. Like blackmail, America has never been free from this vicious evil. As a distinct racket, however, it has not been long practiced. During the past five or six years it has become a growing and alarming menace. Some two thousand cases are reported for the past two years. But never has the whole country been so deeply stirred over the abduction of anyone as recently over the stealing from his bed of the Lindbergh baby. After six days of full front page news it is still a feature of the widest possible news value. Deeper and deeper grow the horror and indignation at the crime. Nor should we belittle such horror and indignation by allowing it to cool within the veins of the American public until its smallest brains and hearts have put to the thinking out of the best solution of the problem with which the racket confronts us.

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

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

What the writer knows only what the outcome in the case will be. Colonel Lindbergh and his wife have broadcast three messages, doing all, it would seem, in their power to encourage the abductors to return the child. They are willing to make any possible terms for his safe recovery. But the will of the infant is they are chiefly and only concerned.

Not so should it be for others. Nor should we be concerned merely for the apprehension and punishment of the criminals. The government is already considering drastic measures to discourage interference with the kidnapped. While state legislatures are stiffening up measures of punishment for such offenses, such steps are right. But the real situation demands something back of punishment and restitution. Society needs every safeguard possible and our homes should have adequate protection. But capital punishment, life imprisonment. That will not cure, nor even avert such crimes.

Good citizens must do more than give vent to their emotions. It is important that the hdeous menace to their homes and liberties involved in such enfranchisement of crime. They must consider and correct even the removing the underlying cause.

Many of the great daily, of course, find the cause in the Eighteenth Amendment. Strange, how the wet subsidized and interred every law every thing criminal and immoral to the Eighteenth Amendment. The only major matter of interest not assigned to this cause seems to be the unwarranted attack upon Shanghai by the Japanese. The New York Herald Tribune of March 4 says of professional kidnappers: "It is no mere coincidence that with progress, failure of the prohibition experiment their perpetration of this crime, while state legislatures are stiffening up measures of punishment and control are the establishment of security, would be interesting were it not so ghastly in its possibilities.

There are three underlying reasons for
the prevalent crime wave of which kidnapping is but one horrible phase. The reasons may not be considered as co-ordinate, but at least First is, we are living in the aftermath of an awful war that left not only a breaking financial burden—with the “piper” now honesty in the public is a conduct that, in turn, results in wounded bodies and physical disease, but that left us with wounds on our souls, ugly scars on consciences, breaking out in ulcers and pneumonia and ruining untold numbers of lives. Three-generations at least must be worn out on the effects of the Great War.

The second underlying cause is the license distilled from personal liberty. That fundamentally is the essence of protest against the amendment. My "inalienable right" of liberty makes me want what I please, get it how I please, or help others to get what they want—and to my great profit—and the public be damned. Let the government stop all that is left is the responsibility of the successful of the law and the law itself. It is not strange or illogical that we should be inclined to be salty, but pure; sweet water is found in wells below the one hundred foot level.

The pioneers in this country in three years have given good account of themselves and are now occupying good homes and developing good farms and schools. Social, spiritual, and cultural life of the village is developing. The charter under which the colony operates has been made extremely liberal by the government of Paraguay. Interesting to all of us is the fact that the government has licensed to worship as they please; freedom to retain their own language in schools and public affairs; local government left in the hands of the settlers; no restrictions laid on the immigrants concerning the bringing with them the fertile and the sick—on the responsibility of the immigrants are allowed to own and develop farms and schools. The company owning the vast tracts that are being developed.

It makes the blood inheritors of a race of pioneers tingle to read of the intrepid march of these—homeless for the sake of Christ—who take up the work of the missionary, the teacher, and the doctor. Of course, they are in grave danger of losing their moral grip on sanctions of law and order. While their story ranges of killing, stealing, coveting, adultery, and the rest. In its last analysis, all that is left is the restraint of the law and regard for public opinion. And what is public opinion if not in the eyes of everyone is free to get what he wants and by whatever methods?

Men need to come back to God, the God revealed in the Bible and through his Son, Jesus Christ, the home of the nation must be founded upon the rock instead of upon the sand.

Jews-Christians Get-Together

What the religious

Together Meeting press information sheet calls "an American 'Genva for reli-

ous cooperation" opened last Monday, March 7, in Washington. The purpose of the meeting was to discuss the 1000 or more outstanding Christians, in- cluding Protestants, Catholics, and Jews, who are working together in this three-day conference at Washington. D. C. That there are strong religious prejudices in this country no one will deny. This seems to be an honest and sincere attempt to bring about mutual understanding and a just appreciation of one another's religious attitude. Prejudices in text books, religious education, denominations, "harmful missionary tactics," and other religious "rubes" were frankly discussed in an effort to bring about such an understanding among the faiths. Roger W. Strauss, Newton D. Baker, and Professor Carlton J. H. Hayes of Columbia University presided at the conference, which was held under the auspices of the National Conference of Jews and Christians, with headquarters in New York.

"Our task is not political, Mr. Straus declared in one of the keynotes of the convention. "We must draw together such men as Owen D. Young, Associate Justice Benjamin N. Cardozo, and Nicholas Murray Butler of Columbia University, with the aim of studying in the service of the people."

Third, the underlying cause of crime, and its whole filthy brood, is a breaking down in men's respect for authority, both in civil and religious life. Authority is a force or power in the hands of one's own will, emotion, knowledge, or interpretation, what result can be expected? When men lose belief in a good God back of this one or the other, everywhere they are in danger lose of losing their moral grip on sanctions of law and order. While dark the history of killing, stealing, coveting, adultery, and the rest.

In its last analysis, all that is left is the restraint of the law and regard for public opinion. And what is public opinion if not the responsibility of the successful? The pioneers in this country are on their way.

A Modern Exodus

"Hear the prayer of our Father," said Dr. Bond, in his prayer of the conference from Doctor Bond, together with his observations and conclusions.

"Chaco"

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

Some of our readers will remember reading in the newspapers the story of the refugees. The parent organization was founded in 1924, bringing about mutual understanding and a sense of co-operation among the Christian people and to vision the hardships to be endured, but with the possible victories to be achieved. While for us, perhaps, the last frontiers are largely conqueired, there is left the ever more great task to be achieved—that of social, spiritual, and world peace adventure in regions as yet scarcely touched by us.

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

THE SABBATH RECORDER

322

POOR PRINT IN ORIGINAL

323

THE SABBATH RECORDER

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

Sponsoring the gathering, the National Conference of Jews and Christians was under the directorship of Everett R. Cheney. The conference grew out of the Committee on Good Will Between Jews and Christians. The parent organization was founded in 1924, bringing about mutual understanding and a sense of co-operation among the Christian people and to vision the hardships to be endured, but with the possible victories to be achieved. While for us, perhaps, the last frontiers are largely conqueired, there is left the ever more great task to be achieved—that of social, spiritual, and world peace adventure in regions as yet scarcely touched by us.

The pioneers in this country in three years have given good account of themselves and are now occupying good homes and developing good farms and schools. Social, spiritual, and cultural life of the village is developing. The charter under which the colony operates has been made extremely liberal by the government of Paraguay. Interesting to all of us is the fact that the government has licensed to worship as they please; freedom to retain their own language in schools and public affairs; local government left in the hands of the settlers; no restrictions laid on the immigrants concerning the bringing with them the fertile and the sick—on the responsibility of the immigrants are allowed to own and develop farms and schools. The company owning the vast tracts that are being developed.

It makes the blood inheritors of a race of pioneers tingle to read of the intrepid march of these—homeless for the sake of Christ—who take up the work of the missionary, the teacher, and the doctor. Of course, they are in grave danger of losing their moral grip on sanctions of law and order. While their story ranges of killing, stealing, coveting, adultery, and the rest. In its last analysis, all that is left is the restraint of the law and regard for public opinion. And what is public opinion if not the responsibility of the successful? The pioneers in this country are on their way.

A Modern Exodus

"Hear the prayer of our Father," said Dr. Bond, in his prayer of the conference from Doctor Bond, together with his observations and conclusions.

"Chaco"

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

Some of our readers will remember reading in the newspapers the story of the refugees. The parent organization was founded in 1924, bringing about mutual understanding and a sense of co-operation among the Christian people and to vision the hardships to be endured, but with the possible victories to be achieved. While for us, perhaps, the last frontiers are largely conqueired, there is left the ever more great task to be achieved—that of social, spiritual, and world peace adventure in regions as yet scarcely touched by us.

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

The pioneers in this country in three years have given good account of themselves and are now occupying good homes and developing good farms and schools. Social, spiritual, and cultural life of the village is developing. The charter under which the colony operates has been made extremely liberal by the government of Paraguay. Interesting to all of us is the fact that the government has licensed to worship as they please; freedom to retain their own language in schools and public affairs; local government left in the hands of the settlers; no restrictions laid on the immigrants concerning the bringing with them the fertile and the sick—on the responsibility of the immigrants are allowed to own and develop farms and schools. The company owning the vast tracts that are being developed.

It makes the blood inheritors of a race of pioneers tingle to read of the intrepid march of these—homeless for the sake of Christ—who take up the work of the missionary, the teacher, and the doctor. Of course, they are in grave danger of losing their moral grip on sanctions of law and order. While their story ranges of killing, stealing, coveting, adultery, and the rest. In its last analysis, all that is left is the restraint of the law and regard for public opinion. And what is public opinion if not the responsibility of the successful? The pioneers in this country are on their way.
It must be natural to suppose, however, that agencies which oppose compulsion-military training as contrary both to the spirit of our American tradition and of a true,保鲜andelion nature are bound to be looked upon with suspicion and as a "menace."

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

Notable Men Gone

The papers last Monday carried the news of the sudden death of John Philip Sousa, the world's greatest band-leader. At the advanced age of seventy-seven, his going is felt as a keen and irreparable loss by millions of music lovers. "His name has a true meaning for the French people," wrote Aristide Briand. In his message to the French government, President Hoover expressed the sympathy of the American people with the French people. President Hoover is of an opinion that great men of France and friend of the people of the United States. . . . His loyal and unflinching fight for peace, both in Europe and in this country, endeared him to the American people who mourn his loss with you.

Ramsay MacDonald, Premier of England, in a similar message says: "M. Briand devoted the best of his life to the cause of peace, and it is fitting that we should let his memory live as a memorial to all who strive for peace and a better understanding between peoples." Un-English good will is expressed by Sir Austen Chamberlin in the tribute: Briand was not only a great Frenchman but the greatest European of us all."

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

What Others Say

"Another Kind of Baptists" is the way the editor of the Baptist announces in "What's in This Issue" (March 5), an article written by our leader in Sabbath Promotion. Doctor Ashworth continues, "and a most admirable kind, who make heavy sacrifices for conviction, is described for us this week by one of the best of our Association, pastor of Seventh Day Baptist Church of Plainfield, N. J."

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

THE FELLOWSHIP OF PRAYER

Recapturing the Radiance

THE EVERLASTING LIGHT

SUNDAY, March 20

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

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

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

Prayer: O Savior of the world, who camest in wondrous love to earth, may we be especially near to thee in spirit during the days of this week. We pray that the conviction of the truth of thy word shall wholeheartedly arrest our minds that no lesser thought nor any minor interest shall be able to usurp the place of thy thought. Amen.

THE SABBATH RECORDER

The prophets foresaw it. The disciples discovered it. The apostles preached it. The saviors of the world lived it. A whole world is gradually coming to acknowledge that it is true. It is the world's last act of faith. The ancient seers, and was in the fullness of time made manifest in Jesus, has shed its radiance over the world with promises ultimately to include in its reach the entire range of human affairs. All the facts that are known to intelligence, hope inspire confidence, and shine with this: The Light is steadily gaining upon the darkness. We believe that God's revelation in Christ has taken on a new factor of irresistible influence. We may be secretly confident, therefore, that the Light must eventually fill every nook and cranny of creation. We cannot understand the working of this process—it is a mystery too deeply hidden for our minds. We can, however, be aware of it; and we can bear witness to its beauty by the luminous clarity of our own lives.

TUESDAY, March 22

"The Darkness Is Past, and the True Light Now shineth"

(Read 1 John 2: 1-10)

The pathway of radiance lies on the road with Christ. This is the basic truth and this is the ultimate fact. It is the primary axiom of the Christian religion, the "given" from which all conclusions must be derived, put in evidence by the process of events the counterpart of which each one of us can bring to life. They are recorded in the illuminated soul as occurring always and everywhere. Let us, therefore, give the radiance all right of way this week, so that we may be reminded once again of all that God's children can do are able to accomplish, both in our own lives and in the life of the whole race of men, under the sway of Christ, the everlasting Light.

Prayer: O Savior of the world, who camest in wondrous love to earth, may we be especially near to thee in spirit during the days of this week. We pray that the conviction of the truth of thy word shall wholeheartedly arrest our minds that no lesser thought nor any minor interest shall be able to usurp the place of thy thought. Amen.

MARCH 21

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

(Read Isaiah 9: 2-7)

Prayer: Help us, O Christ, to walk in thy way. Lead us by the Light of thy eternal glory. Come with us when our feet grow weary, and be patient when our steps are slow. Open our eyes to see the beauty of all valleys of shadow, and to the ranges which beckon us on through days of toil; and grant, we pray, that when we shall no make heavy sacrifices for conviction, is described for us this week by one of the best of our Association, pastor of Seventh Day Baptist Church of Plainfield, N. J."

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

WEDNESDAY, March 23

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

(Read Mark 13: 24-31.)

Those who walk with Christ upon the path of the way of radiance, become sooner or later aware of things that are hidden from all others. An age of doubt is bound to scoffers deride and skeptics argue, for we have reason to believe that the Light has come. Amen.

Thursday, March 24

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

(Read Matthew 26: 26-30.)

These cryptic words, spoken by Jesus on the night of his betrayal, can be understood only by those who have learned to sense their import. This is a significant truth which must be felt, for it lies beyond the reach of merely rational analysis. For this reason, while they baffled the disciples when first spoken, they are not so baffling now. For the Light has become a visible power and glory. Prepare us, we pray, for the revelation of that day when thou dost grace to those who love thee much and follow thee with full devotion. Draw us, by thy spirit, away from all misleading doubt, that, by thy help, we may walk in the Light, and enter into the fellowship of the faithful. Amen.

Friday, March 25

"That the Life Also of Jesus Might Be Made Manifest in Our Bodies"

(Read Corinthians 4: 1-18.)

Paul’s insight was so searching that he could realize the paradox of the Light and darkness, the darkness and brightness, which we with him have been equipped to exercise new powers of observation. There are revelations which seem faintly to disregard the Light, and among them no other so majestically as the revelation of the cosmic Christ. Let us concontinue upon our way, awaiting the time when we shall see the Son of man coming with great power and glory.

Prayer: O thou who art eternally the Son of God, who art now the King of Men, lead us unto the place where, according to prophecy and expectation, we shall behold the great and mighty power and glory which thou hast prepared for us also a cup of joy that may be of a resurrection. We, too, have the heavy tomb-stone rolled away. Shall we then, also, be afraid? Afraid of what? Of the Light? Of the meekness of the life of Jesus? Not necessarily, for we have recaptured the radiance! No, not need we fear. The life of Jesus, his suffering, love, and death, shall turn from the sepulchre to the sunrise with a song of triumph and a prayer.

Prayer: Now, O Lord, our pilgrimage of these short weeks is ended and we are coming from the far country to our home with Thee. Temporarily, whilst the light of the world was darkness, the Light has shone, and the seeds of the light of death, and then to the sepulchre at sunrise. Here we stand before thee, at the meeting place of dying and living, where thou dost require of us a final choice. Shall we refuse thy proffer of life? Shall we be afraid? Nay, Lord, we shall not refuse, nor be afraid. Do not accept the offer we now do not offer, and turn toward thee in full devotion. Thy Light is life and the darkness is death. The radiance of thy glory shall we fear or hesitate? We accept thy radiance which faith and hope distinguish the Light; because the Light is ever-moving, is their demonstration in the radiant and majestic glory to which we were led by the Light? Thou knowest that we have this treasure in earthen vessels. We may be laughed at as though we hast raised up Jesus our Lord, so also we believe that thou wilt raise us up by thy name’s sake. Amen.

EASTER SABBATH, March 29

"They Came Unto Thee at the Rising of the Sun"

(Read Mark 16: 1-7.)

A sepulchre and a sunrise! The Paradox is made complete. The sepulchre was empty, the grave-cloth white above and in the garment. The heavy stone that had closed the tomb was rolled away. The sun rose upon three women who wept before that sepulchre, as they saw. It rose also upon a world that had been darkened. And the shadow that had overcome darkness as easily as the sun had conquered night. Life had put death to flight. Eternity had overthrown forever. Why, then, should those three have been afraid? Only because they had not yet learned to trust Life’s unconquerable power. They still believed (against their dearest hope) that that darkness which in the tomb had put out the Light. They were still living under the tyranny of time and the oppression of death, as those who are standing at sunrise before a sepulchre; for sunrise and sepulchre are always meeting, facing each other always at the dawning of each day. We see, also, a young man clothed in long white garment; for angels are always there to tell of a resurrection. We, too, have the heavy tomb-stone rolled away. Shall we then, also, be afraid? Afraid of what? Of the Light? Of the meekness of the life of Jesus? Not necessarily, for we have recaptured the radiance! No, not need we fear. The life of Jesus, his suffering, love, and death, shall turn from the sepulchre to the sunrise with a song of triumph and a prayer.

BRIEF S

Treasurer of the Onward Movement, Harold R. Crandall, reports received for the first eight months of present Conference, to be $43,100. The United Budget, representing the denominational program, an amount of $15,216.38, is being urged as the one-third required for the Budget for the year, in other words only about fifty per cent of the amount called for for the eight months. We can raise $27,883.62, by June 30, 1932? A girding of the loins and a larger grip on ourselves must be experienced to meet the situation confronting us.

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

The Budget for the year calls for $54,100. For the remainder of the year the minimum monthly receipts should be $3,591.66.

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

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

Missionary Secretary Burdick is now on the field, and, doubt, is challenging the churches visited with his ringing appeal for a larger support of the denominational program. Corresponding Secretary Van Horn of the Tract Society will be on the field the last of April and May, and is being urged by the Advisory and Finance committees to lay major emphasis upon raising the United Budget.

Rev. Elio E. Sutton, director of religious education, has been preaching Pastor Vern F. Wilson in evangelistic meetings at Jackson Center, Ohio, with good results.

Missionary Secretary Burdick was with Pastor oversight. The Seventh Day Baptist Church, last Sabbath, March 5. His plans will carry him to Jackson Center for March 12.
MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. 1.
Contributing Editor

LETTER FROM MISS MIRIAM SHAW,
CHINA

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

DEAR SECRETARY BURDICK:

I have been thinking for a long time of writing to you about our reorganized school of nursing. But it is so often late in the evening and all of our patients are set for bed; so it is easy to sit by the fire and visit until bedtime.

When I came back from the mountains in September, I found that Doctor Crandall was struggling along with only three nurses left to help. We decided to take in eight girls, so Mr. Dzau advertised for ninth grade graduates at least eighteen years old.

We were elated to receive thirty answers, and asked sixteen of these to come for examination. Only seven came, four were accepted, and only two of those turned up for duty. So then we closed our high horse and took in almost anyone who would come, regardless of education, dialect, or age. We were very fortunate to get hold of a fine Christian-trained nurse who has done a great deal to raise the standard of nursing. We have a faculty of seven (if you can count me; my teaching is very painful).

The Sabbath before Christmas was a very happy one for me. Five girls received their blue uniforms and white aprons. They looked very nice because we had taken great pains to design them to be worn over any number of padded garments. We had a little service at the beginning of the church service which is always held Sabbath morning. The girls were very serious as they came to receive their Florence Nightingale pledges. Then we surprised the three older nurses by giving them caps. This was the quietest service I have seen in China. I even saw a tear or two and the caps were pinned on with only one "horse laugh," which was quickly suppressed.

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

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

But life is not always so rosy. Two of the nurses have old tuberculosis, which has flared up; one confessed this week that she had a husband; and perhaps the worst of all, one has left for China.

When we came down off our high horse and took in almost anyone who would come, we had some strange nurses. Our patients have a fine time decorating the wards.

It took us all day to get home by launch because we were held up at Quinsan, a beautiful rocky mountain which sent us into the great plain, with a yellow temple and a very ancient pagoda at the summit. We took a rice box with us, had a delightful climb, and ate our lunch in the sun before going back to the launch.

Now that we have more help, we are doing more evangelistic work among the patients. Mr. Davis comes out weekly for a study course with the boys who read English. He was amused because I reported, "Now that we have more help, we are doing more evangelistic work among the patients." He was amused because I reported, "Now that we have more help, we are doing more evangelistic work among the patients."

The patients had a fine time decorating the wards. The Chinese are very generous to those who have done a great deal to raise the standard of nursing. They are given below.]

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

"Shanghai, February 1, 1932.—We trust there may be some way of dropping a letter on some boat (as of course the P. O. is not functioning these days) bound for America. You in America are naturally wondering what all this lurid horizon on this side of the world means anyway. However, you have all the ground. It has developed so swiftly and mercilessly in some little-demonstrating. It gave us a military feeling, as a unit, which had just landed, was lined with hundreds upon hundreds of people, protecting their own nationals. That is one of the worst feature of this wretched business is the race course. The streets were...."

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

"Yesterday and today, Eugene has been attempting to explain which have not to consider ways and to help find ways and means to help the suffering thousands in Shanghai. We know they are many, but it doesn't seem possible that they have escaped with heart-ly nothing more than what they have on their backs, or perhaps a comfortable aperice. Committees are trying to provide floor space at least for these people to lie down, not on the cold ground. Some places are starting soup lines. More Memorial Church has sheltered six hundred people, but could not serve food there. The Chinese 'Y' had a thousand people in the building last night; this is on Szechuan Road. I think there are at least six hundred and a thousand in the Rue Montigny Chinese 'Y'. Miss Morton has started a 'Kindergarten' for the children among this great group. Eugene is at the newly opened Tourist Hotel.

"We have quite a number of refugees in our compound, many in the Girls' School building and some in the Continental Bank Building which is on Nanking Road at Shangtung. The Christian Emergency Committee is hoping to house a thousand there and opened its door this afternoon.

"Up to this time, the Shanghai American School has continued to function, and I think it is the only school in town which is in session. Sunday, February 14, at 2 o'clock p.m. in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair.

The Board of Trustees of the American Sabbath Tract Society Board Meeting

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session, Sunday, February 14, 1932, at 2 o'clock p.m. in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair. Those present were: E. F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. V. Davis, Herbert C. Van Horn, Everett C. Hunting and Business Manager L. Harris.

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

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

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

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

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

REPORT OF CORRESPONDING SECRETARY

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files has been done, and a list made of the recent paper desired by Mr. Joseph Booth of Europe, concerning the American Conference of Catholics, Jews and Protestants, to be held in Washington, D. C., March 7, 8, 9.

V. DaVIS, Treasurer.

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files has been done, and a list made of the recent paper desired by Mr. Joseph Booth of Europe, concerning the American Conference of Catholics, Jews and Protestants, to be held in Washington, D. C., March 7, 8, 9.

V. DaVIS, Treasurer.

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files has been done, and a list made of the recent paper desired by Mr. Joseph Booth of Europe, concerning the American Conference of Catholics, Jews and Protestants, to be held in Washington, D. C., March 7, 8, 9.

V. DaVIS, Treasurer.

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files has been done, and a list made of the recent paper desired by Mr. Joseph Booth of Europe, concerning the American Conference of Catholics, Jews and Protestants, to be held in Washington, D. C., March 7, 8, 9.

V. DaVIS, Treasurer.

FEBRUARY 14, 1932

The work of the secretary has been confined largely to the office. Some searching through old files has been done, and a list made of the recent paper desired by Mr. Joseph Booth of Europe, concerning the American Conference of Catholics, Jews and Protestants, to be held in Washington, D. C., March 7, 8, 9.

V. DaVIS, Treasurer.
The committee met in the office of the corresponding secretary, February 7, 3:30 p.m., at which time matters pertaining to the work of the committee were discussed.

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

2. That for tracts at present on the list the following prices be established:
   - The Sabbath in the Bible $0.01
   - A Lawyer's View of Sabbath and Sunday 0.05
   - Bible Reading on Sabbath and Sunday 0.01
   - Expose of Faith and Practice 0.01
   - Familiar Quotations from the Bible About the Sabbath 0.01
   - How Shall We Observe the Sabbath? 0.01
   - Jesus Christ, the Final Sanction of the Sabbath 0.10
   - Making the Annual Canvass 0.01
   - Origin of Sunday as a Christian (? ) 0.05
   - Preserving the Idea of Stewardship 0.01
   - Pro and Con: The Sabbath Question in a Nutshell 0.01
   - Seventh Day Baptist Fundamentals 0.01
   - Seventh Day Baptists as Distinguished From Seventh Day Adventists 0.05
   - The Forward Look 0.05
   - The Light of the World 0.05
   - The Sabbath and a Changing World 0.05
   - The Sabbath and Seventh Day Baptists 0.10
   - Why We Are Seventh Day Baptists 0.01
   - The Sabbath World 0.05
   - My Holy Day 0.01

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

Number of tracts sent out during the month, 1,947.

Number of Sabbath Recorder subscriptions discontinued, 22.

Number of Sabbath Recorder subscriptions, new, 5.

Net loss, 18.

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

Respectfully submitted,
JESSIE G. BURBANK

February 14, 1932.

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

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

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

Your Committee on Young People's Conferences and Summer Camps, Everett C. Hunting reported as follows:

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

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

Respectfully submitted,
NATHAN E. LEWIS,
Chairman.

February 14, 1932.

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

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

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

The report of the Women's Board was received with interest. Women, though perhaps in the background, have from the beginning of our earliest records in the observance of the Sabbath held their place side by side with the men in pushing forward the truth and standing staunch and firm for right and righteousness.

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

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

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

"Outwardly, Milton College was founded in 1884 by Joseph Goodrich; the real, true foundation was laid in the prayer of the saintly woman, his wife, Nancy Goodrich, of blessed memory, whose devout spirit is preserved in the institution to this day."

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

NOTE OF APPRECIATION

DEAR EDITOR VAN HORN:

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

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

MR. AND MRS. J. H. HURLEY.

FORMER WOMAN'S BOARD, MILTON, WIS.
F. To secure the co-operation, through reports, of all existing societies and to seek to effect the organization of such societies in all the churches where they do not already exist.

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

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

(To be continued)

A REPORT
ANNUAL MEETING AND EXECUTIVE COMMITTEE MEETING OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA
AT BRONXVILLE, NEW YORK, SEPTEMBER 9-11, 1932
BY MRS. FRANK J. HUBBARD

(Closed)

One of the most interesting and helpful experiences in connection with a meeting such as this annual meeting of the federation is the personal contact with members from other boards, acquaintance with women doing work while work, and the meeting of nationals and missionaries from other lands. All the experiences of this kind were most pleasing. They included four women from Canada—Mrs. MacGillivray, ex-president of the United Church of Canada; one person who was head of the missionary publications organization of Toronto; one young woman on furlough from China; and Miss Courtice, on furlough from Japan. Their experiences, so simply and affectionately, with their friends of other lands, gave us an added interest and a feeling of the international character of the work of the boards.

Another notable item on the program of the annual meeting was the "Adventures of World Travelers." Mrs. Cook, treasurer of the federation, introduced Miss Bailey, former president of a Canadian board, who had just returned from a visit to the headquarters of the federation in North America. Miss Bailey filled the position of corresponding secretary with extraordinary ability until a few months before her death in the spring of 1893.

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

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

Quoted from a report of affiliated Cana­ dian Boards: "It is a matter of great re­ joicing to Canadians that the United States is in joint co-operation in the establishment of the International Peace Garden. The gar­ den is about thirty miles from the exact geo­ graphic center of North America. Manito­ ba and Minnesota share 1,500 acres. This will be dedicated on July 14, 1932. The suggested words of the dedication are: 'To God in His Glory, we two na­ tion are: 'To God in His Glory, we two na­ tion are: 'To God in His Glory, we two na­ tion are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ tion are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na­ nation are: 'To God in His Glory, we two na-
ward Cook; by baptism, Mrs. Albert Cook, Mary Cook, Joseph K. Davis. The sermonettes, as well as the fine group of children who march to the front each Sabbath morning, continue to be an inspiration.

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

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

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

An annual canvass has already been made since the election of the officers. The advisory committee has planned quite an extensive visitation campaign, which is being carried forward in a satisfactory manner by Mrs. Gertrude Davis; Lawrence .. The former is a son of the late Deans, Richard P. Jones; and the latter, the son-in-law of our senior deacon, Henry L. Davis.

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

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

To some of us Easter may have lost its meaning and become merely a time for new clothes, the official ushering in of spring, a relaxation after a carefully observed Lent. Let us remember that Easter is a commemoration of Christ's resurrection. The greatest, the most beautiful deed of all the ages is that of Easter. It's a laying down his life for us (Phil. 2:5-8). And the greatest, the most beautiful truth of all the ages is that he arose—symbol of life eternal. Easter should be a time of thoughtfulness, prayerful realization, and of self-reredication.

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

Milton, Wis.
JESUS' VICTORY OVER DEATH

Mark 16: 1-8

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Topic for Sabbath Day, March 20, 1892

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

We can imagine how sad the disciples felt after the crucifixion, for although Jesus had told them that he would come again, still this caused them all their doubts. Can you guess how they felt when they heard that Jesus was not in the tomb? How has the artist suggested that Jesus had been to the tomb? How do you think John feels about meeting Jesus today? How do you know that John is there in the picture to suggest that John sees the tomb? What suggests that Peter sees the tomb? What do you think Peter is wondering as he runs toward the tomb? Which of the men would you rather have been? Why? Is Peter anxious to be given another chance? How can we be loyal and brave and true for Jesus today?

OUR LETTER EXCHANGE

Dear Mrs. Greene:

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

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

My mama is spending a day or two with my Daddy's aunt, and, as this usually stands, open, she became more uneasy. I love Jesus and can sing some pretty songs about him.

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

Your little friend,

Cecil Ruth Crandall.

Battle Creek, Mich.,
March 4, 1932.

Dear Cecil Ruth:

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

I wonder if "mother" is Mrs. Nettie Crandall. I hope next time I hear from you, you'll tell me just who you are. I'm puzzled. What do you know about your legs? I am always sorry to hear of unselfish little girl to be so willing to loan mother to her sick friend, and I am glad you can have such good care while she is away. Of course you would be that kind of a little girl since you love the dear Jesus and love to sing his praise. Of course you belong to him, for he says, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

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

Your true friend,

Miziah S. Greene.

Dear Mrs. Greene:

This is the first time I have written to you. I am ten years old and in the fifth grade. I like school very much. My teacher's name is Miss Hiserodt. It like her, too.

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

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

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

Yours sincerely,

Marguerite Boundy.

Leonardville, N. Y.,
March 4, 1932.

Dear Marguerite:

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

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

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

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

Your sincere friend,

Miziah S. Greene.

THE PET LAMB (Continued)

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

No one came and still the noise continued. Gripping her weapon more tightly, mother climbed the stairs. The door of the boys' room was shut, and, as this usually stood open, she became more uneasy. The noise ceased as she gave her command, but still no reply. Concluding that the tramp was too drunk to rise after his fall, mother called and the door ready to pounce upon her, she cautiously opened the door. There stood Nelly in the middle of the bed! She looked inquiringly at mother with her usual threatening attitude. She was used to kindness, and hearing mother's voice, she had stopped her game of leap-frog from bed to floor and was not sure what was wanted of her. She had bumped the door shut and was an unwilling prisoner until...
SHANGHAI—MARCH 8

We take the following reports from the Associated Press under the above date. Two American women physicians finally yielded today to their friends' entreaties and were brought to Shanghai from Liuho, where they have been helping care for wounded soldiers. They are Dr. Rosa W. Palmberg and Dr. Grace I. Candall of Milton, Wis. They are in charge of the hospital at Liuho, a part of the Seventh Day Baptist Mission. Dr. H. Eugene Davis, director of the Seventh Day Baptist Mission of this city, drove out and brought them in. The doctors tell a stirring story of their nerve racking experiences during the Japanese bombardment and subsequent occupation of Liuho. Unarmed and without ammunition they were brought to Shanghai from Liuho, where they were brought to Shanghai from Liuho, where they were brought to Shanghai from Liuho.

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

To talk about church work for young people, without considering young people in the aspects of their lives which are other than religious, is to be like the blind man who felt an elephant's ear and said, "Behold, an elephant is like a fan." So many things beckon to young people in these days that it is difficult to isolate them. Any classification of interests is somewhat arbitrary. That to remark we live in the midst of a complex civilization is only to mouth a worn-out phrase. Our task is to look about and find ourselves. Then let us talk about church work for young people who find it very easy to have little or no interest in the church. What is the life of the young person today? What are the things that beckon to him? The foundation upon which a young person may build more stately mansions for his soul?

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

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

As we stand before this ancient cornerstone of civilization, let us reflect that church work for young people, that ignores the home for which young people come, is eye-medicine dropped from the third story window. From the time the normal child is born until he is twenty-one, he will be influenced by the public school that he will have with the church in all its departments, and nine times the contact with the home that he has with the public school.

Make all the allowance you wish for the temporary nature of our immediate home, and yet it remains true that the home has vastly more importance than any other institution. When we plan church work for young people, we must plan for some who have been trained in worship, instructed in the great truths of life, and made whole in the great mansions for his soul? The foundation upon which a young person may build more stately mansions for his soul?

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

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

As we stand before this ancient cornerstone of civilization, let us reflect that church work for young people, that ignores the home for which young people come, is eye-medicine dropped from the third story window. From the time the normal child is born until he is twenty-one, he will be influenced by the public school that he will have with the church in all its departments, and nine times the contact with the home that he has with the public school. Make all the allowance you wish for the temporary nature of our immediate home, and yet it remains true that the home has vastly more importance than any other institution. When we plan church work for young people, we must plan for some who have been trained in worship, instructed in the great truths of life, and made whole in the great mansions for his soul? The foundation upon which a young person may build more stately mansions for his soul?
be all degrees and shades of homes between the two end points.

Our young person has a background of home life, a foundation, if you please. The church should be the ally of the home at its best. But whatever the home, we must for the present agree: We turn back to our archeological study and in the course of our search discover another foundation stone. It is an institution of which we are all proud. It has left its print on the soul. It bears the inscription: "The Free Public School." The public school enlarges interest and knowledge, leading out from the young person's own narrow selfish interests into the vast universe measured in light years and into the infinitesimal universe of electrons. It teaches the young person something common to all spiritual growth, that is, the idea of discovering new truth, but all too often it stops, having taught him to question. It brings him new acquaintances, both temporary and historic. It gives him sports and a social life. All this, and more, to a greater or less degree is built into the life of our young person. The school is an institution of the church in all its departments. Our church work must recognize the school.

Again we turn back to our unearthing of the foundation, and find that some trickster has laid a new cornerstone. There is a new foundation. It is of large size. It is adapted to decoration with multi-colored, blinking electric lights. It is gaudy and tawdry. As a whole it seems to bear the stamp of a sculptor, but close examination shows it to be pitted and un-safe. That is, it is commercialized amusement. It was not in the original structure. It is part of an addition.

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

So far, we have three cornerstones under-lining the lives of our modern young people. Where shall we look for another? These three form a triangular foundation. Shall we look for a fourth corner? Shall we expect the fourth to be just anywhere, like a satellite whirling its erratic course around a three-sided center? Or shall we expect the fourth, if there is one, to prepare itself by intercepting the current-crosses, the perpendiculars from the three sides? If the church does occupy such a place, it will be the corner that has an adequate program of work for young people from the cradle roll to the traditional adult Bible class.

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

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

At this point there is a great debate. How far shall we departmentalize and grade our work for young people, and for themselves? The discussion of the church school may safely be left to the Sabbath School Board. The young people's society, if founded on a young people's society, must be left to the young people, with perhaps one qualified older person as a kind of advisor. For the discussions that are possible with such a group is a purpose that may be served in no other way. When young people have opportunity to join in worship planned for young people, and when they have worshipped God in spirit and in truth, there is no end of good that may come from a period of discussion, following immediately, centered around some book. This mutual sharing of experience before God is one of the chief means of growth.

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

If the church is to be interested, it must first, through its pastor or some other worker, lead the young person to discover and appreciate the life and ideal of the life of the young person. Manifestly, the child from the home of a day laborer will have a different ideal and motive than will one from a professional home. Both may have commendable standards of righteousness and splendid character, but the outlook on life will be different.

One must see that before he can be a lawyer, a business man, a physician, a teacher, a minister, or anything else, in the true sense, it must grow and increase abreast of the growing and increasing tide of young life. His ideal must include the noblest conception of life, its duties and its responsibilities. Ideals cannot be taken over bodily from someone else. One's ideals are the result of the interpretation of his own experiences, and as experience broadens and deepens, ideals change. That is why the home and school and recreational life play so large a part. When one looks earnestly about in search of a program of life that leads to the noblest ideals, he must consider the program of life which Jesus laid down. If the church is al've to its work, it will lead young people to faith in God through Jesus Christ. It will help the child to find his ideal. It will help the young person to discover that other great step in life at which time he is going to discover that other great step in life at which time he is going to discover the task that appeals to him most strongly and to prepare for that task. We do not offer any Utopia that will guarantee the place of unemployment insurance. I do say that the church through membership and service may help a youth evaluate his home, his school, his amusements, his companions, his experiences. He may find that there is a factor and means by which he proposes to attain his goal. He ought to be able to say, "This one thing I do," and make all his contacts in life help him on toward that attainment.

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

Any farmer in this section of New York State who did not have a knowledge of animal husbandry would, sooner or later, be
come a bankrupt. Yet society has content that its young people enter into the bonds of matrimony knowing less about themselves than the farmer does about his stock. "Know ye not that your body is a temple of God, and that the spirit of God dwelleth in it?" Our church workers for young people must make a reverent understanding of the function of marriage. Obviously the place for such instruction to begin is in the church, and the touch given there will be worthy or giving such instruction. Through the pastor and other personal workers, the church must meet this need or be despised.

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

A tremendous amount of real satisfaction to be had in the personal growth realized from efforts along this line. Too often men think that while to be an engineer, a business man, a lawyer requires constant study and the best efforts for improvement, one may achieve great living without giving much thought to it. Too often men forget that when they "professed" a religious ideal the matter is settled. This will bring a little satisfaction, but if one can be led to see that he cannot develop a life that brings real satisfaction without continuous effort, he will have made an engineer, a business man, a lawyer.

The church will challenge its young people to devote themselves in united effort with all Christians to making the will of Christ effective in human society and to extending the kingdom of God throughout the world. It must give organizations that will be their own, and provide for them opportunity to worship and mingle with those people who have heard the word gladly and were baptized and who became a part of the church. It must combat influences that serve evil purposes or no purpose at all.

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

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

Would God that we had joined hands sooner!"

STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1932

<table>
<thead>
<tr>
<th>STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1932</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Receipt</strong></td>
</tr>
<tr>
<td><strong>Adams Center</strong></td>
</tr>
<tr>
<td><strong>Ladies Aid Society</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

| **Albion** | **$48.00** | **$27.05** |
| **Alfred, First** | **$96.77** | **$1,027.33** |
| **Alfred, Second** | **44.50** | **50.00** |
| **Andover** | **$15.00** | **$50.00** |
| **Atulna** | **81.00** | **30.00** |
| **Battle Creek** | **$105.75** | **$105.75** |
| **Berlin** | **$21.52** | **$21.52** |
| **Ladies Aid Society** | **$50.00** | **$50.00** |
| **Total** | **$71.52** | **$170.08** |

**SABBATH RECORDER**

<table>
<thead>
<tr>
<th><strong>Sabbath Recorder</strong>, 1932</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Boulder</strong></td>
</tr>
<tr>
<td><strong>Brookfield, First</strong></td>
</tr>
<tr>
<td><strong>Brookfield, Second</strong></td>
</tr>
<tr>
<td><strong>Carlton</strong></td>
</tr>
<tr>
<td><strong>Chicago</strong></td>
</tr>
<tr>
<td><strong>Dayton</strong></td>
</tr>
<tr>
<td><strong>De Ruiter</strong></td>
</tr>
<tr>
<td><strong>Dodge Center</strong></td>
</tr>
<tr>
<td><strong>Edinburg</strong></td>
</tr>
<tr>
<td><strong>Farina</strong></td>
</tr>
<tr>
<td><strong>Friendship</strong></td>
</tr>
<tr>
<td><strong>Geneva, First</strong></td>
</tr>
<tr>
<td><strong>Gentry</strong></td>
</tr>
<tr>
<td><strong>Hammond</strong></td>
</tr>
<tr>
<td><strong>Hartville</strong></td>
</tr>
<tr>
<td><strong>Hebron, First</strong></td>
</tr>
<tr>
<td><strong>Sabbath school, special</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

**Hebron, Second**

| **Hopkinson, First, Christian Endeavor society, special** | **6.00** | **356.16** |
| **Hopkinson, Second** | **2.65** | **19.75** |
| **Independence** | **343.72** | **50.00** |
| **Little Prairie** | **3.80** | **50.00** |
| **Los Angeles** | **131.48** | **50.00** |
| **Middleton** | **48.10** | **50.00** |
| **Hilton** | **190.25** | **50.00** |
| **Milton Junction** | **501.28** | **50.00** |
| **New Auburn** | **42.50** | **42.50** |
| **Novato** | **59.72** | **59.72** |
| **Special** | **44.00** | **44.00** |
| **Total** | **$103.72** | **487.69** |

**North Leop**

| **Nortonville** | **26.00** | **26.00** |
| **Pawcatuck** | **$350.00** | **7.00** |
| **Junior Christian Endeavor society, special** | **2.00** | **2.00** |
| **Total** | **$359.00** | **2,892.02** |

**Piscataway**

| **Plainfield** | **251.60** | **251.60** |
| **Portville** | **39.50** | **2,975.14** |
| **Richburg** | **105.00** | **105.00** |
| **Richie** | **25.00** | **25.00** |
| **Robinsdale** | **390.00** | **75.00** |
| **Roanoke** | **1.00** | **1.00** |
| **Rockville** | **63.34** | **63.34** |
| **Debt** | **11.00** | **11.00** |
| **Christian Endeavor society, special** | **2.00** | **2.00** |
| **Total** | **$43.30** | **130.65** |

**Salem**

| **Salemville** | **840.21** | **840.21** |
| **Scho** | **48.27** | **48.27** |
IN MEMORY

God in his infinite love and wisdom has seen fit to take from us our midst our dear sister and co-worker, Mrs. Trosie Davis Trainer.
In her going the Ladies' Aid society has met with an irreparable loss. We miss her helpful advice and spirit.
It was Jesus who said, "They who endure to the end shall be saved." Therefore we have a right to believe that the Savior, whom she loved and trusted, walked hand in hand with her as she went down the valley of death, and emerged with him in his glorious kingdom of faith and life.
Each of the Bible schools have sprung many real fruits of her Christian living—a bright and cheery disposition, a determination to see the bright and happy side of life, a willingness to do all that was in her power to make others enjoy the blessings which were hers.
Yes, the Aid, the church, her loved ones, will miss her, but how rich we feel because she was ours.
"We cannot say and we will not say That she is dead! She is just away! And left us dreaming of her, enshrined in our fond regard. It needs must be since she lingers there. And you—O you, who the wildest yearn For the old-time step and the glad return— Think of her faring on, as dear As the sweetest rose or the purest day. In love of there and the love of here; In the love of there and the love of here; For:

THE SABBATH RECORDER

Wealth, Education, and Culture

ethe elements that make up the process of religious education as broadly conceived. All who make up the church could be so related as to constitute a unified experience in Christian living. To present such a program is the purpose of this article and one which will follow in the near future.
Fundamental to the religious life is the experience of intimate fellowship with and worship of God. The Vacation Church School, as one of the schools could provide opportunity for development of the ability to enter into this fellowship and worship through departmental or class groups. A definite time for this should be provided for, both in the Bible school and the Vacation school. It is felt that from fifteen to twenty minutes of each of either of these sessions should be provided for vital worship experience. Schools should be so conducted as to take advantage of every occasion arising from the activity of the pupils for the furtherance of those wholesome attitudes. Provisions should be made, especially in the Vacation school, for worshipful environment, which for the older children might be the church auditorium, inspiring pictures, and special music features, pipe organ and their own choir, and other means of providing such atmosphere.
In order that a program of worship may be so built, by at times actually leading the music, reading Bible passages, and upon occasions, leading in prayer.
The programs for the worship service should be adapted to the varying needs of the groups. All hymns, prayers, responses, and other materials should be well within the comprehension of those using them and should express the pupil's own aspirations and needs. In most Bible schools the children's division still meets and room for the opening worship with the adult division. This makes impossible a program suited to the needs of the children. Of course, in increasing maturity the groups should advance.
In order that a program of worship may be genuinely educational, it should be prepared with the greatest care and conducted in a spirit of sincerity and reverence. No course will notice a lack of those qualities quicker than children. The service of worship should have a central theme or idea closely correlated with the program of the day or week, and all elements should be in harmony with this idea and contribute to the development of it. It is necessary that the leader should enter thoroughly into the spirit of the service and give himself unreservedly to it. As far as possible all noise and interruptions should be eliminated. Late comers should drop into back seats, and not so between numbers on the worship program.

WORSHIP FOR CHILDREN

The Sad Anna Saneral Association.

Scott $25.00
Friend $1.00
Shiloh $26.00
Stonefort 321.87
Syracuse $5.00
Verona 760.00
Walworth Sabbath school, special 10.00
Washington 30.00
Waterford 50.00
Christian Endeavor, special 7.00

Total $16,228.97

Receipts for months:

<table>
<thead>
<tr>
<th>Items</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget</td>
<td>$15,216.38</td>
</tr>
<tr>
<td>Special</td>
<td>971.09</td>
</tr>
<tr>
<td>Debts</td>
<td>41.50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$16,228.97</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Items</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$657.75</td>
</tr>
<tr>
<td>Special</td>
<td>54.87</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$712.62</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$205.35</td>
</tr>
<tr>
<td>Special</td>
<td>10.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>215.35</td>
</tr>
<tr>
<td>Sabbath School Board</td>
<td>$132.30</td>
</tr>
<tr>
<td>Special</td>
<td>10.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>142.30</td>
</tr>
<tr>
<td>Young People's Board</td>
<td>$62.70</td>
</tr>
<tr>
<td>Special</td>
<td>5.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>67.70</td>
</tr>
<tr>
<td>Woman's Board</td>
<td>17.40</td>
</tr>
<tr>
<td>Ministerial Relief</td>
<td>139.20</td>
</tr>
<tr>
<td>Education Society</td>
<td>52.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>17.40</td>
</tr>
</tbody>
</table>

Elihu Root has said: "A democracy which undertakes to control its own foreign relations ought to know something about the subject."—Selected.
On Sabbath night, February 27, from 7-9 o'clock, Dean and Mrs. Main gave an informal reception in honor of Mr. N. D. Mills. A goodly number of his friends were present and proved themselves to be very sociable.

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

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

The delegates to the Syracuse Young People's Conference, conducted the services last Sabbath morning, assisted by the Junior chorus under the leadership of Miss Ethel Scrip, composed of students of Janesville High School.

Charles Chow, Richard Davis, Stephen and Louis W. Baek, Avenue A, Chinese dinner Sunday evening by President and Mrs. J. W. Crofoot. The party was in honor of Richard's birthday. —Mil.

Milton, Wis.

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

Charles Chow, Richard Davis, Stephen and Louis W. Baek, Avenue A, Chinese dinner Sunday evening by President and Mrs. J. W. Crofoot. The party was in honor of Richard's birthday. —Mil.

In Janesville High School.

INSTALLATION AT NEW MARKET

The old Piscataway church was the scene of an installation service on the third floor of the old New Market church, March 5, when Neal D. Mills was installed as pastor.

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

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

Dr. Laverne C. Bassett fittingly extended the welcome of the trustees, and Jesse G. Burdick welcomed the new pastor to the home of the church. Mr. Van Horn spoke a few minutes on the Pulpit which Mr. Mills is to occupy, emphasizing its place, power, and opportunity. Pastor Mills made up as a prayer and a response. Following the benediction the congregation came forward to greet the pastor. The people feel they have secured a helper in their hour of need — and in young and old. —Danell Call.

PLAINFIELD, N. J.

A get-together supper, held in the Seventh Day Baptist church February 21, took the form of a colonial affair, in commemoration of Mr. N. D. Lewis' birthday. Two charming colonial dames acted as hostesses, while the supper was served by colored mammys. Boys and girls in colonial costumes acted as waiters. An enjoyable program followed, appropriate to the occasion. A reception was held in the church parlor from Forty Sabbath afternoon, March 5, for Donald Lewis and Mary (Bond) Lewis, who were married February 29. The young couple left on an early train for Washington, D. C., where they are to make their home.

Considerable interest has been aroused in the city by reports of the appearance of a figure of Christ on the sanctuary wall at St. Bartholomew's, 281 Park Avenue, while they had Chinese dinner Sunday evening by President and Mrs. J. W. Crofoot. The party was in honor of Richard's birthday. —Mil.

In New York City.

Considerable interest has been aroused in the city by reports of the appearance of a figure of Christ on the sanctuary wall at St. Bartholomew's, 281 Park Avenue.

Considerable interest has been aroused in the city by reports of the appearance of a figure of Christ on the sanctuary wall at St. Bartholomew's, 281 Park Avenue.
Are Parents Keeping Pace With Their Children?

We live in rapidly changing times. Is only youth keeping pace with it? Are grown-ups falling behind? What can be done to make each understand the other?

A noted physician and psychologist, aided by his talented wife, discusses and answers these problems.

Piloting Modern Youth


Practical and encouraging. It treats each phase as Personality; Inferiority Complex; Social, Economic, and Educational Problems; Recreation; Initiation; Sex Problems; Courtship and Marriage; Religion.

Philadelphia Enquirer: "Brings to us in a sane but scientific way the kind of thing that we want to pilot modern youth in this complicated world of ours."

Philadelphia Sunday Bulletin: "No one, entrusted with the care of children can afford to make this volume unread." "

Chicago Daily News: "A mine of common sense. Price 60 cents, includes a troublesome household water filter, 15c."

SABBATH RECORDER

Plainfield, N. J.

THE SABBATH RECORDER

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

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

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year ........................................... $1.50

Six Months ...................................... 1.10

Per Month ...................................... .22

Per Copy ........................................ .05

Papers to foreign countries, including Canada, will be charged at an additional amount of 30 cents per copy.

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

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

Advertising rates furnished on request.

RECRDNER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver.

Of special interest to young people, but contains many helpful words for parents who have the interests of their sons and daughters at heart. C. L. C. 50 cents each, or complete household library, 1.00.

100 copies, $1.50, postpaid

SABBATH RECORDER

Plainfield, N. J.

SALEM COLLEGE

Administration Building

Huffman Hall

Salem College has a catalog. Send an interested Sabbath Recorder reader. Write for yours.

Literary, musical, athletic and aesthetic organizations. By Christian Associations.

Address S. Greeter Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with full appointments and endowments valued at over a million dollars. President, Rev. John D. Gordon, D. D.

The college is among the largest and most prosperous of the Baptists in the United States. It is located in a noted resort community, one mile from the famous Robert H. Milne Academy. Every student is thoroughly trained in a Christian college. Its volunteer Christian organizations are alert and greatly influence the community of students.

The faculty of twenty men and women are thoroughly trained, the majority holding B. A.'s and M. A.'s. The college has a fine, sixty-room, residential college of modern architecture, and a distinctive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching. It is recognized as one of the great preparatory schools in the United States.

The School of Music provides excellent courses in classical and modern music, and offers 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, Secretary, O. T. Babcock, President

Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University.

Catalog and further information sent upon request.

DEPARTMENT of Bible Studies, Alfred University.

For the joint benefit of Salem and Milton Colleges and Alfred University. The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.

By Dean Arthur E. Martin, D.D., of Alfred University. (In The American Sabbath Tract Society, Plainfield, N. J., 10c, postpaid.)

COUNTRY LIFE


HELPING HAND IN BIBLE SCHOOL WORK

A quarterly periodical carefully prepared by Dr. Vernon F. Gardner. The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Four-Year Series, per quarter 15c; Junior Three-Year Series, per quarter 15c; Junior High School, Second Series, (1891-1892), per volume 75c. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.
SPECIAL NEEDS

A Greater Faith

"FAITH EVEN AS A GRAIN OF MUSTARD SEED."

A Deeper Love

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

A Larger Vision

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

An Enriched Consecration

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

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

The Finance Committee

CONTENTS

Editorial—He Is Risen—Easter Day—Seventh Day Baptist Objective—"Thus' Worship—Death of George Eastman ............................................. 553-555
"Our Worship Out of Doors" ................................................ 555
Missions—Situation in China—Letter from Miss Susie M. Burdick—Letter from Doctor Thurgate En Route from China—Letter from H. Eugene Tuggle .................................................. 561-563
Annual Meeting—Second Brookfield ......................................... 567
American Sabbath School Board Meeting ................................... 572
Statist Wedding Anniversary .................................................. 576
Women's Work—History of the Woman's Board—Report of Delegates .................................................. 581-587
Spirituality—Brother's Secretary ............................................. 597
Teachers' Work—Why Have a Church Enrollment?—We Would Serve Our Master—A New Force for Prohibition ........................................ 370-375
Letter from a House Sabbath Keeper in the South to One in the North .................................................. 377-378
Reply from the North .................................................. 377
Sabbaths vs. Sabbaths .................................................. 377
From a Layman .................................................. 377
Children's Page—New Life in Springtime—Our Letter Exchange—Cate are Correction .................................................. 377
Our Public—Education as a Moral Force ........................................ 379
Our Seminary .................................................. 380
Denominational "Hook-Up" .................................................. 381
Deaths .................................................. 381-382
Salem Y Gazette .................................................. 383
Sabbath School Lesson for April 2, 1932 ........................................ 384