THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—William M. Stillman, Plainfield, N. J.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Secretary—William E. Hulburd, Plainfield, N. J.
Assistant Secretary—Courtland V. Davis, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1933—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; R. Dane
Terms expiring in 1931—Willard D. Burdick, Rockford, Ill.; E. L. J. J. Frederick, Whiting, N. Y.; Moses H. Van Horn, Dunellen, N. J.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Curtis F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred H. Harris, Plainfield, N. J.
Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Dunellen, N. J.
Secretary—Lottis A. Handley, Milton, Wis.

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Eastern—Mrs. Ida M. Davis, Battle Creek, Mich.
Central—Mrs. Mildred Gates, Pataskala, Ohio.
Western—Mrs. Mary A. Polan, Rockford, Ill.
Northwestern—Mrs. E. L. J. J. Frederick, Whiting, N. Y.
Southern—Mrs. Nancy Davis Smith, Fort Worth, Tex.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Vice-President—Winfred H. Harris, Plainfield, N. J.
Secretary—Curtis F. Randolph, Alfred, N. Y.
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SEVENTH DAY BAPTIST HISTORICAL SOCIETY

Incorporated, 1916

President—Curtis F. Randolph, Maplewood, N. J.
Recording Secretary—A. F. Randolph, Plainfield, N. J.
Secretary—Lottis A. Handley, Milton, Wis.
Corresponding Secretary—Rev. H. W. Bahnson, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Miss Mary C. Johnson, Battle Creek, Mich.
Treasurer—Elvan F. Clarke, 229 North Washington Ave., Battle Creek, Mich.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. L. Roy Polan, Salem, Va.
Central—Mrs. Elvin Shurtz, Mattoon, Ill.
Western—Mrs. Ada N. Hulburd, Galena, Ill.
Northwestern—Mrs. Elva H. Shurtz, Galena, Ill.
Southern—Miss Vivian Hill, Fort Worth, Tex.

SEVENTH DAY BAPTIST VACATION WORK

Geal V. Simpson, Battle Creek, Mich.; Chairman;
Grace Gates, Assistant Chairman;
Secretary: Paul K. Crandall, Battle Creek, Mich.;
Treasurer: Richard M. C. Breese, Battle Creek, Mich.

SEVENTH DAY BAPTIST VEGETARIAN CO-OPERATIVE

President—Mrs. Clinton D. Peirce, Kalamazoo, Mich.
Vice-President—Mrs. J. A. P. Wallen, Battle Creek, Mich.
Secretary—Mrs. Walter E. R. H. Harris, Plainfield, N. J.
Treasurer—William L. Burdick, Battle Creek, Mich.

THE SABBATH RECORDER

A Seventh Day Baptist Weekly published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 110, No. 18
PLAINFIELD, N. J., MAY 4, 1931
WHOLE NO. 4,495

EDITORIAL

MOTHER'S DAY

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

Mother's day was made an occasion for national observance in 1914 when Congress designated the second Sunday in May as Mother's day and authorized the President to issue a proclamation calling upon government officials to display the flag on public buildings. Such a proclamation was issued by President Wilson, May 9, asking the people of the country to "...observe the sentiment of our mothers of this year in the same spirit as we observe the national observance in 1914 when Congress designated the second Sunday in May as Mother's day and authorized the President to...". The page will be found "A release from the Maternity Center Association of New York City carrying important information. The reader should not pass over it.

The wearing of a white carnation is a pretty sentiment, but sentiment clouded by the ugly fact that of the sixty thousand deaths of mothers in childbirth each year in the United States, there are cases which need no explanation. Does it not seem that ten thousand white carnations, one for each mother who needlessly died in the last year as a result of childbirth, represent too great a toll in pain and sorrow to be paid for by sentiment alone?

Rivers

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

We understand, now, that a very practical way of honoring and helping motherhood is being suggested. The observance of Mother's day in 1931 is to have an added factor of practical usefulness, with public spirited men and women everywhere joining to emphasize the fact that five out of eight mothers who die each year from childbirth causes need not die, if they are given adequate maternity care. The death rate from such cause is far too great in the United States, and Mother's day may be made a special occasion to draw attention to the need of the maternal child.
tory Christianity has had and what an in-
fluence it has exerted as it has washed the
shores of time. It has not always been a
pure stream. Accretions of paganism, false
philosophies, bigotry, superstition, and sel-
fishness, or have polluted it—but even so it
has flowed on, blessing humanity in spite of sedi-
ment and debris. These are merely in the
current and not in the stream. Christianity flows
on. Man has thought and worked but the flow
stopped. Oftentimes the flow has seemed to
cease. But it is only seeming. Men so
thinking are looking only at some hack-
wash or some land-locked pool—the current
flows on, blessing humanity in spite of sedi-
ment. But it flows on. Let Seventh Day
Greeley. "Not thinking are looking only at some hack-
wash or some land-locked pool—the current
flows on, blessing humanity in spite of sedi-
ment. But it flows on. Let Seventh Day
Sabbath Tract Society to go into the
great field of the great Northwest. On this tour
he hopes to come in touch with many people.
Where conferences are possible, it is
ever desirable they shall be held, even
though but few may be able to attend.
He comes with no panacea or unusual
methods, but with a message of hope and
encouragement. With the work and re-
ponsibility of the Tract Society especially
upon him he asks that he be given
interests of the whole denomination upon
his heart. It will be a pleasure to meet
friends again, visit the churches, and fellow-
ship with the splendid pastors. The
King's business urges him on. May we
bespeak for him your earnest prayers and hearts at
this moment of aesthetic cooperation? The
following are the dates and places of the
itinerary:
Walworth, May 5, 6; Milton Junction, 7, 8; Mil-
ton, 9; Albion, 10, 11; New Aub-
burn, 13; Minneapolis, 14; Dodge Center, 15, 16; Welton, 19; Garvin, 20; Boul-
der, Denver, 22, 23; North Loup, 26, 27; Nor-
tonville, 29, 30; Farina, June 1, 2; Stone
Fort, 3(?) Jackson Center, 5(?)

FIELD WORK IN THE NORTHWEST
By the corresponding secretary
Arrangements are practically made for the cor-
respondence of the American
Sabbath Tract Society to go into the
field of the great Northwest. On this tour
he hopes to come in touch with many people.
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King's business urges him on. May we
bespeak for him your earnest prayers and hearts at
this moment of aesthetic cooperation? The
following are the dates and places of the
itinerary:

CHINA FAMINE RELIEF
[In these days of many demands it is not
easy to know where to draw the line. Yet
insistent calls and stories of suffering ap-
pear so great that some sympathetic
attention should be given them. The "Re-
lease" from the China Famine Relief, U. S. A., has
come to the desk from the president
of our General Conference, Rev. William
D. Burdick, and is being given place in these
columns for your consideration.—Super-
vising editor] 

Is the Christian minister warranted in
submitting China's frightful plight to his
congregation in the face of want and de-

Rev. G. Findlay Andrew, classed by the

North China Daily Press as the greatest
living authority on the frontier of Tibet
and is a missionary who has just re-

 weaving in the United States. In 1930 he
was director of relief operations in Kansu, the
scene of famine. Reporting to Dr. David A. Brown,
chairman of the board of China Famine Relief,
U. S. A., at 205 East Forty-second street, New York,
and sympathetic co-operation? The
missionaries on the field. There should
be no hesitation to give from fear that
the famine workers, and for every dollar
sent in from foreign countries, the Chinese
have contributed at least five dollars.
Bandits are numerous in China, but they
are mostly all men who have taken to the
roadsides. Chinese officials report that
$500,000 Mex. into Kansu in 1930, never
lost a cent, but on the other hand was en-
abled through premiums on exchange, to
transported actual silver money in several
score of mission workers died from typhus
during the present famine in that country.
From that line of thought the ap-
pearance of China Famine conditions
are of vital importance to the Church.

There has been no starvation in the
United States. In China millions have
died from a total lack of food. Over a
score of mission workers died from typhus
during the present famine in that country.
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THE SABBATH

THE SABBATH RECORDER

MISSIONS

Rev. William L. Burdick, Ashaway, R. I.
Contribution Editor

CHRISTIANITY PRODUCES THE SAME FRUITAGE EVERYWHERE

The sketch of Dzau Sing Chung, by Miss Susie M. Burdick, given below, is of more than passing interest to the friends of missions. Dzau Sing Chung's life is a striking illustration of the transforming and ennobling power of the Christian religion. We have occasion many times in Christian lands to consider the claim, "That life is a miracle of divine grace." So it is, though from infancy the life of Dzau Sing Chung had enjoyed a Christian environment and also a Christian heritage, the product of many generations; but Dzau Sing Chung's case is a more striking illustration everywhere, because it shows the power of Christ to change and make useful and noble a life whose environment, in part at least, was the darkness of heathenism and life referred to had enjoyed a Christian heritage was superstition, ignorance, and wrong, reaching back through many centuries. We do not wonder that Paul upon beholding the fruitage of the gospel in his day exclaimed, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." We would not doubt that the gospel which we proclaim not only has power to transform human lives, but that the purpose of evangelism and all mission work is to bring all hearts into touch with Christ that they may become noble and Christlike. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel!" Sometimes we would like to think that the gospel which we proclaim not only has power to transform human lives, but that the purpose of evangelism and all mission work is to bring all hearts into touch with Christ that they may become noble and Christlike. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel!"

DZAU SING CHUNG

Dzau Sing Chung was the second son of Dzau Tsung Lan who went to America in 1859 with the family of Dzau Chung. His father did not reach this country until the very last of 1889, Sing Chung had recently been married. He had been baptized and joined the church only a few months before. When he came to Christ through Doctor Swinney's faithful teaching and gentle influence. She was looking forward to the time when he would become a Christian worker and was doing what she could to help him prepare for that. She not only studied the Chinese language with him but chose books that would be helpful to him to read and often, to help his memory, to translate from the classical language to the colloquial. Sometimes she would laughingly say, "It's rather difficult to be a whole theological student." Dzau Sing Chung really became as her right hand, whether in the dispensary, the clinics held in different country towns, or in whatever opportunities or difficulties came to her.

Dzau Tsung Lan, taken ill and died in 1893, while Doctor Swinney was home on furlough. It fell to me to go to the country home with the family on that occasion, and it is one of my precious memories, the way Dzau Sing Chung resisted all entreaties from the family to allow various superstitious observances. "This is a Christian family and we know your son. Come, Dzau Sing Chung, just as at it..."

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

In the church he has been a most faithful worker, taking his turn in the pulpit both here and abroad. I was among the church members and others in a sympathetic and helpful way. If asked what was his outstanding characteristic, anyone who knew him would say this readiness to help any and every one who was in need or trouble. After the occupation of Shanghai by the revolutionary troops in 1927, when a large area in Shanghai was burned over, a region where several of our church members lived, he was one of the first to go and do what he could for the victims. He was one of the first to go and do what he could for the victims. He was one of the first to go and do what he could for the victims. He was one of the first to go and do what he could for the victims.

Mother Dzau continued with Doctor Palmborg the next fall. The respect and affection in which successive generations of girls hold him is fine to see. For a week he was in custody and for several weeks the cloud hung over him. A host of friends gathered about him; I was one of the very earnest prayer in his behalf; a capable lawyer expressed himself as glad to take up the case of one he knew to be a good man, and the judge considered it a very hard case. It has certainly been an experience, especially for one like Dzau Sing Chung. How many times I have seen him stand up straight and tall when some question of conduct arose, asking, 'Could you think that of me?' It was a sad experience and he felt that he had brought reproach, no little reproach, to which he had been devoted for so many years. At the first communion service after the trouble he most humbly asked to be excused from passing the plate. It was with pride that he expressed himself. Mr. Eugene Davis put the question to those present, and there was an unanimous expression of confidence in Mr. Dzau. No mere accidents, but this trying experience shortened his life.

As a young man Dzau Sing Chung was never strong. He and others of his family have been subject to lung trouble. He has been recommended to give Doctor Palmborg credit for inducing him to work out in the air and sunshine. Mornings, after school hours, he would often go out in our little yard or in the small native cemetery near by, working among the flowers and shrubs, and he became much about it I would find he had been up a good part of the night. One morning, while passing by the residence of nights trying to settle a quarrel in some family or among acquaintances. In Shanghai or in his home in Foo-tong, people in need of such help were under great demands upon his time and strength.

Dzau Sing Chung's vocation was teaching, but his avocation was collecting and selling old stamps. A year ago trouble befell him along this line. I recall seeing an item in one of the daily papers which showed that some bogus stamps were on the market and that the government was dealing severely with anyone who bought or sold them. I asked Sing Chung if he were afraid he would get some of them and so have trouble. He was very true. He has been devoted for so many years. At the first communion service after the trouble he most humbly asked to be excused from passing the plate. It was with pride that he expressed himself. Mr. Eugene Davis put the question to those present, and there was an unanimous expression of confidence in Mr. Dzau. No mere accidents, but this trying experience shortened his life.

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A group of girls brought a song. There were fond of flowers. Many, many scrolls had held here in would be considered most unfilial to do so.

He also felt that his friends were at Liuho, and without loss gaining and about the middle of November Davis, a quartet from the best of medical attention and care. He that he would soon be well.

Two weeks later, November 21, he quietly passed on. Two days later quite a company went out from St. Catherine’s Bridge, Shanghai, April 3, 1931.

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

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

We pause a few moments as we reach the first milestone of its history, to offer a tribute of praise to the dear Lord for His tender love and watch care. It is a happy thought to have so many people to bury parents immediately. It would be considered most unfeeling to do so. On December 26 we went again. There was the usual feast and then a short Christian service led by Mr. Crofoot, and Dzau Sing Chung was laid beside his father, mother, and brothers.

Two weeks later a memorial service was held here in Shanghai, Mr. Crofoot presiding and making the opening remarks. Mr. Tong led in prayer; Mr. Feng of the Boys’ School read the record. Miss Sing Chung’s favorite hymn, “Lead Kindly Light,” was sung; then I was asked to speak of Dzau Sing Chung as a friend. David Dzau had spoken of his work in the church and among the people, and Miss Mary Zung spoke for the Girls’ School. An opportunity was given for other testimonies. The first to hurry to the pulpit was Mr. Tong to whose help Mr. Dzau was so greatly indebted. He was with us, from the very first, the outlook was ominous. His wife and sons were at Liuho, and without loss of time Mr. Davis took him as carefully as possible to the hospital there, where he had the best of medical attention and care. He was always cheerful and hopeful, but as time went on the outlook grew more serious, and gaining and about the middle of November he was taken to his Fong-tong home, where a week later, November 21, he quietly passed on. Two days later quite a company went out from Shanghai to join the family in the closing of the coffin ceremony. There were Christian hymns, a prayer by Mr. Davis, a quartet from the Boys’ School, and Mr. Tong made some remarks, and to me was given the privilege of paying my tribute.

In the course of its history, the church has been visited by many of the people who were to bury parents immediately.

As the meeting terminated, it was with a feeling of pathos that my heart voiced a prayer that God would grant that one face be missing nor one wanting who joined in the anthems of praise when the anthems were sung in the courts of heaven; and that those who have made this possible, may the glad acclamation, “Worthy is the Lamb that was slain and liveth again.”

A. S. FINN

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

MEETING OF THE MISSIONARY BOARD

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


The visitors present were: Alexander Vars, Mrs. Allan C. Whitford, Mrs. W. D. Burdick, Mrs. Nellie Grant, Mrs. Harold Crandall, Mrs. John H. Austin, Miss Lucy Clark.

The meeting opened at 2.05 p. m. with prayer by Rev. Carroll L. Hill. The treasurer, S. H. Davis, presented his quarterly report which was received and ordered recorded. It follows:

January 1, 1931, to April 1, 1931

In account with the Seventh Day Baptist Mission Society, Mrs. S. H. Davis,

Cash Received

On hand January 1, 1931

For General Fund

4,109.38

Home

102.00

China field

1.33

Spasals

132.37

Java

17.00

Temporary loan

2,000.00

Income Permanent Fund

617.93

Memorial Board

599.53

Debt Fund

$8,694.86

TO THE CORRESPONDING SECRETARY AND GENERAL MISSIONARY SOCIETY

Disbursements

To corresponding secretary and general missionary society

$792.35

To churches and pastors

1,956.67

Chicago

3,433.00

South America

279.90

To other fields

454.45

Spasals

618.68

Java and Holland

389.00

Treasurer’s expenses

107.37

Interest on loans

259.42

Total disbursements

$8,202.76

Balance on hand April 1

492.10

$8,694.86

Total amount of special funds...

$2,720.84

Balance on hand April 1, 1931...

492.10

Net indebtedness to special funds...

$2,228.74

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

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I report that four days after the last meeting of this board I started on a trip to Wisconsin and Illinois. Sabbath day, January 24, I attended the quarterly meeting of the churches of Southern Wisconsin and Chicago, preached the morning sermon, and presented our mission work in the evening. While in Wisconsin I had the honor of meeting with various denominational leaders, including those who were associated with the founders of the schools of the Sabbath School Board. Sunday night I addressed the Brotherhood of Milton and Mil-
Also that the salary of Mr. Tong for school in China, it was unanimously agreed that we if thought wise by the home of its chairman on Thursday, April 17, 1931.

Rev. Jay W. Crofoot and others of the Tropics Committee, made a verbal report, which was referred to the rate of the Board on Ministerial Relations, and matters pertaining to the Lone Sabbath keepers have required considerable attention.

Respectfully submitted,

William L. Burbick, Missionary Secretary.

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

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

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

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

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

To the Seventh Day Baptist Mission Board:

Five members of the China Committee met at the headquarters on the day of our return, April 16, to consider recent communications from the Rev. Jay W. Crofoot and Dr. Edwin Whitford of Shanghai, China.

In view of Brother Crofoot's early return to this country, it was unanimously agreed that we favor the employment of Miss Mabel West as a teacher in the China schools from year to year, in keeping with the recommendation of Mr. Crofoot in his letter of March 16, 1931, approved.

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

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

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

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

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

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

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

The missioners, superintendent and approved.

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

The meeting adjourned at 5:45.

G. B. Utter, Recording Secretary.

THE SABBATH RECORDER

LETTER FROM JAMAICA

Dear Recorder Readers:

With a feeling of deep humility and great unworthiness we wish once again to record our praise and thanksgiving unto God for the wonderful blessings that have been showering upon his work in Jamaica. We regretted some weeks ago that we were not at home to receive the call of Rev. H. Eugene Davis, of Ashaway, R. I. It was a joy to us to know that some one from the home land tried to call on us. At that time we were more than a hundred miles from home, baptizing candidates and organizing the church at Wakefield. We were fortunate in being at it a short time after that when Miss Hilda Young, R. R. no. 1, called on us to see us. We were very happy in spending a few hours the next day with her before she sailed for home.

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

A year ago we organized our Church in Kingston with twenty-two charter members. In the same week I came down sick with a most dreadful carbuncle on the hand. For weeks I was in most intense pain and suffering. I spent six of those weeks in the hospital where I had the very best of care on the part of competent surgeons. I was near deathly perished of my life. I was sick for more than two months. But the heavenly Father raised me up from those troubles. Peace and harmony and good coöperation have prevailed throughout the year in the Charles Street Church. The church now has fifty members with a good prospect and promise of future growth.

This was the first of January, this year, I have had the great privilege of receiving forty-nine new people to our faith into our churches. Thirty-five of these are converts from heathenism by the grace of God in their lives. And still the good work goes on. Next week we are expected to go to Lower Buxton where others are waiting for baptism and for more money. This great work could not be but for earnest consecrated services of native missionaries who are laboring under greatest financial distress and difficulty. To see how they live and hear how they talk and pray seems enough to break the hardest hearts. Help us, not only by money but by thank God and take courage and push on in his name for still greater victories! Missionary money and effort put forth in Jamaica in the name of Jesus and for his sake mean salvation of precious souls and the organization of churches here.

Sincerely yours,

Burritt Coon.

2B Campedown Road, Kingston, Jamaica.

B. W. L.

April 17, 1931.

THE MONEY TEST OF CHRISTIANITY

Some of the best things of life and of the world have a money test. Why may not patriotism stand a money test? Patriotism must stand a money test. "Are you a one hundred per cent American?" This is a question confronting American citizens a great deal. The nation was asking its citizens this proper and timely question through Liberty loan posters. The message of the posters even suggested tactfully, that an American's patriotism at least was not all it might be and should be if he could buy but wouldn't buy one or more Liberty loans. Had not the nation as much right to ex-
pect financial support and even financial sacrifice from citizens, so far as they were able financially, as to expect the sacrifice of Smith's life from those who enl isted or were drafted as the nation's fighting-defenders?

Friendship frequently is obliged to stand a money test, though too often friendship is expected to extend in money tests which are false or unfair. If your friend's need is one which money can allay, if that friend be worthy of financial support, don't you think that friend such help, then your friendship is confronted by a real money test. And hardly is your friendship real and true if in such a case you refuse to extend that friend such financial help as is in your power to extend.

A man's religion, too, often faces a money test. Deacon Brown was one of the most faithful workers and contributors in his church; also, he was church treasurer and, with good reason, Brother Smith was a member of the same church; also, he was a very poor contributor, considering his abundant means and considering also his desire to have much to say in the managing of his church. At the close of a profitable and inspirational service one Sabbath morning, Brother Smith, shaking hands with Deacon Brown, enthusiastically exclaimed, "A wonderful sermon and a helpful service this morning!" Brown readily and smilingly assented; and, concluding Smith's talk, said, "I have come to ask for a heart-to-heart and much-delayed talk; he followed him out of church. "In fact," continued Brown to Smith as they walked toward the latter's nearby home, "sermon and service were so fine that I feel that this is an opportune time to talk with you about your subscription. You have not kept up your comparatively small subscription, and I have heard you are contemplating cutting down your subscription, in spite of the fact that you are wealthiest man in our church, and notwithstanding that at this time our church is in need of special financial support. Don't you think—The church needs more money. Further, Smith's mouth had opened in shocked surprise, and his hands had begun rising in apparent horror. With admirable piety in voice and manner, Smith exclaimed, "My brother, don't you know that this is the Lord's holy day—and that you should not talk to me about money on the Sabbath?"

This story is more than a joke; it is a study in fundamental things, and it teaches a vital lesson. Brown was quite correct in his supposition and belief that there is a real and close relation between money and true worship. The Scriptures and Christian experience plainly teach that money has a definite and necessary place and part in true worship; that money is not filth, to be hidden on holy days; that money may be a purified personality or may represent consecration and devotion and love, and that the true preaching and practice of Christian stewardship recognizes a relationship between money and worship and between property and consecration.

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

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

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

What is the money you earn? Is it not yourself? Is your weekly wage, whether $30 or $50 or $100, just money? or is it not also a portion of yourself? Is it not a week's physical or mental effort, or a week's reward for your hard work or a form of pay or income? Viewing money in this way makes it a thing somewhat human. Mortals are what we are, and the kind of their money and other earthly possess-
ABIDING WITH HIM

By the REV. A. J. C. BOND

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

We live in a world so different from the world in which the disciples of Jesus lived. So many of our questions have been answered since the time of those who first followed Jesus, and yet we are often intrigued into the notion that all is not as it should be. Our questionings may be satisfactorily answered. But there are two insuperable difficulties in the way which make it seem as if an adjustment of life is unsatisfactory. The one is the shifting and unstable conclusions of science, which are ever changing with increasing knowledge. The billiard ball figure of the atom has been exploded. We may be face to face now with the necessity of making a radical revision of our conception of the material universe known as our solar system because of the discovery of a transneptunian planet.

There is another difficulty in the way of finding satisfaction with worldly knowledge and enlightenment. This difficulty is even more insurmountable than the other, if degree of impossibility is possible between two impossible situations. It is simply this: Man, a spiritual being, was not made to be satisfied by an acquaintance with material things and a knowledge of physical laws. Our souls are restless till we find our rest in God. This is as true today as ever it was, and the sooner we find it out the better it will be for us. The spirit of unrest has characterized our generation. And the fact that this condition of nerves is due to a spiritual impoverishment is evidenced by the numbers of cults that have spread. Every "ism" has its adherents, and every new cult its coterie of followers. These have not brought satisfaction, because they have not gone to the heart of the problem. We must find some dominating personality. Only the Church has such to offer.

The following is taken from the Christian Century Pulpit:

A few months ago the Christian Century told us of a professor in an Eastern university, after a boyhood under spiritual influences, had subsequently rejected the religiousism he had practiced. He settled down to a life of distinguished scholarship, and in his middle years suf­ fered from a condition of nervousness which rendered him helpless. In despair he sought the counsel of a psychiatrist, who, after a protracted conversation, told him that he was neglecting some of the resources for successful living and advised him to return to the Christian Church.

The sick man protested that such a step was intellectually impossible. He was beyond all that. He did not accept the postulates of Christianity. It was the last thing he could consider. The professor has a different viewpoint and a different music, and arranged for him to come once a week to his office to sing and play the great sacred compositions. That weekly visit began as a luxury and became a necessity. The professor has reunited with the Christian Church and is now at work in its ranks. He has regained his health and is a new man. There is nothing strange in such a recovery. A great many others have found that their symptoms of pain and poise, after unhappy years of torturing anxiety, by making a similar return. Perhaps the chief task of the Christian Church today is the reconstruction of itself from a condition of nervousness which has moved like a flame through these meetings, we dedicate ourselves to the causes herein stated. Here we stand. We cannot do otherwise. God help us.

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

"Now I lay me down to sleep; I pray the Lord my soul to keep. Watch and pray, for the devil desires to have me.

"I pray the Lord my soul to take."

For the Bible tells me so.

Many Christian leaders believe we are at the threshold of a new era in the life of the Christian Church, when experiences like that enjoyed by the professor may become common. Dr. Dan Poling appeared in the Christian Herald:

"Jesus loves me, this I know
For the Bible tells me so.

"Little ones to him belong:
I am weak but he is strong."

It takes a good deal of Christian living to be able to say that simple prayer and sing that childish song with befitting fervor and becoming satisfaction. It means practice in prayer, devotion to Bible study, effort to conquer evil and indifference and overcoming our last resistance toward the desire for personal gratification. It calls for a regularity of public worship which does not require an argument with one's self every Sabbath morning to decide whether he will be late back from church or will be late back from church.

The sacraments of the Church are calculated to bring us into fellowship with Jesus, which was the holding power of the disciples. For the enforcement of the Eighteenth Amend-
There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wanderers, lost, the wavefruit of the sea.
He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Whither, 'midst falling dew,
In the long way that I must tread alone,
He who, from zone to zone,
Far, through their rosy depths, dost thou pursue
Most potent thou of all that can!
I know the rapture music gives,
I know the spring with bud and bell;
And, half alive, comes in and lives.
Yea, Beauty's regnant All I
As child forsakes its favorite toy,
I first knew them as a guest in their home in the early days of my missionary work in Southern Illinois and Kentucky. Professor Alfred E. Whitford and Alva Van Horn, and L. C. Randolph, if he were living—who assisted in the evangelistic campaign of Louisville and Shepherdsville, will remember with me the generous hospitality of that home. Their uncle H. C. James and wife shared with them the burden of our entertainments at that time. Twenty years later the evangelistic tent, under the direction of Coon and Hutchins, was set near their home, and once more their warm hospitality and their hearty and efficient co-operation were experienced by us in that work. "Betty," as she was familiarly known through that connection, was a rare Christian character, greatly respected and loved by everyone. She had the courage of her convictions, and was fervently loyal to her faith as a Seventh Day Baptist. The grace with which she presided over her home and her winsome smile will be a pleasure to us as we recall her reward, but her influence will live in that neighborhood through the coming years.

The memory of the just is blessed.

T. J. VAN HORN.

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

—Robert Freeman.
HOW SHALL WE USE GOD'S GIFT TO US—THE SABBATH?

Christian Endeavor Topic for Sabbath Day,

DAILY READINGS

Sunday—The Sabbath a time for worship (Lev. 24: 1-8).
Monday—Blessedness of Sabbath keeping (Isa. 56: 1-8; 58: 13, 14).
Tuesday—A Plan for the Sabbath day (Psalm 92).
Thursday—Jesus teaches on the Sabbath (Mark 3: 1-20; Luke 4: 31, 32; Mark 1: 21).


By Bernice A. Brewer

Plans for the Meeting

Since these plans are all that a leader will have if he is using the Sabbath program they are just the request of the editor of the Young People's Page, made fuller through the holy Sabbath day. God, who created the heavens and the earth, has set aside this day a mode of worship and a method of praise. This responsive observance is a token of our loyalty to God, and we are thinking of the Sabbath in providing for the wants of the body in that light. If we do not realize that attitude of love and reverence which was the Sabbath's definite work faithfully done, then the Seventh Day Baptist songs which were, at the request of the editor of the Young People's Page, made fuller, will be always helpful when you really want the froth of life we must give up the more solid things. Conversely, if we want those experiences in our lives which will not cause us to starve the soul.

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

4. It is an indisputable fact that nothing is possessed without sacrifice. If we want the froth of life we must give up the more solid things. Conversely, if we want those experiences in our lives which will not cause us to starve the soul.

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

5. A Sabbath consciousness and enjoyment is not built up in a month nor in six months. It may take years of holding rigidly to the best Sabbath keeping to establish that attitude of love and reverence which was the Sabbath's definite work. If we want those experiences in our lives which will not cause us to starve the soul we would be love and hate cannot dwell together. If we have love in our hearts for our brother we cannot hate him. If there is love between individuals soon there will be friendship between nations, and then there will be no desire for war. Our duty as Christians is to do all in our power to establish friendship between nations, and then war will be abolished.

CHRISTIAN ENDEAVOR NEWS

Little Genesee, N. Y.—During the Christmas season the Little Genesee Christian Endeavor society was unusually busy. We prepared five baskets of toys and food to be distributed to the poor families of our city. Christmas eve, we sang to a shut-in. On the Friday night before Christmas, in place of the usual prayer meeting, we put on our annual candlelight vesper service. It was in the form of a pageant. The pageant, "The Christmas Spirit," was composed and presented by Hazel Clarke, Geneva, and Leta Crandall. With the aid of the music and colored light, the service was indeed very effective.
Our society celebrated the fiftieth anniversary of its establishment on Dec. 15. As a part of the celebration, a program of music and a prayer meeting were held in the evening. The program included songs, prayers, and a message from the pastor. The prayer meeting was attended by many people who joined in הדודו כרת ס_phrase and求 Está too, when winter nights are long. The melodies she loved the best to sing, and songs my mother sang.

Some of the songs included were:

1. "The Star-Spangled Banner"
2. "America"
3. "The Lord's Prayer"
4. "The Home of the Brave"
5. "America the Beautiful"

The meeting was a warm and inspiring event that brought people together to celebrate the values and traditions that have made our society strong.

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SECOND SABBATH FORUM

The second Sabbath Forum was held on Jan. 25th and was attended by a large crowd. The topic of the day was "The Practice of Love in Our Daily Lives." The message was delivered by Dr. Smith, who emphasized the importance of practicing love in our interactions with others. The meeting was followed by a time of prayer and fellowship, where people shared their experiences and insights related to the message.

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MISSIONS

The missions department has been actively engaged in supporting various projects around the world. This week, they shared updates on the progress of the project in South Africa, which focuses on providing education and basic needs to children. The department also highlighted the need for continued support and highlighted the benefits of such efforts for the future generations.

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SABBATH DANCE

The Sabbath dance was a great success, with a record number of attendees. It was a lively and enjoyable event that brought people together for a night of music and dancing. The dance floor was filled with people from all walks of life, who enjoyed the music and each other's company. The event was highlighted by a special performance by the local dance troupe, which added to the festive atmosphere.

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THE SONGS MY MOTHER SANG

This week, we sang songs that were cherished by our mothers. We discussed the meaning and significance of these songs, and how they have been passed down through generations. We shared memories of the songs and stories of how they were taught to us. The session was a heartwarming experience that brought us closer to our roots and heritage.

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OUR DAILY BREAD

We continued our study of the Bible, focusing on the book of Proverbs. The chapter covered was Proverbs 3-4, which emphasizes the importance of wisdom and following the guidance of God. We discussed the practical implications of these teachings and how they can be applied in our daily lives. The session was a thought-provoking and enriching experience.

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THE PEOPLE'S CHURCH

The People's Church continues to be a beacon of light in our community. They have been providing support and resources to those in need, and their efforts are greatly appreciated. We highlighted the work of the church and encouraged everyone to support their initiatives in any way possible.
"Yes," Polly agreed, "she's all the time forgetting herself to make others happy. How could anyone help loving her?"

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have now written to the Sabbath Recorder before. I am nine years old and I am in the fourth grade. My mother and father are both dead, so I live with my grandmother and grandfather.

I have a canary bird named Teddy. He was a year old last November. I do not take the Recorder. Mr. Wing gave me one today. My cousin Maxine wrote to the Recorder last week. My name is Maxine, too. Mr. Wing is my pastor.

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

I guess I had better close.

Sincerely yours,
Maxine Anible.

White Cloud, Mich.,
April 23, 1931.

DEAR MAXINE:

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

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

I am very thankful, are you not, that since God has given you your father and mother to heaven, that you have your dear grandfathers and grandmother to take care of you. Of course you help them all you can. Maxine makes a very lovely pet. Is your Teddy bird a sweet singer? Do you ever hear the "Cheerio" hour over the radio, and hear the canaries singing in Cheerio's studio? I love to hear Maxine's story.

I am grateful to Mr. Wing that he lets you read his Sabbath Recorder, so that you have thought to write to me. Yours is the only letter I have received this week. Please write often.

Sincerely your friend,
Mizpah S. Greene.
training that at the age of twelve years he

There was the boy Jesus, who received such
ture of

fearing man, the head of the house. There

HYMN-“Have

HYMN

SERMON-For Mother's

OFFERTORY

BENEDICTION

SCRIPTURE

DOXOLOGY

CALL

Lord”

highest and hest they hoped for in us.

ers. Bless, we pray thee, them who are

hast set men in families, and blessed our

of what we owe to our

Jesus the natural instincts of affection have

has grown immeasurably more beautiful.

training are seen as the divinest experiences

Sermon For Mother’s Day

To Worship:

Oh, worship the Lord In the beauty of

ORDER OF SERVICE

ORGAN PRELUDE

Call to Worship:

Weare sometimes told that never until

The word “Christian” was not used at

and they are joined and sanctified by

Those who live in a Christian home

more, as he goes out to meet the tempta-

And sometimes the delinquent comes from

In that word are tied up the most

press. In that word are tied up the most

wealth of meaning which words cannot ex-

The legal phase of the marriage relation is

reth must have been Christian in the finest

The idea started as “Mother’s day.”

While we would not detract from any re-

or reverence that may be paid to mothers, we

may be glad the idea is expand-

incorporated to include fathers. “Honor thy father

mother is the first commandment with promise.” Jesus used the story of an

love, compassion, and forgiveness of God.

There are some children who have never

know what a real home is; there are many

more who do not know the sublime beauty

of the true Christian home.

We hear the stories of the bobbed-haired

bands and the extreme youthfulness of the

than the consciousness of the purity and the

beauty of the home he is leaving? Where

will he get greater encouragement than from

his memory of the purity and spiritual

beauty of his mother and from the strength,

loyalty, and Christian integrity of his father?

It is indeed a great fortification for a boy

or girl to go out into the world with such

a background. And there is no doubt that

millions of young people have been saved

from ways and to beautiful and useful

living by such memories. Their own Chris-

tian purpose is strengthened by a determi-

nation that they will not bring disappoin-

tment and to disgrace the home and its loved

ones. Such homes help young people to

say:

“I would be true, for there are those who trust

me.

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.”

The love, sacrifice, and devotion of fath-

ers and mothers find their rich reward in

the affection, devotion, and honor of their

sons and daughters. That satisfaction comes,

perhaps, not so much from a consciousness

that their children, who are dearer to them

than their own life, are growing up and go-

ing out into the world as loving, noble,

purposeful, affectionate, appreciative young

people. What else is quite as fine as that?

A splendid testimony to home life when, from

a full heart, such a message as this is sent:
The Sabbath Recorder

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

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

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

But there is no tenderness and no self-giving like that of a true mother. Everybody has a mother, or has had one. And she has deserved all the love and joy and satisfaction that it is possible for a son or daughter to give or receive. And a message of love and appreciation, if she lives, is immeasurably more than any wreath that may be laid on her grave. Someone has satisfaction that it is she has deserved all the love and joy and giving like that of a true mother. Every­

In deeper love and reverence hold,

Dear mother, with the passing years
Thou didst divine my every need
And build in me thy life, thy love.

In tender childhood’s helplessness,

I doubt not that we who are older have
The faithful voice that gently said
And drive away the thought of death.

In childhood’s days of tender loads

And find the things that I find!

In manhood’s days of strong loads

Thou hast been quick to understand;

Thy spirit flown on wings of light

Thy sympathy along the road

Thy precious form returned to dust!

Has given me courage to my hand.

And mother, words are poor indeed,

But mother, words are poor indeed,

Mere symbols of our inward thought:

And with loving thy hand

And know what mother-love hath wrought.

And make thee know I understand.

Of Parents’ day ought to help us to cultivate the art of expressing appreciation. People suffer many mis­

Friends, the thought of Mother’s day, or

and regrets because the kindly, helpful word is left unsaid until the ears can no longer hear it.

Parents’ day, is a most happy one. Perhaps we do not sin oftener in any way than in our failure to bring joy and satisfaction into the life of our friends. It costs so little to say the appreciative word which we may often feel and stifle! The habitual observance of Parents’ day ought to help us to cultivate the art of expressing appreciation. People suffer many mis­

The Christian home ought to be an

extreme of the human heart.

A Christian home is a place to live, a

And thoughts of the Holy-Spirit,

place to grow, a place to love and be loved.

Thy thoughts—our hearts must feel

And to bring joy and satisfaction into

And know that what mother-love hath wrought.

And feelings of the Holy-Spirit,

It has its connecting links with those from out the threshold gone. The tides of love flow out and the tides of love flow in. And how good it is that we have this special day as symbolic of all our days, when we are reminded to reassure our parents, and es­

There are wordless wishes striving for you,

especially mother, of our love and appreciation.

It’s a beautiful thing to do; it’s the right thing to do; it’s the Christian thing to do.

And wordless thoughts that I can never say,

Thou dost divine my every need

And Thou hast gone from sight!

And blessings past to come;

Thy spirit-joy brought back to me the long-ago,

And light in my heart’s own ray

And feelings of the Holy-Spirit,

A distant past. I’d have it so.

Thy smiling face before mine eyes—

The cheerful voice sound sweetly clear—

The joy that I take in Thee—

Thy merry laugh, thy gentle sigh—

All tell an story;

Thou must, if it were to me.

Thou must, if I were to think;

Thou must, if I were to feel;

Thou must, if I were to talk;

Thou must, if I were to dream.

Thou must, if I were to love.

Thou must, if I were to hope.

Thou must, if I were to fear.

Thou must, if I were to be.

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**THE SABBATH RECORDER**

_A Free College Education_

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

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

The award, made in recognition of the boy's bravery and presence of mind in helping to keep alive a number of children stranded in a snow-bound motor bus, while the driver went for help, was stranded in a snow-bound motor bus while trying to keep alive a number of children left behind in a school.

On Trip to Holland

Deacon Herman Pieters of Terrace street left Alfred yesterday for Plainfield, N. J. After calling on a few friends in that city, on Friday evening expects to sail from Hoboken for Rotterdam on the ship _State­

dam_ of the Holland American Line. He has been away from his native country for about twenty years, and he anticipates grand times with children and grandchildren, and with the friends and in the scenes of daily life.

On the evening of the eighteenth, a group of relatives and friends met Deacon Pieters at the home of Dean and Mrs. Main to wish him a pleasant and safe journey. Deacon Pieters is reported to be in good health.

**A MILTON NEWS ITEM**

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

**FROM THE NORTH LOUP "LOYALIST"**

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

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

**TAKEN FROM A LETTER —**

A letter from Lost Creek, W. Va., fur­

nishes information that the Rev. Eli F. Looth, pastor of Shiloh, N. J., has accepted a call to the Lost Creek Church and will soon make the change of pastors.

**PRAYER OF STEEL**

Lay me on an anvil, O God! Be­

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

eat and hammer me into a steel spike. Drive me into the girders that hold a sky­

scraper together. Take red-hot rivets and fasten me into the steel. Let me be the great nail holding a skyscraper through blue nights into white stars.

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

Modernism is an attitude of opposition to the transcendence of God. Evolution, which in fact is not a science, is but a pantheistic philosophy of creation, rationalism, and tenets of modernism. Modernism, for many, has been the basis of the historicity and authenticity of the Bible, the doctrine of Jesus Christ. It has broken down the faith and convictions of thousands of Christians and set them adrift without giving them anything to take their place. It has started a fire in the Christian Church that has spread to a conflagration in its destructive power and it appears that modernistic movement has subdivided, or "arborized," into sub-branches, such as humanism, behaviorism, utilitarianism — movements which are materialistic, pantheistic, or atheistic.

It is now interesting to see modernists putting themselves in opposition to these new movements — humanism and behaviorism. But can the blame be placed at the fountain head? And it is well to remember that the leaders of these new movements, today, stand with the liberals of yesterday.

Humanism.

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

Who is Doctor Potter, the founder of this new religion? For more than twenty years he was one of America's leading preachers. He was first a Baptist preacher. Then his modernism led him into Unitarianism. But enough, so now he launches a religion of his own. To me, it is interesting to see the modernist movement over their finished product. Dr. Harry Emerson Fosdick, a leading modernist, have declared war on this new religion, and have called, upon fundamentalists and modernists alike to unite in the fight against humanism which they term the "sorcage of Christendom."

"Humanist Religion" is the title of a book by another militant humanist. Like Mr. Potter, he, too, was a former Baptist minister. Walking in the footsteps of Doctor Potter, he, too, became a Unitarian and then a liberal and the Unitarians were not likely enough, so now he launches a religion of his own. To me, it is interesting to see the modernist movement over their finished product. Dr. Harry Emerson Fosdick, a leading modernist, have declared war on this new religion, and have called, upon fundamentalists and modernists alike to unite in the fight against humanism which they term the "sorcage of Christendom."

Behaviorism.

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

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

Atheism.

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

A young man, studying for the ministry in a Baptist Theological Seminary, lost his faith and abandoned the ministry to become the secretary of the Junior Atheistic League.

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

Says he: "This new paganism cannot last. I have too much faith in human nature and in the love and patience of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up.

. . . I believe that we are upon the threshold of a great religious reawakening. The world is beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren despotism and open infidelity, were followed by the Evangelical awakening, the great revival, the Methodist movement, and the fervors of Pietism, we may expect that the denials and excesses of present unbeliever will lead to a new spiritual awakening."

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

RAIN SONG

It isn't raining rain to me,
It's raining daffodils.
In every daffodil drop I see
A gem of sunshine bright.
A cloud of gray engulfs the day
And overwhelms the town;
It is the rain of sorrow, not of grace;
It's raining roses down.
It isn't raining rain to me,
But it may rain a shower of grace;
In the town the church is held;
Where may I find a bed and room.
A health, then, to the happy,
A fig for him who frets;
It isn't raining rain to me,
It's raining violets.
—Robert Loveman.
In September, 1807, she with fourteen others, was baptized in the Zumbro River by Elder Stephen Law. They organized the Zumbro Baptist Church, when the building stood on South Prairie Ave. Mr. Maltby always remained a faithful and loyal member of that church until his death.

On November 1, 1926, Mr. and Mrs. Churchward celebrated their golden wedding, at which time all their children and grandchildren were present. They are now in their ninetieth year. Many pictures taken of it have been a source of great pleasure for the family.

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

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


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

"Tis but a stranger here, Heaven is my home;
Earth is a desert dear, Heaven is my home.

Dissatisfied and troubled, my heart was once;
Heaven is my fatherland, Heaven is my home.

What though the tempest rage, Heaven is my home.
Short is my pilgrimage, Heaven is my home.

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

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SABBATH School Lesson VIlI.—May 16, 1931.


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