MARCH 28, 1932

LOVE'S REWARD
Matthew 28: 1

Waiting women sat beholding
Gray Golgotha's gloomy height,
Drawing near as noise and rabble
Faded with the falling light.
Witnessed they the rock entombment—
How the mortal body lay;
Bowed in grief too deep for weeping,
Hopeless went their homeward way.

Hushed the broken conversation
Of the holy Sabbath day;
Like a leaden-footed courier
Dragged its tardy hours away.
Setting sun—the Sabbath ended—
Evening comes, and soon the night
 Quickly now to love's anointing
In a final funeral rite.

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

A. J. C. B. in
Plaidfield
Bulletin.

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Full Co-operation on the part of churches and people is needed
Finance Committee
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at the Seventh Day Baptist Church at Adams Center, N. Y., August 23-24, 1932. Every member of the church is invited to attend. The Rev. H. M. G. F., Main Street, Plattsburgh, N. Y., is the conference secretary. The Rev. George H. Simpson, Plainfield, N. J., is the moderator of the conference. Gifts or requests for any denominational purpose are invited, and will be stated, administered and safeguarded for the best interest of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Conference. Write the Secretary or Treasurer for information as to ways in which you may aid the work. The conference is the accredited periodical of the Seventh Day Baptist Church.

Terms of office for the above officers will expire in 1934.

The regular meetings of the Board of Directors are held on the third First Day of every month, except February, at the First Day of March, and on the First First Day of the week in the month of June at the Whitford Memorial Hall, at Milton College, Milton. Wis.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Hubbard, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

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Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
VOL. 112, No. 13
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WHOLE NO. 4,542

BAAL-ZEPHON

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

Certainly no one could severely criticize the people for their consternation or Moses for his human weakness. A great movement was about to be consummated. A great longing was being yielded to. But an impasse had been reached. A haughty, selfish monarch was losing a people who had become a nation's great asset. With his incensed, blood-thirsty army he was about to overtake this fleeing mob and cut it down and bring it back. No wonder the poorly organized and ill-equipped people of God were demoralized with fear. Escape was impossible. The sea, impassable. But notice, the Lord answered the plea of Moses with no soft words, with no sympathetic suggestions. The message was unchanged-it was a peremptory command, "And the Lord spake to Moses, therefore eriist thou unto me? Speak unto the children of Israel that they go forward." The word was clear, the way laid out. "The way lay out in the way of the forward march, and up and over the Red Sea, impossibly im­possible, not a gleam of light but a path of duty."

It sometimes seems that evil, indifference, opposition, unbelief—what not—are bound to defeat the Church, the cause of Christ. But the impossible never lies ahead, for God is ever with the forward. "...in the ancient experience of God's people so will it be today, the impossible will be bridged by duty done and omnipotence. All depends on how far we will obey God and dare to go forward. Our way out lies in advancing our position. Marek well said, "Our problem is not what we have done but what we can do." Remember Jesus commended the widow's mite, not for its meagerness but for the self-abandon of the giver. It was all she had. The abundance given by others was not depreciating the lack of the contributor of giving himself.

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

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

"Have you come to the Red Sea place in your life? Where, in spite of all you can do, there is no way out, there is no way back, there is no other way but through? Then wait on the Lord with a trust serene. Walk all the way with the Lord. He will send the wind, he will heap the floods, he says to your soul, 'Go on.'"
Praie Sermons Why not a sermon by a Seventh Day Baptist in the proposed volume of prize sermons to be published in the fall of 1932, by the Macmillan Company? A cash prize of $250 will be given for the sermon that in the judgment of the editors best meets the conditions designated. Awards of the prize will be made in September. From the sermons submitted will be chosen thirty for publication in the volume.

The points pre-eminently to be considered are as follows:
1. Exegesis
2. Spiritual insight
3. Evangelical emphasis
4. Homiletical technique
5. Relevance to modern life and thought
6. Style.

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

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

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

Rules of Contest
1. No author may send more than two manuscripts.
2. No manuscript shall exceed 2,000 words.
3. Manuscripts must be typewritten and double-spaced.
4. Authors must guarantee that their manuscripts contain no copyright material without having received permission from the owner.
5. Manuscripts should be sent to Rev. E. A. McAlpin, D. D., 130 Madison Ave., Madison, N. J.
6. Manuscripts must be submitted before June 15.

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

Campaign for Better Times Campaign for Better Times Early in March, President Roosevelt made a speech before Congress in which he asked us to "smash into the channels of trade. But we must continue until we have won all along the line. This movement affords an opportunity for all people to participate, to do so within the tradition of Americanism. It is a positive, intelligent effort, of courage, of energy, of idealism, and public spirit. The supreme issue is a call to the faith of a people. Not to faith in some rosy panorama of prosperity, but to a practical, intelligent faith in themselves and in their individual sourcefulness and enterprise, and to the sense of responsibility of our social institutions to the American people. The American people have at this moment one of the greatest opportunities in their history to show an assured confidence and an active faith in their own destiny which is the destiny of the United States—and by that faith we shall win this battle."

The effort to balance the nation's budget is another phase of the campaign to restore better times and should have the encouragement of legislators and the other people of the nation as well. That the bills for debt relief are very necessary is not in dispute, but the taxes are not being hailed joyously by the people. It is no more than could be expected. But that something sane and adequate is necessary is very apparent. No nation—as no individual, for that matter—can go beyond its income and available resources, and remain solvent. The leaders in Congress—irrespective of party alignment—are alarmed and warned by the danger of bankruptcy in this country. On the day of this writing (March 18) the Herald Tribune reported a speech of the Democratic House floor leader. "If you do not balance the budget or approximate the requirements..." he declared, "you are going to have in the immediate future the biggest panic any country ever had. We have borrowed all the money we can. The government's credit is destroyed. When we are running behind nearly eight million dollars a day, the conclusion is inescapable that the government is bankrupt and its solvency must be restored." This may be an over-statement of conditions, but the nation's financial problems will not be solved by successfully subscribing for Baby Bonds or imposing taxes in the higher brackets. Debts must be paid and the people must pay them. The wealthy interests should be made to furnish their just share, but after all, the common people must bear their part of the load. We must be prepared in this battle.

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

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

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

Creating Christian Homes (A digest of an article by Edwin T. Dahlberg, appearing in "The Baptist" for April 4, 1932.)
BETWEEN CLIFFORD A. REECE The "divorciation" of family relations is one of the most astounding developments of modern times. The United States are increasing four times more rapidly than the population, although there has
been a slight decrease during the business depression known. It would be interesting to know how many people are quietly separating and living informally with other partners. The wife is usually the plaintiff. "The trend toward divorce," it is said, "is a woman's movement."

It is the writer's conviction that the most deep-seated cause for the restlessness of the American home is economic, and we do little more than tinker with our family system until we Christianize an industrial order appropriate at variance with the Christian environment. There are in America more than nine million single women, over twelve million young people all go to class together, in the Church we have boys' classes, girls' classes, and an array of other organizations, all of which would lead our lads and lassies into the Church by separate doors.

There needs to be more co-education in the program of the Church. Pastors who put together their young men's and young women's classes together, will be happy and surprised to find how many betrothals and marriages begin to blossom out. Dramatics needs to be in the same class. Nothing more conducive to Christian romance than rehearsals for a church play. The Church is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain. The Church must also give itself to the better teaching of the home. The gospel of Jesus Christ teaches all the elements of that successful marriage life which is going to be recruited. Was he correct in his day in saying that: "Christ and the Church. It is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain. The Church must also give itself to the better teaching of the home. The gospel of Jesus Christ teaches all the elements of that successful marriage life which is going to be recruited. Was he correct in his day in saying that: "Christ and the Church. It is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain. The Church must also give itself to the better teaching of the home. The gospel of Jesus Christ teaches all the elements of that successful marriage life which is going to be recruited. Was he correct in his day in saying that: "Christ and the Church. It is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain. The Church must also give itself to the better teaching of the home. The gospel of Jesus Christ teaches all the elements of that successful marriage life which is going to be recruited. Was he correct in his day in saying that: "Christ and the Church. It is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain. The Church must also give itself to the better teaching of the home. The gospel of Jesus Christ teaches all the elements of that successful marriage life which is going to be recruited. Was he correct in his day in saying that: "Christ and the Church. It is not going beyond its legitimate field in providing wholesome entertainment with a view to Christian mating. It even has a ministry to widows and widowers in this respect. It would be surprising to find out how many young people apply to matrimonial bureaus. America's most recent Bluebeard case reveals how the yearnings of The Agape of the Church are exploited for commercial gain.

There should also be instruction groups for young married couples and parents of children: Fundamental emphasis on the privilege and duty of parenthood. There can be no question that the birth control movement has led many young people to evade the responsibilities of parenthood, and to look upon motherhood as a major tragedy. The writer was amazed to find that among fifty-one young couples in his church, twenty-six were without children. The wife's employment outside the home enters as a factor in only fifteen of these households. The Church is for time, Christ for eternity—this is the secret of home! The writer was amazed to find that among fifty-one young couples in his church, twenty-six were without children. The wife's employment outside the home enters as a factor in only fifteen of these households. The Church is for time, Christ for eternity—this is the secret of home! 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At Geneva

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

—Presbyterian Advance.
PENTECOST

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

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

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

What may be accomplished during Pentecost by any church depends upon the effort in connection therewith. From a Biblical standpoint Pentecost should have a strong religious emphasis. We are to be about our business before the minds of the people. It is to be hoped that many of our pastors will join with the pastors of other communions in making the fifty days following Easter rich in results for evangelism.

NEWS FROM STONEFORT, ILL.

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

"Road conditions, the weather, and my health, were right last Sunday for a trip to Stonefort. Mr. Persels accompanied me and we were just three hours making the trip of one hundred twenty miles. The new route, 142, is the shortest and the fastest because of the smooth road and the absence of heavy traffic. There were about fifty at the morning service and about one hundred present for the evening meeting; the interest was good and the meetings were appreciated. For the evening service we began with some singing, then a prayer by Dr. Lewis, and at the close opportunity was given for testimonials of thanks and praise; there were several who gave helpful response. The people at Stonefort were exceptionally well, and in the main I think as prosperous as in other communities. Some of the young people who were poorly a few weeks ago are greatly improved, and on the whole I would say the community is doing well. The weather was ideal and the roads good, which guaranteed attendance—the only question in Stonefort is the roads. I was, of course, very much gratified to have not only the older people come to meet and tell me that they enjoyed and appreciated the services, but to have the young people come and say, "Pastor Hill we did enjoy the service."

The plan to go again March 13, and in the near future when the weather is dependable, I shall attempt to hold a union service of the Farina and the Stonefort churches. We are trying to reach the Farina people taking their lunch and assisting at the noonday meal. I feel sure that before the summer is over there should be baptismal candidates and requests to unite with the church. The meetings were searching Sunday night."

THE SABBATH RECORDER

VOLUNTEERS—FOR WHAT?

BY PAUL W. HARRISON, M.D.

Medical Missionary to China

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

But the fundamental need of these races is not uncovered when we discover that customs and habits have not changed since Abraham's time, nor when we see the same canal used as public latrine and public water supply. It is not laid bare even when we meet a young woman of this caliber, through the practice of polygamy and unrestrained divorce, has already lived with twelve different husbands, or a man who has far more than the moral strength to commit. The Mohammedan world today is not in need of new laws on prohibiting polygamy and divorce. The ones in force now are simple the reflection of the minds of those races which have crowned sexual excess as king of their lives, whose prophet proved his office by his superiority over other men in the valley of Jehoshaphat. A man is a man where neither law nor fatigue should impose a limit. It is a new heart that these people need. An infusion of the divine life and the purity that Christ came to give is what will save these nations. What is needed is some new aspirations.

The task which Christ has given us is precisely this. We go to take him to them, his superiority over other men in the valley of Jehoshaphat. A man is a man where neither law nor fatigue should impose a limit. It is a new heart that these people need. An infusion of the divine life and the purity that Christ came to give is what will save these nations. What is needed is some new aspirations.

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travel. 

When we reach our field of service, to prepare, ourselves to do the important things, when we face now, are centered in Christ, if he is the center of our souls, they will be stronger. As our acquaintance with him deepens, the temptation we face now.

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

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

The first week of the trouble, refugees kept coming to us who had no bedding, so that it taxed our supply to the utmost. We used all the rugs we could find and anything else usable. And then began making comforters. Mr. Davis found a place where he could buy the cotton already prepared. We covered several of these, using dresses and curtains and other material. Most of the stuff is trying to go home, that is, the dry goods ones, and we could not get new cloth. The next week we made 144 wadded garments for the soldiers—a sort of sleeveless vest. The refugees were always leaving; there were three dray loads of them! He came in this morning to give Miss Burdick a going away present and to tell her he has at last decided to become a Christian. He has long stood out against it. His wife has finally given her consent.

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

THE SABBATH RECORDER

PARAGRAPHS FROM A LETTER FROM MRS. NETTIE M. WEST

SHANGHAI, FEBRUARY 21, 1932

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

NEW YEAR'S GREETINGS FROM JAMAICA

To the Recorder readers, and Seventh Day Baptists throughout the United States, in behalf of Seventh Day Baptists of Jamaica, we desire to express our hearty congratulations. This message is intended to do the good to your hearts that it has done, and is yet doing, to ours. When we received word that Pastor G. D. Hargis and family had pledged themselves to come over to our little island, to take up work with us, our hearts beat high in anticipation. If we had been dreaming a little of this, the camp of Midian, surely they have come true. The "barley bread" has already tumbled into the stronghold of the Bolsheviks, and victory is in the air as a result of their loving min-
HYMNS AND THEIR USE IN WORSHIP

By Rev. S. Duane Ogden

Foreword

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

In the first article on "The Place of Song in Worship," who has interested himself in the study of hymns and music for their worship value—to help others to have a better appreciation of the importance and place of hymns in worship and to suggest how they may be employed more intelligently and effectively than they usually are.

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

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

Worship cannot easily be defined satisfactorily because it is a complex experience. It is an attitude toward God and the mystery of life. It is an act of devotion in some form or other emotional response.

Music is one of the most satisfactory means of expression of all forms of emotion and hence has been used from time immemorial by men to express the unpeak-
able feelings surging within them. Not only does music express our feelings, it is one of the most potent means of arousing feeling. Who is not stirred by the inflaming and inspiring melodies of martial music? Innumerable Christians have testified that they owed the beginning of their Christian experience, means of expressing religious feeling or something which conveys our emotions and to which our feelings readily respond.

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

SALEM Y GAZETTE
BY RANDAL STROTH

Miss Doris Shira, of Salem, elected president of Baptist Association at Salem College, Thursday morning, March 17, will succeed Miss Mary Frum, of Salem, who has held the office for two years. Miss Dorcas Austin, daughter of Mr. and Mrs. John H. Austin, of Westerly, R. I., received the second highest number of votes for president, but will be the vice-president. Miss Mary E. Bond, of Salem, was elected secretary, and Miss Roberta Chenoweth, of Flemington, treasurer.

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

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

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

THE TEN COMMANDMENTS FOR MINISTERS

BY ROBERT L. WEBB, D.D.

1. Thou shalt remember that thy God is great and holy and demands humility and reverence in thy heart, and that thou shalt worship him.

2. Thou shalt remember that thou art the servant of the Most High God and the called of Jesus Christ. Conduct thyself in accordance with these two thoughts. Be a true representative of the church, and express thyself by its form or rhythm or meter which conveys our emotions into the place in worship.

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

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

5. Thou shalt pay thy just debts in coin of the realm, not in promises to pay. Remember thy credit is as good as thou payest, but a pursuing creditor is as a nightmar at even. Stop thy name will be bandied in railed jest on the street corners.

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

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

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

9. Thou shalt not seek the limelight of newspaper publicity for thyself, nor shall thou seek to establish thy greatness in thy profession. Remember that thy Master is the head of the church, and he put thee there as his instrument. Acknowledgment of the good cheer and practical help thus received naturally will be equally as beneficent as upon the treasury of the board. They have gradually fallen into disuse since their novelty has worn away, but the box-openings held regularly in many societies were occasions of special interest and the rich experience gained in their use must have led to a more conscientious laying aside of means for the work of the Master.

Perhaps here it might be well to mention brieferly that during the time before the Forward Movement the women were very active in securing money in different ways for their various activities, which was one of their big endeavors then, and such amounts as were passed through the hands of their treasurer from time to time. Actual data cannot be given here, but it is indeed surprising and inspiring to read of the enthusiastic and purposeful efforts of the women.

Early in the history of the board, regular systematized correspondence was taken up with our China missionaries. This led to the desire to do something practical in their work and this to the sending of what was called the Christmas box, including articles for the missionaries and the work which they saw fit to do.

For several years, thank-offering boxes, or "Missionaries' boxes," have been distributed by the board and used with much spiritual profit to the individual workers. This work of the Missionary Association is governed by the general budget of funds for various activities. No history of this type would be complete without at least some mention of the work of the various associations.

For a few years each association had a vice-president of the board, but the past several years have seen the work of the "associational secretaries" of the Woman's Board. Through these the board has been able to keep in touch with the various ladies' societies over the denomination and to see its work grow through their efforts. Work that the board has desired societies to do has been presented to the associated secretaries, and from them to the various societies of their association. They have also been responsible for the woman's hour on each association program. They have for the most part indeed and in truth had a very efficient part in the promotion of our work among the members of the societies over the denomination, and should receive much praise for the work done through the years. Space will not permit the listing of all these associations, nor the names of those who have been a leading figure in the work and will receive her just reward.

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

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

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Baptist.

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R.

helpful: Mrs. Flora Whitford, Westerly, R.I.; Mrs. I. A. Crandall, Leonardo, N. Y.; and Dr. P. J. J. Wait, New York City.

The Women's Board is always responsible for one Conference program each year and these programs are always well attended and much enjoyed by all. Many of the programs are featured by the local pages, and much thought and time are spent in arranging these programs.

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

The board has in recent years sponsored essay contests in the denomination as well as the home folks, and a nice sum is the promotion of cooperation and stimulation of activities in the various local societies-the spreading of ideas from one society to another and the close touch of fellowship. There is a spirit of cooperation and stimulation in no other way, a careful reader can keep a close touch with matters of interest to the denomination. To me it seems invaluable in the Seventh Day Baptist home.

CHARLES E. ROGERS.

KEEPING UP WITH THE JONESES

Stuart Chase, who has acquired a somewhat sudden reputation as a popular authority on economics and things in general, and deserves it, writes a "Declaration of Independence" in the December Harpers

that may have in it a hint that would promote the peace and happiness of multitudes in these difficult days. It was already widely adopted. He says that he means to quit trying to keep up with the supersalesmen. This is a labor of Sisyphus and no occupation for a civilized adult. We wish the Joneses well in their immortal trials, but we propose to have the kind of house which pleases our own conception of comfort and design, the kind of house which please our own pocketbook, the kind of house which we enjoy. Henceforth the sole criterion which we shall consider before investing in mechanical gadgets will be whether they simplify living and in luxuries whether they genuinely expand the soul. . . We propose to cultivate some resistance as an exact science. That sensible determination is worthy of emulation.

—The Baptist.
COURAGE IS NOT DEAD

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

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

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

HOW USE THE SABBATH?

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

DAILY READINGS

Sunday—Jesus attended Passover (Luke 4: 16-22)
Monday—Helping the sick (Luke 4: 33-37)
Tuesday—Praising God (Psalm 84: 1-4)
Wednesday—Lamentations (Jeremiah 25: 7-8)
Thursday—Open-air meetings (Acts 16: 12-15)
Friday—Attending church (Revelation 5: 9)
Sabbath Day—Topic: How should we use the Sabbath? (John 9: 1, 13-16)

BY TREVYAH R. SUTTON

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

AFTER SIX DAYS

At the setting of the sun on Friday evening, after six days of labor filled with trouble and many perplexing problems, even after six days of joyous labor or pleasant experiences, we should be glad for the beginning of another Sabbath.

This one day is set aside for us and returning at a regular interval for our good. Do we make use of it or do we just let it slip by as though it were the like other six days of the week? If we do make use of it, are we doing so in a selfish or unselfish way? I shall not attempt to set forth any rules for Sabbath observance, as each one of us must do that for himself. However I do wish to set forth a few ideas for the reader to consider.

Joseph Stennett, an early Seventh Day Baptist minister in England, presents in his sermon a few of the thoughts that I consider the keynotes for Sabbath observance. Let me quote the first stanza:

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

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

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READING

Good books and magazines can furnish one who likes to read much profitable material for Sabbath use. What a fine chance for one to read and study subjects that are vital in our religious life, topics in which every Christian should have a deep interest.

Our Christian Endeavor and Bible school lessons furnish valuable courses of study as well as opening a pathway of study out from the lessons. However, I do not think it is necessary for us to confine our Sabbath reading to the serious type, as some wholesome reading of a lighter nature can be of value.

MUSIC

Music furnishes another field in Sabbath activities. For those of us who play musical instruments, there is a fine opportunity to spend a part of our Sabbath. To become acquainted with some of the hymns as well as other great compositions enriches one’s life for song may give the privilege of listening to others.

Good music is a vital part of our church worship services, giving the worshippers a cheerful link between his soul and God. The radio does sometimes furnish us with excellent music, but too often on the Sabbath we are found some of the poorest programs of the week. How fine it would be if we could substitute some of the excellent radio programs of Sunday for some of the poorer ones on Sabbath. However, the radio is not the only means for hearing good music.

RECREATION

Some forms of recreation can be useful not only for those who do not wish to give the better things of life without sacrificing our rest and worship. However, with the rapid advancement of the five day working week on Sabbath. However, the radio is not the only means for hearing good music.

SOME GOOD RECREATION

Doing good for others on the Sabbath is perhaps Jesus’ idea of the day. Perhaps we know of some sick or shut-in person whom we could cheer up a bit by visiting. Here is a fine chance to make use of our talents in music or otherwise.

SUMMARY

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

WHY DO WE HAVE THE CHURCH?

Christian Endeavor Topic for Sabbath Day, April 12, 1932

BY LYLE CRANDALL

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

The Church can represent Christ in various ways. One of the greatest tasks which the Church has, and one of the most important ways in which it can represent Christ, is in the training of children and young people in spiritual lines. Young people are the future leaders and pillars of the Church. How very important it is that they
receive careful training in the Church, so that they may carry the gospel message to all parts of the world.

A few weeks ago I had the great privilege of attending a school of religious education held for the weeks in our local Y. W. C. A. building. It was a training school for Sabbath school teachers, and, as I am a teacher in our junior department, I was very glad to have this training. Courses were given that they may carry the gospel message to young people and children in Christian work.

Building is most important. This is one of the many reasons why the Church exists.

Two of our nurses who have always quarreled, in bed together, I said to Doctor Cran dall that the war had not been fought in vain. It has been an inspiration to see how our staff members have all put the interest and safety of the patients and hospital before their own. I am proud of our ten nurses who are staying here, going about their work. It has touched my heart to feel their confidence in us.

Letter From Miriam Shaw

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

Night before last, when the village people were fleeing to the country because the Chinese soldiers were looking for an attack here, I stayed in the hospital until late, trying to cheer the few remaining patients and nurses. I thought of our work, and was thankful for the opportunity to help someone. The wounded man lying on the side of the lonely road.

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

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

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

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

Mary loved Jesus because he first loved her. If we truly love Jesus we will want to find someone who is not already beloved. If China ever needed Jesus, she needs him now, and I am happy to be out here. This week I feel as if I had really lived. There have been many chances to give, but I have received more than I have given.

We are in darkness, not knowing what each day will bring, only trusting God for strength to live it. By chance yesterday at morning prayers we read this verse: "At thy feet, O Christ, we lay Thine own gift of this new day; Hold not back the loving hand; Makes us crave thine aid the more; Let it prove a time of love, Mark it, Savior, with thy Cross."

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

Yours in his service, Miriam Shaw.

Liuhu, Ku, China, February 9, 1932.

We Would Serve Our Master

By Carolyn Davis

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

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

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

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Yours in his service, Miriam Shaw.

February 9, 1932.

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Will we do this to serve our Master?

1. The little acts of kindness that we've passed along the day.

2. And the little deeds of mercy, helping others day by day.

That will make our pathway brighter

And our Father's load the lighter.

It's the little crumbs of happiness that we've passed along,

That will bring the joy we long for,

For we know now that it isn't wrong

It's the way we talk and what we do;

If we think how they see, when they say to you,

That makes us sad or glad or whatever we may be.

That makes us loved by others on land or on the sea.

It's just how we try, in whatever we may choose, And when we give up is only when we lose.


INTERMEDIATE TOPIC

Our Teachers

Topic for Sabbath Day, April 9, 1932

What causes irritation between pupil and teacher?

How may we make things easier for our teachers?

Why is strict discipline needed in school?

DAILY READINGS

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

Monday—In school (Prov. 18: 15)

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

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

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

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

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

Our Worship Out-of-Doors

Arranged by Margaret Kimball Henrichsen

I—SUNRISE

Hymn

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

Prayer

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

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So shall we, brave and rejoicing, go forward in our un trodden paths, quietly fulfilling our appointed work.

Until grateful, peace-filled, and unafraid, we face the setting sun, the evening shadow, and the quiet night." Amen.

—Sarah Louise Arnold.

"In the beginning was Mind, and that Mind was with God.

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

Response

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

Litany

The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard, Their line is gone out through all the earth and their words unto the end of the world. Their hea venly light shines, - firmament showeth his handiwork: Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see the light of the Lord, and his light shineth in darkness, and the darkness over powered it not.

Prayer

"Let us do this to serve our Master; for it, Savior, with thy light, which is creation and growth and understanding, shall we, brave and rejoicing, go forward in our un trodden paths, quietly fulfilling our appointed work."

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—Sarah Louise Arnold.
the work which thou hast given us to do. Teach
us, this day, to live in the spirit of thy Son who
is the light of the world and in whose name we pray.
Amen.
Response
Thou who rulest sun and star,
In whose hands all creatures are,
Spread thou over us thy might,
Shed on us immortal light!
Let thy light be ever burning,
Let thy feet to thee be turning,
May our path with thee be bright,
Lord of all! Be thou our light!

The Eleanor Association.

LEADERSHIP TRAINING COURSES
A resolution adopted by the Northwestern
Association prompts me to make an an
nouncement to our people's attention. In the
Department of the Sabbath Recorder. In this
resolution the Education Committee
urged that our colleges offer recognized
Leadership Training courses, especially the
more practical courses that young people
may be better trained for work in Christian
Endeavor, Bible school, vacation school, and
the Church.
In our college department of English
Bible and Religious Education at Alfred we
repeatedly quote the writings of the Old and
New Testament, and the Prophets. Leader
ship Training courses are not a substitute for
these courses, but they supplement them. When
the necessity for such courses becomes apparent
they are not a substitute for, but a supplement to,
these courses.

Compulsory Auto Insurance
BY W. M. H. DENNIS

After seven weeks of ponderous considera
tion, at a cost to the taxpayers of some
$410,000, the Massachusetts Legislature in
special session has refused to authorize any
change in the compulsory automobile lia
bility insurance laws of the state. The session
was called by Governor Ely in an attempt to
solve the new problems that the compulsory
insurance legislation had introduced, but his
efforts were unavailing. The members of the
general court refused to act on the matter, although they voted themselves
a generous bonus of $400 each for their "services."

The pernicious and expensive compulsory
insurance system will continue, although the
governor of Massachusetts is authority for the statement that the rates for 1932 will be approximately
eleven per cent higher than they were for the
present year. The necessity for such an increase is obvious, since, as
Governor Ely recently declared, the seventy
nine companies writing insurance under the
Massachusetts law have lost a total of some
$9,000,000 in the four years that the legis
lation has been in effect. Whether they can
continue to operate even under the increased
rates seems open to question, for the opera
tion of the compulsory system in Massachu
setts has indicated that such insurance is not
profitable. The governor of Massachusetts
would have estimated but that the cost to the
companies writing it is apparently on the in
crease.

A comparative premium shows that a
Ford car in the metropolitan district of Bos
ton or in eastern Massachusetts pays an
annual premium of $6 liability and $20 prop
erty damage while the same car in Pom
field, which is subject to the same risks in
metropolitan New Jersey, pays an annual
premium of $41 liability and $15 property
damage on the same 5 - 10 limits. Compare
this with $9 liability and $6 property dam
age premiums of a Ford in Hastings, Neb.

Compulsory insurance does not attack
the causes of accidents but merely the conse
quences of them. It is the bringing home to
the individual driver the sense of personal re
sponsibility for accidents that makes for a
decrease in the number. Attempts to share
the cost of such accidents by compulsory insu
rance merely hide the fact that the blame for an accident is almost always that of the
careless driver. The thousands of safe and
responsible drivers in Massachusetts are penalized for the irresponsibility of the few.

A WET ATTEMPT FAILS
A release by the National Prohibition
Board of Strategy

The decisive negative vote on re
versing the action of the House Judiciary
Committee in its refusal to report H. J. R.
586 to repeal the Eighteenth Amendment
reflects the mature judgment of the Ameri
can people in the present condition of the
country. The Senate stands over two to one
against such a proposal, representing states instead of congressional districts.
It was known in advance that the wets
could not operate even under the increased
rates. Much less the required two-thirds vote to pass a re
peal amendment to the states.

The whole maneuver was purely for prop
aganda purposes. The drys could not possibly
under a new general liberalization of
House rules which permits one
thing, against such proposal, representing
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MRS. WALTER L. GREENE, ANDOVER, N. Y. Contributing Editor

HOW MAY WE BECOME FOLLOWERS OF JESUS?

EPHESIANS 5: 1, 2

Junior Christian Endeavor Superintendent

O JESUS, LAD OF NAZARETH
O Jesus, Lad of Nazareth,
O Jesus, Lad of Nazareth,
O Jesus, Lad of Nazareth,
O Jesus, Lad of Nazareth,
O Jesus, Lad of Nazareth,

Help us this day to grow
In wisdom and in stature,
As thou didst, long ago.
Help us to live as thou didst live,
And in our homes to be
O Jesus of Galilee!

My DEAR,

I am five years old.

I like to have Mama read the little letter she has written for you. I am nine years old.

So I'll go to the chapel as our church is being redecorated. I go to the primary department in which are five classes. In my class there are six members besides our teacher. Our superintendent is Mrs. Grace Lowther.

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

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

I am nine years old. I go to the Milton

THE SABBATH RECORDER

DEAR MRS. GREENE:

I thought I would like to write you a little letter.

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

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

Your friend,

RUTH DIBBLE.

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

DEAR MRS. GREENE:

I am so glad you like to write to me, for, to tell you a little open secret, I am very glad to have a chance to write to you.

And just think, I'll probably have the pleasure of seeing you at Conference next August. I am counting the days until then.

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

Is your first day of spring like that?

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

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

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

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

Very truly yours,

DEAN ROOD.

Milton, Wis.
March 14, 1932.

DEAR DEAN:

Thank you for telling me so much about the Milton primary Sabbath school. I am sure all the RECORDER children are glad to hear, too. I am always glad to hear anything known to Milton, and I know she is a true friend, and love many of the people there. I never went to school there, but I did attend school in Milton Junction one whole year and was often there in church. What good times I did have there. I found out at Conference, two years ago last summer, that there are still a fine lot of boys and girls in Milton and that they have the same kind of good times which I had with the boys and girls of years ago, when I am afraid, I was a good deal of a tomboy. You will not tell the girls will you? Ahem!

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

Your sincere friend,

MIZPAH S. GREENE.

DORCAS TELLS HER NAME

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

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

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

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

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

HELP OF CHURCHES ASKED AGAINST HOARDING

The tendency to look to the churches for help whenever a movement for the general welfare is launched has its most recent illustration in the Chicago Reconstruction Organization, founded by President Hoover to combat the hoarding of money and to restore confidence in American institutions.

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

The chief concrete undertaking of the Citizens' Reconstruction Organization is the promotion of a new United States Treasury Certificate, as sound as the government itself, issued in coupon form in denominations of $50, $100, $500, and $1,000, so as to make it especially attractive to those who have small amounts to invest. These certificates, it is hoped, will be so acceptable as to draw much hoarded money and to restore confidence in the financial troubles of the nation.

The larger aim of the Citizens' Reconstruction Organization is to counteract the mood of pessimism, distrust, and fear. This is essentially a educational task and in it the churches, as great educational influences having to do with the spirit and attitudes of life, are urged to play a significant part.

—Federal Council.

MANY MANSIONS AND NOW A LITTLE NARROW HOUSE

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

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

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

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

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

—Los Angeles Times, Sunday Magazine.

OUR PULPIT

A RESURRECTION MESSAGE

BY REV. ALVA L. DAVIS

Text—Matthew 28: 5-8

Hymn

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

HYMN

CLOSING PRAYER

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

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

It can scarcely be without significance that women, that part of humanity that has suffered most from the sin of the world, were among those who stood at the foot of the cross; that it was women who watched as Joseph and Nicodemus laid the body of Jesus in the tomb; that it was women who were first at the tomb to learn of the resurrection; that it was women to whom the angel addressed the words of the text—the announcement of the resurrection. It was to a woman that Jesus first spoke after his resurrection.

It had been a dreary Sabbath for the disciples. The pathetic conversation of the two men on the way to Emmaus, doubtless, expressed the feeling of all his disciples and believers. "We hoped that it was he who should redeem Israel." While Jesus hung on the cross there was hope that he would do something to vindicate his authority and power. But now that struggling, struggling hope vanished. Life was out of his body. His body was sealed in the tomb. They were like orphaned children who knew not which way to turn. That night the disciples slept the heavy sleep of disappointed men with sore and aching hearts.

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

THE SABBATH RECORDER

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

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

The word that Jesus was alive sent a thrill of joy and understanding through the hearts of the disciples. Now they knew that he was not only man, but God. All the mystery about him was made plain. It was God in the flesh who had lived and died among them. Could there be anything more glorious than that? Men could not grasp the language of Isaiah and Gabriel that the coming Messiah should be a "dawn," the dawn of a new day for man and for the earth. Easter signifies beauty, the rare beauty of a New Life, for life is never so sweet and beautiful as after the tomb, it has shed new and fresh in the spring. The green has a fairer hue; the flower, a softer, deeper coloring; the air, a new and balmy freshness; the dew, a sweeter fragrance. Jesus' resurrection was the beginning of the world's springtime.

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

Here is a profound mystery in the sight of flowers lifting their faces once more toward the sunlight, after the frost and the cold of the winter; in swelling seeds and changing tints of green which give promise of an incoming harvest. The songs of the birds, the humming of bees remind us of the rising tide of life that surrounds us. In all the world, an Easter spirit lives. It crowns the year, it lifts the spirit, it brings to light lay hold on you. "Christ Jesus hath abolished death, and hath brought light into the immortality to light through the gospel." "He is not here, for he is risen." That changed pessimism to optimism, sorrow and gloom to joy and hope. One had come back from the other side with the assurance of hope.

Men have ever stood close to death and listened intently in the hope they might catch the whisper of a voice, the rustle of a wing. If he was the word of the one who ever returned to tell us about it. No sweeter music can ever fall upon the ears of mortal children. From that day henceforward, those of us who have ever lost our charge: "In my Father’s house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and prepare a place for you. I will come again, and will receive you unto myself, that where I am, there ye may be also."

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

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

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DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

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

A series of six living pictures, copies of noted paintings by celebrated artists, was given by the teachers and pupils of the Andrew Jackson Junior High under the direction of the art teacher, Miss Nellie Hull. The characters of the pictures were taken by members of her class and a short biographical sketch of each artist was given by some of the students. The Art Junior High Supervisor who was present complimented Miss Hull very highly for the beauty of the pictures and the faithful reproduction of the originals. The presentation was received with enthusiasm and the ladies of the RECORDER who did attend enjoyed a very pleasant after­noon and dainty luncheon.

More than sixty attended the group prayer meetings in our church Sunday evening, March 25. All groups were together in vesper service led by Pastor Simpson’s class of high school boys. Their soprano pastor Mr. Thornell played on three trumpets, two Scriptural readings, original dramatization of Moses at the burning bush, prayer, and as a recessional the song “Follow the Gleam.”

THE HARGISSES IN KINGSTON, B. W. I.

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

The first Sabbath day we were here will be one long remembered. The Bible school at nine-thirty was beginning with a song just as we arrived, then the children went outdoors to the shed, where there is a shelter over a long table on which people leave their lunches during church time, and had passage on the steam­ship "Follow the Gleam." The first group of boys, whose Sunday school covers the age class of ten years, were in attendance. Among the contributors named are many Seventh Day Baptists.

HAGAR, N. B.

The last Sabbath morning of the month was spent in attending the Religious Education Institute at Marshall Friday, March 25. It was spon­sored by the Michigan and shooks hands they became different folks—were very much pleased.

THE SABBATH RECORDER

THE SABBATH RECORDER

SALEM, W. VA.

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

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

WESTERLY, R. I.

The members of the Christian Endeavor society, under the leadership of the Rev. Dr. W. H. Rood of the Methodist Episcopal Church enjoyed a St. Patrick’s social in the church vestry last evening; there were a large number present.

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

DAYTONA BEACH, FLA.

The annual dinner and get-together of the Alfred Alumni in Florida was held at the Palmetto Club, Daytona Beach, on the evening of March 24. There were sixty­five in attendance, and the editor knows from his experience two years ago at one of these functions, that they all had a royal good time. The President of the Florida Episcopal Church at Daytona Beach, was the guest of honor and the principal speaker. Other important speakers were Presi­dent Davis, Orsa S. Rogers, Mrs. B. C. Davis, and others.

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

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

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

The one is the "cosmic," the other deals with the beginning of human history.

The outstanding "difference" is in the account of the origin of man. One account says, according to those who are puzzled, that God was the "creator," the "maker" of man. How wonderfully this two-fold account of the origin of man fits into what we know from psychology and physiology of his nature.

LESTER G. OSBORN.

THE VACATION SCHOOL A VITAL FORCE

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

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

It seems a little strange that this movement, which was viewed in its pioneering stage with suspicion by some religious educators, is now emerging as a progressive factor in religious education.

During the "Vacation Church school is destined to become the Lincoln and Horace Mann schools of religious education." The school of a child-centered school can more nearly approach the special needs of the child and the various aptitudes of the individual child.

As to the "forming" of the body from "dust," this is much misunderstood. The human body has its source in the same elements—oxygen, hydrogon, carbon, nitrogen, calcium, etc.—in certain proportions.
grasp any opportunity to help others, whether friends or strangers. She was cheerful and uncomplaining and her presence has been like sunshine.

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

 "When our loved ones leave us there need be no shadows, when their trust is placed in Jesus as their Lord; they have gone to be with him who died to save them, to be with the One whom they have long adored! Shadows! No need of shadows when at last we lay our burdens down. Shadows! No need of shadows when at last we win the victor's crown." - From Nortonville News, sent in by a friend.

Sabbath School Lesson II—April 9, 1932


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

Daily Home Reading


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

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


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

(For Lesson Notes see Helping Hand)

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

Johnny: "The night before exams." —The Baptist.

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

A. E. MAIN

Alfred, N. Y.

2-23-14w
Full Co-operation on the part of churches and people is needed

Finance Committee

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

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

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

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