

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

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

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

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

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

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

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## EDITORIAL

### MOTHER'S DAY

Again we are about to celebrate a day held sacred to motherhood. It is a beautiful custom, fast becoming universal, to remember mother in special ways on the second Sunday in May. Letters, flowers, gifts, and other deeds express love for the living, while a white carnation, tenderly symbolic, does honor for the dead.

Mother's day was made an occasion for national observance in 1914 when Congress designated the second Sunday in May as Mother's day and authorized the President to issue a proclamation calling upon government officials to display the flag on public buildings. Such a proclamation was issued by President Wilson, May 9, asking the people, similarly, to display flags at their homes, as a "public expression of our love and reverence for the mothers of our country."

The idea for Mother's day originated with Miss Anna Jarvis of Philadelphia, and was first observed in that city in May, 1907. Miss Jarvis selected the carnation as an emblem because of its sweetness, purity, and endurance.

Too much can hardly be said in favor of the beautiful sentiment carried by the flower and for such a day. But, like Christmas, the sentiment so lavishly expressed for a

season, should be expressed in practical ways throughout the year.

We understand, now, that a very practical way of honoring and helping motherhood is being suggested. The observance of Mother's day in 1931 is to have an added factor of practical usefulness, with public spirited men and women everywhere joining to emphasize the fact that five out of eight mothers who die each year from childbirth causes need not die, if they are given adequate maternity care. The death rate from such cause is far too great in the United States, and Mother's day may be made a special occasion to draw attention to the deplorable situation. On another page will be found "A release from the Maternity Center Association of New York City" carrying important information. The reader should not pass over it.

The wearing of a white carnation is a pretty sentiment, but sentiment clouded by the ugly fact that of the sixteen thousand deaths of mothers in childbirth each year in the United States, ten thousand are unnecessary. Does it not seem that ten thousand white carnations, one for each mother who needlessly died in the last year as a result of motherhood, represent too great a toll in pain and sorrow to be paid for by sentiment alone?

**Rivers** Much interest attaches to rivers and their sources. Away up from Minneapolis among the forests and lakes of Minnesota one may step across a little stream flowing sparkling toward the south. Within a hundred miles it becomes a mighty river, commerce bearing, ever growing larger as it flows onward to the gulf. The Mississippi has had no small part to play in the history of the mighty nation lying east and west of its great length. It has been a blessing and a curse; a menace and a safety. The same

is true of other streams — the Amazon, the Nile, the Euphrates. The romance of life is woven about our great streams. Ezekiel, the prophet, tells of a stream — just a trickle at its source — issuing from under the altar, at last a river "to swim in," a stream to bear commerce, to bring life and food. "There is a stream wherewith to make glad the city of God."

"Rising from a rock called Calvary, the Christian current has swept the centuries, and upon its banks we brood." What a his-

tory Christianity has had and what an influence it has exerted as it has washed the shores of time. It has not always been a pure stream. Accretions of paganism, false philosophies, bigotry, superstition, and selfishness have polluted it—but ever it has flowed on, blessing humanity in spite of sediment and debris. These are merely in the current and not of it. Christianity flows on. Men have thought its course was stopped. Oftentimes the flow has seemed to cease. But it is only seeming. Men so thinking are looking only at some backwash or some land-locked pool—the current sweeps ever on.

The glory of the river is not so much its development or its size or length. The great thing about it is its *contribution*. "On its banks, harvest." It was so as it overflowed from Asia into Europe and westward to America. There is a wonderful story in this river of Christianity. It has been written often and in various ways. Every age will give its expression in terms of its own life. But it flows on. Let Seventh Day Baptists be sure we are in the current and not in some eddy or bayou. Life is at its best when touched by the onward sweep.

**"Not Stopped"** An inspiring brief in the *Presbyterian Banner* gives point to the following paragraph. It tells of Horace Greeley's one time reply to a man on the street who said to him, "I have stopped the *Tribune*." "That is interesting," replied Mr. Greeley. "come along with me and let us look into the matter." The man was taken into the *Tribune* building and shown from the editorial rooms down through all the departments to the basement full of roaring presses. Quietly, but with the emphasis of evident productivity all about them, the great editor said: "It is not stopped." Then the *Banner* comments, "All the man had done was to stop his individual paper, and then think he had stopped the whole business." It is popular to run down not only our publications but the Church and to declare that Christianity is a failure. But the Church is not stopped. I may cease to attend her services or support her work. But it is I who have stopped, and not the Church. It is I who have failed, and not Christianity. I may deny God, but that does not put him out of existence. God lives, our churches still function, Christian-

ity is still vital and Christ is still the hope of the world. If I have stopped, the loss is mine.

### FIELD WORK IN THE NORTHWEST

By THE CORRESPONDING SECRETARY

Arrangements are practically made for the corresponding secretary of the American Sabbath Tract Society to go into the field of the great Northwest. On this tour he hopes to come in touch with many people. Where conferences are possible, it is very desirable they shall be held, even though but few may be able to attend. He comes with no panaceas or unusual methods, but with a message of hope and encouragement. With the work and responsibility of the Tract Society especially upon his mind, he yet comes with the interests of the whole denomination upon his heart. It will be a pleasure to meet old friends again, visit the churches, and fellowship with the splendid pastors. The King's business urges him on. May we bespeak for him your earnest prayers and hearty and sympathetic co-operation? The following are the places and dates of the itinerary:

Walworth, May 5, 6; Milton Junction, 7, 8; Milton, 9; Albion, 10, 11; New Auburn, 13; Minneapolis, 14; Dodge Center, 15, 16; Welton, 19; Garwin, 20; Boulder, Denver, 22, 23; North Loup, 26, 27; Nortonville, 29, 30; Farina, June 1, 2; Stone Fort, 3(?); Jackson Center, 5(?).

H. C. V. H.

### CHINA FAMINE RELIEF

[In these days of many demands it is not easy to know where to draw the line. Yet insistent calls and stories of suffering appeal so strongly that we feel some careful attention should be given them. The "Release" from the China Famine Relief, U. S. A., has come to the desk from the president of our General Conference, Rev. Willard D. Burdick, and is being given place in these columns for your consideration.—SUPERVISING EDITOR.]

Is the Christian minister warranted in submitting China's frightful plight to his congregation in the face of want and depression at home?

Rev. G. Findlay Andrew, classed by the

North China *Daily Press* as the greatest living authority on the frontier of Tibet and the Province of Kansu, has just arrived in the United States. In 1930 he was director of relief operations in Kansu, the scene of much death from starvation.

Reporting to Dr. David A. Brown, chairman of the board of China Famine Relief, U. S. A., at 205 East Forty-second street, New York City, he said, "I am surprised to find the belief common that over-population is the chief cause of famine in North China. In Shensi and Kansu, where the famine remains acute, the population is not dense at all. Kansu has 47 people to the square mile, while Kiangsu, with 875 per square mile, is outside of the famine area.

"Another bit of misinformation which I encounter is that the Chinese are indifferent to the suffering occasioned by famine. Leading militarists and business men are among the famine workers, and for every dollar sent in from foreign countries, the Chinese have contributed at least five dollars.

"Bandits are numerous in China, but they are mostly all men who have taken to the road to avoid death by starvation. I took \$500,000 Mex. into Kansu in 1930, never lost a cent, but on the other hand was enabled through premiums on exchange, to appreciate that sum by \$17,000. This more than paid all the expense of administration. I transported actual silver money in several directions and sustained no loss whatever."

Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, makes this statement: "The need of further relief in China in meeting famine conditions, or the conditions of want and destitution consequent upon famine, is still real and urgent. Careful plans have been prepared for such further relief and employment of famine labor and the restoration of famine areas, and these plans have the approval of the Chinese government, the responsible relief committees in China, and the missionaries on the field. There should be no hesitation to give from fear that gifts cannot be directly applied and wisely administered; neither should there be any hesitation because of the report that the Chinese themselves have not given. Those responsible for the work declare that funds given from America have been exceeded by the funds contributed in China. However great our need in America may be, we have

enough and to spare for others, and we fail in our Christian duty if we do not do our utmost to meet human need and to allay human suffering."

Dr. Sidney L. Gulick, secretary of the Committee on International Justice and Goodwill, and Rev. Henry Smith Leiper, secretary of the American Section of the Universal Christian Council for Life and Work of the Federal Council of the Churches of Christ in America, answer the question with which this article opens, thus: "In the early days of the Church, Saul and Barnabas, who had made fine progress in establishing a Christian following among the Gentiles at Antioch, who themselves were facing hard times, were nevertheless commissioned by their brethren to take famine relief to Jerusalem. A new vision and a new life attitude came to those Christian people.

"There has been no starvation in the United States. In China millions have died from a total lack of food. Over a score of mission workers died from typhus during the present famine in that country. The Christian forces of this country have not failed their fellow human beings in China. And despite the recession of our flood-tide of prosperity, many churches, Sunday schools, and young people's groups are placing before their members China's plight. Numbers are responding."

—China Famine Relief, U. S. A., Dr. David A. Brown, chairman of the board, 205 East Forty-second Street, New York, City.

### PROHIBITION SAVES MANY LIVES

The decrease of alcoholic deaths since prohibition is conclusive evidence of a decline in the use of intoxicants, because bootleg and moonshine are more deadly than "good liquor."

The reports of the United States Bureau of Statistics show that the average number of alcoholic deaths per hundred thousand population dropped from 5.2 for the eight years before prohibition to 2.8 for the eight years after, a decline of nearly half.

Christopher P. Connolly, in an article in the October number of *Religious Education*, computes from government figures that prohibition has saved Uncle Sam more lives than he lost in the World War.

## MISSIONS

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

### CHRISTIANITY PRODUCES THE SAME FRUITAGE EVERYWHERE

The sketch of Dzau Sing Chung, by Miss Susie M. Burdick, given below, is of more than passing interest to the friends of missions. Dzau Sing Chung's life is a striking illustration of the transforming and ennobling power of the Christian religion. We have occasion many times in Christian lands to point to a noble man or woman and exclaim, "That life is a miracle of divine grace." So it is, though from infancy the life referred to had enjoyed a Christian environment and also a Christian heritage, the product of many generations; but Dzau Sing Chung's case is a more striking illustration even, because it shows the power of Christ to change and make useful and noble a life whose environment, in part at least, was the darkness of heathenism and whose heritage was superstition, ignorance, and wrong, reaching back through many centuries. We do not wonder that Paul upon beholding the fruitage of the gospel in his day exclaimed, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

We must never lose sight of the fact that the gospel which we proclaim not only has power to transform human lives, but that the purpose of evangelism and all mission work is to bring all hearts into touch with Christ that they may become noble and Christlike. "How then shall they call on him in whom they have not believed? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

J. Ramsay MacDonald, Prime Minister of Great Britain, quotes someone as praying to God, "Give us men," and MacDonald replies, "He will not. We must make them." Missions, evangelism, and Christian institutions based on the spirit of the cross are

the divinely appointed instrumentalities of producing men in all lands.

### DZAU SING CHUNG

Dzau Sing Chung was the second son of Dzau Tsung Lan who went to America in 1859 with Doctor and Mrs. Carpenter. As has not been unusual in this country where parents have expected to control their children, his father decided Sing Chung was to be a doctor, and while he was very young had him read Chinese medicine with one of his friends. Sing Chung must have been well under twenty years of age when he commenced to practice and he soon found that he could not carry the responsibility, so gave it up.

About this time Dr. Ella Swinney came to China as a medical missionary and Dzau Sing Chung became her teacher of the Chinese language. When I came to Shanghai the very last of 1889, Sing Chung had recently been married. He had been baptized and joined the church only a few months before. I have no doubt that he was won to Christ through Doctor Swinney's faithful teaching and gentle influence. She was looking forward to the time when he would become a Christian worker and was doing what she could to help him prepare for that. She not only studied the Chinese language with him but chose books that would be helpful to him to read and often, to help his memory, to translate from the classical language to the colloquial. Sometimes she would laughingly say, "It's rather difficult to be a whole theological seminary." Dzau Sing Chung really became as her right hand, whether in the dispensary, the clinics held in different country towns, or in whatever opportunities or difficulties came to her.

His father, Dzau Tsung Lan, was taken ill and died in 1893, while Doctor Swinney was home on furlough. It fell to me to go to the country home with the family on that occasion, and it is one of my precious memories, the way Dzau Sing Chung resisted all entreaties of non-Christian members of the family to allow various superstitious observances. "This is a Christian family and we do not do those things," he would say. Just at night everything was in readiness, the father had been placed in the coffin, the women in sackcloth and white mourning garments were in one part of the

dimly-lighted room. Neighbors had crowded in, near the coffin stood the three sons. Dzau Sing Chung quietly told the story of sin coming into the world and how, after long years the Savior came. He reminded them that his father had for years believed in this Savior and with a ring of pride in his voice, he said, "Our father has been going on and coming in among you all these years and you know the kind of man he was."

After Doctor Swinney's illness, which necessitated her return to America in 1895, Mr. Dzau continued with Doctor Palmberg until she and the medical work removed to Liuho. After Mr. and Mrs. Crofoot came in 1899, Dzau Sing Chung also helped them with the language study, but eventually he became my teacher and helper and also taught the younger girls in the school, a position he has continuously held until last fall. The respect and affection in which successive generations of girls hold him is fine to see.

In the church he has been a most faithful worker, taking his turn in the pulpit both here and at Liuho. He also went among the church members and others in a sympathetic and helpful way. If asked what was his outstanding characteristic, anyone who knew him would say his readiness to help any and every one who was in need or trouble. After the occupation of Shanghai by the revolutionary troops in 1927 when a large area in Chapei was burned over, a region where several of our church members lived, he was one of the first to get across the boundary and to hunt up all of our people. Early one morning, after being up much of the night, he came to tell us one family had lost everything and he was gathering clothing, bedding, and money to take to their relief. David Sung, in speaking at the memorial service, emphasized his readiness to put his hand in his own pocket to draw upon his own slender resources to help others. It has certainly been true. He has been generous to his own hurt many a time. Any service however difficult, wearisome, or menial he was ready to undertake for those in need. If to be a peacemaker is to be a son of God, and there is the best authority for the statement, Dzau Sing Chung certainly held that exalted position. In reading with him I have often seen him fall asleep, and upon joking him

about it I would find he had been up a good part of the night or a succession of nights trying to settle a quarrel in some family or among acquaintances. In Shanghai or in his home in Poo-tong, people in need of such ministry made large demands upon his time and strength.

Dzau Sing Chung's vocation was teaching but his avocation was collecting and selling old stamps. A year ago trouble befell him along this line. I recall seeing an item in one of the daily papers which showed that some bogus stamps were on the market and that the government was dealing severely with anyone who bought or sold them. I asked Sing Chung if he were afraid he would get some of them and so have trouble. He was sure—too sure as it proved—that he knew stamps and it was impossible for him to get those that were unlawful. However he did, unwittingly, get caught. For a week he was in custody and for several weeks the cloud hung over him. A host of friends gathered about him; there was much very earnest prayer in his behalf; a capable lawyer expressed himself as glad to take up the cause of one he knew to be a good man, and the judge considered his record of good character. It was a hard experience, especially for one like Dzau Sing Chung. How many times I have seen him stand up straight and tall when some question of conduct arose, asking, "Could you think that of me?" It was a sad experience and he felt that he had brought reproach upon the church to which he had been devoted for so many years. At the first communion service after the trouble he most humbly asked to be excused from passing the bread and wine. After he had expressed himself, Mr. Eugene Davis put the question to those present, and there was a unanimous expression of confidence in Mr. Dzau. None of us doubt that this trying experience shortened his life.

As a young man Dzau Sing Chung was never strong. He and others of his family have been subject to lung trouble. He has been accustomed to give Doctor Palmberg credit for inducing him to work out in the air and sunshine. Mornings, after school, whenever he had time, he would be out in our little yard or in the small native cemetery near by, working among the flowers and shrubs, and he became much

stronger. He also felt that his life had been prolonged as a direct result of his being a Christian. Four years ago he celebrated his sixtieth birthday and he and his friends made it a great occasion. He "hadn't expected to live to be thirty and God had blessed him with sixty years"; he wanted God to have the praise and his friends to know. Last October, when he was taken ill, he insisted it was malaria and that he would soon be well. He had many interests and things to do. To us, from the first, the outlook was ominous. His wife and sons were at Liuho, and without loss of time Mr. Davis took him as carefully as possible to the hospital there, where he had the best of medical attention and care. He was always cheerful and hopeful, but as time passed it was clear that he was not gaining and about the middle of November he was taken to his Poo-tong home, where a week later, November 21, he quietly passed on. Two days later quite a company went out from Shanghai to join the family in the closing of the coffin ceremony. There were Christian hymns, a prayer by Mr. Davis, a quartet from the Shanghai schools, Mr. Tong made some remarks, and to me was given the privilege of paying my tribute. It is not the custom of the country people to bury parents immediately. It would be considered most unfilial to do so. On December 26 we went again. There was the usual feast and then a short Christian service led by Mr. Crofoot, and Dzau Sing Chung was laid beside his father, mother, and brothers.

Two weeks ago a memorial service was held here in Shanghai, Mr. Crofoot presiding and making the opening remarks. Mr. Tong led in prayer; Mr. Feng of the Boys' School read the Scripture; Dzau Sing Chung's favorite hymn, "Lead Kindly Light," was sung; then I was asked to speak of Dzau Sing Chung as a friend. David Sung spoke of his work in the church and among the people, and Miss Mary Zung spoke for the Girls' School. An opportunity was given for other testimonies. The first to hurry to the pulpit was Mr. Tau to whose help Mr. Dzau had come at the time of the fire. Others followed. A group of girls brought a song. There were beautiful flowers as was fitting for one so fond of flowers. Many, many scrolls had

been sent in and were on the walls. We give a translation of only two: "Sing Chung is not dead"; and the one from the Girls' School, "As a teacher with a kind heart he has done good and conquered evil. At his death we feel a great loss."

Mr. Dzau leaves a wife; a daughter, Mrs. Lung-Dzau Soo-kyoen; a son, Dzau Sih-ding, a valued helper in the Liuho Hospital. Several in America may remember him as Sam Dzau, one of the young men who went with Mr. Eugene Davis to the Riverside Conference. The second son is a young man of promise, Dzau Chung Ung. At present he is a patient in the Liuho Hospital trying to recover from lung trouble.

I have said little of my own dependence upon Dzau Sing Chung these many years, but I miss him sadly.

SUSIE M. BURDICK.

*St. Catherine's Bridge, Shanghai,  
April 3, 1931.*

#### ANNIVERSARY OF CHARLES STREET CHURCH

FIRST ANNIVERSARY OF THE CHARLES STREET SEVENTH DAY BAPTIST CHURCH, KINGSTON, JAMAICA

March 23 marks the first anniversary of the Charles Street Church, Kingston, Jamaica. How time flies! Only a while ago we gathered together to dedicate this temple to the worship of God, and now a whole year has sped.

We pause a few moments as we reach the first milestone of its history, to offer a tribute of praise to the dear Lord for his tender love and watch care.

It was an impromptu service, as little preparation was made for the occasion. Duets, solos, quartets, and choruses formed an important part of the program, together with recitations and addresses, the latter by Brother C. E. Hunt, Pastor D. B. Coon, and the writer.

Miss Hildred Stewart graced the meeting with a touching recitation, entitled, "A Lady Sold by Auction," the rendering of which invites special mention. Her genial manner, coupled with thorough preparation, deserves applause. Then there was baby Vida Blake with her "Grandma's Letter"—though smallest in point of size, yet with a big heart, and hands beckoning to her to

come and investigate into the possibilities of the great future. Her memory will linger long in the minds of her hearers.

Sisters Ellen Thompson and Charlotte Chisholm spared no pains in their preparation of refreshments, consisting of ice cream and sweetmeats, which were served at the close of the service.

Till the meeting ended, three hours had slipped by. Before we are aware of it, another year will have passed. How ephemeral are the things of this life! How appropriate are the words of the poet, "Change and decay in all around I see"! Before the next waymark is reached who knows but that someone who was present at this first anniversary will have passed away—and his or her voice will be wanting. Life is so full of uncertainties—so tragic. "Death is yours," yes, death is still ours.

As the meeting terminated, it was with a feeling of pathos that my heart voiced a prayer that God would grant that not one face be missing nor one voice wanting who joined in the anthems of praise when the alleluias are sung in the courts of heaven; and that those in the homeland, who have made this event possible, join in the glad acclamation, "Worthy is the Lamb that was slain and liveth again."

A. S. FINN

*27 Charles Street,  
Kingston, Jamaica,  
April 8, 1931.*

#### MEETING OF THE MISSIONARY BOARD

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, April 19, 1931.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, S. H. Davis, Rev. W. D. Burdick, Frank Hill, Robert L. Coon, A. S. Babcock, Rev. Carroll L. Hill, Rev. A. J. C. Bond, Charles E. Gardner, Allan C. Whitford, Dr. Anne L. Waite, Morton S. Swinney, Rev. Harold R. Crandall, James A. Saunders, Everett Harris, John H. Austin, George B. Utter, Edwin Whitford, I. B. Crandall, Mrs. C. A. Burdick.

The visitors present were: Alexander Vars, Mrs. Allan C. Whitford, Mrs. W. D. Burdick, Mrs. Nellie Grant, Mrs. Harold

Crandall, Mrs. John H. Austin, Miss Lucy Clark.

The meeting opened at 2.05 p. m. with prayer by Rev. Carroll L. Hill.

The treasurer, S. H. Davis, presented his quarterly report, which was received and ordered recorded. It follows:

*January 1, 1931, to April 1, 1931*

S. H. DAVIS,  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Cash Received

On hand January 1, 1931 .....	\$ 597.30
For General Fund .....	4,109.38
Home field .....	100.00
China field .....	1.35
Specials .....	152.37
Java .....	17.00
Temporary loan .....	2,000.00
Income Permanent Fund .....	500.00
Memorial Board .....	617.93
Debt Fund .....	599.53
	<hr/>
	\$8,694.86

#### Disbursements

To corresponding secretary and general missions .....	\$ 792.35
To churches and pastors .....	1,956.67
China field .....	3,344.92
South America .....	279.90
To other fields .....	454.45
Specials .....	618.68
Java and Holland .....	389.00
Treasurer's expenses .....	107.37
Interest on loans .....	259.42

Total disbursements .....

Balance on hand April 1 .....

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Total amount of special funds ..\$2,720.84  
Balance on hand April 1, 1931 .. 492.10

Net indebtedness to special funds .....

The corresponding secretary read his quarterly report. It was received and ordered recorded. It follows:

#### REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that four days after the last meeting of this board I started on a trip to Wisconsin and Illinois. Sabbath day, January 24, I attended the quarterly meeting of the churches of Southern Wisconsin and Chicago, preached the morning sermon, and presented our mission work in the evening. While in Wisconsin I held conferences with various denominational leaders, including those connected with Milton College and members of the Sabbath School Board. Sunday night I addressed the Brotherhood of Milton and Mil-

ton Junction and joined in their fellowship. During the following week, one day was spent in interviewing leaders in our Chicago Church; and two days in Stonefort, Ill., in arranging, in compliance with instructions from this board, for Rev. Verney A. Wilson to settle with our church at Stonefort as general missionary in Southern Illinois; and the last Sabbath in January I spent with our church in Farina, Ill. The week-end of March 20-22 I was with our churches in Shiloh and Marlboro, N. J. Last week (April 10-12) I spent with the Adams Center (N. Y.) Church, and Sunday afternoon had interviews with Pastor George Sorenson and other church leaders in Verona, N. Y.

The second Sunday in March I attended the regular meeting of the Tract Society in Plainfield, N. J., and April 15, I represented the Missionary Society at a dinner given by the members of the Tract Society in honor of Doctor Theodore L. Gardiner and his long and faithful service as a Christian minister.

Besides conducting the correspondence of this board and furnishing material for the Missions Department of the SABBATH RECORDER, I have given a good deal of time to the work of the Committee on Ministerial Relations, and matters pertaining to the lone Sabbath keepers have required considerable attention.

Respectfully submitted,

WILLIAM L. BURDICK,  
*Missionary Secretary.*

John H. Austin, chairman of the Evangelical Committee, made a verbal report. It was accepted.

It was voted that the matter concerning the lone Sabbath keepers be referred to the Missionary Evangelistic Committee.

Voted that the annual appropriation for the Berea Church, Berea, W. Va., be restored to the rate of \$300.

Frank Hill, chairman of the American Tropics Committee, made a verbal report, which was accepted.

Dr. Edwin Whitford, chairman of the China Committee, reported as follows:

*To the Seventh Day Baptist Missionary Board:*

Five members of the China Committee met at the home of its chairman on Thursday, April 16, to consider recent communications from the Rev. Jay W. Crofoot and others of Shanghai, China.

In view of Brother Crofoot's early return to this country, it was unanimously agreed that we favor the employment of Miss Mabel West in the school a part of the time, from year to year, if thought wise by the Shanghai Association. Also, that the salary of Mr. Tong for school work might well be at the rate of \$60, Mexican, per month.

We recommend that the board pay two-sevenths of the expense for the return of the Rev. Jay W. Crofoot and family.

We also recommend that the Rev. H. Eugene Davis be chosen superintendent, and Doctor Thorngate, treasurer of the mission.

The matter of registration of schools might well be further considered by the board; and other suggestions contained in correspondence should be referred to the Shanghai Association for further information.

EDWIN WHITFORD,  
ANNE L. WAITE,  
A. S. BABCOCK,  
E. W. WHITFORD,  
WILLARD D. BURDICK,

*Committee.*

Voted that the employment of Miss Mabel West as a teacher in the China schools from year to year, in keeping with the recommendation of Mr. Crofoot in his letter of March 16, 1931, be approved.

Voted that the Rev. H. Eugene Davis be chosen superintendent, and that Doctor Thorngate be chosen treasurer of the China Mission.

Voted that the matter of "registration" of the schools conducted by our Shanghai mission, if compulsory by the civil law of China, be referred to our Shanghai Missionary Association for decision, and such action as, with its intimate acquaintance with present conditions in China, shall appear wise and necessary.

Voted that the board pay two-sevenths of the expense for the return of the Rev. Jay W. Crofoot and family to America.

Voted that the correspondence of Mr. Tontsinon, dated March 5, 1931, be referred to the China Missionary Association.

Voted that the question of a monthly payment to Royal R. Thorngate be referred to the Alice Fisher Fund Committee with power.

Voted that the request of the Tract Board that the Missionary Board join with them in sending a representative to the Southwestern Association at its August meeting be adopted.

Voted that the question of choice of delegates be left with the Tract Board.

The minutes were read and approved.

The Rev. A. J. C. Bond offered the closing prayer.

The meeting adjourned at 5.45.

G. B. UTTER,  
*Recording Secretary.*

### LETTER FROM JAMAICA

DEAR RECORDER READERS:

With a feeling of deep humility and great unworthiness we wish once again to record our praise and thanksgiving unto God for the wonderful blessings he is showering upon his work in Jamaica. We regretted some weeks ago that we were not at home to receive the call from Mr. Eckleston, of Ashaway, R. I. It was a joy to us to know that some one from the home land tried to call on us. At that time we were more than a hundred miles from home, baptizing candidates and organizing the church at Wakefield. We were fortunate in being at home a short time after that when Miss Hilda Young, of Westerly, R. I., called one day to see us. We were very happy in spending a few hours the next day with her before she sailed for her home.

We have just returned this week from having spent about two weeks with our Bowensville Church over on the north side, fifty miles from our home. We had not been there before since last October. Until heavy rains came, interest in the meetings was rising rapidly. During the last week of our stay there this time we had heavy rains five days and nights. But the result of steady, faithful work of the church during previous months was manifested as soon as weather cleared up a little. Last Sabbath morning it was my privilege to baptize eleven candidates and to receive them into membership of that church. Four years ago we organized that church with eight members. Now they have some seventy members. Because of failures in crops and prices, the people are in great financial distress. But they are rich in the Lord.

A year ago we organized our Charles Street church in Kingston with twenty-two charter members. In the same week I came down sick with a most dreadful carbuncle on the back of my neck. For weeks I was in most intense pain and suffering. I spent six of those weeks in the hospital where I had the very best of care on the part of competent physicians and nurses, who nearly despaired of my life. I was sick for more than two months. But the heavenly Father raised me out of all those troubles. Peace and harmony and good courage have prevailed throughout the year in the Charles

Street Church. The church now has fifty members with a good prospect and promise of future growth.

Since the first of January, this year, I have had the great privilege of receiving forty-nine people new to our faith into our churches. Thirty-five of these are converts to the Sabbath. I baptized thirty-two of them. And still the good work goes on. Next week we are expected to go to Lower Buxton where others are waiting for baptism and for membership in that church. This great work could not be but for earnest consecrated services of native missionaries who are laboring under greatest financial distress and difficulty. To see how they live and hear how they talk and pray seems enough to break the hardest hearts. Is there not every reason why we should thank God and take courage and push on in his name for still greater victories? Missionary money and effort put forth in Jamaica in the name of Jesus and for his sake mean salvation of precious souls and the organization of churches here.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,  
Kingston, Jamaica,  
B. W. I.,  
April 17, 1931.

### THE MONEY TEST OF CHRISTIANITY

Some of the best things of life and of the world have a money test. Why may not religion, too?

Patriotism must stand a money test. "Are you a one hundred per cent American?" This pertinent question confronted American citizens a few years ago. The nation was asking its citizens this proper and timely question through Liberty loan posters. The messages of the posters concluded with the urge: "Buy a Liberty bond!" The nation was endeavoring to make plain the connection between patriotism and money; it was reminding that the money test was at that time an important test, a proper and necessary test, and even an acid test. Such posters even suggested tactfully, that an American's patriotism at least was not all it might be and should be if he could buy but wouldn't buy one or more Liberty bonds.

Had not the nation as much right to ex-

pect financial support and even financial sacrifice from citizens, so far as they were able financially, as to expect the sacrifice of blood and even of life from those who enlisted or were drafted as the nation's fighting-defenders?

Friendship frequently is obliged to stand a money test, though too often friendship is expected to face money tests which are false or unfair. If your friend's need is one which money can allay, if that friend be worthy of financial help, and if you can give that friend such help, then your friendship is confronted by a real money test. And hardly is your friendship real and true if in such a case you refuse to extend that friend such financial help as is in your power to extend.

A man's religion, too, often faces a money test. Deacon Brown was one of the most faithful workers and contributors in his church; also, he was church treasurer, and with good reason. Brother Smith was a member of the same church; also, he was a very poor contributor, considering his abundant means and considering also his desire to have much to say in the managing of his church's affairs. At the close of a profitable and inspirational service one Sabbath morning, Brother Smith, shaking hands with Deacon Brown, enthusiastically exclaimed, "A wonderful sermon and a helpful service this morning!" Brown readily and smilingly assented; and, concluding Smith was in a good frame of mind for a heart-to-heart and much-delayed talk, he followed him out of church. "In fact," continued Brown to Smith as they walked toward the latter's nearby home, "sermon and service were so fine that I feel that this is an opportune time to talk with you about your church subscription. You have not kept up your comparatively small subscription, and I have heard you are contemplating cutting down your subscription, in spite of the fact that you are the wealthiest man in our church, and notwithstanding that at this time our church is in need of special financial support. Don't you think—" The church treasurer could proceed no further. Smith's mouth had opened in shocked surprise, and his hands had begun rising in apparent horror. With admirable piety in voice and manner Smith exclaimed, "My brother, don't you know that this is the

Lord's holy day—and that you should not talk to me about money on the Sabbath?"

This story is more than a joke; it is a study in fundamental things, and it teaches a vital lesson. Brown was quite correct in his supposition and belief that there is a real and close relation between money and true worship.

The Scriptures and Christian experience plainly teach that money has a definite and necessary place and part in true worship; that money is not filthy lucre, to be hidden on holy days; that money may be stored-up personality or may represent consecration and devotion and love, and that the true preaching and practice of Christian stewardship recognizes a vital relationship between money and worship and between property and consecration.

To state the kindest criticism regarding Smith of the story, he was one of the many victims of the foolish and erroneous idea that a man's Christianity is one thing and his worldly possessions another thing entirely.

A Christian's money must be a part of his Christianity, according to the Scriptures! One reason why the Church of the living God today has not yet greater power and usefulness is to be found in the fact that many of its members, even though singing, "All to Jesus I surrender, all to him I freely give," have failed to include their pocket-books and bank accounts in their surrender to Christ! A Christian cannot claim a full consecration which does not include also a due consecration of pocketbook and bank account.

Martin Luther once set forth that in a certain sense there are three stages of conversion: first, that of the head, then that of the heart, and, finally, that of the pocketbook. And there's a lot in that!

What is the money you earn? Is it not yourself? Is your weekly wage, whether \$30 or \$50 or \$100, just money; or is it not also a portion of yourself? Is it not a week's physical or mental effort, or a week's work and responsibility, duly changed into the form of a pay check or some greenbacks? Viewing money in this way makes it a thing somewhat human. Mortals are just as responsible to God for the right use of their money and other earthly posses-

sions as they are of their time and talents. And when it comes to giving to God and to his work, how often money is the easiest of all things for some folk to give! Some persons seem to have little else to give God.

Receiving the offering in our churches is not just collecting money; rather, it is an act of worship, or should be. It is possible for both the wealthy and the poor alike to worship through the right use and liberal giving of their money, whether the large offerings of the wealthy or the sacrificial giving of the poor. Wise and thoughtful is that minister of the gospel, who instead of announcing that the collection now will be taken reverently invites, "Let us now worship God further through our offerings."

Yes, Christianity has also, and properly, a money test.

—*The Rev. Charles Arthur Vandermeulen in "The Baptist."*

### PACIFIC COAST ASSOCIATION

*Reported by* MRS. G. E. OSBORN

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This was the theme of the Pacific Coast Association when it convened in Riverside, April 10.

The musical programs were planned by the Rev. L. G. Osborn, the first praise and devotional service having for its subject the "Cross of Christ."

One of the numbers, "The Old Wayside Cross," was rendered by the Riverside Male Chorus. Other special numbers, during the meetings, were duets by Miss Hurley, Lloyd Pierce and Robert Hurley; solos by Mrs. Curtis and Mrs. Hurley; trio by Mrs. Hargis, Miss Hurley, and Mrs. Curtis; and an anthem by the choir.

Our able president, W. R. Rood, gave the opening address on "Social and Economic Conditions." He pointed to Jesus Christ as the only solution to these problems. Miss Dora Hurley led an inspiring testimony meeting.

The Rev. Mr. Burnett, accompanied by a quartet of Indian boys, came from Sherman Institute to speak to us on work of a religious nature in the government Indian school.

"Religious Education" was discussed during the Sabbath school hour by Mr. Har-

gis, Superintendent Hurley, and L. G. Osborn.

Mrs. A. F. Ballenger took as her subject, for the woman's hour, "Loyalty to Christ in Business." Miss Jessie Hinsdale's subject was "In Society"; Mrs. Fred Green of Los Angeles sent a paper on "Loyalty in Church and in the Denomination"; and it was read by Mrs. Laura Cooper. The closing paper was given by Mrs. Clara Hurley, her subject being "Loyalty in the Home." Mrs. Curtis followed this by a "song sermonette," assisted by Mrs. Hargis.

During this enjoyable hour Mrs. Herbert Stone had charge of a children's hour, in the church basement which, we hope, will be reported on the Children's Page.

The greater part of Sunday was devoted to business sessions. Dinners were served by the ladies in the church parlors.

The Rev. Mr. Hills closed the sessions with an inspirational talk.

All joined in singing:

"Have thine own way, Lord;  
Have thine own way.  
Thou art the Potter;  
I am the clay.  
Mold me and make me,  
After thy will,  
While I am waiting,  
Yielded and still."

### MOTHER

Oh, years may come, and years may go,  
But there can be no other,  
To fill the place, or know the praise,  
That you deserve, dear Mother!

Oh, friendship's tie is warm and true,  
With father, sister, brother,  
But none can take the place of you,  
Within my heart, O Mother!

You gloried in your sacrifice,  
And silent, bore your cross of pain,  
Because in motherhood's great hour,  
You knew that e'en to die were gain.

Unconquered through those paths of pain,  
Your weary, aching feet have trod,  
Because God gave you grace to know—  
To know that motherhood is God.

Through need, or suffering, or joy,  
Whatever comes, you stand the test,  
And prove to us, along the way,  
That mother love indeed is best.

And so I give you praise and love,  
Such praise as I can give no other,  
For lips shall praise in life or death,  
The sacred name of Mother!

—*By Nova Messuer Burkett.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### ABIDING WITH HIM

By THE REV. A. J. C. BOND

They came therefore and saw where he abode; and they abode with him.

We live in a world so different from the world in which the disciples of Jesus lived. So many of our questions have been answered by the study of the sciences that we are often inveigled into the notion that all our questionings may be satisfied thus. But there are two insuperable difficulties in the way which make that sort of an adjustment of life unsatisfactory. The one is the shifting and unstable conclusions of science, which are ever changing with increasing knowledge. The billiard ball figure of the atom has been exploded. We may be face to face just now with the necessity of making a radical revision of our conception of the material universe known as our solar system because of the discovery of a trans-neptunian planet.

There is another difficulty in the way of finding satisfaction through worldly knowledge and enlightenment. This difficulty is even more insurmountable than the other, if degree of impossibility is possible between two impossible situations. It is simply this: Man, a spiritual being, was not made to be satisfied by an acquaintance with material things and a knowledge of physical laws. Our souls are restless till we find our rest in God. This is as true today as ever it was, and the sooner we find it out the better it will be for us. The spirit of unrest has characterized our generation. And the fact that this condition of nerves is due to a spiritual impoverishment is evidenced by the number of cults that have sprung up. Every "ism" has its adherents, and every new cult its coterie of followers. These have not brought satisfaction, because they have not gone to the root of the matter, failing as they do to deal with fundamental principles. What we need is fellowship with a whole-

some and dominating personality. Only the Church has such to offer.

The following is taken from the *Christian Century Pulpit*:

A few months ago the *Christian Century* told us of a professor in an Eastern university who, after a boyhood under spiritual influences, had subsequently neglected all religious thought and practice. He settled down to a life of distinguished scholarship, and in his middle years suffered from a condition of nervousness which rendered him helpless. In despair he sought the aid of a psychiatrist. The specialist told him that he was neglecting some of the resources for successful living and advised him to return to the Christian Church.

The sick man protested that such a step was intellectually impossible. He was beyond all that. He did not accept the postulates of Christianity. It was the last thing he could consider. The specialist then found out that he enjoyed religious music, and arranged for him to come once a week to his office to sing and play the great sacred compositions. That weekly visit began as a luxury and became a necessity. The professor has reunited with the Christian Church and is now at work in its ranks. He has regained his health and is a new man. There is nothing strange in such a recovery. A great many others have found the gift of peace and poise, after unhappy years of torturing anxiety, by making a similar return. Perhaps the chief task of the Christian Church today is the reconstruction of confused, unhappy, disordered personality by the power of the mystical approach to God in terms of faith and love and joy.

Many Christian leaders believe we are at the threshold of a new era in the life of the Christian Church, when experiences like that enjoyed by the professor to whom I have referred will be the experience of increasing numbers of men and women everywhere; when peace of mind and tranquillity of soul will be restored through a religious experience in the joyous acceptance of the way of Jesus.

Multitudes of our youth, unconventional and sincere, bid fair to be leaders in this new day of robust faith and fuller life.

The following account of a series of meetings held in Boston under the leadership of Dr. Dan Poling appeared in the *Christian Herald*:

A declaration of "Youth Crusade" objectives had been drawn up. During ten days, some fifteen thousand young people declared themselves for the organization of a permanent Youth Crusade Council; for the outlawry of war, reduction of armaments, abolition of the submarine, American membership in the World Court; for the enforcement of the Eighteenth Amend-

ment and, vigorously, against any move to repeal the state enforcement law; for the "Boston plan" first proposed during these meetings for the paroling of young prisoners in the care of the churches; for cleaner movies and literature. And, finally, the objectives concluded with this militant statement of faith:

"We accept the spiritual world as master of the material world. We know the reality of religious experience, and we shall predicate our program on humanity's need of the mind of Christ. We accept him as the only Savior for the individual and the institutions of civilization. He is the Captain of this crusade. We are for Christianity on the march. We would constitute ourselves as active allies of every united missionary enterprise. We shall crusade in our own city, among our own friends, seeking to win them to the will and way of Jesus. With the spirit that has moved like a flame through these meetings, we dedicate ourselves to the purposes and to the causes herein stated. Here we stand. We cannot do otherwise. God help us."

I know no royal road to religious satisfaction and spiritual peace. Religion is life, and our life is made up of little things and is measured by moments. There must be mixed into our daily living something out of the world of the spirit—something of prayer, which is more than words. It may be a simple:

"Now I lay me down to sleep;  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take."

Something of the Bible—at least enough so that we can sing with faith and assurance:

"Jesus loves me, this I know  
For the Bible tells me so.  
Little ones to him belong;  
I am weak but he is strong."

It takes a good deal of Christian living to be able to say that simple prayer and to sing that childish song with befitting fervor and becoming satisfaction. It means practice in prayer, devotion to Bible study, effort to conquer evil and indifference and overcome lassitude and the downward pull of the desire for personal gratification.

It calls for a regularity of public worship which does not require an argument with one's self every Sabbath morning to decide whether he shall go to church or elsewhere.

The sacraments of the Church are calculated to bring us into fellowship with Jesus, which was the holding power of the disciples. And we all need intercourse with his servants.

Jesus comes to us as a living Friend, and overcomer of sin, the companion who deserts us never.

"They came therefore and saw where he abode; and they abode with him." This is what we need to know—and to do. We must not be content to know about Christ. We must come into personal contact with him. When we inquire what was the charm, what was the bond, which held the Master and his disciples together, we answer without hesitation, it was their personal love of the Christ whom they had found, and with whom they abode. We must be in the house with him. We must come to know him as that One who came from his Father to be our Brother, to share our nature, and to bear our sins—a Friend in sickness and sorrow and death, who points us through death to life eternal. This is the one great discovery beside which all else is but partial and incomplete, and by which all else is glorified.

How shall we find out where Jesus lives, that we may abide with him? What a blessed discovery—Jesus may be found anywhere, and will come that we may dwell with him where we are! The latitude and longitude of the spiritual universe we cannot know, hindered by this veil of flesh, but our hearts will tell us unerringly when we are with Jesus, and when we are there our souls are rightly oriented and life is peace.

Since my recent visit to Bermuda, which I had difficulty to find on the map but which I found so charming, that verse of Whittier's, which I have always loved, comes back to mind with new meaning:

I know not where his islands lift  
Their fringed palms in air;  
I only know I cannot drift  
Beyond his love and care.

The true poet speaks the language of the heart. And we get from our Christian poets our best insight into the things of the spirit, the character of the kingdom of heaven, and the home of the soul.

The northward flight of wild geese the other day brought to my mind Bryant's poem, "To a Waterfowl," and it is perfectly in place here when we are thinking about the question of where Jesus is, in order that we may abide with him.

Whither, 'midst falling dew,  
While glow the heavens with the last steps of  
day,  
Far, through their rosy depths, dost thou pursue  
Thy solitary way?

There is a Power whose care  
Teaches thy way along that pathless coast—  
The desert and illimitable air—  
Lone wandering, but not lost.

He who, from zone to zone,  
Guides through the boundless sky thy certain  
flight,  
In the long way that I must tread alone,  
Will lead my steps aright.

And here is another poem that inspires  
me:

I know what beauty is, for Thou  
Hast set the world within my heart;  
Of me Thou madest it a part;  
I never loved it more than now.

I know the Sabbath afternoons,  
The light asleep upon the graves;  
Against the sky the poplar waves;  
The river murmurs organ tunes.

I know the spring with bud and bell;  
The hush in summer woods at night;  
Autumn, when leaves let in more light;  
Fantastic winter's lovely spell.

I know the rapture music gives,  
Its mystery of ordered tones:  
Dream-muffled soul, it loves and moans,  
And, half alive, comes in and lives.

And verse I know, whose concord high  
Of thought and music lifts the soul  
Where many a glimmering starry shoal  
Glides through the Godhead's living sky.

Yea, Beauty's regnant All I know—  
The imperial head, the thoughtful eyes;  
The God-imprisoned harmonies  
That out in gracious motions go.

But I leave all, O Son of man,  
Put off my shoes, and come to thee,  
Most lovely thou of all I see,  
Most potent thou of all that can!

As child forsakes its favorite toy,  
His sister's sport, his new-found nest,  
And, climbing to his mother's breast,  
Enjoys yet more his late-left joy—

I lose to find. On fair-browed bride  
Fair pearls their fairest light afford;  
So, gathered round thy glory, Lord,  
All glory else is glorified.

### MOTHER'S DAY—NATIONAL CAMPAIGN

A RELEASE FROM THE MATERNITY CENTER  
ASSOCIATION OF NEW YORK CITY

Mother's day—May 10—is to be given a  
new meaning this year in a national cam-  
paign to emphasize throughout the country

that America's maternity death rate is the  
highest in the civilized world. Leading  
health authorities state that this would not  
need to be the case if adequate maternity  
care were provided everywhere. Mother's  
day is usually observed in the churches of  
the country, and this new plan affords an  
opportunity for clergymen to co-operate in  
a constructive effort in which women's clubs  
and civic organizations are participating.

Many health officers are to issue state-  
ments, following the example of Surgeon  
General Cumming, who endorsed the cam-  
paign for Mother's day, saying "The high  
maternal death rate in this country is a re-  
proach to our profession and I am convinced  
that efforts such as these will go far toward  
improving conditions." His letter was writ-  
ten to the Maternity Center Association,  
578 Madison Avenue, New York City, the  
organization which laid the plans for the  
new national observance of Mother's day.

Grace Abbott, chief of the Children's  
Bureau, in endorsing the project said:  
"There are no more tragic deaths than of  
mothers in childbirth, and I feel sure that,  
if it were understood by the people of the  
United States to a very large extent these  
deaths are preventable, they would be pre-  
vented."

The United States' death rate is the high-  
est among 22 nations: per 1,000 live births,  
we lose 6.5 mothers; England and Wales  
4.1; Denmark, 3.1.

But a way has clearly been found through  
adequate maternity care to save the lives  
of 10,000 of the 16,000 mothers who die  
each year, according to Louis I. Dublin,  
statistician of the Metropolitan Life Insur-  
ance Company, who studied the records of  
4,726 mothers cared for by the Maternity  
Center Association and found that the mor-  
tality rate among them was only 2.2—less  
than Denmark's—one-third the rate for the  
United States as a whole.

"The conclusion is inescapable that we  
can remove this national disgrace when, as  
a people, we set out to do so," states Dr.  
Ralph W. Lobenstine. "An informed public  
opinion demanding adequate maternity care  
is the condition precedent to improvement."

Further information about the campaign  
may be obtained from the Maternity Center  
Association, 578 Madison Avenue, New  
York City.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### QUESTIONS FOR MAY

1. What interesting news do we have from the Jamaica field?
2. What does Miss Susie M. Burdick's letter reveal?
3. The "Observations of the Corresponding Secretary" for March 23 are very interesting; read them.
4. What changes have our home-missionaries made?
5. "A Spiritual Gift and a Sound Investment." Shall we not try hard to raise the budget?
6. Where was a young people's conference recently held?
7. What interesting additions have been made in the Holland churches during the past year?
8. Read "Prayer a Measureless Force in Missions."

### WORSHIP PROGRAM FOR MAY

Subject—Hope.

Scripture — Psalm 146: 5; Romans 8: 24-25; Hebrews 6: 17-19.

Leader's talk—Hope is said to be the only good which is common to all men; those who have nothing else have hope. All human endeavor is actuated by hope.

However, the Christian hope differs from the worldly hope in this, that it pertains not only to the life which now is but to that which is to come. In the words of Leighton, "The world dares say no more than 'while I live, I hope'; but the children of God can add by virtue of a living hope, 'while I expire, I hope.'" Another writer likens the Christian hope to a window in the treasure house of eternity by means of which mortals are permitted to see, as through a glass darkly, the things which God is preparing.

In times of disappointment, sorrow, or bereavement our hearts have often felt a responsive chord to the words of Alice Hawthorne.

Soft as the voice of an angel,  
Breathing a lesson unheard,  
Hope with a gentle persuasion,  
Whispers her comforting word;  
Wait till the darkness is over,  
Wait till the tempest is done,  
Hope for the sunshine tomorrow,  
After the shower is gone.

Whispering Hope, oh, how welcome thy voice,  
Making my heart in its sorrow rejoice.

Suggested hymn—The Solid Rock.  
Prayer.

### MRS. BETTY WISE

AN APPRECIATION

A letter from our dear friend and brother, T. H. Wise of Shepherdsville, Ky., bears the sad news of the death of his wife. I first knew them as a guest in their home in the early days of my missionary work in Southern Illinois and Kentucky. Professor Alfred E. Whitford and Alvah Van Horn, and L. C. Randolph, if he were living—who assisted in the evangelistic campaign of Louisville and Shepherdsville, will remember with me the generous hospitality of that home. Their uncle H. C. Q. James and wife shared with them the burden of our entertainment at that time. Twenty years later the evangelistic tent, under the direction of Coon and Hutchins, was set up near their home, and once more their warm hospitality and their hearty and efficient co-operation were experienced by us in that work. "Betty," as she was familiarly known throughout that section, was a rare Christian character, greatly respected and loved by everyone. She had the courage of her convictions, and was fervently loyal to her faith as a Seventh Day Baptist. The grace with which she presided over her home and her winsome smile will be a pleasant memory. She has gone to her reward, but her influence will live in that neighborhood through the coming years.

"The memory of the just is blessed."

T. J. VAN HORN.

### PRAYER

White Captain of my soul, lead on;  
I follow thee, come dark or dawn.  
Only vouchsafe three things I crave:  
Where terror stalks, help me be brave!  
Where righteous ones can scarce endure  
The siren call, help me be pure!  
Where vows grow dim, and men dare do  
What once they scorned, help me be true!  
—Robert Freeman.



## YOUNG PEOPLE'S WORK

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

### HOW SHALL WE USE GOD'S GIFT TO US —THE SABBATH?

Christian Endeavor Topic for Sabbath Day,  
May 16, 1931

#### DAILY READINGS

Sunday—The Sabbath a time for worship (Lev. 24: 1-8)  
Monday—Blessedness of Sabbath keeping (Isa. 56: 1-8; 58: 13, 14)  
Tuesday—A Psalm for the Sabbath day (Psalm 92)  
Wednesday—The Master's custom (Luke 4: 16-21)  
Thursday—Jesus teaches on the Sabbath (Mark 1: 21, 22; Luke 4: 31, 32; Mark 6: 1, 2)  
Friday—The Sabbath in Antioch of Pisidia (Acts 13: 14-27)  
Sabbath Day—Topic: A Sabbath in Jesus' Life (Matt. 12: 1-14; Mark 2: 23; 3: 6; Luke 6: 1-11. Sabbath Rally day)

By BERNICE A. BREWER

#### Plans for the Meeting

Since these plans are all that a leader will have if he is using the Sabbath program they are, at the request of the editor of the Young People's Page, made fuller than usual. We hope that you will fit into them some original ideas of your own. A few thought-provokers are given here, but we hope that many will be added which you will think of.

#### Suggestions to the Leader

For the hymns, it will be well to use again the Seventh Day Baptist songs which are always helpful when we are thinking about a Sabbath topic. Most of our churches have some copies of them. Others might be added which have "a day of rest" as the theme.

After two of these hymns have been sung, use the following responsive reading (taken from the Rev. A. J. C. Bond's set of fifty-two mottoes which may be obtained in a form suitable for hanging on the wall).

Leader—In the morning of the world God established the Sabbath for rest and spiritual communion.

Response—The Sabbath is a symbol of the abiding God and of our spiritual rest in him.

Leader—Our souls demand a Sabbath.

Response—Only the holy seventh day of Scripture can answer that demand.

Leader—The Sabbath brings us rest—rest of body and of mind.

Response—The Sabbath brings us the privilege of divine praise and of holy worship.

Leader—The Sabbath is one of our greatest spiritual assets.

Response—A frequent and regular reminder of the love of God for his children.

Leader—To encroach upon the hours of the Sabbath in providing for the wants of the body is to cheat the higher life.

Response—Six days of labor will feed and clothe the body; Sabbath labor for secular ends will starve the soul.

Leader—The faithful observance of God's holy day becomes for us a mode of worship and a method of praise.

Response—Its faithful observance is a token of our loyalty to him.

Leader—Our Sabbaths should be spent in the contemplation of a week's work faithfully done.

Response—and in spiritual rest in God, who created the heavens and the earth.

Leader—Paul, the great missionary, was a Sabbath keeper.

Response—There is no evidence that he ever forsook the weekly Sabbath which was older than Judaism.

Leader—As the Son of God, Jesus was Lord of the Sabbath;

Response—as Son of man he was a Sabbath keeper.

Leader—God speaks to us from week to week through the holy Sabbath day.

Response—We answer him back in the way we keep it.

This responsive reading can be carried out without difficulty if you ask all RECORDER subscribers to bring their copies to the meeting.

Make use in some way of the daily readings. One good way is to have members read them and tell their contents with comments. The Scripture reading for the meeting will be included in this exercise. Follow the readings with the regular prayer which has a place in every meeting, in whatever form you prefer.

There are some passages in Mr. Bond's book, "The Sabbath," that will be helpful. Some of these are listed for your convenience:

Page 94, paragraph 2  
Page 95, paragraph 3  
Page 99, paragraphs 2 and 3  
Page 114, paragraph 1  
Page 122, paragraph 1

In other meetings in the past doubtless you have discussed many of the phases of the Sabbath. We come this week to its

uses, and it will be well to limit the discussion to that and kindred ideas.

We submit for your consideration and discussion in the meeting the following statements. Please use them only as starting points for thought and discussion. A good way to use them is to read one, and get the consensus of opinion of the group as to their agreement or disagreement before you go on. They may well be used in the order in which they stand here, as there is more or less of a progression of thought.

1. If we would find the most in our Sabbath we must reserve its time for our spiritual welfare.

2. It is time that young people cease to think of the Sabbath as connected with a set of restrictions, and look upon it as an advantage.

3. We have one more chance at the really beautiful and valuable part of our religious experiences through the Sabbath which we keep sacred to the pursuit of spiritual satisfaction.

4. It is an indisputable fact that nothing is possessed without sacrifice. If we want one thing, we must give up another. If we want the froth of life we must give up the more solid things. Conversely, if we want those experiences in our lives which will outlast time itself, we must sacrifice at least some of the things which do not contribute to our highest development. Our physical and mental capacities will not permit the inclusion of everything at once. In this light our Sabbath keeping becomes a clearing of one day of the week from all encumbrances, so that our finer selves may have opportunity for expansion.

5. A Sabbath consciousness and enjoyment is not built up in a month nor in six months. It may take years of holding rigidly to the best Sabbath keeping to establish that attitude of love and reverence which we really want for our Sabbath; but after these years of habitual, consistent observance of a day which we keep free from secular interests we will find ourselves rejoicing in the God-given rest which means such a beautiful reality to us.

6. If you would really test the value of the Sabbath, work out for yourself a plan which you think consistent with the best Sabbath keeping, and over a period of months hold to your plan. If, after hon-

estly and sincerely trying it out, you find that a Sabbath thus kept does not contribute to your spiritual growth, you may then with clear conscience abandon it. But few people, after making such an experiment, will be content to give it up.

Because every meeting which takes some original thinking on the part of the leader is better than those which are merely "taken from the paper," these plans stop here. But we hope that no leader will be content with just what is here. Add to these plans some of your own that will make this meeting more valuable to your members.

### WAR, THE ENEMY OF CHRISTIAN CIVILIZATION

By LYLE CRANDALL

How can we help abolish the causes of war? This is a very practical question which every young person should consider carefully and prayerfully. Everyone should ask himself this question and try to answer it.

Jesus said, "Love your enemies." If this principle could be practiced by everyone how much better the world would be. Love and hate cannot dwell together. If we have love in our hearts for our brother we cannot hate him. If there is love between individuals soon there will be friendship between nations, and then there will be no desire for war. Our duty as Christians is to do all in our power to establish friendship between nations, and then war will be abolished.

### CHRISTIAN ENDEAVOR NEWS

LITTLE GENESEE, N. Y. — During the Christmas season the Little Genesee Christian Endeavor society was unusually busy. We prepared five baskets of toys and food to be distributed to the poor families of the town. Christmas eve, we sang to a shut-in.

On the Friday night before Christmas, in place of the usual prayer meeting, we put on our annual candlelight vesper service. It was in the form of a pageant. The pageant, "The Christmas Spirit," was composed and directed by Hazel Clarke, Leta Crandall, and Leta Crandall. With the aid of the music and colored light, the service was indeed very effective.

Our society celebrated the fiftieth anniversary of Christian Endeavor. We had charge of the Friday night prayer meeting. A pageant, under the direction of George Davis, was a very successful event. During the week we had a social. Many of the members were present, and we all enjoyed the good time together.

At present we are working on the activities chart, and hope to have many points at the end of the year.

We expect that two of our endeavorers will attend the State Christian Endeavor Convention, at Binghamton, N. Y., June 25-28.

LETA CAROLINE CRANDALL,  
Press Committee.

SALEMVILLE, PA.—The Salemville Christian Endeavor society conducts its meetings each Sabbath afternoon. Before time for the Christian Endeavor meeting we conduct a study class on the Christian Endeavor expert work, which is proving a great help to the society.

Before the new officers took their places this year, Pastor Davis conducted an installation service during the time for the regular church service on Sabbath morning.

CORRESPONDENT.

### INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH  
Intermediate Superintendent,  
Milton Junction, Wis.

#### DAILY READINGS

Sunday—Helping others in need (Prov. 17: 17)  
Monday—International fellowship (Mal. 3: 16)  
Tuesday—Recognizing good in others (Acts 10: 34, 35)  
Wednesday—Sharing Christ with others (1 Thes. 1: 1-10)  
Thursday—Kindness to foreigners (Lev. 19: 34; 25: 35)  
Friday—Good for evil (Acts 16: 22-34)  
Sabbath Day—Topic: Our share in making the world friendly (Matt. 7: 12)

Topic for Sabbath Day, May 16, 1931

#### WHAT IS DONE?

When American school children exchange gifts with Mexican and Japanese children, it helps a lot to establish friendly feelings. It shows that some people of each nation want to be friendly. This is a part that intermediates can take in making the world friendly.

Christian missionaries are one of the

strongest influences toward friendly understanding. When we all practice the teaching of Jesus, friendliness will prevail. Even intermediates can have a part in supporting missionaries in foreign lands.

Nothing is more influential in world friendship among young people than the International Society of Christian Endeavor. It is doubtful if there is any other single influence so good, regardless of age. All barriers of race and color are removed in such Christian Endeavor conventions as that to be held in San Francisco this summer. Those who attend must go back home feeling more friendly toward the rest of the world.

When President Hoover said, "America will go as far as any other nation will go," referring to disarmament, he was promoting world friendship, and intermediates can help promote a public sentiment that supports our President in all friendly advances toward other nations.

If one generation would establish the practice of the golden rule, the world would be transformed.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

Some suggestions for posters to be made by the lookout committee members were clipped from the *Christian Endeavor World* once upon a time. I wonder—will some Junior society have need for such suggestions?

Pictures of girls' hats from fashion magazines. Wording: "Put on your hat and meet me at Junior C. E. Sabbath afternoon at 3."

Figures of Dutch Cleanser maids. Wording: "We're after you to join our Junior C. E. society which meets every Sabbath afternoon at 3."

Picture of a clock face with hands showing one minute of time. Wording: "One minute, please, while we tell you about our Junior Christian Endeavor society, the best place for boys and girls to spend the Sabbath afternoon."

Picture of an elephant. Wording: "The biggest thing on earth for boys and girls is our Junior C. E. meetings on Sabbath afternoon at 3."

Picture of a chair. Wording: "There is a vacant chair waiting for you every Sabbath afternoon at our Junior C. E. meetings."

Picture of a rooster. Wording: "I am crowing for the Junior Christian Endeavor society which meets every Sabbath afternoon at 3."

Picture of a telephone. Wording: "Call up your friends and tell them about our Junior C. E. society."

### SABBATH RALLY DAY

For several years we have been observing one Sabbath in May as a special Sabbath Rally day. This year that day falls on the sixteenth of May. That it may especially be upon the minds of pastors and people, suggestions for its observance are being made in this issue of the SABBATH RECORDER. The leader in Sabbath Promotion together with the corresponding secretary of the American Sabbath Tract Society has worked out the following that may, we trust, be of some help to all who care to use it.

For the Friday evening prayer meeting:

Subject—Our Responsibility for Promoting the Sabbath.

1. Christian example.
2. Consistent Sabbath keeping.
3. Support of the local church.
4. Support of Tract Board—by seeking larger knowledge of its work; financing its program; distributing tracts; taking and reading the RECORDER and enlarging its circulation.

We suggest—

Above items may be placed on the board and called for in discussion—or written or typed on slips of paper and distributed for discussion.

Sabbath worship:

Sermon by the pastor—the pastor choosing his own theme and promoting the observance of the Sabbath in his own way.

Sabbath school:

Read Matthew 5: 13-20.

It is suggested that the classes using the *Helping Hand* substitute the Sabbath lesson, June 27, for the regular lesson, of this date. The subject of the lesson will be "Sunday in the Early Reformation."

Teachers of younger classes should bring some instruction to the boys and girls concerning the Sabbath and what it means to us.

Christian Endeavor:

Special material prepared by Miss Bernice Brewer will be found in the Young People's Department of this issue.

A church social—including everyone, old and young, would be very helpful. Let the entertainment feature various Sabbath and denominational interests. Decorate your rooms with SABBATH RECORDERS and pictures of churches and pastors and other denominational leaders. There are many interesting games and exercises that can be arranged with such matter in mind. Use this as an occasion for securing subscriptions for the SABBATH RECORDER. Mrs. Fern Barber Maxson of North Loup, Neb., would be able to make valuable suggestions if anyone cared to ask her for help.

### THE SONGS MY MOTHER SANG

I often catch vague fragments of a tune,  
Or haunting airs, like doves in summer croon,  
Which bring back childhood's happy time of June,

And songs my mother sang.

The melodies she loved the best to sing,  
Beneath the elms, at work down at the spring,  
Now faintly float to me on fancy's wing—  
The songs my mother sang.

I hear from the old orchard, as the breeze  
Wafts fragrance from the snow-white locust trees,  
And round the apple blossoms drone the bees,  
The songs my mother sang.

When twilight falls and overhead the rain  
Is heard in cadence, softly comes a strain  
Fond memory will evermore retain—  
Some song my mother sang.

As pictures of the past before me throng  
I see her too, when winter nights are long,  
Beside the wood-fire, rocking; then a song  
Again I hear her sing.

Sometimes her guest was Sorrow, sometimes  
Pain:  
She looked to Him who will the weak sustain;  
Her soul triumphant rose in sweet refrain—  
In songs she loved to sing.

Upon her grave for years the grass has grown;  
Familiar paths she trod I walk alone,  
But very near she seems when comes a tone  
From songs she used to sing.

I shall fare forth without regret or fear  
When my last summons comes, if I may hear  
Again those soulful notes, to me so dear—  
The songs my mother sang.

—Clyde Edwin Tuck.

### OUR DAILY BREAD

Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat, and the shower,  
And the sun, and the Father's will.

—Maltbie D. Babcock.

## CHILDREN'S PAGE

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

### THE JOY OF BEING FRIENDLY

LUKE 19: 1-8

Junior Christian Endeavor Topic for Sabbath  
Day, May 16, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

"Why has Alice White so many friends?" asked Evelyn, who had just moved in a new neighborhood.

"Well," answered Polly thoughtfully, "I guess it's because she's so cheerful and unselfish that she keeps all the friends she ever makes."

A few days later Ruth Brown sprained her ankle, and had to sit by the window while the other children played merry games together in the pleasant spring sunshine. Alice was enjoying the outdoor fun as much as the other girls, but Evelyn saw her look up at Ruth's wistful face pressed against the window pane. Then she saw Alice leave the merry group and go in to play with Ruth.

A few days later Evelyn was one of a group of girls standing on the corner when she heard one of them say, "Here comes disagreeable Dora; don't let her play with us."

"Oh yes! It wouldn't be kind to leave her out. I'll take her on my side," volunteered Alice. "Dora's a great runner." In the merry game that followed, Evelyn saw that no one seemed to remember that Dora was disagreeable.

The very next day Evelyn's mother wanted her to go on an errand. She tried to coax one of the girls to go with her, but no girl would leave the game the group were playing. As soon as Alice heard that Evelyn wanted a companion she said cheerfully, "Come on, Evelyn, I'll go with you. We'll run all the way, and then we can be back in time for the next game."

"I know now why Alice has such a big circle of friends," Evelyn said to Polly. "It's because she's so cheerful and unselfish."

"Yes," Polly agreed, "she's all the time forgetting herself to make others happy. How could anyone help loving her?"

—From the *Children's Leader* (used by permission).

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have never written to the SABBATH RECORDER before. I am nine years old and I am in the fourth grade. My mother and father are both dead, so I live with my grandfather and grandmother.

I have a canary bird named Teddy. He was a year old last November.

I do not take the RECORDER. Mr. Wing gave me one today. My cousin Maxine wrote to the RECORDER last week. My name is Maxine, too. Mr. Wing is our pastor.

We are going to Idlewild this summer. I will get excused from school this May. I go to Sabbath school every Sabbath and to Christian Endeavor.

I guess I had better close.

Sincerely yours,

MAXINE ANIBLE.

*White Cloud, Mich.,  
April 23, 1931.*

DEAR MAXINE:

I was very glad to receive your letter, and that you have followed your cousin Maxine's good example. Here's hoping that many more White Cloud children become RECORDER scribes.

I am found of the name Maxine. We have three Maxines out here, two in Andover and one in Independence, and they are all pretty fine girls, too. Perhaps you read Maxine Crandall's story in the RECORDER some time ago.

I am very thankful, are not you, that since God has taken your father and mother to heaven, that you have your dear grandfather and grandmother to take care of you. Of course you help them all you can.

A canary makes a very lovely pet. Is your Teddy bird a sweet singer? Do you ever hear the "Cheerio" hour over the radio, and hear the canaries singing in Cheerio's studio? I love to hear them.

I am grateful to Mr. Wing that he lets you read his SABBATH RECORDER, so that

you have thought to write to me. Yours is the only letter I have received this week. Please write often.

Sincerely your friend,  
MIZPAH S. GREENE.

### THE SABBATH

By MIZPAH S. GREENE

In ages past, when God first made the earth,  
Created life and to mankind gave birth,  
In the beginning he the Sabbath blest.  
Six days he gave for work, and rightly so,  
For only by real effort do we grow;  
The seventh day for worship and for rest.

A day of respite from all stress and strain,  
Of constant seeking after worldly gain,  
A day of sweet communion with our King;  
A day for gathering before the throne  
Of him who claims each suppliant as his own  
And fervently to praise and pray and sing.

The host of Israel, sad and alien band,  
Long exiled in a most unfriendly land,  
Held in their hearts this heritage divine,  
And as they wandered through the wilderness,  
Each sixth day eve the Sabbath came to bless,  
And weary hearts to peace and rest incline.

But rough and thorny was the path they trod.  
The clouds of doubt obscured the face of God,  
And dimmed the splendors of a promised land.  
As children, straying from the Father's care,  
They stumbled oft, oft yielded to despair,  
Oft failed to keep the faith and sin withstand.

The Lord of heaven in his wisdom knew,  
Although they had a leader stanch and true,  
Inspired by him to lead them safely home,  
That they were weak and thoughtless and un-  
trained;  
So blind to all the blessings they had gained,  
So prone in wrong forbidden paths to roam.

And so, in wondrous thoughtfulness and might,  
To help them to pursue their course aright,  
The Ten Commandments unto them he gave—  
Ten laws as guide posts on the way of life;  
Ten sentinels to guard their hearts from strife,  
And from the awfulness of sin to save;

Great laws for all the peoples of the land;  
Not only for the Jews, his chosen band,  
But for the countless nations yet unborn—  
No law more binding than the rest, but each  
An everlasting covenant to reach  
To end of time, from the eternal morn.

And thus the Sabbath, God's great gift to man,  
Came under law according to his plan,  
The fourth, unchanging and eternal law;  
And through the centuries did Israel seek  
His precepts and his wise commands to keep,  
And sought a nation to his will to draw.

And lo, so zealous were they to obey  
The Sabbath law, that slowly, day by day,  
They made the law more rigid and severe,

Hedging it round with rule and counter rule—  
Keeping the letter of the law 'tis true,  
But in their hearts did not his truth revere.

The Sabbath of the Lord a burden grew,  
Imposed upon the many by the few,  
And then God gave the greatest gift of all.  
He freely gave his own beloved Son,  
That all things in his power might be done  
To show the value of his given law.

The living Christ, Lord of the Sabbath came,  
To give a deeper meaning, not to change  
The day, made sacred by the Lord's decree,  
And by example and by precept taught  
The spirit of the law, and daily sought  
The law of God from man-made laws to free.

Into the synagogue he came to pray,  
And read the Scriptures on the Sabbath day,  
The seventh day, blest by the Lord of old,  
Explaining and instructing from the Word,  
And many greatly marveled as they heard  
The truth divine, by prophets long foretold.

He healed the sick, from sin he set men free,  
He made the deaf to hear, the blind to see.  
The maimed and halt, restored by him, began  
To leap with youthful strength, and praise the  
Lord

With grateful hearts upon the Sabbath, for  
The Sabbath, saith the Lord, was made for man.

Upon the Sabbath, too, the Master came  
With his disciples through the fields of grain,  
And they, ahungered, plucked and ate thereof,  
Thus proving, as the open minded saw,  
That necessary acts break not the law,  
Nor do kind deeds of sympathy and love.

All through his life of work and sacrifice,  
Until upon the cross he paid the price  
Of all the sin since first the world began,  
Without one hint of any change of day,  
Or that the law of God was done away,  
He kept the seventh day—God's gift to man.

And his disciples, as he taught the way,  
Were faithful to observe the seventh day;  
'Twas not for them to change what God hath  
wrought;  
While Paul, the great exponent of his cause,  
Unceasingly proclaimed his sacred laws,  
And on the seventh day Christ's message taught.

And from that day to this, men brave and true,  
Seeking his laws to keep, his will to do,  
Have kept the Sabbath holy unto God.  
And though a thoughtless world would change  
the day,  
And claim, through love, the law has passed  
away,  
Love keeps us in the path that Christ hath trod.

O holy Sabbath, blest by God of old,  
Unchanging as the speeding years unfold,  
Of word and deed it claims our fealty.  
Not as a rod to drive us to thy will;  
But as a cord of love to bind us, still  
We pledge ourselves to keep it faithfully.

## OUR PULPIT

### THE CHRISTIAN HOME

By THE REV. JAMES L. SKAGGS  
Pastor of the church at Milton, Wis.  
SERMON FOR MOTHER'S DAY

### ORDER OF SERVICE

ORGAN PRELUDE

CALL TO WORSHIP:

Oh, worship the Lord in the beauty of holiness.

DOXOLOGY

INVOCATION:

Our Father, we praise and adore thee, and would worship thee, on this holy Sabbath, in spirit and in truth. Thou hast set men in families, and blessed our homes with motherhood. We thank thee. Today may we think again of all we owe to motherhood, and especially of what we owe to our *own* dear mothers. Bless, we pray thee, them who are with us yet, and hallow to us those whose memory we cherish. May our lives experience and achieve all the highest and best they hoped for in us. Amen.

GLORIA

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Luke 9: 40-52

SPECIAL MUSIC

OFFERTORY

HYMN—"Have Thine Own Way Lord"

SERMON—For Mother's day

HYMN

BENEDICTION

We may, in our minds, construct a picture of the home in which Jesus lived as a boy: There was Joseph, a righteous, God-fearing man, the head of the house. There was Mary, a young woman with whom angels held converse, as wife and mother. There was the boy Jesus, who received such training that at the age of twelve years he was ready to engage in the "Father's business." There were other children—not less

than six boys and girls. We may well believe it was a humble home where the living was earned by toiling hands; a reverent home where God was honored and the Old Testament Scriptures were studied. It must have been as nearly an ideal home as could have been found.

When Jesus was twelve years of age, Joseph and Mary took him with them up to the Passover at Jerusalem. It was while they were on this journey that they found Jesus in the temple conversing with the great teachers. And the following words are descriptive of home relationships after this event: "And he went down with them and came to Nazareth; and he was subject unto them; and his mother kept all these sayings in her heart."

The word "Christian" was not used at that time. But it seems perfectly natural to think of that home as a "Christian home." And this verse of Scripture is used only as a basis for this theme. This home in Nazareth must have been Christian in the finest sense of the word.

From this home Jesus went forth as the great Teacher—teacher of all men setting forth the principles which have given us the finest home life that the world has ever known. Under his influence and teaching the tenderest and most beautiful experiences of the race have come into our lives with a fragrance sweeter than that of any Mother's day flower. Under the teachings of Jesus the natural instincts of affection have been refined and the association in the home has grown immeasurably more beautiful. The legal phase of the marriage relation is lost in the spiritual. Parenthood and child training are seen as the divinest experiences of life. Those who live in a Christian home are joined and sanctified by heaven's own law of love and self-giving. No acts are kind enough, no words are tender enough to tell its meaning. If through human frailty that concord is broken, there are no sorrows like the sorrows of home.

We are sometimes told that never until the present age was there a real discovery of the child. Perhaps we might with equal propriety say the same of parents.

In our churches and Sabbath schools we have long had our *children's day*. Now we have *parents' day*, when all, both old and young, pause, reflect, and rejoice in the

love, the affection, the sacrifice of our parents — a common and universal possession.

The idea started as "Mother's day." While we would not detract from any respect or reverence that may be paid to mothers, we may be glad the idea is expanding to include fathers. "Honor thy father and thy mother is the first commandment with promise." Jesus used the story of an indulgent, forgiving father to illustrate the love, compassion, and forgiveness of God.

There are some children who have never known what a real home is; there are many more who do not know the sublime beauty of the true Christian home.

We hear the stories of the bobbed-haired bandits and the extreme youthfulness of the large majority of those who come before our courts for crime. Investigations indicate that these young criminals come from every rank in life—from the homes of the rich and the homes of the poor. Undoubtedly home life has much to do with it. Community conditions have much to do with it. They who cannot look back on anything that can be called a *home* deserve sympathy, forbearance, and compassion even if they must suffer restraint for public protection. And sometimes the delinquent comes from a home so good that it seems above criticism.

For most of us the word *home* has a wealth of meaning which words cannot express. In that word are tied up the most sacred relations and experiences which we know. We love and immortalize the writings of the poets which most nearly express sentiments and feelings which are too deep for words. Wordsworth has carried unnumbered millions of people back into the sacred playgrounds and scenes of childhood days:

How dear to my heart are the scenes of my childhood,

When fond recollection presents them to view—  
The orchard, the meadow, the deep tangled wild-wood,

And every loved spot which my infancy knew!  
The wide-spreading pond and the mill that stood by it,

The bridge and the rocks where the cataract fell,

The cot of my father, the dairy-house nigh it,  
And e'en the rude bucket that hung in the well.

And the character of the home has much to do with the affection that lingers about that sacred spot of earth even when the

heads of the children are gray. It is in that setting about the old home, the house, the garden, that the face of father and the face of mother appear in later years. It is the memory of those faces and the love and sacrifice which they represent that grips our yearning hearts and sometimes makes us say:

"Turn backward, turn backward, I time in your flight,  
And make me a child again just for tonight."

And what greater thing can a young man or young woman carry away into life's activity than a consciousness of the love, beauty, tenderness of a Christian home? What is there that will brace and strengthen the Christian purpose of a young person more, as he goes out to meet the temptations, conflicts, and competitions of life, than the consciousness of the purity and the beauty of the home he is leaving? Where will he get greater encouragement than from his memory of the purity and spiritual beauty of his mother and from the strength, loyalty, and Christian integrity of his father?

It is indeed a great fortification for a boy or girl to go out into the world with such a background. And there is no doubt that millions of young people have been saved from evil ways and to beautiful and useful living by such memories. Their own Christian purpose is strengthened by a determination that they will not bring disappointment and disgrace to the home and its loved ones. Such homes help young people to say:

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare."

The love, sacrifice, and devotion of fathers and mothers find their rich reward in the affection, devotion, and honor of noble sons and daughters. That satisfaction comes, perhaps, not so much from a consciousness that their children, who are dearer to them than their own life, are growing up and going out into the world as loving, noble, purposeful, affectionate, appreciative young people. What else is quite as fine as that?

And is it not a splendid testimony to home life when, from a full heart, such a message as this is sent:

"Dear old dad, I am thinking of you,  
Of all you've done and all you do;  
And every day it makes me glad  
To know I have such a dear old dad.

"And this day above all days,  
I think of you and the many ways  
You've helped me along and made me glad;  
Here's wishing a wonderful day for a wonderful  
dad."

And fathers ought to live in such a fine  
and companionable relationship in the home  
with their sons and daughters that such  
messages may come in later years from  
deep, sincere, and loving hearts.

But there is no tenderness and no self-  
giving like that of a true mother. Every-  
body has a mother, or has had one. And  
she has deserved all the love and joy and  
satisfaction that it is possible for a son or  
daughter to pour into her life. And a mes-  
sage of love and appreciation while she lives  
is immeasurably more than any wreath that  
may be laid on her grave. Someone has  
been happy enough and gifted enough to  
write this to his mother:

"Verses cannot tell the joys I wish you,  
Or deftly woven phrases of any kind;  
But would that you could search the heart within  
me  
And find the things that I find!

"For there are wordless wishes striving for you,  
And wordless thoughts that I can never say,  
And speechless love that I can never measure,  
And prayers I cannot pray.

"Ah, mother dear, I wish they were like posies  
That I might pluck each silent tenderness,  
And place in your hand a thousand wishes  
To pledge your happiness."

Language is wonderful; but words are  
so inadequate! But how good it is that  
mothers can read between the lines, and that  
in the outgo and overflow of their own  
hearts they can get the full meaning.

I doubt not that we who are older have  
found our appreciation of home and parents,  
and especially our appreciation of mother,  
growing with the passing years, and perhaps  
we can all appreciate the following lines:

Dear mother, with the passing years  
In clearer light I've come to see,  
In deeper love and reverence hold,  
What thy dear life has meant to me.

Before my eyes first saw the light,  
In fellowship with heaven above,  
Thou didst thy very soul impart  
And build in me thy life, thy love.

In tender childhood's helplessness,  
In love and prayer by day and night,  
Thou didst divine my every need  
And start my feet in paths of right.

When headstrong youth would have its way,  
And passions sought to rule my life,  
Thy patient love became my stay  
And helped me through those years of strife.

In manhood's days of heavy loads  
Thou hast been quick to understand;  
Thy sympathy along the road  
Has given strength unto my hand.

But mother, words are poor indeed,  
Mere symbols of our inward thought:  
They cannot tell—our hearts must feel  
And know what mother-love hath wrought.

With thankful heart, on Mother's day,  
I'd take in mine thy faithful hand,  
And with love's garland crown thy head  
And make thee know I understand.

Friends, the thought of Mother's day, or  
Parents' day, is a most happy one. Perhaps  
we do not sin oftener in any way than in  
our failure to bring joy and satisfaction into  
the life of our friends. It costs so little to  
say the appreciative word which we may  
often feel and stifle! The annual observance  
of Parents' day ought to help us to cultivate  
the art of expressing appreciation. People  
suffer many sad regrets because the kindly,  
helpful word is left unsaid until the ears  
can no longer hear it.

The Christian home ought to be an  
earthly bit of heaven—because God is there  
and Jesus is there. The Holy Spirit is there,  
enabling each member of the home to see  
the beautiful and good in all the rest, and  
enabling each member to help all the rest in  
overcoming any evil tendency.

And the Christian home is not all of  
earth; it has its contacts with God and  
heaven. Perhaps father has gone on, or  
mother has gone on. If not, they are sure  
to go. And for Christian faith there is no  
great gulf between earth and heaven. In  
hours of reverie we may almost commune  
with loved ones over there, as the following  
lines suggest:

O mother, hast thou gone from sight!  
Thy precious form returned to dust!  
Thy spirit flown on wings of light  
To him who welcomes those who trust!

'Tis so! 'tis so! But Mother's day  
Brings back to me the long ago,  
And lights anew with love's own ray  
A distant past. I'd have it so.

Thy smiling face before mine eyes—  
The cheerful voice sound sweetly clear—  
Thy merry laugh, thy gentle sigh,  
All tell me, truly, thou art near.

Thus in sweet reverie am I blest  
With confidence, apart from clay;  
Thou still dost live in heaven's land  
And shalt throughout eternal day.

And mother, in the flower's pure white,  
With sweetest fragrance on its breath,  
I find a symbol of thy life  
And drive away the thought of death.

I'll tarry here a little while,  
Mother dear, God's will to do,  
But when I hear our Master call  
I'll gladly come to him—and you.

A Christian home is a place to live, a  
place to grow, a place to love and be loved.  
It has its connecting links with those from  
out the threshold gone. The tides of love  
flow out and the tides of love flow in. And  
how good it is that we have this special day  
as symbolic of all our days, when we are  
reminded to reassure our parents, and es-  
pecially mother, of our love and apprecia-  
tion. It's a beautiful thing to do; it's the  
right thing to do; it's the Christian thing  
to do.

### DENOMINATIONAL "HOOK UP"

FROM MILTON (WIS.) "NEWS"  
*Seventh Day Baptist Missionary Will Ar-  
rive Here Next Week*

The Rev. H. Eugene Davis and his fam-  
ily of Shanghai, China, are expected to ar-  
rive in Milton by auto next week, Thurs-  
day or Friday. Mr. Davis has been a mis-  
sionary of Shanghai, representing the  
Seventh Day Baptist churches, since 1907,  
with the exception of a few years, which  
were spent in the United States on account  
of an unfavorable condition of health.

Richard Davis, the older son in the fam-  
ily, is a freshman student in Milton College.  
There are a younger son and two daugh-  
ters in the family.

The first floor of the Mrs. Carrie Davis  
house on West College Street has been se-  
cured while they are to be in Milton.

The Davis family is well known by  
Seventh Day Baptist people of this vicinity,  
and a hearty welcome awaits their arrival.

For the benefit of Milton friends ar-  
rangements have been made with station  
WCLO for Milton College to broadcast a

program especially for alumni living at a  
distance. The time is set for May 13 at  
1.30 A. M. Central Standard time. The  
numbers will be rendered by the Male  
Quartet. Recent programs have been re-  
ported heard in 16 states.

FROM ALFRED (N. Y.) "SUN"  
*Return From Florida*

Dean A. B. Kenyon arrived home from  
his winter in Florida to be greeted by the  
first snow he has seen in over five months.

He and his winter companion, Dean A.  
A. Titsworth, left Florida last Sunday and  
came by steamer from Jacksonville to New  
York; where they arrived about noon yes-  
terday.

Dean Titsworth stopped in New Jersey  
and will be home later. They report a fine  
restful time for the twenty weeks in St.  
Petersburg.

*Whitford Named Head Schoolmasters  
Group*

Wellsville, April 22.—J. F. Whitford,  
principal of Bolivar Central High School,  
was elected president of the Allegany  
County Schoolmasters Association at its or-  
ganization meeting in Belmont last evening.  
About thirty-five members attended.

Dean Dora K. Degen spent the week end  
at Cornell University as a guest of Dean of  
Women Louise Fitch, who entertained the  
Dean of Women of the New York State  
Colleges. The colleges represented were  
Syracuse, Buffalo, Rochester, St. Law-  
rence, Elmira, Skidmore Keuka, and Al-  
fred.

*Allen Steinheim Museum Second Oldest  
Science Museum Building*

Dr. L. V. Coleman, director of the  
American Association of Museums, Smith-  
sonian Institution, Washington, D. C., has  
advised President Davis that the Allen  
Steinheim museum at Alfred University is  
the second oldest science museum building  
now standing. Harvard University boasts  
the oldest building. The second oldest was  
that at Yale, the Peabody Museum, which  
has recently been demolished in the rebuild-  
ing of their campus.

Erection of the Allen Steinheim museum  
began in 1876, and the building was com-  
pleted in 1879.

*A Free College Education*

Chestertown, Md., April 17 (AP) — Bryan Untiedt, thirteen-year-old hero of the recent Colorado bus disaster, who has been invited to visit President Hoover, was offered a college education without financial outlay today.

Dr. Paul E. Titsworth, president of Washington College, sent a telegram to Bryan, informing him that he has been awarded a four-year scholarship, including all fees, room rent, board and tuition, effective upon his graduation from high school.

The award, made in recognition of the boy's bravery and presence of mind in helping to keep alive a number of children stranded in a snow-bound motor bus, while the driver went for help, was approved by the college board of governors.

*On Trip to Holland*

Deacon Herman Pieters of Terrace street left Alfred yesterday for Plainfield, N. J. After calling on a few friends in that city, on Friday evening he expects to sail from Hoboken for Rotterdam on the ship *Statendam* of the Holland American Line. He has been away from his native country for about twenty years, and he anticipates a grand time with children and grandchildren, and with the friends and in the scenes of former years.

On the evening of the eighteenth, a group of relatives and friends met Deacon Pieters at the home of Dean and Mrs. Main to wish him *bon voyage*; and Pastor Ehret in prayer commended him to the protecting care of our heavenly Father. Our Holland-Alfred friends sang a temperance piece in Dutch entitled, "Close Schiedan," with Deacon Pieters at the piano.

Deacon Pieters takes to the brethren in Holland fraternal greetings and messages from the Tract Board, the Missionary Board, and others. His RECORDER friends wish him a pleasant and safe journey.

FROM MILTON JUNCTION (WIS.)  
"TELEPHONE"

Rev. E. E. Sutton preached at the Chicago Seventh Day Baptist Church last Saturday. From there he has gone to Louisville, Ky., to attend the meetings of the International Lesson Committee. After this meeting he will go to White Cloud, Mich.,

to conduct a series of evangelistic meetings and a class in leadership training.

## A MILTON NEWS ITEM

The Treble Clef, girls' musical organization of Milton College, presented a half-hour program at Milton Union High School on April 22. On the afternoon of April 25, they will sing at the Southern Wisconsin Quarterly Meeting at the Seventh Day Baptist church at Milton Junction, and the following evening will give a sacred concert at the Methodist church in Beloit. The home concert will be April 29, at which time an operetta, "The Feast of the Red Corn," by Bliss, will be given. On May first, the club will sing at the high school in Jefferson. During National Music week the Treble Clef will sing before the Kiwanis Club of Edgerton.

## FROM THE NORTH LOUP "LOYALIST"

We learn that Mrs. Eugene Davis, last Sabbath at Sabbath school, spoke of the "Chinese Baby Orphanage over which Dr. George Thorngate, formerly of this place, has charge." Mrs. Davis also "showed by map the exact layout of our mission grounds in Shanghai."

We are glad to hear that Anne, young daughter of the Rev. and Mrs. C. A. Beebe, is recovering nicely from a serious mastoid operation.

## TAKEN FROM A LETTER

A letter from Lost Creek, W. Va., furnishes information that the Rev. Eli F. Loofboro of Shiloh, N. J., has accepted a call to the Lost Creek Church and will soon make the change of pastorates.

## PRAYER OF STEEL

Lay me on an anvil, O God!  
Beat me and hammer me into a crowbar.  
Let me pry loose old walls;  
Let me lift and loosen old foundations.

Lay me on an anvil, O God!  
Beat and hammer me into a steel spike.  
Drive me into the girders that hold a skyscraper together.  
Take red-hot rivets and fasten me into the central girders.  
Let me be the great nail holding a skyscraper through blue nights into white stars.

—Carl Sandburg.

## Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.  
Contributing Editor

## AN IMPORTANT ANNOUNCEMENT

This is to inform all those interested in this department that in the near future the Fundamentalist Page will be discontinued, at least so far as the present contributing editor is concerned. All those having articles for this department are advised to send them direct to the RECORDER. Fuller explanation will be made later.

## THE NEW PAGANISM

In the *Federal Council Bulletin* for April, 1931, is an article, "The New Paganism and the Coming Revival," by Dr. Luther A. Weigle, dean of Yale Divinity School. I was doubly surprised by this article—first, that it came from the pen of such a man as Doctor Weigle, and second, that it found a place in such a journal as the *Federal Council Bulletin*. It is a splendid article, and I find myself in perfect accord with it. It is such an article as a conservative Christian might expect to find in Doctor Riley's, *The Christian Fundamentalist*.

The opening paragraph reads: "In many circles it has become the fashion to attack organized religion. A new paganism is astir in the world; and there are folk who would welcome the news that at last the churches are declining in membership and tottering toward oblivion.

"It is not only the churches; Jesus himself is here and there the object of attack. The liberals of yesterday were content to write books and pamphlets on 'Jesus or Christianity,' contrasting the elaborate creeds of the Christian churches and the blundering deeds of their members with the simple teachings and life of him whom they call Master. But the iconoclasts of today tell us that Jesus is hopelessly out of date. A professor in one of our women's colleges, writing on 'The Twilight of Christianity,' refers to Jesus as 'an obscure Palestinian peasant,' whose teachings, 'in so far as we know of them . . . are not only archaic but

even destructive of any advanced civilization.'"

Again he says: "The time in which we are now living is in some respects strangely like those closing years of the eighteenth century . . . when skepticism, atheism, and infidelity were in vogue. . . . Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Russia, like France in that earlier day, has embarked upon a warfare against Christianity. John Dewey is not unlike Hume in his emphasis upon habit, his despite of metaphysics, his denial of eternal truths, and his limitation of the human mind to the observation and handling of particular facts. Where Tom Paine once pamphleteered against the God of the Christians, we now have Henry L. Mencken. Atheism has again become blatant, and societies devoted to the propaganda of irreligion are striving to make headway.

"The foes of Christ have never been more open in their antagonism than today. . . . His way of life is derided as a code for weaklings and slaves; his revelation of God is ridiculed as a mere phantasy of the imagination. Personal liberty, free expression, is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth."

Now let us analyze some of these statements. Notice what he says of the "liberals of yesterday" being content to write books on "Jesus or Christianity." That type of book pretty accurately describes the *liberal of yesterday*. Notice further that, by implication at least, the liberal of yesterday has become the iconoclast of today.

Kirby Page in his, "Jesus or Christianity," brings a scathing indictment against Christianity. He is not only an extreme pacifist, but a radical critic of the Church. He puts Jesus and Christianity in absolute contrast. No conservative Christian can read his book and not feel that he has gone entirely too far. Will he join the ranks of the iconoclasts?

"An iconoclast," says Webster, "is one who attacks cherished beliefs; a radical." The iconoclast was your liberal of yesterday. That statement is true of Harry Elmer Barnes, author of "The Twilight of Christianity," who now makes Jesus' teachings

"archaic," and "destructive of any advanced civilization." Professor Barnes is the finished product of modernism. There are thousands of men and women teaching in Christian colleges and seminaries and preaching in Christian pulpits that are with Kirby Page in his liberalism. But there are other thousands who are in the class with Professor Barnes whose liberalism has led them, if not outside the Christian Church, at least into the "twilight" zone of a flickering faith.

Modernism is an attitude of opposition to the transcendence of God. Evolution, which in fact is not a science, is but a pantheistic philosophy of creation, rationalism, and higher criticism—three of the major tenets of modernism. Modernism, for many, has destroyed faith in the historicity and authenticity of the Bible, and in the deity of Jesus Christ. It has broken down the faith and convictions of thousands of Christians and set them adrift *without giving them anything to take their place*. It has started a fire in the Christian Church that has spread to a conflagration in its destructiveness. And now this modernistic movement has subdivided, or "arborized," into sub-branches, such as humanism, behaviorism, utilitarianism—movements which are mechanistic, pantheistic, or atheistic.

It is now interesting to see modernists putting themselves in opposition to these new movements—humanism and behaviorism. But why not strike the blow at the fountain head? And it is well to remember that the leaders of these new movements, today, stood with the liberals of yesterday.

#### Humanism.

What is humanism? It is a religion without God. Possibly it might be better to say, humanism is a philosophy of life without God. It denies the supernatural, sees no need for prayer or the worship of any deity; it ignores immortality, and considers man sufficient for any emergency. And it has remained for Charles Francis Potter to launch the "New Religion of Humanism," founding "The First Humanist Society of New York." He makes it very clear that he is not dealing with the literary humanism of Professor Irving Babbitt, but a "new belief for a new age."

Who is Doctor Potter, the founder of

this new religion? For more than twenty years he was one of America's leading preachers. He was first a Baptist preacher. Then his modernism led him into Unitarianism. But the Unitarians were not liberal enough, so now he launches a religion of his own. To me, it is interesting to see modernists get alarmed over their finished product. Dr. Harry Emerson Fosdick and Dr. Henry Sloan Coffin, two leading modernists, have declared war on this new religion, and have called upon fundamentalists and modernists alike to unite in the fight against humanism which they term "the scourge of Christendom."

"Humanist Religion" is the title of a book by another militant humanist. Like Doctor Potter, he, too, was a former Baptist minister. Walking in the footsteps of Doctor Potter, he, too, became a Unitarian and then a humanist.

#### Behaviorism.

Behaviorism is psychology without a soul. An advocate of this new paganism says of it: "Religion hitherto has been wounded by science on the surface of the skin only. It has been reserved for psychology to enter the arena and to deliver the death blow. When the combat is ended we shall hear no more of God or the soul of religion; all the apparatus of religion will be snapped, and mankind, free from the incubus of false beliefs, will march to the conquest of the universe."

Doctor McDougal of Drake University, speaking of behaviorism, says: "Never before the present century has sheer dogmatic materialism been propagated by a vast system of public instruction and by universities of highest standing, counting their students by tens of thousands"; and he declares that the educational policy of our country is "increasingly molded by this theory."

#### Atheism.

Even organized atheism which Doctor Weigel says "has again become blatant," in many quarters, is being directed by preachers who have lost their Christian faith. The president of the American Association for the Advancement of Atheism is a former minister who now declares they have set themselves to "the job of wrecking religion." A young man, studying for the min-

## DEATHS

BRISSEY.—April 18, 1931, Mrs. George W. Brissey, in the sixty-seventh year of her age. Mrs. Brissey died while being taken to a hospital, from burns received at the time of the burning of her home near Berea, W. Va.

Martha Eltha Smith was the daughter of Joseph and Eunice Montgomery Smith, of Weston, Lewis County. She was born February 3, 1865, and is survived by two sisters and five brothers.

In 1893, she married George W. Brissey who was a widower with twelve children. She took this position as an unselfish labor of love and was eminently successful. She knew how to manage children and young folks. She loved them and they loved her. She had tact and patience and was untiring in her affectionate service for this family. Nine of the ten living children were present at her funeral to "rise up and call her blessed."

Mr. Brissey died in 1923. When all the children were grown and gone to homes of their own, Mrs. Brissey sought out and took to her home a boy who needed help and training, Howard Durr. At the time of her death she was doing much to make Howard become a useful man. Mrs. Brissey was a faithful, consistent member of the Ritchie Seventh Day Baptist Church of Berea.

The surviving children that loved to call her "mother" are Luther, Albert, John, G. Amos, Mrs. Mary V. Goff, Mrs. Ivah Riddle, Ruben M., A. G. Therman, Mrs. Elsie M. Robinson, and Grover S. John lives in California; the others were all present at the funeral. Two sons have died, Arthur N. and William O., who was killed in France in the World War.

Six or seven hundred neighbors and friends gathered in and about the little Pine Grove church at the farewell service which was conducted by the Rev. Geo. B. Shaw, a friend of the family, assisted by Pastor A. T. Bottoms of our Berea Church, and by the Rev. E. H. Bottoms, pastor of the Middle Island Church.

G. B. S.

CHURCHWARD.—Mrs. Nancy Ellen Goolsbey was born in Laysville, Warrick County, Ind., March 14, 1853, and died at her home in Dodge Center, Minn., March 18, 1931, four days after her seventy-eighth birthday.

She came to the home of Mr. and Mrs. Joel Tappan at Dodge Center, January 1, 1862, at the age of nine, and made her home with them until her marriage on November 1, 1876, to William Edward Churchward.

Five children came to bless this home, all of whom with their families, and Mr. Churchward, in his eighty-sixth year, survive her. They are Walter L. and Eva L. Payne of Dodge Center; Alton G. and Everon E. of Wisconsin; and Merle E. of St. Paul.

istry in a Baptist Theological Seminary, lost his faith and abandoned the ministry to become the secretary of the Junior Atheistic League.

Doctor Weigle, recalling that the great revival in the early years of the nineteenth century was preceded by a period of skepticism, infidelity, and antagonism to Christian faith, sees in our present conditions signs of a coming revival.

Says he: "The new paganism cannot last. I have too much faith in human nature and in the love and power of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up. . . . I believe that we are upon the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren deism and open infidelity, were followed by the evangelical awakening, the great revival, the Methodist movement, and the fervors of pietism, we may expect that the denials and excesses of present unbelief will lead to a new spiritual awakening."

God grant it may be so. It is our only hope.

#### RAIN SONG

It isn't raining rain to me,  
It's raining daffodils;  
In every dimpling drop I see  
Wildflowers on the hills.  
A cloud of gray engulfs the day  
And overwhelms the town;  
It isn't raining rain to me,  
It's raining roses down.

It isn't raining rain to me,  
But fields of clover bloom,  
Where any buccaneering bee  
May find a bed and room.  
A health, then, to the happy,  
A fig for him who frets;  
It isn't raining rain to me,  
It's raining violets.

—Robert Loveman.

## MARRIAGES

HAUCK-WOLFE. — At the parsonage, Salemville, Pa., on the evening of November 11, 1930, Mr. Walter G. Hauck of Altoona, Pa., and Miss E. St. Helene Wolfe of Salemville, Pa., were united in marriage, Pastor W. L. Davis officiating.

The new home is 500 Walton Ave., Altoona, Pa.

In February, 1867, she with fourteen others, was baptized in the Zumbro River by Elder Stephen Burdick, and joined the Seventh Day Baptist Church, when the building stood on South Prairie, Ashland township. She always remained a faithful and loyal member of this church until death.

On November 1, 1926, Mr. and Mrs. Churchward celebrated their golden wedding, at which time all their children and grandchildren were present. The memory of that reunion and the pictures taken of it have been a source of great pleasure to mother ever since.

She was a good and loving mother, always sacrificing for her children, always working at something to give them. She was a kind and helpful neighbor, always visiting the sick and shut-in, even when she herself was scarcely able to be out.

She loved flowers and shrubs, and took great comfort the last years of her life in having all the flowers she could care for. Her garden was always a spot of beauty, and she gave flowers to every one.

Besides the immediate family, she leaves to miss her presence, three brothers: Ansel and Lewis Goolsbey of Wisconsin, and Frank Tappan of Battle Creek; four sisters: Mrs. Jane Westlake of California, Mrs. Cora Long of Elysian, Minn., Mrs. Josephine Brown of Battle Creek, and Mrs. Eva Langworthy of Dodge Center, many other relatives, and a host of friends.

Funeral services were conducted by the Rev. J. H. Hurley and interment made in Riverside Cemetery, Dodge Center.  
E. L. P.

**MALTBY.** — Lawrence R. Maltby was born at Adams Center, N. Y., November 20, 1902, and died at the Maltby homestead March 11, 1931.

He was the son of Norris L. and Clara Saunders Maltby, the second of six children. The grandparents and parents had in turn occupied the farm which he had purchased a few years ago.

On June 15, 1924, he was united in marriage with Miss Mildred Parker. To this union were born five children: Laverne, Alfreda, the twins, Belva and Beatrice, and Sylvia Rose.

For more than a year Mr. Maltby has been confined to his bed suffering from rheumatism and acute heart trouble. Other afflictions added to his first maladies taxed the rugged constitution beyond its powers of endurance, and death brought relief to the tired frame.

He was an earnest Christian. At the age of twelve he united with the Adams Center Church and was a most faithful attendant at all its services. Although he was naturally quiet and retiring he nevertheless spoke to others often about the Christian life, and had a deep desire to win others to his Lord.

He is survived by his wife and children; by one sister, Berniece; four brothers, Calvin, Leon, Wilson, and Jay; an aunt, Anna Maltby; besides other relatives and friends.

Farewell services were held at the home and the church on March 14, 1931, conducted by Pastor L. F. Hurley, with burial in Union Cemetery.  
L. F. H.

**MATTISON.** — Mary Jane Hall was born near Petersburg, N. Y., July 15, 1832, and passed from this life at the home of her daughter, Mrs. H. H. Thorngate, March 18, 1931, at the age of 98 years, 8 months, and 3 days.

She was the daughter of Prentice and Sally Hall. When Mary was about seven years old she moved with her parents into Pennsylvania, where she lived until her young womanhood, when she returned to her birthplace to obtain employment in a shirt factory located there.

While at Petersburg she met and married Luman Mattison in the year 1857. They lived on a farm near that place until the spring of 1864, when they moved to Peoria County, Ill. They lived on a farm here until the death of the husband and father in 1877. This left her with four children, the oldest a boy of nineteen. In the fall of 1879 she, with her family, started by way of prairie schooner for Nebraska in search of cheaper land.

They first settled near Hastings where their home was for three years, but because of the Seventh Day Baptist settlement at North Loup they moved here in the fall of 1882, where the son, Byron Mattison, took a claim. They lived here until the spring of 1894. By that time three girls were married and the home was broken. Mrs. Mattison has lived with her children since.

The youngest daughter, Mrs. Clara Sayre, with whom she made her home most of the time, died in New Auburn, Wis., in 1901. Since then she lived, until about nine years ago, with her son Byron and her daughter Mrs. Mary Loofboro, both of whom lived in New Auburn, Wis. In the fall of 1921 she returned to North Loup to spend her remaining years with her daughter, Mrs. H. H. Thorngate, at whose home she died. The last few days she was cared for by her granddaughters, as her daughter was in the hospital, seriously ill.

She is survived by a son, Byron Mattison of Chippewa Falls, Wis.; and two daughters—Mrs. Mary Loofboro of New Auburn, Wis.; and Mrs. Eva Thorngate of North Loup, Neb.; also thirteen grandchildren and nineteen great-grandchildren.

Grandma Mattison, as she was familiarly called, has been a widow for more than fifty years being left alone when some of her children were still small. As long as she was able her greatest pleasure was in service to others, which made it doubly hard for her when she had to accept help from others rather than give. She had been an invalid for nearly twelve years.

She was a woman of deep religious convictions. She was baptized and joined the Seventh Day Baptist Church when a young woman and has always been especially loyal to her church and denomination. During all her years of suffering her faith in God never faltered and she looked forward to the time when she might go to be with him.

"The Lord gave and the Lord taketh away. Blessed be the name of the Lord."

Farewell services were conducted from the H. H. Thorngate home by Pastor Hurley S. Warren. The text chosen by the family was, "Precious in the sight of the Lord is the death of his saints"—Psalm 116: 15.

Songs that Mrs. Mattison loved to hear over the radio were used by the singers. Ralph and Margaret Sayre sang, "The Land where we'll never grow old." Sylvia Brannon and Arthur Stillman sang, "There's no disappointment in heaven." A quartet composed of David and Minnie Davis, Esther Babcock, and Arthur Stillman sang, "I Know that my Redeemer liveth." Mrs. Esther Babcock played a prelude and also acted as accompanist.

Interment was made in the North Loup cemetery.

(This sketch was prepared by the family and was taken, with some additions, from the North Loup *Loyalist*.)  
H. S. W.

**SHRINER.** — Charles Franklin Shriner, son of Henry and Susan Ebersole Shriner, was born February 28, 1849, and departed this life January 10, 1931, aged 81 years, 10 months, and 12 days.

On December 12, 1869, he was united in marriage to Nancy Jane Rice. To this union were born six children, three sons and three daughters, namely, Mrs. Naomi Wolfe, Salemville, Pa.; David, Martinsburg, Pa.; Mrs. C. C. Wolfe, Salemville, Pa.; Mrs. David Reffner, Martinsburg, Pa.; Homer, Henrietta, Pa.; and John, Martinsburg, Pa. All these grown sons and daughters were present at their father's funeral.

When Brother Shriner was about thirty-one years of age he professed Christ as his Savior and united with the (German) Seventh Day Baptist Church. Some years after he became one of the constitutional members of the Salemville (English) Seventh Day Baptist Church, and remained a faithful member until death united him with the Church Triumphant.

While he was a Christian man and lived a godly life, he could hardly give expression in words to his Christian experiences; yet he was a faithful attendant at the meetings of his church. For some years he served the church faithfully as one of its trustees. Just as long as he was physically able he attended the worship of his church. When he became so feeble he could not be present, he sent his offering to help along with the work of his church.

He was an industrious man and provided well for his family. He took a great interest in the home and looked after its best interests. His companion preceded him to the glory world almost three years. Since her going away from him he was restless and dissatisfied without her. But he believed that some day they would be reunited. Thank God for that faith and confidence in God!

Besides his sons and daughters he leaves sixteen grandchildren, seven great-grandchildren, and many friends.

"Uncle Charles," as he was familiarly called is missed. May the love of God fill that vacancy in the lives of his sons and daughters and friends.

The farewell services were held in the (German) Seventh Day Baptist church at Salemville, Monday, January 12, 1931, at two o'clock in the afternoon, conducted by his pastor, the Rev. W. L. Davis, assisted by Rev. David Detwiler of the Church of the Brethren. The large number of friends in attendance was evidence of the high esteem in which he was held. The body was laid to rest in the nearby cemetery with appropriate ceremonies.

Thus one by one our loved ones leave us to unite with those gone before to that heavenly home to be "forever with the Lord."

May we in faith and hope be enabled to sing in our hearts, at least:

"I'm but a stranger here, Heaven is my home;  
Earth is a desert drear, Heaven is my home.  
Danger and sorrow stand round me on every hand;

Heaven is my fatherland, Heaven is my home.

"What though the tempest rage, Heaven is my home,

Short is my pilgrimage, Heaven is my home.  
And time's wild wintry blast soon will be over-past;

I shall reach home at last, Heaven is my home.

"Therefore I murmur not, Heaven is my home;  
Whate'er my earthly lot, Heaven is my home;  
And I shall surely stand there at my Lord's right hand;

Heaven is my fatherland, Heaven is my home."

W. L. D.

#### Sabbath School Lesson VII.—May 16, 1931.

JESUS ENTERS JERUSALEM AS KING.—Luke 19: 28—20: 47.

Golden Text: "He is Lord of lords, and King of kings." Revelation 17: 14.

#### DAILY READINGS

May 10—The Triumphal Entry. Luke 19: 28-40.

May 11—Weeping Over Jerusalem. Luke 19: 41-48.

May 12—Returning to Bethany. Mark 11: 1-11.

May 13—"The World Has Gone After Him." John 12: 12-17.

May 14—Zeal for His House. John 2: 13-17.

May 15—"Out of the Mouths of Babes." Psalm 8: 1-9.

May 16—The King of Glory. Psalm 24: 1-10.

(For Lesson Notes, see *Helping Hand*)

Few keys open as many caskets that contain hidden treasure, as prayer. Few clues unravel so many difficulties. Few microscopes will disclose so many beauties hidden from the eye of the ordinary observer.

—Torrey.



## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m., followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 4415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,  
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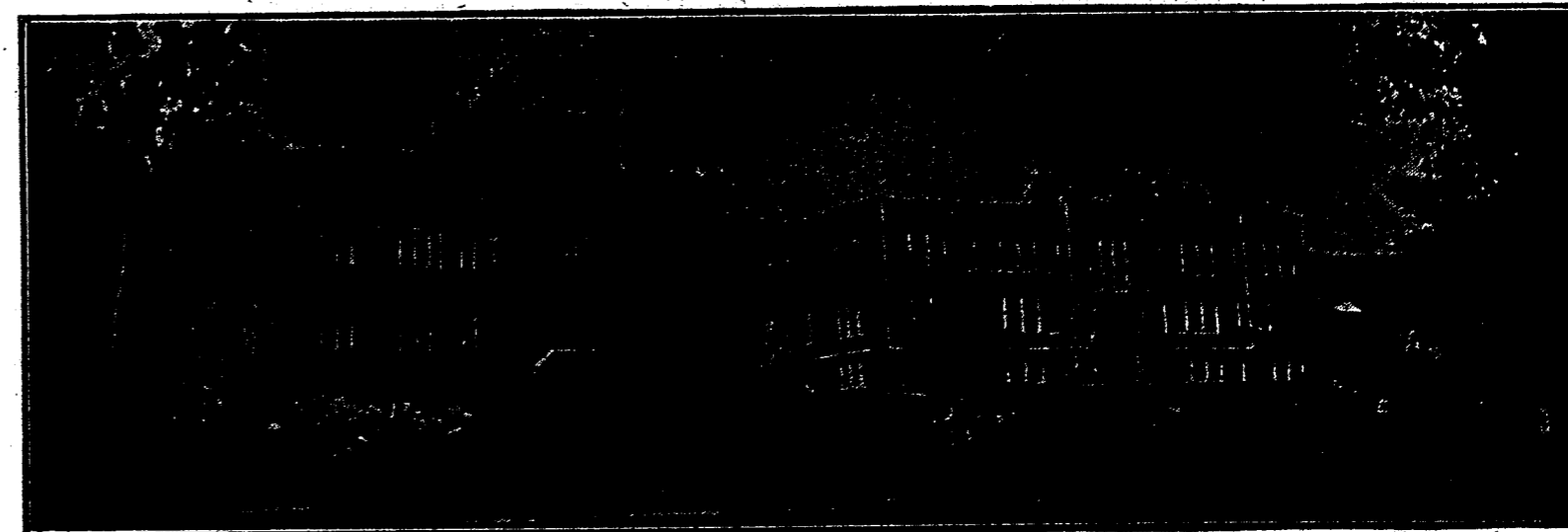
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# The Sabbath Recorder

Plainfield, N. J.

# The Sabbath Recorder

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### WE THANK THEE

For flowers that bloom about feet;  
For tender grass, so fresh, so sweet;  
For song of bird, and hum of bee;  
For all things fair we hear or see,  
Father in heaven, we thank thee!

For blue of stream and blue of sky;  
For pleasant shade of branches high;  
For fragrant air and cooling breeze;  
For beauty of the blooming trees,  
Father in heaven, we thank thee!

—Ralph Waldo Emerson.

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