



HE plays safe
who seeks
not his own life
-- but to help
others.

The Church plays
safe that supports
not only its own
work but the task
represented by the
UNITED BUDGET.

*"He that seeketh his own life shall lose it,
But he that loseth his life for my sake, the
same shall find it."*

**Two months
till the close of the
Conference Year**

Published by the Committee to Raise the
Seventh Day Baptist Onward Movement Budget

The Sabbath Recorder

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No. 18

A PRAYER FOR MOTHER'S DAY

Lord, I thank Thee for the tender care and constant prayer of a godly mother. May the "unfeigned faith" that dwelt in her, dwell in her son also. Help me to keep ever before me the high ideal of service and character which she impressed upon the mind of my youth. Help me to make bright the sunset of her days and by my life and faith to be a living answer to her prayer: and when I mourn "as one that mourneth for his mother," may her memory still be with me, a star to guide me on my journey through the broken and uneven ways of life till traveling days are o'er. In the name of Him whose last earthly thought was for His mother, when He said to that disciple whom He loved, "Son, behold thy mother." Amen.

—Selected.

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WHOLE No. 4,547

MOTHER

Mother! Someone has said that if all the fragrance of the world could be concentrated into one flower, it would be called a rose; if all the melody of the universe could be concentrated into a single composition, it might well be called the Messiah. "If I could concentrate all the tenderness and sympathy of the world into one endearing term, I would call it mother." All who have experienced mother love at its highest and best will not be slow to second this proposition. This word, as no other in the language, is invested with charm and meaning almost beyond estimate. "Grave senators, grim-featured soldiers, hard-headed business men, and frivolous worldlings melt under its power. The great deeps of the soul are broken up at its sound. The very incense to heaven clings to it. There is no face in all the chambers of memory so vivid to the last as the face that hung over us in the cradle, and no voice that lingers with such sweetness as the voice that sang our evening lullaby."

The most obdurate of heart cannot escape the inspiration of her memory, or the influence of her prayers.

"I grieved my Lord from day to day,
 I scorned his love so full and free,
 And though I wandered far away,
 My mother's prayers have followed me.

"O'er desert wild, o'er mountains high
 A wanderer I chose to be,
 A wretched soul condemned to die,
 Still mother's prayers have followed me.

"He turned my darkness into light,
 This blessed Christ of Calvary,
 I'll praise his name both day and night,
 That mother's prayers have followed me."

Again, as we celebrate Mother's day may we dedicate our lives anew to the service and to the achievement of the ideals she ever held high for us. A few suggestions for celebrating Mother's day may not be out of place.

Folks like to wear a flower in her honor,

if possible—white for mothers passed on, pink for those whose lives are still spared to bless.

Why not relieve the busy mother, this one day, by members of the household taking over her duties—duties that too often tax her strength and spirit to the limit? Why not?

Flowers, candy, letters, personal visits may bring new pleasure, joy, and a sparkle of happiness into a life often enough possessed of too little cheer.

Those whose mothers are in memory, only, may well find the mother of somebody else, who perhaps is bereft of son or daughter, and do for her what he would like another to do for his beloved.

While the celebration of Mother's day may be overdone, may be commercialized; while sometimes mothers have been over idealized; while it may be remembered some mothers are far, far from ideal—nevertheless we do well to honor the motherhood of our country. Let us exalt motherhood and honor it by developing a better and higher class of sonship and daughterhood. God bless our mothers.

"Out in life's garden, where sympathy grew,
 God planted a soul—'twas the soul o' you.
 Life's wonderful garden, Love, seeking, went through

Till he found a heart—'twas the heart o' you.
 I have sought through life's garden of roses and rue
 And I find one sweet blossom, all jeweled with dew—

Love, sympathy, faith — all unchanging and true—
 Are the heart of my flower—dear mother, 'tis you."

Christian Literature In the Home Never was there greater need of Christian literature in the Christian home than there is today. Many barriers are down that formerly protected children and young people in the home. There is little restraint, today, placed on what can be published in

magazines and daily papers, all of which find easy access to the home and prominent place on our racks and tables. Literature that youth would hardly have dared to read, hidden in the haymow, four decades ago, is now uncensored and is found in profusion in the hands of almost countless hosts.

Many of the leading magazines contain much that is harmful. Day by day, month after month, this influence permeates our Christian homes, while many of our Seventh Day Baptist homes make little or no effort to furnish themselves with helpful, religious reading to counteract its effect.

The SABBATH RECORDER aims to publish that which will help every one in the family to live closer to God, to know right from wrong, and to lead both parents and children to a finer appreciation of spiritual values. We do not deceive ourselves. We know we do not realize our goals — but that is our aim, and we confidently believe that in the RECORDER can be found that which is helpful in sane and consistent Christian living.

The SABBATH RECORDER furnishes information concerning our work, in home and foreign fields; information concerning the Sabbath and the needs of the church; week by week do we aim to present those papers, items, sermons, and news of our churches that will inspire our readers and encourage them to action. It undertakes to lead our Christian people to pray, serve, and give — to support the work of the Master in an adequate manner in our whole program. We need not be ashamed, though we should strive for larger and larger results.

For the purpose the SABBATH RECORDER is published at about three times the cost per annum to the subscriber. The lamentable part is that such a small percentage of our people support it. Last month some twenty-five subscriptions were dropped — a few because the subscriber felt he could not afford it; but for the most part, papers were discontinued because people who had been receiving free copies were not interested enough to write expressing a desire to have the paper continued. The business manager recently reported the fact that an agent had been getting the RECORDER free for twenty years, or since 1912, and had never forwarded a subscription or sent in a new name.

Seventh Day Baptists need such a paper as the RECORDER. Many write they cannot get along without it; write in its praise and in appreciation for the help its weekly visits bring. All such words of encouragement help.

But our list of subscribers needs greatly an enlargement. Let us double our number of subscribers; a better paper would result and a reduced price afforded. Few realize the truth that the largest portion, by far, of the Onward Movement Budget going to the Tract Society is absorbed by the deficit in publishing the SABBATH RECORDER.

It would be great if every Seventh Day Baptist home took the RECORDER. The present condition is not the result of depression—it has existed for years. What are you willing to do about it? It is fine to pass our RECORDERS to others, our married children, or neighbors. It is even better to secure their subscriptions and send your own numbers farther afield.

Items of Interest Frequently among the editorials is found the above heading. It is just what the subject implies. We are constantly alert to items of the sort, that will be of general interest to RECORDER readers. It is not the policy of the SABBATH RECORDER to publish articles from other papers to fill up. Short, two or three line, quotations may be used for this purpose—used to complete a column. But material from other publications so good that we wish to pass them on, with or without comment, will be placed as under this title.

Should our readers come across items of striking nature which they would like to pass on to us, we shall be glad to have them submitted.

Scarabs found this season in recently excavated Jericho tombs proved conclusively that the city was destroyed by Joshua about 1400 B. C., while Amenhotep III was reigning in Egypt, Sir Charles Marston, who has been financing various expeditions to the ancient city, announced recently. The evidence of these scarabs confirms that of burned pottery found in the ruins by Professor John Garstang of the University of Liverpool Archaeological Institute, former director of antiquities to the Palestine government. Although it has been widely believed that the exodus from Egypt took place in the reign of the Pharaoh Merneptah, about 1229 B. C., and the destruction of Jericho about 1187 B. C., Professor Garstang has consistently maintained that the exodus occurred about 1447 B. C., and the fall of

Jericho about 1407 B. C. Professor Garstang based his theory on fragments of pottery, of which more than 100,000 have been unearthed in the ruined city, because with the exception of one fragment, found on top of the burned strata, there was nothing to suggest a date for the burning of the city later than 1400 B. C. In making his announcement recently, Sir Charles Marston said that he had just received from Professor Percy A. Newberry, expert on scarabs and professor of Egyptian Archaeology at the University of Cairo, a report concerning scarabs found in the Jericho tombs which had been turned over to him for examination. Professor Newberry, Sir Charles said, reported that most of the scarabs ranged from the time of the Hyksos kings (about 2400 B. C.) to the reign of Amenhotep (about 1400 B. C.), furnishing conclusive proof of Professor Garstang's theory.—C. M. Elderdice in M. P. Recorder.

AN INTERESTING PASSAGE

The bay which surrounds Balboa is such a beautiful spot! The green hills were covered with tall palms and other trees of many shades of green, some loaded with a fruit or blossom which was unfamiliar to us. I have a very annoying habit of always inquiring the name of any unfamiliar plant or object or animals, etc., which I see, and nearly always (on this trip) I have not found out when quizzing. But since reaching Jamaica I have seen a tree just like those in Panama, and our servant says they are lignum-vitae trees. They have a small yellow "fruit" (I would call them) which looks like a small yellow tomato, but the natives say those are blossoms. I'm from California, so they will have to show me! If that is the bloom, the fruit must be as large as a wash tub! There is one of those trees in our side yard, and two smaller ones in the back yard, giving nice shade.

Our boat did not dock at Balboa; those going ashore went down some hanging steps to a "tender" in which they were carried to land. This happened about six o'clock in the morning, and as we had our passports examined then, (and our medical or health papers also) we had to be up early that morning.

We went out on deck about five-forty, and it was still dark, or day was just breaking. I think I shall never forget that dawning: the dim outline of hills across the water, the very bright lights from the lighthouses nearest the shore, and the dimmer lights from hills farther away. Then the lights that interested me most of all were the ones right down on the water, red, glowing lights which were lights to the ships, of shallow water or dangerous channels, etc. Do you know what flashed into my mind? The song we often sang in prayer meeting—"Let the lower lights be burning; send a gleam across the wave," and for the first time the fullest meaning of those words clutched me. I had never seen those "lower lights" before, and they were so many across the water and so conspicuous.

When we saw the motor launches coming across the bay they were lighted too, but as

they neared our ship, we could discern officers of the government on board and the lights went off as daylight came. Before these launches could come near our ship all the propellers had to be stopped so the suction would not endanger the motor boats, so they circled around us several times before coming very near.

We entered the canal about eight o'clock, I think, and we were out on deck every minute from then on, having eaten a seven o'clock breakfast. The water of the Pacific was so blue behind us; as we went into the canal and turned a bend which shut off our beloved ocean from view, I felt a tug at my heart strings again. Then we entered the first lock—Miraflores — and the immense metal gates closed behind us. Almost immediately the flood gates were opened and the water came pouring in, until the water had raised our ship to a level of seventy-five feet (having been lifted thirty feet above ocean level beyond the gates). At each side of us was a wide-runway of cement, and a track on which little engines were running back and forth, towing the ship through each lock. I am sending some snapshots on separate file to give you an idea of the canal and locks, etc.

The second lock was much like the first — called San Miguel (Mig-geel, they called it) and we were lifted another thirty feet higher and double gates closed in when another lift of twenty-five feet was made. This had brought us to the level of Gatun Lake, which is a lovely body of water between San Miguel and Gatun Locks. The double gates beyond us were then opened to admit us to this lake and all about us were boats at anchor, and the shores densely grown with trees and blossoming plants, most of them of brilliant hue and growing wild. We also saw some cocoon groves and some banana trees, and in one place, a lone orange tree. Nearly all the buildings along the canal are government buildings and very nice looking, especially the lovely hospital and the hotel near the shore, which I snapped as our boat moved along.

At the eastern end of the lake were the Gatun Locks, where we were gradually lowered, just as we had been lifted—in three sets of locks—till we were on a level with the Atlantic Ocean, and within sight of Cristobal. We had had luncheon served on deck, one o'clock while in Gatun Lake, and it was so windy that the table stewards could hardly keep the tables set. It actually blew the silver off some of the tables, but we had a lovely lunch, and it tasted better out-doors, as picnic lunches do in the park.—*Jamaica Jottings.*

The SABBATH RECORDER is a very welcome guest in our home, and we could not do without it. I hope that more of our people will realize the value of it, and will subscribe. It should be in every Seventh Day Baptist home.—*From a long-time subscriber.*

SUICIDE IS ALWAYS WRONG

We have no disposition to pass judgment on a man that ends his own life; as we cannot

know the inner secret of his act, but neither can we justify his deed. A friend of Mr. Eastman says of him that "he planned carefully to end his life in an orderly way." But did he so end his life? He laid a violent hand on his body and tore it into a ghastly ruin. He ended his life in a deed that cast a dark shadow widely over the world and brought sorrow to multitudes. Is this "order," or is it chaos? "By his own hand," continues this friend, "he lived his life, and by his own hand he ended it." The implication of the first part of this statement is that he created and lived his life by his own hand, but this is only a fractional truth; he created and lived his life by the aid of thousands of others, and he owed something to them—not to plunge them into sorrow that will long rest as a shadow on his life. He set an example that will tempt others to take this way out of the world, an increasing temptation in this day. Life is God's gift, and we have no right in any way to mistreat it, and least of all to cut it short in a disorderly way. "Do thyself no harm."—*Presbyterian Banner*.

I am able to buy bananas for four to six pence a bunch green—that is about twelve cents. They have a yam here that grows into the ground like the roots of a tree. It is about four inches in diameter and is found as deep as four and five feet and cuts up as a potato. Natives use it abundantly and we are trying it today. We are having a custard apple; it is like a mammoth apple, soft when ripe, and with cracked ice is a rare dish. I marvel that God planned so completely for a balanced meal fully prepared by nature. The star apple is quite good, full of small slick seeds. The golden apple is similar, not much taste. Grapefruit will compare favorably with California's finest. They have small seeds too. The mangoes are soon to come in and we are told this is the finest fruit of all.—*Jamaica Jottings*.

A Committee on Worship A few days ago announcement was made by the Federal Council of the Churches of Christ in America of the appointment of a committee on worship. The purpose back of the formation of the committee is to cultivate the spirit of worship throughout the churches. Each denomination in the council is represented—the Seventh Day Baptists by President Boothe C. Davis of Alfred, N. Y. The chairman is Bishop Wilbur J. Thirkield of the Methodist Episcopal Church. Other strong leaders are on the committee.

The functions of this new committee, as defined by the administrative committee of the council, are as follows:

1. To provide a central clearing-house for the various denominations for consultation, for interchange of experience, plans, and methods, for mutual reinforcement and stimulus, and for joint study as to what is needed to cultivate the

spirit and practice of worship in the Protestant churches.

2. To provide a leadership in the field of worship for those denominations which do not have any special committees of their own dealing with this subject, but which feel the need for assistance.

3. To provide a center for publishing articles or other materials that it is believed will be equally useful in many denominations.

4. To use the religious press as a channel for calling attention to the more important materials produced by the various denominational agencies or by others engaged in the study of worship.

The comments of Bishop Thirkield on the future work of the committee, recently reported, are significant. They are in part as follows:

The action of the Federal Council of Churches in creating a committee on worship is a striking indication of a fresh and vital interest now awakening throughout all Christendom. This interest centers in the securing of a deeper awareness of the presence of God in public worship. The lack of a spirit of orderliness and reverence is a serious weakness in many of our churches. It is hoped that this new committee, bringing together influential leaders from the various communions, may contribute to a revival of the spirit of worship and thereby to the strengthening of every other function of the Church.

There need be no conflict between the emphasis on worship and the emphasis on preaching. Real worship should give to the sermon, which the Protestant churches always wisely emphasized, a sacramental note and a spiritual glow. It should prepare the way for doctrine, for evangelistic appeal, for spiritual nurture, and awaken a prophetic insight into ethical values.

Seventh Day Baptists will find themselves in hearty accord with these sentiments, and will pray for the success of this important work.

STUDIES IN RELIGION AND GOOD HEALTH

III.

MODERN FAITH CURES

BY REV. LOYAL F. HURLEY

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." John 14: 12.

Jesus healed disease. He gave his disciples the same power. To the "seventy," also, he promised power to heal, and they came back from their mission of preaching

joyful because the power to heal was their possession, too. In the last discourse before his death Jesus spoke the words of our text in which he seemed to confer such a gift on all his followers.

After Jesus' ascension and the gift of the Holy Spirit, healings are recorded. Peter and John and Paul healed diseases. Luke, who was a physician, records several special healings and refers in a general way to various healings. But the records of healing by the apostles fade almost into insignificance compared with the healing work of the Master. However, healing continued in the Church until about the third century when it seemed to cease. The Church fathers speak of its cessation.

What shall we believe about faith healing today? Just how much did Jesus mean by the statement of our text? In studying modern faith cures I shall follow in general the treatment of this subject by Dean Chas. R. Brown in *Faith and Health*.

Dean Brown refers to the revival of stories of healing in the Roman Catholic Church during the Middle Ages. In those unscientific, uncritical, wonder-loving days everything was right for miracles to happen. Add to the temper of the age the fact that before a saint could be canonized he must have performed a miracle—either directly himself or by means of his relics or bones, and we should expect stories of miracles. Protestants smile tolerantly at the idea of relics, forgetting that *intelligent* Romanists, at least, consider them as only a means to inspire faith. Jesus apparently used spittle for the same reason.

When we come to more modern times, there are several men and places which are connected with healings. Doctor Brown mentions Lourdes in France, a grotto and shrine where many cures have been performed. He mentions, also, St. Anne's, near Quebec, where several members of the Adams Center Seventh Day Baptist Church have seen the crutches and canes left by those who didn't need them any longer. He mentions also Doctor Cullis, of Boston; Doctor Simpson, of Brooklyn; John Alexander Dowie, of the Zion Movement; the Emmanuel Movement, sanest of them all, under the leadership of doctors Worcester and McComb of the Emmanuel Episcopal Church in Boston; and Christian Science. All these

claim to have healed many diseases. He might have added Paul Rader and others, not forgetting Aimee McPherson of Angelus Temple. Some of us have had the opportunity of attending her church.

What shall we say about all this? How much success and how much failure is there in it? Or is it all a fake?

The writer sat beside the bed of Rev. Wm. Clayton, of Syracuse, who had suffered a severe stroke of paralysis and had been given up to die by several physicians. One entire side was about as much alive as a post. He couldn't move hand or foot. Yet he said, "Brother Hurley, I am going to get well. The Lord will raise me up. Pray for me, will you?" Many folks in our denomination know that he did get well, but most folks do not know that on the day of his healing he lay in bed as helpless as could be. He said to himself that if the Lord could heal him at all he could heal him that very minute. Then he spent about an hour in earnest prayer and then kicked his dead leg straight out in bed. Within an hour he had dressed and walked on the street a short distance, and back, and *he didn't use crutch or cane!* He has told the story more than once to the writer. He delighted in nearly crushing one's hand with the one of his that the doctors said could never be used again. His healing was no fake.

While we were in Battle Creek there came to the sanitarium a lady named Mrs. Rachel Nalder, who was the financial agent in America for Pandita Ramabai, the celebrated Hindu Christian. Mrs. Nalder attended family prayers in the parlor, of course. One morning she came at the close of the service and said, "Brother Hurley, I was examined here yesterday. They tell me that the large bunch that has been growing in my side is a tumor, and that an operation is all that will prolong my life beyond a few months. But I am not going to be cut to pieces. If the Lord wants me to work longer, he can heal me. Will you pray for me?" The writer fears that his prayers were not of much avail, yet Mrs. Nalder's must have been, for she came back to the morning prayers a few days later and said, "Brother Hurley, the bunch is all gone!" She must have been about seventy years old then, and we heard from her every year for six or eight years after that. Of course,

anyone may say that the doctors at Battle Creek were mistaken, or that she was, but she went on doing her work until the Lord was through with her, anyway.

Yet thousands who have sought healing by faith have not been cured! They have not been able to leave their crutches at St. Anne's or Angelus Temple. And *they never testify!* They always condemn themselves for lack of faith! And they *may* have great faith, too.

When Jesus said, "greater works than these," what did he mean? Did he mean strange or bizarre or astounding? Or widespread and beneficent? Which is a greater work, to heal a few lepers—or rid the world of leprosy? To save one life—or stop a plague? To stop pain for one—or to discover ether and chloroform to ease the pain of millions? Doctor Brown lists the four great achievements of medical science as follows: 1. Anesthetics, making surgery possible on a wide scale. 2. Control of epidemics by antidotes and quarantine. 3. Antiseptics which render surgery comparatively safe after anesthetics had made it painless. 4. Scientific diagnosis. These have been of unspeakable value to humanity.

But you will say, "This is not faith healing; Jesus used no drugs!" Well, would he today if he were here? That is at least a fair question.

From the standpoint of the individual there are three sources or origins of disease. Some are physical, some are mental, and some are moral. Germs and infections, organic injuries, these, at least, would be physical causes. Secretary W. L. Burdick told the writer of seeing several accounts in New York City papers of the statement of a great physician that stomach ulcers were caused by worry. The worry, of course, affected the sympathetic nervous system and thus irritated every nerve-end in the stomach. If that is true, it is a good example of what we mean by saying that some disease is mental in origin. It has been shown repeatedly that anger or fear cannot only stop digestion, but that they actually poison the system. How many cases of illness do you suppose are caused by envy, greed, spite, or jealousy? Many folks need prayer, not pills. Our family physician was one day speaking about that very fact. He told the writer about a young woman who had come

to him again and again for treatment. (He didn't mention her name or violate professional ethics.) But he said her malady was not physical but moral. "She should come," he said, "to you, not to me."

Now Jesus knew more about mankind than most of us give him credit for knowing. He knew that some diseases were to be healed only by proper mental attitudes. "Fear not," he would say as he appealed for faith. Other maladies were moral in origin, or, at least, could be healed only by a moral regeneration. "Thy sins be forgiven thee," he said to the palsied man. Now our Lord surely worked in harmony with the laws of the body and mind—only he knew some things about those laws that we haven't discovered yet. But the laws of diet and exercise and sunshine are the laws of God just as the law of faith is. If Jesus were here in person today he would probably use every law that we have discovered to be helpful, and still use in addition those mental and spiritual powers which we have not yet discovered, but which were so natural and normal for him to employ. And faith would have its proper place in all cases.

But someone will say, "Using diet and drugs, shampoo and sunshine, is not divine healing. Can't God heal anything?" Yes, doubtless he could, but he doesn't! And the important question is what God does do, rather than what he can do. Going back to Doctor Brown, we find him saying: "If a man were lying on the railroad track, and his head were cut off by a passing engine, it would lie within the power of Omnipotence to put the man's head back on his body and send him away alive—all this were as easy for Omnipotence as the curing of a headache. But as a matter of fact, does Omnipotence ever restore men's heads when once they have been cut off? Did Christ or the twelve apostles or the other seventy ever attempt to work such wonders? Did the medieval saints who are reported to have wrought cures, or Cullis, or Simpson, or Dowie, or Hickson ever accomplish any such results? No one has ever heard of any such case."

"If I should be run over by a street car and have my leg cut off, it would not occur to any of my Christian friends to pray that a new leg might grow in its place. Medical science and Christian sympathy would cen-

ter their interest upon the saving of my life, and then upon providing me with such an artificial leg as might enable me still to enjoy some measure of usefulness. In this whole attitude we indicate that we know something about the way Omnipotence works, and we vary our appeal and shape our expectation according to the nature of the trouble we face." Jesus didn't heal all the maladies in Palestine, nor did Peter or Paul!

Valuable as physical health is, it is not life's greatest blessing. Paul learned that lesson. He had some malady, "a thorn in the flesh." And he had faith, too, more than Dowie, or Aimee McPherson, or Mary Baker Eddy! And he knew how to pray, besides. *But he was not healed!* However, he learned a power more valuable than physical health, a strength that is "made perfect through weakness." God may *answer*, but he doesn't always *grant* prayer!

Let us close with Doctor Brown. "It may be that you have your own thorn in the flesh. You have besought the Lord thrice, and more than thrice, to have it removed. There may be unused sources of help that would bring you victory. Make up your mind to be well, if it is a possible thing! Utilize, every day in the year, all those physical, mental, and spiritual forces which intelligence indicates as having value! Lay hold upon these unseen aids which are like the arm of the Almighty.

"But however it may come out, know that either in joyous health or with the sense of failing physical powers, you too can say, touching those more valued and enduring interests, The Lord is the strength of my life, of whom shall I be afraid. There are many of the finest forms of strength known to human experience which are still made perfect through weakness."

SUGGESTIONS FOR SABBATH RALLY WEEK

On page 516 of the SABBATH RECORDER, April 25, was an editorial on Sabbath Rally, in which was urged the celebration of a Sabbath Rally week, extending from May 14 to May 21. SABBATH RECORDERS containing special sermons and material will be May 9 and 16.

In this issue, on another page, will be found a responsive reading suitable for Sab-

bath morning worship, prepared by Pastor Neal Mills of New Market. This will be repeated in the issue of May 9. It is hoped that our pastors will make some use of this. Let the members assist by taking their RECORDERS containing these readings to church with them.

A program for a mid-week get-together meeting has been prepared by the Woman's Board and will be found on the Woman's Page of this RECORDER.

Young people's societies might well make up a special program on one of these days. Good material was printed in RECORDER of March 28, page 400. Possible subjects for prayer meeting would be: How Make the Sabbath a Spiritual Asset? The Sabbath for Today; My Responsibility in Sabbath Promotion; How Can We Help the Tract Society in Its Work?

Helpful publications in handling these subjects are: the new tracts, "Spiritual Sabbathism," "My Holy Day," "The Sabbath and a Changing World"; and older tracts such as "Pro and Con," "The Sabbath and Seventh Day Baptists"; and recent SABBATH RECORDERS — especially those bearing messages on the back covers from the Finance Committee of Conference. These may be had from the American Sabbath Tract Society, Plainfield, N. J., on request.

A most helpful way to promote the work in the celebration of Rally week may be found in extending the influence of the SABBATH RECORDER—by talking it up and enlarging its subscription list.

As in other years, the purpose of a Sabbath Rally day or week is "to get every individual and every activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire loyalty and love for the Sabbath in conduct, thought, and word." We believe such quickened interest and loyalty to the Sabbath will be reflected in a deeper consciousness of God, a larger zeal in carrying out Christ's great commission, and a real stimulus to the flagging faith of Christians, not only in our own denomination but among other communions. Every contribution to the general faith in these days must be appreciated.

It is hoped that every church and pastor, with every auxiliary, will co-operate in this needed effort.

MISSIONS

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

SOME THINGS WE MUST NOT LET GO

No person can have all the things which he desires, even if his bank account is unlimited. There are some things money cannot buy. It cannot buy character, love, friends, respect, and knowledge, and there comes a time when it cannot buy health.

We desire things good and not good, and we are constantly making choices. Often we choose which one of two or more things we will have. We cannot have both or all; therefore we choose. We cannot follow certain ways and retain friends, respect, and character. Some let the things of pure gold go for the things that glitter; others cling to the worth while things at great cost. We pass this way but once. We will be dead a long time when we are dead, and we must not let the choicest things slip away from us.

Any period is a testing time, but the tests which come at certain times are severer than those present at other times. Times of depression test our true missionary spirit. It is hard for many to give when depression is resting like a blight upon the land, and the temptation may be very great to let the church and missions suffer. Consequently certain mission fields must be dropped entirely, workers recalled elsewhere, and salaries (some of which are already at a minimum or below) cut everywhere.

At such times as these we are reminded of the first disciples. When the great testing time came, even Peter deserted his Lord. He became panicky, fear gripped his soul, he chose what seemed to be for his own interest and let his Master go. The work is the Lord's, the wealth of the world is his. We must not desert him by deserting his work. There are other things we can sacrifice with less loss to ourselves and the world than to leave church and mission work out in the cold. We must not let these things go!

MISSIONARIES ON FURLOUGH

Doctor Thorngate and Family.—As has been previously announced, Doctor George Thorngate and family are in America on their first furlough, which was due to begin in 1931. They sailed three or four weeks earlier than planned because it became unsafe to operate the hospital in Liuho. It seemed advisable that they should come by steamer all the way instead of traveling across the United States. They arrived in Seattle March 8, and the second stop was with our people in Los Angeles and Riverside, Calif. April 23 they arrived in New York City and were met by a goodly company. For a day or two they were entertained by Mrs. Frank J. Hubbard in Plainfield, N. J., and then they went to the home of Mrs. Thorngate's parents, Pastor and Mrs. George B. Shaw, Salem, W. Va., where they will make their home for a time. Later they will go to the home of Doctor Thorngate's parents, Pastor and Mrs. Charles W. Thorngate, Albion, Wis.

Miss Burdick. — Also, as has been announced, Miss Susie M. Burdick is taking her furlough and is returning at a leisurely pace by way of Europe. She left Shanghai February 27. A recent letter stated that they had reached the Red Sea on their way to Palestine. This letter gives data regarding her itinerary and interesting items as follows:

We have had a very quiet trip. Yesterday, our first in the Red Sea, we thought we saw more white caps than in the previous days all together. Today the water is like a mirror. It has certainly been a quiet time for me, and possibly some day it will appear that it has been a good thing for me. Certainly it was hard to come away from Shanghai and to be so long without trustworthy news.

This boat has stopped in Hong-Kong, Saigon, Singapore, Penang, Colombo. In Saigon there was no English newspaper, only French and Chinese, but the news at the other ports was not recent. We recognized events that had occurred before we left.

My plans after the Holy Land are not very definite. . . . I'm hoping to reach home by the last of June. It may be my plans will be altered by letters. . . . We are due to leave Beirut, May 1, on the French mail steamer, *Pierre Loti*, due Naples May 12. I may stay a week in Rome with Misses Bryan and Wu. My address there will be care of American Express Company, Rome, Italy.

LETTER FROM REV. H. EUGENE DAVIS, CHINA

*W. L. Burdick, Secretary,
Ashaway, R. I.*

DEAR SECRETARY BURDICK:

I am trying to send you some word each week about the state of affairs in China, especially in regard to our mission work. The schools are open with a greatly reduced enrollment. This is due to at least two causes. First, many people fear the fighting has not ceased and many Chinese think there will be more trouble, especially on our side of Shanghai. Then many Chinese have moved away from Shanghai, especially from the native area adjacent to our locality. The church here in the city is going strong, with good attendance and especially good interest. The Liuho Church is scattered, many of them in Shanghai and many we do not know about. Both the evangelists are now here. Mr. Tong came away about two weeks ago and Mr. Woo came in last week. I brought in Mr. Woo's family a week ago last Friday.

We are watching the papers to see when the peace papers are signed, when we will go back to assume control of the property. The last time we were out, nothing had happened to the buildings and, unless there is fighting in that area, I think we will save both buildings and equipment. The great question that confronts us is what we can do if the Japanese continue to occupy Liuho. That does not need to be settled now, for many think the active warfare is not yet finished. Everyone in Shanghai is busy and well.

Sincerely,

H. EUGENE DAVIS.

*23 Route de Zikawei,
Shanghai, China,
April 4, 1932.*

LETTER FROM MABEL L. WEST, CHINA

DEAR RECORDER READERS:

The time has come for another fast mail and the home people will be wanting news from their representatives in China. I don't know just how much was told in the last letters, so you will pardon me if I don't answer all of the questions in your minds, and also if I repeat.

The latest news here is that Mr. Toong, the evangelist, who works in Shanghai but had gone to Liuho to look after his family and send them in while he stayed by the house, has at last been able to leave Liuho. He lived for nearly three weeks among the Japanese, writing letters and doing almost anything they demanded of him. This last week they allowed him to come in with some of their officers. He testified in the Sabbath afternoon service to having been saved three times from death by our gracious loving Father. Surely God has other work for him to do.

Friday, the twenty-fifth, Doctor Davis, doctors Crandall and Palmborg, Miriam Shaw, and Mr. Toong made another trip to Liuho to see what they could do about saving some of their people out there and to see that all is well at the hospital. They took along the cow man to bring in another cow which they had left behind.

They found the hospital untouched. Miriam said that the dog gave them a glad welcome and kept at her heels much of the time she was busy sorting out more things to bring in and hospital utensils to put in safer places. The doctors went different ways into the country to get people, and then to the commander in charge for passes to bring them into Shanghai. Mr. Woo's wife, his mother, and the five younger children, and a mother and her two daughters for whom Doctor Palmborg felt responsible, all came. This woman has been one of her best helpers and the two girls are students here in our Girls' School. It is not at all safe for girls to be anywhere near these Japanese soldiers, so you may well imagine the relief at being able to bring them out of danger.

So far as they know, none of the Liuho church members have been killed, and none here so far as we know, though many have lost all and others nearly all that they possessed. Mr. Koo, who has been the Thorngates' teacher of Chinese at Liuho, lost his father. He was shot in the back while trying to flee to the country. Another man who had attended church some and seemed interested was also killed by hanging, his head cut off because some soldier's garments were found in the house where he was staying. Mr. Woo's house has been stripped of everything, even doors and tables. They had taken a little bedding and

clothing with them when they went into the country on the first of March. Mr. Woo, his third son, and the cow man are expected in sometime today with the other cow.

Last Sunday Mr. Davis took some of us through the devastated areas in the northern part of this great city and out to the village of Kiangwan. It makes one's heart bleed to see it all—blocks and blocks lying almost flat, with here and there a partly standing wall. Some few hundred Japanese soldiers were seen marching back to embark for their home country, but many more were at work making roads, building wider bridges, rigidly policing all that area, and otherwise making ready for further occupancy of what has not been a part of the International Settlement. We visited what was the new home of our Mrs. Pau, formerly Miss Waung, for many years a teacher in the Girls' School. The bamboo fence around the place is intact and some of the side and back rooms built under a separate roof are untouched, but the main part of the house has been burned, probably set fire with gasoline or kerosene. Eye witnesses saw other places burned in that way. Someone told Mrs. Pau that the Japanese found Chinese soldiers' garments in her house. This may have added to their zeal for destruction. Mrs. Pau's mother's home, a few feet back of hers on a main street of the village, lies a crumbled mass of brick and tile, as do most of them there.

That the Japanese expect to stay for some time is further evidenced by the trenches and roads they are building all through the country. In fact, a Japanese formerly in business with the father of a young man whom some of you know, said that they plan to take certain central provinces and the port cities so they can lock them up at will. However, that may be rumor. The Peace Commission has not finished its work, so we are all hoping for the best.

At present doctors Crandall and Palm-borg and Miriam Shaw are with the Davises. Doctor Crandall teaches afternoons. She is helping her daughter and another college girl with their studies. Mornings she has a clinic in the Girls' School or gives physical examinations there. Doctor Palm-borg is doing some teaching in the Girls' School and trying to get some work finished that her women had begun at Liuho. This morning she was doing a most helpful work

in pruning bushes about the mission compound.

Mr. Davis and his car have gone on many errands of mercy to our country hospital, as well as for those in our own city. He has indeed led a strenuous life. It is not easy to see so much suffering and wanton destruction as has been his to witness without its leaving its mark upon the man. Mrs. Davis, you can see, has been a busy house-keeper. Now she is teaching in the Girls' School—classes before taught by Miss Burdick.

Mother, with the help of as many as had time and were willing to do so, has superintended and helped with the machine work on nearly five hundred garments for Chinese soldiers, for the most part to be used in the hospitals. The refugees in the schools have given great assistance in this work.

Anna, and Miss Burdick before she left, were busy hostesses to the refugees sheltered under the roofs of the two schools. They also went to one of the refugee camps to help, first, Miriam Shaw and her nurses in vaccinating about a thousand against smallpox, and after that to serve food at night. Anna has recently been busy with school, which is gradually filling up. Now they have about sixty per cent of the number in attendance last semester.

Miriam has been working in a Red Cross hospital for several weeks, but as the patients are rapidly diminishing in number, her services are not so necessary, so she plans to continue her study of Chinese for a part of each day.

The two hospital nurses who are staying in the Girls' School assist Doctor Crandall and help look after any needing their help. At present there are still refugees in the new girls' building besides three families in the house. One is that of Mrs. Zung, our Bible woman, who is in very poor health, confined to her bed. With her is her mother, Mrs. Waung, whose home was destroyed in Kiangwan. Another family is that of Mr. Chang who teaches in the Boys' School. As he has a wee son, they cannot move back yet. The third is that of a former pupil of mine at Bridgman, who also has a small baby. They are in Miss Burdick's room, but hope to get into a home of their own in a week or so. Houses are not easy to get these days when so many have moved into the settlement. These people

lived where the fighting began. While their house was not burned, yet the Japanese took most of their clothes and some of the furniture, besides helping demolish some of the rest. One poor widow, not still in the school, has five dependent on her. She and a daughter have found work at one hundred coppers a day, not enough to pay for good food for the workers, to say nothing of the rest. In United States money this would be less than eight cents. We hope there will be a better opening for her, but with so many out of work, jobs are not easy to get.

The Boys' School has opened with only the primary (fifth and sixth grades) and the junior high school, as not enough have applied for senior high school to warrant opening that department. We have more than fifty per cent of the number enrolled last semester in the departments opened.

Mr. Theodore Chang is proving a splendid man for the place. We do miss Mr. Crofoot terribly at times, but since he had to go, it is most fortunate that Mr. Chang was willing to come to us. At present his family is in the country. He had to take the children away from the booming of cannon and the sight of fires, as it was here two months ago.

I cannot begin to tell you how awful the experiences of the last few weeks have been. The stories you hear are probably not as bad as things really were and are in the devastated areas and those places now held by the invaders. Someone who was in France after the World War says that the destruction here is far worse than what was to be seen in France.

I was talking to the doctors this morning and I trust that you will in time get the story of their experiences. I suggest that it will make an absorbing serial in the RECORDER.

We all have great reason with you to be grateful to the heavenly Father for his merciful care over them and all of us during these awful weeks.

Yours sincerely,
MABEL L. WEST.

THREE MONTHLY STATEMENTS FROM THE TREASURER

January 1, 1932, to February 1, 1932	
Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1932	\$ 54.22

Permanent Fund income	375.00
Memorial Board income for quarter ending November 30, 1931:	
Charity L. Burdick	12.53
Church, Utica, Wis.	15.00
Dayton and Mary A. Coon	3.58
D. C. Burdick Bequest	176.25
D. C. Burdick farm	13.23
E. L. Babcock	263.33
E. H. and F. Burdick	150.00
Harriet Burdick	1.19
Hornell Church Fund	105.00
Mary E. Rich Fund	25.50
Missionary Society	46.06
Paul M. Green	13.05
Penelope R. Harbert	42.00
S. R. Potter	4.26
Southampton Seventh Day Baptist parsonage	1.67
Wm. R. Potter	2.12
Estate Ed. W. Burdick	49.85
924.62	

Mill Yard Sabbatarian Church	7.43
Permanent Fund principal savings account (loan)	500.00
Julie E. H. Flansburg (foreign missions)	2.00
Wm. L. Burdick—officiating at N. Y. City Church services	20.00
Onward Movement	964.70
Berlin Sabbath school	13.30
Milton Junction	5.00
Milton Junction—account Anna West's salary	50.00
Mr. and Mrs. C. W. Thorngate	5.00
Welton, interest J. O. Babcock Bequest	7.50
Salemville	12.80
Seventh Day Baptist Christian Endeavor Union of New England, native worker in Jamaica	20.00
White Cloud (foreign missions)	12.50
Milton	5.00
Washington Trust Company—interest on checking account51
\$2,979.58	

Cr.

Interest on notes	\$ 318.71
Rent safe deposit box	5.00
Emma Clayton, final payment due Wm. Clayton	25.00
Dollar Steamship Lines, part passage G. D. Hargis (Jamaica)	330.00
United Fruit Co., balance passage G. D. Hargis (Jamaica)	255.00
H. E. Davis, account salary	38.00
Anne L. Waite, part payment of note	500.00
Wm. A. Berry, balance November salary	10.00
G. D. Hargis, February salary, traveling expenses, etc.	308.33
Secretary of State of R. I., fee for filing biennial corporation report	2.00
Wm. L. Burdick, January salary and expenses ..	272.57
E. R. Lewis, January salary, etc.	225.00
Verney A. Wilson, January salary	41.67
R. J. Severance, January salary	41.67
C. A. Beebe, January salary	50.00
W. L. Davis, January salary	25.00
John T. Babcock, January salary	25.00
E. H. Bottoms, January salary	25.00
A. T. Bottoms, January salary	25.00
James H. Hurley, January salary	25.00
S. S. Powell, January salary	41.67
Ralph H. Coon, January salary	25.00
Treasurer's expenses	20.00
Foreign Missions Conference, 1932 contribution	40.00
Jay W. Crofoot, balance passage expenses from China	28.57
Lester G. Osborn, work in Los Angeles	50.00
Balance on hand February 1, 1932	226.39
\$2,979.58	

February 1, 1932, to March 1, 1932

Karl G. Stillman, Treasurer	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1932	\$ 226.39
Julie E. H. Flansburg (foreign missions)	3.00
Onward Movement	657.75

New York City Church (debt fund)	34.00
First Hebron Sabbath school87
Seventh Day Baptist Christian Endeavor Union of New England, native worker in Jamaica..	20.00
Washington Trust Company, interest on checking account28
Permanent Fund income	1,038.92
	<u>\$1,981.21</u>

Cr.

Bank of Milton, China draft, account Geo. Thorngate	\$ 100.00
G. D. Hargis, March salary, etc.	158.33
G. D. Hargis, for native worker from Seventh Day Baptist Christian Endeavor Union of New England	20.00
Wm. L. Burdick, February salary, etc.	211.65
Ellis R. Lewis, February salary, etc.	161.30
Verney A. Wilson, February salary	41.67
R. J. Severance, February salary	41.67
C. A. Beebe, February salary	50.00
W. L. Davis, February salary	25.00
John T. Babcock, February salary	25.00
E. H. Bottoms, February salary	25.00
A. T. Bottoms, February salary	25.00
James H. Hurley, February salary	25.00
S. S. Powell, February salary	41.67
Ralph H. Coon, February salary	25.00
Treasurer's expenses	20.00
Lester G. Osborn, work in Los Angeles	50.00
H. E. Davis, account salary	4.00
Recorder Press, proportionate share of Year Book printing cost	70.34
Balance on hand March 1, 1932	860.58
	<u>\$1,981.21</u>

March 1, 1932, to April 1, 1932

Karl G. Stillman, Treasurer

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand March 1, 1932	\$ 860.58
Riverside Church	12.50
Clifford Beebe, refund 1930 salary paid during vacation	5.00
White Cloud, Mich.	5.00
Washington Trust Company, loans	4,000.00
Marion, Iowa	8.00
George Sayre, sale of auto tent used for evangelistic purposes	6.00
Permanent Fund income	52.50
Onward Movement for March	789.30
Mrs. Ruth Threlkeld and family	50.00
Woman's Board, account Susie Burdick's salary	15.00
Woman's Board, home field	13.34
Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker	20.00
Dr. Rosa Palmborg, donation from salary for last quarter, 1931	50.00
Dr. Rosa Palmborg, donation from salary for first quarter, 1932	50.00
	<u>\$5,937.22</u>

Cr.

Dr. Grace Crandall, account salary	\$ 200.00
Salem College, account salary Dr. Rosa Palmborg last quarter 1931	20.00
Milton College, account salary Dr. Rosa Palmborg first quarter 1932	20.00
Missionary Society, account salary Dr. Rosa Palmborg last quarter 1931	50.00
Missionary Society, account salary Dr. Rosa Palmborg first quarter 1932	50.00
H. E. Davis, account salary	312.63
Richard Davis, account children's allowance, H. Eugene Davis	100.00
Dr. Rosa Palmborg, account salary	130.00
Anna M. West, account salary	200.00
Mabel L. West, account salary	150.00
T. M. Chang, account salary	100.00
Boys' School, account allowance	125.00
Girls' School, account allowance	37.50
Incidentals, account allowance	100.00
H. E. Davis, account children's allowance	150.00

Susie Burdick, account traveling expenses	300.00
Washington Trust Company, interest on notes	61.08
William L. Burdick, March salary, etc.	289.45
E. R. Lewis, March salary, etc.	195.85
Verney A. Wilson, March salary	41.66
R. J. Severance, March salary	41.66
C. A. Beebe, March salary	50.00
W. L. Davis, March salary	25.00
John T. Babcock, March salary	25.00
A. T. Bottoms, March salary	25.00
E. H. Bottoms, March salary	25.00
James H. Hurley, March salary	25.00
S. S. Powell, March salary	41.66
Ralph H. Coon, March salary	25.00
Claude L. Hill, March salary	50.00
Treasurer's expenses	20.00
A. S. Finn, Jamaica worker	25.00
Lester G. Osborn, March salary	50.00
G. Velthuysen, account salary	375.00
Dr. Geo. Thorngate, passage Shanghai to New York	1,311.00
Susie Burdick, salary account	150.00
Dr. Geo. Thorngate, account salary	400.00
Dr. Geo. Thorngate, account children's allowance	150.00
G. D. Hargis, for native Jamaica worker, by Seventh Day Baptist Christian Endeavor Union of New England	20.00
Balance on hand April 1, 1932	469.73
	<u>\$5,937.22</u>

FROM AN INTERESTING LETTER

(To Pastor Neal Mills, New Market, N. J., from his sister)

DEAR NEAL:

I knew you would be anxious as well as interested in knowing some of the tragic incidents in last Monday's tornado which struck Alabama, killing hundreds and injuring many more. I hardly know how to begin—it seems as if there were no beginning to it; it's the same everywhere.

We were all at home Monday afternoon and night when the storm struck with all its fury. There was no real damage done in Attalla and the surrounding territory except by a heavy rain. The wind was blowing a terrific gale and the lightning was flashing almost every second. The storm cut off all the electricity in towns and communication was impossible, so it wasn't until next morning that we began to get drifting reports over the radio. Even then we didn't realize what an awful thing had happened. Toward noon on Tuesday as communication began to be fully established with those torn towns, the real horror of the tragedy burst upon us.

Almost immediately after the storm hit, Red Cross workers were sent out from Birmingham and Montgomery. Mr. Becker, who was in France in 1917 and '18 came back from the scene of the storm Thursday and likened it to the Argonne. It

(Continued on page 562)

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

[We are sorry the "cut" of the present Woman's Board was not ready to appear in connection with the history recently presented in the department. However, we are glad to give it space at this time.—Editor.]

many more will be before the time is up. Remember that the essays are first sent to the associational secretary of your particular association. Then the associational secretary will see that the best ones of the group get to the corresponding secretary of the board. The checking up will be made as it was last year, and the societies in the various associations which present the best papers will be properly rewarded. Not only, however, may you help your own individual society, but surely every one who writes an essay will help those who read her essay and



THE WOMAN'S BOARD, SALEM, W. VA.

Front row, beginning on left—

Mrs. G. H. Trainer, Mrs. E. W. Davis, Mrs. Geo. B. Shaw, Mrs. O. W. Davis, Miss Conza Meathrell.

Back row—

Mrs. Edward Davis, Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. H. D. Bond, Mrs. O. O. Stutler, Mrs. O. T. Davis, and Mrs. S. O. Bond.
(Mrs. Roy F. Randolph of New Milton, a member of the board, was unable to be present when the picture was taken.)

IS YOUR ESSAY READY?

Time is fast approaching when the essays for the essay contest sponsored by the Woman's Board will be due. We are especially anxious for a large number to be written this year. We have already learned of several that have been written and trust that

truly will she be benefited herself by the effort she has made.

The board is very anxious, too, that lone Sabbath keepers will join in this contest. Send your papers to your nearest associational secretary.

May we look forward to many essays,

with all associations participating and, if possible, all societies.

QUESTIONS FOR MAY

1. Who is the new pastor of "The Old Piscataway Church"?
2. Where are the Hargises now located?
3. Who of the missionaries to China are on furloughs?
4. What is the condition of the missionary possessions in China?
5. What new work has Rev. Claude L. Hill accepted?
6. How much is the Onward Movement Budget for the year?
7. What amount was received during the first eight months of this year?
8. When was the Woman's Board organized?
9. What was the purpose of this board?
10. Read "A Resurrection Message," by Rev. Alva L. Davis.

WORSHIP PROGRAM FOR MAY

GOD'S CARE

MATTHEW 6: 19-34

The culmination of Christ's lesson on God's care came when he said, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." How beautifully Christ pictures his Father's care for the birds of the air. He provides them with what they need. Again we see, in this lesson, the exquisite lily God clothed in beauty and purity. Christ tells us we are worth much more than these. If he feeds and provides for them, why need we fear to trust him with our lives? We should feel sure he will care for us as he promised, and provide for the human needs as well as the spiritual wants.

To realize how God loves us, all we need to do is follow out the words of the song which says: Count your many blessings, name them one by one; see what God hath done. When we undertake this we at once know God loves and cares for his own.

As we see the suffering and want about us, the temptation to doubt God and feel he has forgotten the children of men may creep in. But everywhere we see God-filled men and women caring for those who are suffering. No less is it God because he is using

human agents to fulfill the promise Christ gave us. We should be willing and anxious to be used of God to alleviate need and suffering wherever opportunity is ours, and we should thank our heavenly Father that he gave us a part in his great work.

C. M.

MID-WEEK MEETING

SABBATH OBSERVANCE GET-TOGETHER SOCIAL FOR SABBATH RALLY WEEK

PREPARED BY THE WOMAN'S BOARD

Around the supper table would seem to be an ideal place for the church family to consider informally the question of Sabbath observance, at a mid-week meeting. If it is impractical in some communities to have a get-together meal, either at noon or at supper, the following program can be carried out at a social gathering during the evening. In any case, let there be an appointed leader.

HOME INFLUENCES IN SABBATH OBSERVANCE

Genesis 2: 2; Exodus 20: 8-11; Deuteronomy 11: 19.

(To be recited by the leader, after announcing the general theme, and before the presentation of the following sub-topic.)

1. Training the Young Child in Sabbath Observance—By a mother of young children. Proverbs 22: 6; Joel 1: 3—Leader.

Excellent material for this topic may be found in the SABBATH RECORDERS of August 10, 17, and 24, in which are the three prize-winning papers in the 1931 contest put on by the Woman's Board.

2. Guiding the Youth in Sabbath Observance—By a parent.

Psalms 118: 24; Psalm 122: 1—Leader. This is the topic presented by the Woman's Board for prize essays in 1932.

3. "My Experience in Sabbath Observance"—Round table discussion.

Psalm 1—(Recited in unison).

Previous to the meeting the leader should arrange for three or four persons to lead off in this discussion, preferably telling of experiences that have been encouraging. These may serve as keynote speeches for the informal discussion, in which others are invited to have a part.

CHURCHES TO CO-OPERATE IN BETTER OBSERVANCE OF MOTHER'S DAY

The Golden Rule Foundation has announced the second annual nation-wide "better observance of Mother's day," on May eighth, and is asking the churches to co-operate in the movement, in behalf of

dependent aged persons and neglected children.

The public is being urged to make contributions on Mother's day to mothers less fortunate than their own, through any approved existing agencies they may choose, or through the Golden Rule Foundation, 60 East 42nd Street, who will transmit designated gifts to the proper institutions, and send undesignated contributions to existing institutions where a survey shows the need to be most acute and the administration most efficient.

Charles H. Tuttle has accepted the chairmanship of the Golden Rule Mothers' Fund National Committee, which includes Mrs. Walter W. Head and Mrs. Daniel A. Poling, as vice-chairmen; Mrs. Robert J. Caldwell, secretary; and Charles Stillman, acting treasurer. Mrs. Henry Van Kleeck Gillmore is chairman of the Executive Committee of the Golden Rule Mothers' Fund. Prominent men and women in the ministry, the national and state government, philanthropy, radio, and the theater, in addition to governors of several states are members of this national committee.

Mrs. Gillmore, in appealing to the churches, points out that "much of the poignant suffering in the world today is in localities and areas that are not within the scope of the wealthier churches and communities. It is respectfully suggested that the Mother's day offering may be directed at least in part to meet some of the needs that lie beyond the scope of regular parish or community funds."

"Conditions are especially pressing this year," the announcement from the foundation states. "A survey of 3,442 private institutions and agencies caring for the aged and for neglected children reveals that many of these organizations are faced with overwhelmingly increased responsibilities and dangerously depleted resources. It is imperative that every effort be made to supplement the resources of these established agencies to enable them to carry the important responsibilities that society has placed upon them.

"One of the finest tributes that can be paid to the memory of one's mother is to pass on to other less fortunate women and children something of the ministry that was received from her—and that she, if living,

would during this period of unemployment, lovingly render to those in adversity."

In line with the better observance of Mother's day, a resolution is now before Congress, asking the President to issue a proclamation, calling upon citizens to honor their mothers by "making contributions, through our churches, or other fraternal and welfare agencies, for the relief of such mothers and children as may be in need of the necessities of life." The press, radio, women's clubs, service clubs, fraternal organizations and welfare agencies are being asked to participate.

Among those in religious life who are members of the national committee are: Dr. Charles Trexler, Mrs. John Ferguson, Mrs. Henry V. Gillmore, Mrs. Orrin R. Judd, Mrs. Charles S. Macfarland, Bishop Francis J. McConnell, Dr. William B. Millar, John R. Mott, Mrs. Edgerton Parsons, Mrs. James DeWolf Perry, Mrs. Daniel A. Poling, and Mrs. Robert E. Speer.

PRAYER AND SUMMER CAMPS

BY REV. RALPH H. COON

Some of our young people are probably beginning already to have a touch of spring fever and wonder if they are going to be able to go to summer camp this year. Others are wondering about the plans for the camps to be held this year. It seems to me that perhaps this is a good time to report the way the Lord led in making the plans for the Rocky Mountain Summer Camp last year. In reality it was more a matter of the Lord unfolding his plans to us.

At the Teen-Age Conference at North Loup, summer before last, Doctor Bond who is in charge of young people's conference and camp work for the denomination suggested that it would be a splendid thing to have a camp in the Rockies the following summer, especially if the western conference should be at Boulder. The young people voted unanimously to come to Colorado for the Teen-Age Conference the next summer. The suggestion of the summer camp was received with very evident enthusiasm. However, when the spring of the next year rolled around things looked quite different. Then the thing seemed to be an utter impossibility. Where could we have such a

camp without having to pay a high rent for grounds and buildings? Who would be able to attend? In Kansas and Nebraska the farmers were all having a hard time to keep things going, to say nothing of being able to pay the expense of sending their young people on a two days' auto journey and paying their expenses for a week at camp. Colorado young people even did not see how they would be able to go. Besides all of this there was the question of leaders to take charge of classes, supervise boys' and girls' groups, and take charge of the preparation of the meals. The camp idea would have been given up if it had not been for the fact that we knew that several of the Nortonville and North Loup young folks were very anxious to attend such a camp, and might possibly be able to come.

About that time a group of young people began to meet one night each week for very definite prayer about the matter. First we asked the Lord to reveal to us if it was his will that a camp should be held. We asked him that if it was his will for us to have the camp the way might be opened for it. We promised that if he should see fit to provide for it we would do all in our power to make it a camp where the atmosphere should be a spiritual one so that young people in their personal lives might be brought closer to him. All along we were praying for a real spiritual experience for our young people.

We had written to the pastors of the North Loup and Nortonville churches to see if any of the young folks from there would be able to come if we had a camp. When we heard from North Loup that ten or a dozen might come from there, we were encouraged to pray for more signs. About the same time Mr. and Mrs. Potter of Cedar Cove offered us the use of their cabin, giving us the rent free. The size, arrangement, and location of the cabin seemed to be just what were needed. The plans were surely being made for us. We could do nothing else but accept them and do our part.

Then came the question of how could our Colorado young people attend. We did not dare try to provide for young people for a week on less than five dollars each. Three or four of the Denver young people had saved up enough for that but none of the Boulder or Matheson, Colo., young people could even contribute a dollar. If the

Lord wished us to go ahead he would have to work that out too. The matter was included in our prayers. The Denver Ladies' Aid gave ten dollars and other friends contributed until provision was made for the Denver and Matheson folks. Then Mrs. Sutton conceived the idea of canvassing all of the ladies of the Boulder Church to see what food they could give to help provide for the meals at camp. Some money was also given and when a check-up was made the value amounted to enough to provide for the Boulder young folks who could get away.

In much the same way we were given no choice in the matter of who should be our boys' and girls' leaders and who was to take charge of the kitchen. Pastor Ogden found out the last minute that it would be possible for him to come and be the boys' leader besides conducting a class and helping in the evening activities. We could not have conceived of better leadership for the girls than we had in Miss Marcia Rood, assisted by Miss Leona Sayer. Mrs. David Davis of Denver was just the one to take charge of the preparation of the meals. It seemed that the Lord knew that she would need help, so he sent us Mrs. Sayer to help. Miss Rood and Miss Sayer were also a great help to them.

We had thought that we should plan for twenty-five or thirty but hardly hoped for that many. The last few days there were over forty present including the leaders. Fifty in all enrolled. The cabin right next to the large one was obtained for us free of charge, or we could never have accommodated the crowd. To show how the Lord provides, let me say that we paid all of our bills including those for groceries, for an auto trip for the whole group, one dollar refunded to each who had paid the five dollars at the start, a substantial gift to the kitchen supervisor, and then sent \$16.78 that was left over to the Onward Movement.

Our prayer that it might be a time of great spiritual blessing was also answered. Several remarked that they had never seen a group of young people manifest such a splendid spirit all through a series of meetings. Any who heard the testimonies of the campers after they came back to Boulder knew that they had received a spiritual blessing. Such experiences are what build up our

faith. Let us all keep on praying, not asking the Lord to bless our work but to bless us by leading us into his work and into his way of doing it.

WHAT OTHERS ARE DOING

"Oh, the West Virginia hills! How majestic
and how grand
With their summits bathed in glory
Like our Prince Immanuel's land.
Is it any wonder then
That my heart with rapture thrills,
As I stand and view the beauty
Of those West Virginia hills?"

Six years ago, the writer and his wife became acquainted with Miss Anna Belle Stewart, superintendent of the Pattie Stockdale Mission at Colcord, W. Va. The beautiful buildings dedicated to the coal field work nestled in a picturesque little cove at the foot of the mountains in the southern part of the state. It really is a work in answer to the prayer of a faithful old servant of the Lord, who for many years at her daily trysting place among rocks back of her mountain cabin petitioned God to send missionaries to the valley—missionaries who would stay until the unconverted were saved and young people given a chance. Pattie Stockdale, a wealthy lady of Washington, Pa., hundreds of miles away, ignorant of "Aunt Moll" and of this particular valley, in some mysterious way left a legacy to be used in mission work among the mountain folk of this vicinity. "Aunt Moll's" spotless cabin is still a place of prayer and peace and joy.

The writer found Miss Stewart and her well trained assistants consecrated to their tasks, and great believers in the organized

and personal work of Christian Endeavor. They became his personal friends and fellow workers throughout the state in the great youth movement of West Virginia.

The picture you see is from a cut kindly furnished us by Miss Stewart. Read some of the things taken from one of her messages to the Presbyterian board and friends under whose auspices she serves.

October's many frosts and one snow flurry have only enhanced the beauty of our mountains. It is a gorgeous valley in which we work, with its hillsides painted in red and gold.

The last letter we sent you, written when the delicate tints of spring made beautiful these same hills, told of our annual School of Missions and of the young people who dedicated their lives to full time service. Shortly afterward we were touched by having four men come to us offering themselves for any work in our valley that they could do. They were too old and too untutored for missionary work and they had their families to support, but they wanted to be winners of souls where they were. A consecration service was held and these men pledged themselves to do any work that needed to be done—to conduct Sunday schools, hold prayer meetings, or do definite personal work at any hour of the night that they might be needed. It was a scene never to be forgotten when they knelt and each prayed the Lord to take his life and use it. Two years ago these men were intemperate and profane. Now the voice of prayer is heard in their homes instead of cursing. One of the men a year ago came to service so drunk that he said he was not fit to come inside. In an hour he was sober and he was marvelously converted that very day. Another one testifies to having been saved from a drunkard and a gambler's grave. Of a third his wife said, "His religion is real. He hasn't hit me once, hasn't cussed once, and hasn't been drunk once since he was converted and we have had family prayer every day." These men are now carrying the burden of souls in their several com-



THE FOUR VOLUNTEERS

munities. All are busy holding prayer meetings from two to six nights in the week. All four are in charge of Sunday schools in remote and previously neglected parts of the field. One has lately become an elder in our little church and is preaching once a month in each of four up-the-river fields. Without these men it would be impossible to carry on our ten Sunday schools and fourteen prayer meetings each week. For years we have prayed for Christian homes and native leadership on this field. Now we are thanking the Lord for the answer to that prayer.

Evangelistic meetings in three of our out-stations brought several to a knowledge of Christ as their personal Savior. One man with whom we had worked and prayed for two years made a profession but found no peace. One night he said, "I have something to make right. If I live till tomorrow night I will stand with the Christians." The next night his face was radiant. The last drop of liquor had been thrown out of his house and he and his wife both testified to a joy which they had never known before.

Our homeless blind man, Emmett, has been a great blessing—teaching large classes in five of the summer Bible schools, nursing the sick, and doing effective personal work. He prepared a most attractive and helpful Rally day program, much of it being original, and spent a month training the people, young and old, for their parts. The program was effectively carried out in four of our fields. In two Sunday schools Emmett put on this program without help from the missionaries. Three of our other Sunday schools are still working on Rally day programs.

Of course you want to hear about dear old Aunt Moll, who is known by name, at least, to many of you. Her life becomes more beautiful day by day. In September we faced a deficit in our missionary society and the second quarter payment was due. As usual we knelt and committed the matter to the Lord. In the midst of our prayers Aunt Moll began to thank the Lord for what he was about to do for us! Before the meeting had adjourned that day a woman came in, having sold a quilt that our members had made, and the regular offering was double what it had ever been before. The payment for the second quarter was made in full and we also sent the Presbyterial treasurer ten dollars on the third quarter. This week Aunt Moll came hobbling in, her rheumatism forgotten in the joy of her message. Her wayward son, for whom she had prayed with tears for many years, had found the Lord and publicly confessed him as Savior. Twice he had dreamed of his mother agonizing in prayer for him. He regarded it as a direct call from God and resisted no longer. We wept with her for very joy. Then she opened her sack and there was one of her white chickens for us! We accepted it as her thank offering. We wanted the inspiration of a long visit with her, but since we had a

funeral to preach in an hour it was necessary to hurry away.

As we bring our letter to a close we want to thank all of you who have shared in the work here by gift of life or gold or prayer. The work has been greatly blessed, doors have been opened, friends have been made, souls saved, and lives and homes transformed. Surely he has fulfilled his gracious promise, "My presence shall go with thee."

FROM AN INTERESTING LETTER

(Continued from page 556)

was the same picture, only fourteen years later. An Alabama Argonne, its rolling hills a panorama of destruction, buildings tumbled and torn, people wandering homeless after a night of terror, people wounded and dying, crushed hopes and crushed happiness—this was the picture he brought back to us. This, and others, of nurses and physicians working all night, at times with only a candle for light, without food or rest; of open trucks carrying bodies of dead and dying—forcing ahead in pouring, blinding rain over torn, tree blocked roads to a relief station; stories of heroes and heroism, of minor injuries forgotten in caring for those poor souls less fortunate—those who had ears or noses cut off by flying sheets of steel, those whose skulls were crushed to pulp by bricks.

The injured and afflicted waited their turn for surgical treatment, stoical and silent, not yet able to realize what had happened. Others, who, despite their maimed bodies, would not give up the search for the bodies of their loved ones.

In one house left standing in Clanton fifteen persons were lying on the floor, five of them dead. A Negro baby, its neck broken, was found on a mattress which had sailed to the top of a tree. Another baby, a white child, was found early Wednesday morning, and lying close by its side was a small woolly dog, alive. He wouldn't desert even in death.

One of the women in Clanton who begged to leave the hospital to attend the funeral of her entire family had not a garment to wear. Another girl was seen on the street (or what had been a street) clad only in part of a sheet.

(Continued on page 575)

A SABBATH WORSHIP SERVICE

PREPARED BY NEAL D. MILLS
FOR MAY 14 AND 21

PRELUDE

DOXOLOGY

CALL TO WORSHIP

Leader—Thus saith Jehovah, Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed.

People—Blessed is the man that doeth this, and the son of man that holdeth it fast, that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil. (Isaiah 56: 1, 2)

LORD'S PRAYER

RESPONSIVE READING

Leader—And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

People—And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made. (Genesis 2: 2, 3)

L—Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;

P—But the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work. (Exodus 20: 8-10a)

L—I am Jehovah your God; walk in my statutes, and keep mine ordinances, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. (Ezekiel 20: 19, 20)

P—But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, . . . and my sabbaths they greatly profaned. (Ezekiel 20: 13)

L—And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. (Nehemiah 13: 22)

P—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

L—Then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it. (Isaiah 58: 13, 14)

P—And he came to Nazareth where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. (Luke 4: 16)

L—And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath. (Mark 2: 27, 28)

P—And they asked him saying, Is it lawful to heal on the sabbath day? that they might accuse him.

L—And he said unto them, What man shall there be of you that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

P—How much then is a man of more value than

a sheep! Wherefore it is lawful to do good on the sabbath day. (Matthew 12: 10-12)

L—Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil.

P—Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. (Matthew 5: 17, 19)

L—But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

P—He that saith he abideth in him ought himself also to walk even as he walked. (1 John 2: 5, 6)

L—There remaineth therefore a sabbath rest for the people of God.

P—For he that is entered into his rest hath himself also rested from his works, as God did from his.

L—Let us therefore give diligence to enter into that rest, that no man fall into the same example of disobedience. (Hebrews 4: 9-11)

HYMN—Safely Through Another Week

SCRIPTURE—(To be selected by the pastor)

PRAYER—(Followed by response sung by choir or people)

ANTHEM

ANNOUNCEMENTS

OFFERTORY

HYMN—God of the Sabbath

SERMON

HYMN—Majestic Sweetness

People—Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

BENEDICTION

A NEW BOOK

A rural community is said to cease to be rural when it has two thousand or twenty-five hundred inhabitants.

"The Country Church and Our Generation," by Edwin E. Sundt, is a new and small book of only one hundred sixty pages, full of information, suggestion, and urge.

Most of our pastors are pastors of rural churches. The gospel was early preached in cities, neither the gospel nor the Sabbath truth ought to be afraid of city life.

This book will be sent to the address of anyone who will read it with reasonable promptness, take good care of it, and pass it on to some address which will be given.

The writer greatly wishes that every pastor in the denomination might read the book.

If one wishes to own it himself, it can be had for \$1.33.

ARTHUR E. MAIN, *Dean.*

Alfred, N. Y.

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

WORLD GOOD WILL

Christian Endeavor Topic for Sabbath Day,
May 14, 1932

DAILY READINGS

Sunday—Good will proclaimed (Luke 2: 8-18)
Monday—Kindness to strangers (Lev. 19: 9, 10)
Tuesday—Helping a foreigner (Mark 7: 24-30)
Wednesday—Insist on brotherhood (Acts 17: 22-28)
Thursday—Welcome foreigners (Lev. 19: 34)
Friday—Give help in distress (Luke 10: 29-37)
Sabbath Day—Topic: How may we work for world good will? (Acts 10: 34, 35)

BY RUSSELL S. JETT

We speak to many people and try to give them the impression we are interested in them. If we never take time to talk to them, find out what they are doing and what their main interests are, I do not believe we have shown them we want to be their friends.

I think this can be shown to be our attitude to other nations. Our government acknowledges the governments of other nations and sends representatives to them and in return receives their representatives. This is very good as far as it goes, but how much do we know about these nations besides the strength of their armies and navies? If we are in business we might find out how much trade is being carried on between their country and ours and the nature of it.

We should be able to find ways to come in closer contact with people of other nations. Until we do, we must expect them to look upon us with some suspicion and dislike.

Russia has destroyed her churches and is trying to do away with all forms of religion. Russia needs spiritual aid much more than she needs help to make her five year plans successful.

Cowen, W. Va.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN
VI.—FACING THE SEA

Hymn—
"Eternal Father Strong to Save"

Reading—
And it came to pass, that, as the people pressed

upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

For he was astonished, and all that were with him, at the draught of fishes which they had taken:

And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon—Fear not; from henceforth thou shalt catch men.

And when they brought their ships to land, they forsook all, and followed him.

After these things Jesus showed himself again to the disciples at the Sea of Tiberias; and on this wise showed he himself.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

Simon Peter saith unto them, I go a-fishing! They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. And he said unto them, Cast the net on the right side of the ship and ye shall find. They therefore cast, and now they were not able to draw it for the multitude of fishes.

And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord.

Prayer—

"O God, we thank thee that our Master also did love the sea, that he called fishermen to be his disciples, that the far horizons and the mysterious tides were part of his everyday experience. Father, teach us to launch out into the deep in our living; to try again and again, even as the disciples toiled all night, though they took nothing—and then at thy word, to go deeper, to try harder, realizing that the worth while things lie in the deeper places and call forth our greatest efforts. Our God, we would feel the boundless power of the sea, and the calmness, and know that it is thy spirit which moves upon the face of the deep. In Jesus' name. Amen."

INTERMEDIATE TOPIC

HEROES OF PEACE TIME

Topic for Sabbath Day, May 14, 1932

What have scientists done in peace time?
Who have conquered disease in peace time?

What chances are there for heroism in peace time?

DAILY READINGS

Sunday—An explorer (Gen. 12: 1-5)
Monday—A peace-lover (Gen. 26: 17-25)
Tuesday—A prophet (1 Kings 18: 20-24)
Wednesday—A healer (Acts 3: 1-10)
Thursday—A peacemaker (Gen. 45: 24)
Friday—Preacher of good will (Gal. 3: 26-29)
Sabbath Day—Topic: Heroes of peace time (Matt. 5: 9. Good-will Sabbath)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

III.—GIFTS

The following Sabbath afternoon found the Brightons sitting under a tree on some grass that had been left undisturbed. It was so much warmer that they were quite comfortable in the shade of the tree where they had been discussing how much had been done on the new church building since they were there the week before.

"I know," said Paul. "Let's come every Sabbath day and see how much our church grows in a week."

"That would be nice, especially as long as we are planning some things which we can do for our church," responded mother. "Have you both used your thinking caps and filled them with ideas?"

"Why not start with things you can do right now?" interposed Mr. Brighton.

Both children looked doubtfully at the partly completed framework of the building and both faces showed plainly that they did not see what they could do about that.

Father laughed. "It isn't so much of a puzzle as you seem to think. This is the way some people provided for their church a long time ago." He took a small Bible from his pocket and read Exodus 35: 4-6, 20-22; 36: 4-7. "I feel sure the children had gifts that they brought, too. Do you remember, Paul, how deserted the yellow house next to ours seemed till the Browns

Hymn—

"What Tongue Can Tell Thy Greatness Lord"
Bach

Poems of Worship—

I who have heard solemnities of sound,
The throbbing pulse of cities, the loud roar
Of ocean on sheer ledges of gaunt rock,
The chanting of innumerable winds
Amid white peaks, the plunge of cataracts,
The whelm of avalanches, and by night
The thunder's panic-breath—have come to know
What is earth's mightiest voice—the desert's
voice—
Silence, that speaks with deafening tones of God.

Clinton Scollard.

"A torii stood three miles above the bay,
A gate of sacred ground,
And when I wandered there a little way
I paused, and found
No temple steps, no lantern, and no shrine,
Only divinity—
The solitary presence of a pine
Facing the sea."

"The earth is the Lord's and the fulness thereof;
the world and they that dwell therein,
For he hath founded it upon the seas and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully,

He shall receive the blessing from the Lord and righteousness from the God of his salvation. This is the generation of them that seek thee, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? The Lord of Hosts, he is the King of Glory."

Prayer—

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way in the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

—Rabindranath Tagore.

Hymn—

"O God Beneath Thy Guiding Hand"

moved in? Our church may be empty like that, if we do not find some way to pay for furnishings, for our people could not give more than was needed as the children of Israel did."

"We were talking in class this morning of what we would like to have in the children's room," said Paul.

"Who was to pay for it?" asked father at once.

"I guess we didn't think about that. But why couldn't we children do it? I'd help," and Paul proudly pulled a dime from his pocket.

"You've got a lot more money in your bank," reminded Polly. "I'll give all the nickels I've been saving."

Just then Paul saw his chum across the street and called to him to come over. He told him what they had been saying. The boy looked disappointed.

"I haven't any savings to give," he told Paul. "But I can try to earn something. There may be errands to run and gardens and yards to work in now. Why not bring all we can next Sabbath as a start and make it a surprise on the teacher. I'll tell all the others I see."

"Fun!" cried Polly clapping her hands.

"The Lord loveth a cheerful giver," quoted mother softly.

Sing—"Our Gifts" Elizabeth McE. Shields

"Our Heavenly Father gives us gifts,
Each day brings something new;
And so today we bring our gifts
To help his work to do."

Discuss the work which your offerings help to do. Make sure that none think the superintendent used it to buy her spring hat as one child did. If the children have been told the offering is for God, they may wonder how he gets it. Use Matthew 25: 40b. There are some who are hungry or need clothing, and we help them for God. We help the church for that is God's care. Repeat 2 Corinthians 9: 7b.

On your poster for this lesson put pictures of chairs, table, song books, or whatever the children may have helped to provide. Pictures of people from other countries could show that part had been used to send the gospel to those countries.

367 Champion St.,
Battle Creek, Mich.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

When this RECORDER reaches the family the corresponding secretary will be on the road for a six weeks' field service. The nature of the trip demands that he go by his own conveyance. This requires that careful attention be given to the automobile; it must not only have gas and oil but it must be well greased and everything "checked" to assure proper performance and safety. A new pair of tires was necessary to replace well worn ones. No time on the road to make changes, the need of which could be foreseen.

I have read of a man on a long journey, who just at night entered upon a long stretch of bad, lonely road. He was apprehensive—even of his own safety, as well as that of his purse. He felt helpless and alone. He prayed that he might not have a flat tire until that stretch of road was covered. In recounting the experience he declared his prayer was answered, and that the "flat" did not occur until he was over that part of the journey and near a garage.

Facetiously he was asked, "Why didn't you pray that you wouldn't have a flat tire on your whole trip? Don't you think you might have had that answer as easily as the one to the smaller prayer?" Quickly came the answer, "No, I don't. I had no right to make such a large prayer. It would have been unreasonable. You see, I had poor tires on my car."

Well, I intended to put on two new tires for the journey, long before I read this story. I have made my car road worthy, as far as possible. Now I do not hesitate to pray for good car performance and to be kept free from flat tires on long and lonely stretches of road.

But there is a good suggestion or two in this "flat" story. Doesn't God expect his people to develop all their resources and do their utmost for themselves? For me to pray for a good crop, and neglect the cultivation of my corn, is a presumptuous prayer. We cannot expect God to reward indolence or shiftlessness any more than we can expect him to safeguard carelessness or neglect. Can we expect him to bless our missionary efforts while we fail to raise the minimum amount required for it in our budget?

CHILDREN'S PAGE

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

HOW JUNIORS MAY HELP THE CHURCH

1 SAMUEL 3: 1-10

Junior Christian Endeavor Topic for Sabbath
Day, May 14, 1932

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

BOB THE BOOSTER

"Bob the Booster" was what all the boys in the Sabbath school class called Robert Morton. He had earned the name because he so enthusiastically "boosted" everything connected with his church. With all his heart he believed there never was such a wonderful church as his. His love and loyalty made him talk so glowingly of their "great scoutmaster," and "the finest bunch of Scouts you ever saw," that every boy who heard him became eager to join that particular Scout troop. It was the same with the church and Sabbath school and Junior. "The best pastor in town," "the finest superintendent," "a peach of a teacher," "a dream of a Junior superintendent," and "a dandy bunch of boys and girls" were terms of enthusiasm understood by his listeners, even if his words were not the choicest English.

Do you wonder that he was called "Bob the Booster"? Do you wonder that boy after boy was won by Bob's glowing words to the church? And do you know any better way to show your loyalty to your church than to become like "Bob the Booster"?

Our Junior Christian Endeavor spent a very profitable hour one Sabbath recently when the members of the Junior committee of the Young People's Board, which is located here at Battle Creek, acted as guides in taking the juniors on an excursion trip through their church. First we told the juniors that the shell which they see slowly crawling along the ground is not the real snail, but that the little animal inside the shell is the real snail. And that in the same way our church building is not the church, but that the real church is the group of men,

women, and children who come there to worship. The building is the "House of Worship," or the "House of God." We started from the Junior room and went out the side door. As we went around the church we stopped to talk about the "cornerstone," explaining that their names were all in the cornerstone. Then before entering the front door we noticed and talked about the memorial tablet, and stepping inside, while we stood around the portrait of Mrs. Kellogg, one of the guides told of the life of Mrs. Kellogg, for whom our church is named.

The following are some of the objects to which their attention was called: the tiles in the entries; the Sabbath tracts in the rack in the entry; the pastor's study; the symbols of the cross, arch, etc., which they found in many places; the pulpit; the baptistery and communion table with discussions on baptism and communion; the primary rooms (their attention being called to the fact that the building committee worked until two o'clock some nights to plan these rooms so that the children might have nice light rooms in which to study the life of Christ, the Light of the World. They were then told of the lives of Elder Tenney and Mrs. Martha Wardner, for whom two of the rooms are named. This brought us back to the Junior room, the Martha Wardner room. The hour was closed with prayer that this excursion might help the juniors better to appreciate our church, to feel that they are a part of the church, to realize the opportunity and responsibility which the church has in the community and in the world, and feel that this opportunity and responsibility are partly theirs.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am nine years old and in the fourth grade. I enjoy reading the Children's Page in the RECORDER.

I thought you would like to hear about our Denver Junior Christian Endeavor society. We have eleven members. Mrs. Esther Stanton is our superintendent. We bought a church and we juniors are going to have a room of our own. We have eight dollars to fix up our room with. I think

we will have a Vacation Bible school this summer.

I hope my cousin, Marcia Davis of Shanghai, will see this letter and write a letter, too; and also Lura Polan.

I have a pet cat. I am quarantined with mumps, but I am not very sick.

Lovingly,
DONNA JEAN DAVIS.

314 W. 4th Ave.,
Denver, Colo.

DEAR DONNA JEAN:

I am so glad you enjoy our Children's Page and hope you will help to make it interesting by writing very, very often. Isn't it fun that I can claim children all over the United States; yes, and in China and Jamaica?

I was very much pleased to hear about your Junior society. It is good news that the Denver people have a new church. How I wish I could see your Junior room when you get it all fixed up. You will enjoy it all the better because you have helped to make it attractive.

I hope you are all over the mumps by this time, and can bid good-bye to them for good. When I was about your age I had mumps one side of my face, went back to school for two weeks and then had them on the other side. I didn't like them, did you?

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have written to you once before, and now I am sick in bed and mama is writing for me again. I like to hear the children's letters in the RECORDER and mama has just been reading the same to me.

Last Friday I had to have my ear drum opened and drained, and yesterday I had my tonsils and adenoids taken out so I do not feel very good, but I will be better soon and can go to school again. My birthday is next Friday, April 15. I will be six years old. I have already received some presents—a ring with my initials on it, a play wrist watch, and some paper dolls to cut out and dress while I am in bed. I will close now.

Your little RECORDER friend,
KEITH THORNGATE.

108 Bowen Ave.,
Battle Creek, Mich.

DEAR KEITH:

I am very, very sorry that you have been so ill, and hope that now your troubles are over; that you are gaining and feeling better every day. Did you know that you could have been called my birthday present six years ago? You see my birthday is also April 15. I feel quite proud. By the way, Dr. T. L. Gardiner had a birthday the same day, so you and I are in fine company, aren't we? There are also three other people in Andover who have a birthday April 15, one of them a man ninety-three years young.

I'm sure you had some very nice birthday presents. I received a rug, a pair of pillow cases trimmed with tatting, a set of five kitchen brushes on a rack, a handkerchief, and several boxes of maple sugar cakes, to make me sweet.

Hoping you will soon be all well and back in school again, I am

Sincerely your friend,
MIZPAH S. GREENE.

BRIGHT SAYINGS OF SOME OF OUR RECORDER CHILDREN

Auntie P. — "Don't you love auntie, Hazel?"

Hazel—"Yes, but God made you a long time before he did me and we didn't get acquainted."

Jean (From Panama, who came to New York State to spend one school year, and had been out in the first snow storm of the season)—"Oh, Aunt Mizpah! does the snow always wash off like that?"

Eleanor (Trying to entertain a visiting minister, while mother is getting dinner)—"It's a lovely day." (It was raining.)

Rev. Mr. M—"Yes."

Eleanor—"I'm five years old. Has you a little girl five years old?"

Rev. Mr. M—"No."

Eleanor—"Has you any children?"

Rev. Mr. M—"No."

Eleanor—"Don't you like to hold little girls?"

Rev. Mr. M—"No."

Eleanor (Running into the kitchen to mother)—"What's the matter with that man? Can't he talk?"

Little Robert, aged four, has come down alone to the hotel dining room to eat his

dinner as mother is ill. An elderly lady keeps watching nearly every movement he makes, which becomes embarrassing to the little fellow. At last he quietly put down his spoon, straightened up, and said in a severe little voice, "Tum off your perch, Dady!" (Lady).

DEAR CHILDREN:

When you hear your little brothers and sisters or little friends say cunning things, please write them down and send to me for the RECORDER.

Yours,
M. S. G.

I'M SORRY

BY NE PLUS

If e'er I spoke a thoughtless word
That may have caused a heart to ache,
If e'er I failed in friendship's part,
I here and now confession make—
I'm sorry.

I would not willingly be one
Who wounds another heedlessly;
If words or acts of mine have grieved,
I say it here for all to see—
I'm sorry.

I'd rather suffer hurt myself
Than be the one to hurt another;
For everything I may have done
To wound a comrade, friend, or brother—
I'm sorry.

The memory of words once said
May linger on through months or years;
For words too hasty, blunt, or rude,
That may have wet the eye with tears—
I'm sorry.

I would that every word of mine
Be rightly spoken, day by day,
Conceived in friendliness and love,
And then there'd be no need to say
I'm sorry.

SABBATH RALLY DAY

BY REV. AHVA J. C. BOND

The editor of the SABBATH RECORDER has already called the attention of RECORDER readers to the plans for the observance of Sabbath Rally day. Since the leader in Sabbath promotion shares with the editor the responsibility of working out the suggestions as presented last week, it is but fair that he join in bringing them to the attention of those who may use them. This he now undertakes to do in response to the prompting of the editor.

It will be seen, of course, that in presenting plans much has been left to the initiative and interest of the people in the local church. We believe this is as it should be. Our pastors are interested and capable. And we doubt not they are surrounded, for the most part at least, by helpful associates in those who head the various auxiliary societies of the church. Our purpose mainly is simply to call attention to the fact that the time is fast approaching for the annual observance of Sabbath Rally day, and to offer a sort of framework which may be used by local leaders, leaving it to them to fill in both in substance and spirit that which will make the week one much worth while.

Perhaps the only new suggestion is the one which calls for two Sabbath services, with a sermon by the pastor the first Sabbath, and one by a visiting minister, secured through exchange, the second Sabbath. We realize, of course, that with many churches this will not be at all practicable. The distance would be too far and the expense too great. Doubtless such churches will be able to work out some sort of special service for the second Sabbath. Usually the churches that are isolated from other churches of like faith are blessed with a compensating resourcefulness.

But where exchanges can be made with little expense it ought to prove stimulating and effective as a means of emphasizing the value of the Sabbath to the life of the spirit.

We are not even so much as suggesting sermon themes for a Sabbath Rally sermon, but we do feel that the time is opportune for renewed emphasis upon the spiritual value of the holy day. Everyone who is thoughtful and who is concerned for the Church and its mission in the world is feeling the need of going deeper into the foundations of faith and striking, if possible, new springs of life.

Observers of the holy Sabbath of God and of his Son, Jesus Christ, have a tremendously valuable asset in that observance, if it is accompanied by intelligent conviction and warm devotion. May the Holy Spirit move upon us mightily in this combined season of Pentecost and renewed Sabbath allegiance. May it result in awakened consciences, deepened convictions, and more holy conduct.

OUR PULPIT

THE WEARING OF THE CARNATION

BY REV. CARROLL L. HILL

Pastor of the church at Ashaway, R. I.

SERMON FOR SABBATH, MAY 14, 1932

Texts—Proverbs 14: 10; Exodus 20: 12.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Luke 7: 36-50

PRAYER

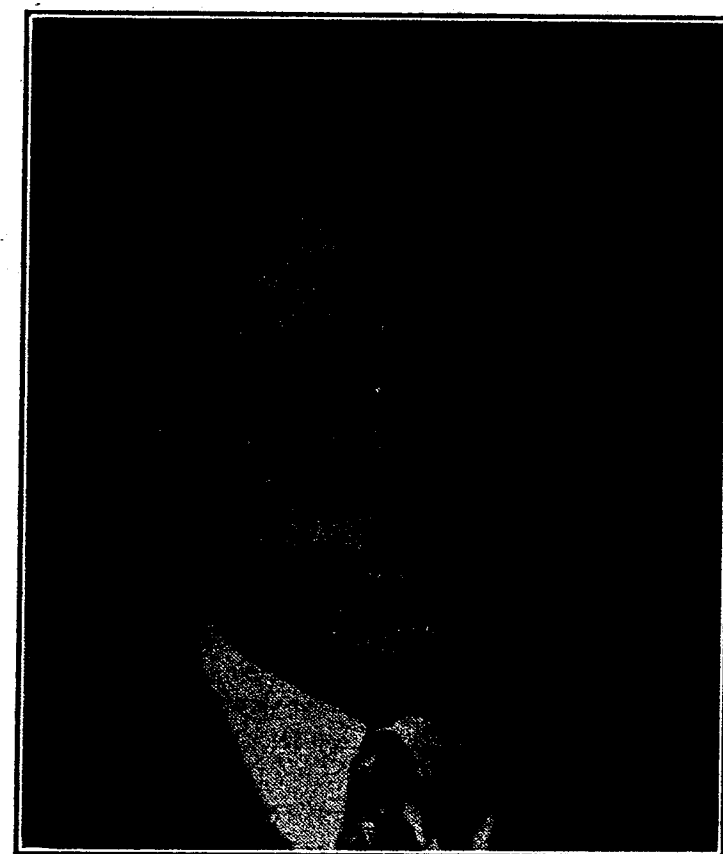
HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER



themselves: What may we rightly expect of motherhood, and what may motherhood rightly expect of us?

WHAT MAY WE RIGHTLY EXPECT OF MOTHERHOOD?

In this day and age the census reports home-making as a vocation. It has recognized standing. It is on a par with other vocations. And it ought to be.

The proverb is, "Every wise woman buildeth her house, but the foolish plucketh

it down with her hands." Assuredly we expect that mothers shall take the part of the wise woman and build. Master builders they shall be. Victor Hugo is said to have expressed himself that "God could not be everywhere, so he made mothers." While mothers are not a substitute for God, they may be able assistants.

Mother, the master builder, faces the supreme task in a way that is different from others. The mother of the Savior faced the task. It is the task of facing a many-sided world and using its influences to promote character and integrity. Mary's babe came to her in a stable; to shield him she made a journey to Egypt; her boy was lost in Jerusalem, and she found him about his Father's business; with a few friends she saw him crucified; and afterward, in the opening paragraphs of the book of Acts, we

We like to think that there is no country more ready than ours to give due recognition to its mothers. We desire to go on record, acknowledging the debt we owe to motherhood. Sober reflection convinces us that more lives are molded by mothers than this world dreams of. And more reflection sets us praying that more mothers will take advantage of the "school of mother's knee."

The Great War brought into sharp focus the sacrifices of mothers, and in our helplessness we set aside a day when we should wear carnations as a symbol, a token of our sympathy. In the eighteen years that have passed since that first Mother's day, we have been forced to rethink again and again our whole attitude toward mothers and motherhood. We come to Mother's day, wearing many carnations, thinking many thoughts. Two approaches to this memorial suggest

find her in a prayer meeting. The story is touched with deep sadness, but out of it grew that which is imperishable.

Of all the things the Roman Empire did, of all their victories over armies and nations, nothing was more futile than the attempt to destroy the life of Jesus. You cannot destroy the imperishable. Mother has her part in building the imperishable in the lives of her children.

Months ago there appeared in the *International Journal of Religious Education* a poem which I quote. It is a poem about a builder and a teacher. As you read it, substitute the word "mother" for the word "teacher," and perhaps it will tell you what is meant by building the imperishable.

TWO BUILDERS

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
"It never shall know decay,
Great is thy skill O Builder!
Thy fame shall endure for aye!"

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful, unseen temple
Was a child's immortal soul.

—Hattie Vose Hall.

That which does not take long to build does not take long to destroy, and it will be little missed, which is probably the difference between a lean-to and a library. It is also the difference between the two types of women mentioned in our first text, "A wise woman buildeth her house, but the foolish plucketh it down with her hands." We look to mothers to build that which is imperishable.

WHAT MAY MOTHERHOOD RIGHTLY EXPECT OF US?

Mother's day has the possibilities of becoming sacred or silly. Which of the two

it shall be depends on us who wear the carnations. To us at least three ways are open.

One way is to *ignore* the significance of motherhood. We have been told that the cave men went wooing with clubs and beat their wives into submission. There might be some ground to doubt this, if the essential features of the story were not so often repeated. I am not thinking of the club so much as the lack of reverence and respect. Civilization is a term for the economy of human life, while uncivilization is written in terms of ignorance, lack of recognition of the sacredness of human relations. The story of motherhood has an introduction and several chapters devoted to ignorance and absolute neglect. That way is still open.

Another way to approach the observance of Mother's day is by the path of *sentimentality*. When knighthood was in flower men could fight for a woman on very little provocation. The days of chivalry were great days, and we need to conserve something of the attitude that pays homage to womanhood. It is quite possible, however, that as the days of knighthood went by the board mother became something of a servant to whom men tipped their hats. Thoughtlessness that is covered up by an effort at courtesy does small honor to mother.

It was my privilege to live in a dormitory for a time. As Mother's day approached, a boy in uniform went through the halls and left at each door some literature. This literature explained how easy it was to observe Mother's day by wire. On at least one college campus there was displayed on a banner, "There's still time to send a telegram home to mother." So the nonchalant school boy caught sight of the banner, hastily sought out the telegraph office, and wired—No. 14 perhaps, "There are three hundred and sixty-five Mother's days for me every year and every leap year an extra one for good measure, and every day my love for you is greater than the day before." Noble thoughts, to be noble, must not deny themselves by their tardiness. The way of sentimentality is still open.

The third way open to us is the straight road whereon *every day is a Mother's day in actual fact*. The time has come and now is when our sentiment concerning Mother's day needs a better expression, when the word shall become flesh.

It was pointed out a year ago in the editorial column of the SABBATH RECORDER that if the papers carried headlines to the effect that 10,000 mothers were condemned to die for the crime of being mothers, it would be considered nothing short of outrageous. However, in a year's time 15,000 actually did die because they were mothers, and 10,000 of them need not have died had they had proper care or knowledge. More than that, 30,000 babies die each year before they are thirty days old because of the neglect of motherhood. The death-rate of the United States in this regard is the highest of twenty-two nations. However, in a section of New York City, among humble people, death rates in the situations named above were cut down two thirds by proper care and instruction. This is not a guess but the result of a careful check-up made by the Metropolitan Life Insurance Company.

If it is the desire of the people to honor the mothers of the nation, what better way is there than to insure that motherhood shall be saved so great a risk?

Another thing we may not often think about is that so many houses, where women are the home-makers, are designed and built by men, who do not have to work or live in them. Let the men of the nation enter the kitchens of the nation and do the work for a year and there would be an epidemic or remodeling within six months. Women may make the best of a poor situation, as so many do, but it is a poor substitute for the joy and satisfaction of having a home planned for usefulness and convenience.

One more way in which we may honor mother, the mother of today and the mother of tomorrow, is by instilling into the present generation a sense of the sanctity of womanhood and motherhood. There is abundant evidence from all quarters that the word "mother" and all that it means is tossed about by witless tongues. Few men know, I believe, the shame and mortification suffered by women because of the thoughtless coarseness of so many men. One need go no farther than to the proverbial street corner to prove the point.

Unfortunately, not all the blame can be laid upon the men, for length of hair, type of dress, and application of cosmetics do not alter but only accentuate character.

How much we need a sense of reverence

in the presence of life's mysteries. How true it is that the essential character of manhood and womanhood will honor or dishonor mother, more almost than all else.

Honor . . . thy mother. The carnation, be it white or red, will turn our thoughts to mother. The man or woman who wears the carnation will also turn our thoughts to mother. Then let us think of that other thing, "What may mother rightly expect of us?"

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Mrs. H. O. Burdick has received the sad news of the death of her aunt, Mrs. Paul Johnson of Clarkston, Wash., that occurred last Friday.

Dr. and Mrs. Johnson and three daughters, the oldest being Mrs. Paul Greene of Salem, N. Y., formerly of Almond are well known in Alfred.

Dr. and Mrs. Johnson and three daughters were in Alfred last August in attendance at the sessions of the General Conference. The entire family were at her bedside when she passed away. The body was brought to Milton Junction, Wis., and laid to rest.

Mrs. Johnson's sister and husband, Rev. and Mrs. George Shaw, of Salem, W. Va., were in attendance at the farewell service.

The editor became very well acquainted with Mrs. Johnson at the Conference held in Riverside, Calif., in 1928, and wishes to pay his tribute to one of the most lovely women it was ever his pleasure to meet, and he wishes to extend his deepest sympathy to the sorrowing family.—*Sun*.

NORTH LOUP, NEB.

Sunday night, seventeen men and boys met at the parsonage to revive the men's chorus. They brought sandwiches and had a social time after singing till they were hoarse. They will meet every Sunday.

There is also an effort to revive the Sabbath school orchestra. A meeting was held Sunday evening at the residence of Mr. and Mrs. C. W. Barber.

A meeting of those interested in baseball was held immediately after Sabbath school. Clare Clement was appointed manager of the senior team. The junior manager has not been appointed yet.—*Loyalist*.

A play, "For He Had Great Possessions," has been recently given by the young people of the church under the coaching of Inez Hutchins. Much credit is due all who helped so much to make it a success, including the musicians.—CORRESPONDENT.

PLAINFIELD, N. J.

Rev. Herbert C. Van Horn and family have recently moved into their new home in this city. Their address is now 750 Hillside Ave.

The Ladies' Aid society gave another one of their famous social luncheons last Wednesday, served by the younger women of the church. Mrs. Orra Rogers read some very interesting letters from England and Holland interspersed with reminiscences of last summer's vacation.

This church parish was favored last Sunday by the presence of Dr. George Thorngate and family. They landed in New York City early Sabbath morning, and were met at the docks by various friends from New York City, Westerly, Maplewood, and Plainfield. Sunday afternoon a reception was tendered by the Plainfield Church under the auspices of the Ladies' Aid society. Many friends, both from this city and New Market, were present to greet the Thorngates and to listen to their interesting comments on the mission and Chinese war situation. Doctor Thorngate's family left Monday morning for Salem, W. Va., where Mrs. Thorngate's parents live. Few RECORDER readers need be told that these parents are Rev. George B. Shaw, pastor of the local church there, and Mrs. Nellie B. Shaw, president of the Woman's Board.

Mr. and Mrs. Clarence W. Spicer, of Toledo, Ohio, made a short visit among friends and relatives in Plainfield and New Market during the past week.—OBSERVER.

WESTERLY, R. I.

The people of this community were shocked by the news of the sudden death of Charles P. Cottrell late Sunday afternoon, which occurred at his home on Elm Street, soon after returning from an automobile ride with his daughter, Mrs. F. C. Buffum. He complained of feeling faint and lay down to rest. Dr. John Champlin, Sr., was called, but before his arrival Mr. Cottrell had passed away. He was seventy-four years of age.

Mr. Cottrell had been a life-long resident of this community and it was during his active administration of the C. B. Cottrell and Sons Company, of which he was president, that many of the important developments of the printing press were made. Mr. Cottrell followed his father, C. B. Cottrell, and inherited the same inventive genius that his father had and which revolutionized the printing press business of this country and the world.

The cylinder press was perfected by C. B. Cottrell, the father of Charles P. He died in 1893. Before his death he had developed the magazine rotary presses, one of the first presses being used in the *Youth's Companion* plant in Boston.

After his death this press was further improved and it was under the leadership of Charles P. Cottrell that the multi-color rotary perfecting press was invented. This press prints four colors at one operation.

One of the latest developments is a press which prints four colors on one side of the sheet and two colors on the other. This press is used by practically all the great magazine publishers of the country.

ACTIVE IN MANY CAUSES

Mr. Cottrell gave his active support to public institutions of this community. He was a contributor to all good causes, helping charities quietly of his abundant means as the opportunities occurred.—*The Sun*.

LEONARDSVILLE, N. Y.

Recently two young people were received into the church by baptism.

A rededication service of the church and organ is planned for May 7. This will be followed by an evening service composed largely of music. The evening meeting is planned with the local townspeople in mind, people who have helped to make the organ possible by their gifts.—P. S. B.

WELTON, IA.

The communion and covenant meeting, April 2, was one of special interest and encouragement. Pastor Hurley's talk and the various testimonies were helpful and hopeful. We are looking forward to a visit in the near future from Secretary William L. Burdick, hoping he may give us a message that will inspire us to new zeal in the Master's work. Pastor Hurley continues to give us earnest sermons and we wish more could hear them.—CORRESPONDENT.

RELIGIOUS EDUCATION

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

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday afternoon, March 20, 1932, at two o'clock. President D. N. Inglis presided and the following were present: trustees, D. N. Inglis, James L. Skaggs, Russell W. Burdick, John N. Daland, Louis A. Babcock, Robert E. Greene, Jay W. Crofoot, and A. Lovelle Burdick. Director of Religious Education Erlo E. Sutton was also present.

Prayer was offered by Robert E. Greene. The minutes of the last meeting were read and the secretary reported on the call for this meeting. There was a verbal report from the Committee on Field Work which was accepted. The report of the Committee on Publications was presented and read by the chairman, Rev. J. L. Skaggs, and was adopted. The report indicated that the revision of the "Syllabus for Vacation Religious Day Schools" had been finished and was now being printed and would soon be ready for distribution. Louis A. Babcock presented and read the quarterly report of the treasurer which was approved and ordered printed in the minutes, as follows:

L. A. BABCOCK, In account with
 THE SABBATH SCHOOL BOARD
 Dr.

September 20:	
To balance	\$505.00
October 5:	
Rev. Harold R. Crandall, Onward Movement	123.48
October 6:	
Interest Cheesebrough Building	14.90
November 5:	
Rev. Harold R. Crandall, Onward Movement	79.38
December 4:	
Rev. Harold R. Crandall, Onward Movement	105.84
Rev. Harold R. Crandall, Middle Island Church	21.19
	<u>\$849.79</u>

Cr.

September 17:	
The Recorder Press Conference reports \$	22.50
September 28:	
Lura Mae Fitz Randolph, supervising ..	25.00
October 1:	
E. E. Sutton, salary	134.00
E. E. Sutton, expense	75.00
November 5:	
E. E. Sutton, salary	133.00
November 23:	
Hugh S. Magill, International Council Religious Education	50.00
December 4:	
E. E. Sutton, salary	133.00
December 18:	
Mrs. Walter L. Greene, RECORDER page..	25.00
	<u>\$597.50</u>
Balance on hand	252.29
	<u>\$849.79</u>

Milton, Wis.,
 December 20, 1931.

Director Erlo E. Sutton presented and read his quarterly report which was adopted and ordered filed with the minutes.

On motion it was voted to authorize the purchase of the set of books recommended as the first choice of courses, recommended for Vacation Religious Day Schools and listed in the new syllabus.

Arrangements were made for presenting a Sabbath School Board program at the coming session of the quarterly meeting to be held at Milton Junction, Wis., April 16, 1932. Notice was given of a bequest of \$50 that had been left to the Sabbath School Board by the late Mrs. Elsie Crosby, of Denver, Colo.

It was voted that the president, secretary, and director of religious education constitute a committee to prepare the program for the Sabbath School Board's hour at the next session of the General Conference.

The secretary was instructed to prepare the annual report of the board for the General Conference.

The minutes were read and approved and after prayer by Rev. Erlo E. Sutton, the meeting was adjourned.

D. NELSON INGLIS,
President,
 A. LOVELLE BURDICK,
Secretary.

Janesville, Wis.

Turn that *no* around and go *on*.—Baptist.

FROM AN INTERESTING LETTER

(Continued from page 562)

One of the most peculiar cases was that of a man who had withdrawn \$600 from the bank the day of the storm. He put it in the pocket of his trousers and neglected to remove it when he changed his clothes. After the storm he was taken, unconscious, to a nearby hospital where he remained two days before regaining his senses. His first inquiry was for his money, and a friend was sent to get it. He found the house nothing but a pile of splinters with bits of broken and slashed furniture in them. After looking in the debris for some time he found the trousers about twenty yards away—the money still in the pockets. Evidently, the pillagers who had come in the wake of the storm thought they were not worth the taking.

On one of the rescue relays the truck slipped off the road and the drivers had to dismount to get it back in its tracks again. One of the men heard a cry, and on investigating found a little white child in a cotton patch on the side of the road. No other person, not even a house, was in sight. The wind had carried the child and gently dropped her there, as she was unhurt. However, she now has pneumonia resulting from the exposure. It has been discovered that her mother and two sisters were killed and her father dangerously hurt.

These are only glimpses of the terrible outbursts of nature in this section. There are hundreds of other such cases, some worse and some not so bad.

In Sylacauga, one of the hardest hit of those practically demolished towns, debris was scattered for more than a mile around. Bedding shredded by the wind, lodged in tops of trees. Tin, blown from roofs, was rapped around tree trunks as effectively as tinfoil around pencils. The site where a brick filling station stood is perfectly clean except for a twisted, warped red iron pump.

There were some amusing cases, but they were few. In one place a rooster was found lodged in the topmost branches of a tree and wrapped securely in a bed quilt. The rooster was quite unhurt.

Now, in the path of this storm, another one swept across Alabama and several other southern states yesterday afternoon.

We all were at my grandmother's and I was sitting by the radio aimlessly dialing the stations when the reports began to come in. We had noticed the black clouds boiling up in the south, and the terrific wind—so hard it blew pieces of roofs and chimneys away—but feeling that another tornado would not follow in the path of the first one, we were not so frightened.

There were twelve killed instantly and about two hundred injured at the last report. The property damage caused by the two storms last week has been estimated at \$10,000,000, and will probably be much higher when all the wreckage is cleared away so the damage can be seen that was done to the soil. The injured list includes between three and four thousand for both storms.

The real and immediate need for the sufferers now is food in sufficient quantities and clothing. Truck loads have gone from various places, but it is only a drop in a bucket compared with what is needed.

Love,
 EWELL.

Attalla, Ala.,
 March 28, 1932.

DEATHS

BARBER.—Marcella, the daughter of Abel and Sybil Hakes Gere, was born in the town of Nile, N. Y., December 24, 1848. She was married on June 15, 1865, to Frank Barber, with whom she lived the remainder of her years in the village of Scott, N. Y.

Soon after her marriage to Mr. Barber she accepted the truth of the Sabbath and became a loyal and consistent member of the Scott Seventh Day Baptist church. During the many years following she was an efficient worker in this society, cheerfully doing her part in its various activities. Those who knew her, speak in high terms of her character and ability.

Her husband died nine years ago, and when advancing years made it impracticable for her to live alone, she made her home with her children. She died at the home of her son, Fenn J. Barber, on April 4, 1932.

The funeral was held from the home of Fenn on Scott Road with the other sons, Harlie and Clair, and their families in attendance. A daughter, Mrs. Anderson of Charlotte, N. C., was not there. Among those surviving are twelve

grandchildren and nine great-grandchildren. The undersigned officiated, and the burial was in Scott Union Cemetery.
T. J. V. H.

CHURCHWARD.—At the home of his son, Walter L. Churchward, Dodge Center, Minn., April 6, 1932, occurred the death of William Edward Churchward, in the eighty-fifth year of his age.

William Edward, the oldest son of Moses and Eveline Tappan Churchward, was born at Metuchen, N. J., June 6, 1847. His father died in 1854, and in 1856 he came with his widowed mother and three younger brothers to Minnesota Territory, settling in Dodge County. His mother homesteaded the place which is now the county farm, and he has lived in this community ever since.

November 1, 1876, Mr. Churchward was married to Nancy Ellen Goolsbey, the foster daughter of Mr. and Mrs. Joel Tappan. Five children were born to this union: Walter and Eva (Mrs. A. D. Payne) of Dodge Center, Minn.; Alton of Poplar, Wis.; Everon of New Auburn, Wis.; and Merle of St. Paul, Minn.

After fifty-five years of life together, Mrs. Churchward preceded him in death March 18, 1931. Only one brother, Charles, is left of the four Churchward boys who came west from New Jersey seventy-six years ago.

Mr. Churchward was baptized when a young man and joined the Dodge Center Seventh Day Baptist Church, of which he has remained a faithful and loyal member till the time of his death. He was one of the oldest settlers of Dodge Center, coming here before the village was settled and before either railroad came through.

After several months of gradually failing health and strength, during which time he has been tenderly cared for, he passed away at the home of his son Walter, at the ripe old age of eighty-four years and ten months. His work on earth is done and he peacefully rests in that better land where nothing shall ever grow old.

Funeral services were conducted April 9, at the church, by Pastor Thornell, and interment in Riverside Cemetery.

E. L. P.

Sabbath School Lesson VII.—May 14, 1932

JACOB AT BETHEL.—Genesis, Chapters 27, 28.

Golden Text: "I am with thee, and will keep thee whithersoever thou goest." Genesis 28: 15.

DAILY HOME READINGS

May 8—Rebekah's False Counsel. Genesis 27: 5-17.

May 9—Jacob's Deception. Genesis 27: 18-29.

May 10—Jacob at Bethel. Genesis 28: 10-17.

May 11—Elijah at Horeb. 1 Kings 19: 9-14.

May 12—Isaiah in the Temple. Isaiah 6: 1-10.

May 13—Jehovah Our Keeper. Psalm 121.

May 14—The All-Seeing Providence. Psalm 139: 1-12.

(For Lesson Notes see *Helping Hand*)

THE SABBATH RECORDER

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

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

L. H. NORTH, Business Manager

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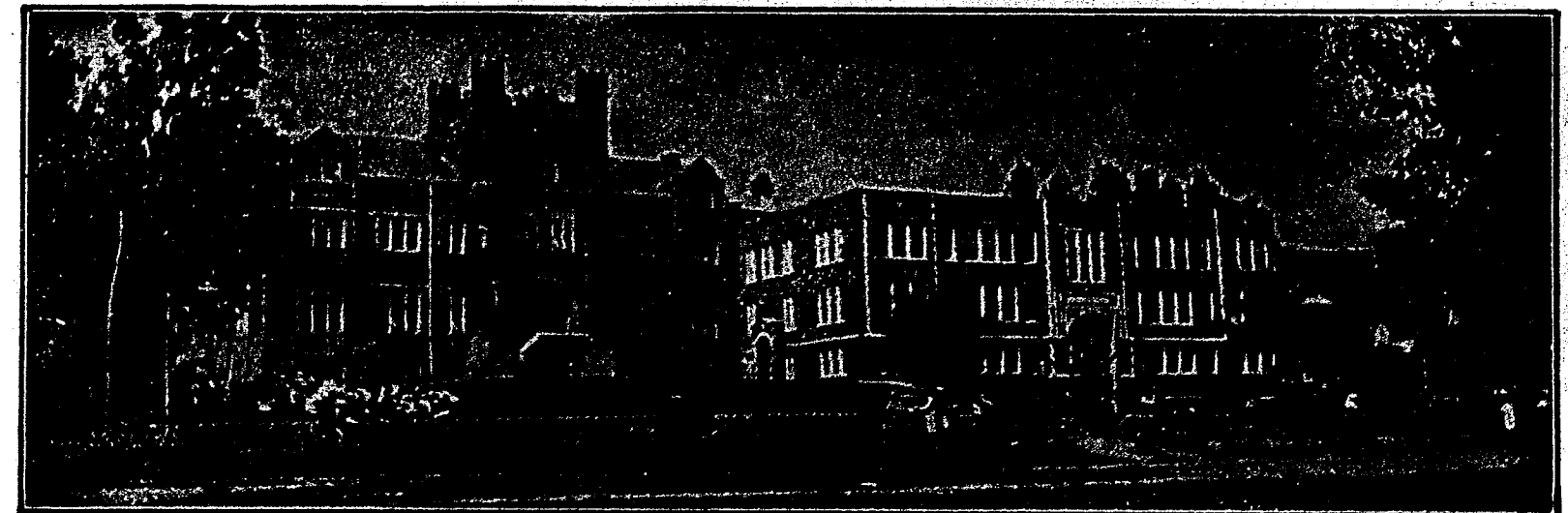
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"That I may know the fellowship of his suffering."
= OPPORTUNITY.



PARTNER - - SHIP

"If thou count me therefore a partner"

"My partner and fellow helper"

"We . . . workers together with Him."

= RESPONSIBILITY.



STEWARD - - SHIP

"As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God."

"First gave their own selves to the Lord."

"Therefore, as ye abound in everything . . . abound in this grace also."

= ACCOUNTABILITY.

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The Sabbath Recorder

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No. 19

**AND HE SAID UNTO THEM, THE SABBATH
WAS MADE FOR MAN, AND NOT MAN FOR
THE SABBATH: THEREFORE THE SON OF
MAN IS LORD ALSO OF THE SABBATH.**

—Mark 2: 27, 28.

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