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

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 dis-
ciple whom He loved, "Son, behold thy mother." Amen.

—Selected.

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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 slow to second this proposition. This word, as no other in the language, is invested with charm and meaning almost beyond estimate. "Grave senescence, grim - feisty, 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 crisis, 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 he wandered far away, 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." "Out of the desert wild, o'er mountains high, A wanderer I chose to be, A wretched soul condemned to die, Still mothers 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 us up. A few suggestions for celebrating Mother's day may not be out of place. People like to wear a flower in her honor, if possible—white for mothers passed on, pink for those whose lives are still spared to love.

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 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 exact motherhood and honor it by developing a better and higher class of sonship and daughthood. God bless our mothers.

"Out in life's garden, where sympathy grew, God planted a soul — 'tis the soul o' you. Life's wonderful garden, Love, seeking, went through. Till he found a heart — 'twas the heart o' you. I have fought through life's garden of roses and And I find one sweet blossom, all jeweled with Love, sympathy, faith — all unchanging and true. Are the heart of my flower — dear mother, 'tis you."

Christian Literature 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
Seventh Day Baptists need such a paper as the Recorder. Many want them, and get along without it: write in praise and in appreciation for the help its weekly visits have been. All such words of encouragement help.

Our list of subscribers needs greatly an enlargement. Let us double our number. The Seventh Day Baptist Church is an energizing factor in our movement, and a reduced price afforded. Few realize the truth that the largest portion, by far, of the subscribers are not interested in receiving free copies were not interested at all, because the subscriber felt he could not afford it; 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, and sufficiency for the needs of Sabbath and the needs of the church; week by week do we aim to present those papers, items, sermons, and news of our churches and our denomination in a manner that will inspire our readers and encourage them to action. It undertakes to lead our Christian people to pray, serve, and give — to make our work and Minister in an adequate manner in our whole program. We need not be ashamed, though we should strive for larger and larger results.

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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, and the exceptional art of one fragment, found on top of the burned city, dating for a date of about 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, a copy of a subscriber's article in the University of Cairo, a report concerning some scarabs that had been turned over to him for examination. Professor Newberry, Sir Charles said, reported that the T dort Society, from the time of the Hyksos kings (about 2400 B. C.) to the reign of Amenophis (about 1400 B. C.), furnishing conclusive proof of Professor Garstang's theory.—C. M. Eldridge in M. R. R. corder.

AN INTERESTING PASSAGE

The hay which surrounds Balboa is such a bountiful harvest, as the Recorder has told, 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, etc., which I see, and nearly always (on this trip) I was not disappointed. But since we were reaching Jamaica I have seen a fruit just like those in Panama, and our servant says they are very good and are a small yellow "fruit" (I would call them) which looks like a peach. I am not surprised natives say those are blossoms. I'm from California, so that is not strange. I do not know what kind of 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.

The first lock was the dock at Balboa; those going ashore went down some hanging steps to a "tender" in which they were carried to land. We arrived about six o'clock in the morning, and as we had our passports examined we brought our papers also. I had to wait a little while, we had to be up early that morning.

Without doubt, forty, and it was still dark, or day was just breaking. I think I shall never forget that dawn: the dim outline of the hills before us, the very bright lights from the lighthouses nearest the shore, C., which we could distinctly see, hills farther away. Then the lights that interested me most of all; the glowing waves which were lights to the ships, of shallow water or dangerous channels, et cetera. I was so much interested, I went to my mind and snapped away like a small yellow tomato, but the natives say (I thought) that is not strange. I do not know what kind of 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.

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know the inner secret of his act, but neither can we justify his deed. A friend of Mr. Eastman's declared to me 'that he is one who would end his life in an orderly way.' But did he so end his life? He laid a violent hand on his body and ended it, and he ended it in a deed that cast a dark shadow wider over the world and brought sorrow to multitudes. Is this "order," or is it chaos? "By his own hand'-"He lived his life, and, by his own hand he ended it." The implication of the first part of this statement runs: "He ended his life by his own hand, but this is only a fractional truth." God gave him life by the aid of thousands of others, and he owed something to them—not to play with them in a 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 life. Life is God's gift, and we have no right in any way to misuse it, and least of all to cut short it in a disorderly way. "Do thyself no harm."—Presbyterian Banner.

I am about to describe a bunch of four or 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. This interest centers in the securing of a deeper awareness of the presence of God in public worship. The lack of a spirit of ordiness and reverence is a serious weakness in many of our churches. It is hoped that this new committee, bringing together influential leaders of the churches, can contribute to a revival of the spirit of worship and to the awakening of every other function of the Church.

There need be no conflict between the emphasis on prayer in the fact of healing and the official position of the Church. Real worship should give to the sermon, which the Protestant churches always emphasize, 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

MODERN FAITH CURES

BY REV. LOYAL F. HURLEY

"He that believeth on me, that I do shall he do also; and greater works than these shall he do; because as the Father hath raised me up, even so shall he also raise up me. And because I live, ye shall live also."—John 11:25, 26.

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 he bids his disciples go forth and proclaim the "gospel of the kingdom of heaven." In all the New Testament records 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, Peter, John and Paul healed diseases. Luke, who was a physician, records several special healings performed 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.

Do 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 Church during the Middle Ages. In those unscientific, uncritical, wonder-loving days everything was right for miracles to happen. A message that healing was present 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, see in them a means toward the inspiration of 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 a grotto at Laqueille, near Quebec, where several members of the Adams Center Seventh Day Baptist Church have seen the crutches and canes left by those who did not come. He mentions also Doctor Cullis, of Boston; Doctor Simpson, of Brooklyn; John Alexander Dowie, of Chicago; and Marcus McPherson of the Emmanuel Movement, several 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. Heigh? There are others. But for me and others, not forgetting Aimee McPherson and others, this is a sufficient indication of a fresh and vital interest in the healing work of the Church. The implication of the first part of this statement is that healing is the finest fruit of all. —J.

A Committee on Worship

A few days ago announced 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 create a central clearing-house for information, plans, and methods, for mutual encouragement and stimulus, and for joint study as to what is needed to cultivate the spirit and practice of worship in the Protestant churches.

1. 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.

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

3. To use the results as a channel for calling attention to the more important matters that concern the Church in this field, either for the use of 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 shown by all Christian denominations. This interest centers in the securing of a deeper awareness of the presence of God in public worship. The lack of a spirit of orderness and reverence is a serious weakness in many of our churches. It is hoped that this new committee, bringing together influential leaders of the churches, can contribute to a revival of the spirit of worship and to the awakening of every other function of the Church.

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anyone may say that the doctors at Battle Creek were mistaken, or that she fainted, 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, because 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 astonishing? Or widespread and beneficent? Which is a greater work, to heal a few lepers—or to 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 aids of medical science as follows: 1. Anesthetics, making surgery possible on a wide scale. 2. Control of epidemics by antitoxins and quarantine. 3. Antiseptics, making surgery comparatively safe after anesthetics had made it painful. 4. Scientific diagnosis. These have been of unspeakable value to humanity.

But you will say, "That 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, or 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 removal of a great physician that stomach ulcers were caused by worry. The worry, of course, affected the 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. If medical science has been peevishly that anger or fear cannot only stop digestion, but that they actually poison the system. Medical science is supposing are caused by worry, anger, 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 isolated 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. "Poor not," he said, because 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. Thus: diet and exercise and sunshine are the laws of God just as the law of faith is. If Jesus were 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 exercise and sunshine is a possible way of curing physical ailments. 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 a train was due to cut off by a passing engine, it would lie without the slightest possibility of Omnipotence to put the man's head back on his body and send him away alive—all this were as easy to 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 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 steel 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 center 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 would work, and we 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, he said, "And was not delivered!" However, when he learned a power more valuable than physical health, a strength that is "made perfect through weakness," God may ask for, he doesn't say grant prayer. Let us close with Doctor Brown. "It may be that you have your own thorn in your flesh. You have been taught the Law 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 with the sake of falling 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, 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 19 and 26.

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 weekly.

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 Recorders 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!

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 Baptism," and recent Sabbath Recorders — especially those bearing messages on the back comes 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 Sab- bath Recorder—by taking 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 rekindle 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, unites 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 con- tribute to the general faith in these days may be expected to act as a spiritual asset in 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 MUST NOT LET GO

No person can have all the things which he desires, for 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 forced to make 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 worthless 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 much easier to be motivated by the right than by the wrong.

At such times as these we are reminded of the sad truth that 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 left 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!

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 interest, but many Chinese here in the city are going strong.

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 comes to mind is what do I do now if the Japanese continue to occupy Lushai? 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 Zibawe, Shanghai, China, April 4, 1932.

LETTER FROM MABEL L. WEST, CHINA

Dear Recorder Readers:

The last news here was that my mother was going to have another fast mail letter from her representatives in China. I don't know just how much was told in the last letters, so you will excuse 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 come to Lushai to look after his family and children, was killed by hanging last week. They allowed him to come in with some of their officers. He testified in the Sabbath Recorder that he had 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 Palmbo, Miriam Shaw, and Mr. Toong made another trip to various places for the purpose of 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 and hospital utensils to put in safer places. The doctors went different ways, some going by air, 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 Palmbo felt responsible, all came. This woman has been one of the best helpers and a great teacher here in our Girls' School. She 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 Lushai church members have been killed, and none here since the August war. As to what can do to help, I think they have lost all and others nearly all that they possessed. Mr. Koo, who has been the Thorn­gate's teacher of Chinese at Lushai, 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. He was 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 the city. They have others.

Last Sunday Mr. Davis took some of us through the devastated areas in the northern part of the city, north 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 standing wall. 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 Interna
tional zone, but a 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 on fire with gasoline or kerosene. Eye witnesses saw other places burned in that way. Someone told Mrs. Pau that the Japanese found Chinese soldiers hiding 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, further by the fact that they are building roads and 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.

The Peace Commission has not finished its work, so we are all hoping for the best.

Time is further evidenced by the trenches in the port cities so they can lock them up at will.

In addition, the Commission has not finished its work, so we are all hoping for the best.

The Peace Commission has not finished its work, so we are all hoping for the best.

Mr. Davis and his car have gone on many errands in the last few days, bringing 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. They may find some good

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INCIDENTS IN LAST MONDAY'S TORNADO WHICH STRUCK ALABAMA, KENTUCKY AND INDIANA.

The tornado which struck Alabama, Kentucky and Indiana on Monday night was the most destructive since the storm of March 8, 1925, which swept over the same area.

There was no real damage done in Altoona 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. Beck, who was in France in 1917 and 1918 came back from the scene of the storm Thursday and likened it to the Argonne. It

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, Kentucky and Indiana 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 Altoona 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.

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Continued on page 562
QUESTIONS FOR MAY

1. Who is the new pastor of “The Old Piscataway Church”?  
2. Where are the Hargises now located?  
3. What is the condition of the missionary possessions in China?  
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. Who was the Woman’s Board organized?  
9. What was the purpose of this board?  

WORSHIP PROGRAM FOR MAY

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 knows all that they need. Again we see, in this lesson, the exquisite love God clothed in beauty and purity. Christ tells us we need nothing more than we need. If he feeds and provides for them, why need we fear to trust him with our lives? We humbly ask God to send us his grace, and let us feel we are promised, and provide for the human needs as well as the spiritual wants.

To realize how God loves us, and not only to think of the reason for having faith in him, but to establish faith in him, is the purpose of the song which says: Count your many blessings, name them one by one; see what God hath done for you. Let us feel that God 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 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 we do not 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—place for the church family to consider informally the question of Sabbath observance, at a mid-week meeting. If we do not 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.

2. Guiding the Youth in Sabbath Observance—party for the church family to consider informally the question of Sabbath observance, at a mid-week meeting. If we do not 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.

Psalm 118: 24; Psalm 122: 1—Leader.

This is the topic presented by the Woman’s Board for prize essays in 1932.

Round table discussion.

Psalm 1—(Recited in unison.)

Prior to the second annual nation-wide “better observance of Mother’s day,” on May eight, 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 approach, especially on the plan of giving through the Golden Rule Foundation, 60 East 42nd Street, who will transmit designations of gifts to 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 Committe. This committee includes Mrs. Walter W. Head and Mrs. Daniel A. Poling, as vice-chairmen; Mrs. Robert J. Caldwell, secretary; and Charles H. Tuttle, active chairman, acting as a get-together meal, either at noon or at supper, the following program can be carried out at a social gathering during the evening.

“Conditions are especially pressing this year,” the announcement from the foundation states. “A survey of existing institutions, agencies and organizations caring for the aged and for neglected children reveals that many of these organizations are faced with overwhelming assistance, particularly in the most dangerously depleted resources. It is imperative that every effort be made to supplement the resources of these affiliated agencies and organizations, 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—so that she, if living, would during this period of unemployment, lovingly respond 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, and the 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, Mr. and Mrs. Harry G. Lord, Mr. and Mrs. V. Hilger Millar, Mrs. Edward G. Miller, Mrs. Mary M. Gillmore, Mr. and Mrs. R. E. Speer, and Mrs. John R. Mott, Mrs. Edgerton Parsons, Mrs. Henry V. Gilmore, Mrs. Orrin R. Juilliard, Mrs. Charles S. Macfarland, Bishop Francis McConnell, Dr. William B. Millar, Mrs. John R. Mott, Mrs. Edgerton Parsons, Mrs. James DeWolfe 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 to realize that they 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 plans for the Rocky Mountain Camp last year. In reality it was more a matter of the Lord unfolding his plans to us.

At the suggestion of the late North Loup, summer before last, Doctor Bond who is in charge of young people’s conference and camp work for the denomination suggested we might approach the Golden Rule Mothers’ Fund to have a camp in the Rockies the following summer, especially if the western conference had a similar plan. The people voted unanimously to come to Colorado for the Teen-Age Conference the next summer. The suggestion of the 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 could be
able to attend? In Kansas and Nebraska
the farmers were all having a hard time to
keep their heads above water, and nothing
would be able to pay the expense of sending
their young people on a two days' auto journey
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 Loop young folks were
just the kind of young people who needed such a camp, and
might possibly be able to cover the cost.

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 if it was his will for us to have the camp the way might be opened. We
promised that if he should see fit to provide for it we would do all in our power to make it
a success. It would be possible for a spiritual one so that young people in their
personal lives might be brought closer to him. It would be the highest spiritual experience for our young people.

We had written to the pastors of the North Loop and Nortonville churches to see
if they would be able to provide for such a camp. When we heard from North Loop 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 their permission to take charge of the
property 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
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
offered the use of their home, but that had 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 money was in-cluded 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 land. She went as far as she could to
search out 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 the preparation of the meals
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 Mrs. David Davis. 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
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munities. All are busy holding prayer meetings and making raids to the lost. Five are in charge of Sunday schools in remote villages. Two are in charge of rural work, and one is in charge of the city. One man has been given a field with a special charge to the public schools. Another man has been given a field with a special charge to the city. The third man has been given a field with a special charge to the rural areas. The fourth man has been given a field with a special charge to the city. The fifth man has been given a field with a special charge to the rural areas.

One of the women in Clinton who belonged to the church was a member of the church for over thirty years, and there were no other members of her entire family who had not a garment to wear. Another girl was seen on the street (or what has been a street) clad only in a part of a sheet.

(Continued on page 575)
YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Co-Contributing Editor
MARVELL, ARK.

WORLD GOOD WILL

Christian Endeavor Topic for Sabbath Day,
May 1

Sabbath--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 23: 34-37)
Saturday--Good will proclaimed (Luke 2: 8-18)

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 more acknowledges the governments of other nations besides the strength of their armies and navies? And when they have 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 saith unto Simon--Fear not: from henceforth thou shalt catch men. And when they had 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.

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And when they had 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.

WHERE WORDS COME OUT FROM THE DEPTHS OF TRUTH

Where words come out from the depths of truth;
Where the clear stream of reason has not lost
Its soundness, but flows on clear and right;
Where mind is without fear and the head
Up yours to the sky, where the eye looks far
And waits for the vision of battle;
Where the solitary presence of a pine
Sees the hand of an artist, who has planned
The line that is real, and the word that is true;
Where tireless striving stretches its arms to­
ward heaven, and the sword of the hero
Cannot fail to achieve its end;
Where the banners of liberty wave high
And the song of the victor shall rise high;
Where the eagle soars above the earth;
Where the wayfarer finds a guiding light;
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HEROES OF PEACE TIME

Sabbath--Topic: Heroes of peace time (Matt. 5: 21-26)

What have scientists done in peace till now? Have they conquered disease in peace? Have they conquered hunger in peace? Have they conquered war in peace? Have they conquered fear in peace? Have they conquered darkness in peace? Have they conquered death in peace? Have they conquered ignorance in peace? Have they conquered suffering in peace? Have they conquered sorrow in peace?

What have scientists done in peace till now?


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

"We were talking in class this morning of what we would have 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 who had just come over. He had 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 to work in now. Why not bring in all we can to make a start and not 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, that we may develop ourselves as far as possible. And so today we bring our gifts to the corresponding secretary of the church.

When this Recorder reaches the family the corresponding secretary will be on the watch for a good and prolonged service. It is to be hoped that the nature of the trip demands that he do by his own conveyance. This requires that careful attention be given to the automobile. It must be kept neat and clean, and 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 not be met. In fact, 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 of his safety, and he well might be. He was not in 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 tire occurred 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?"

"No, I don't. I had no right to make such a large prayer. It might not 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 children to be vigilant and to be willing to do their utmost for themselves? For me to pray for a good crop, and neglect the cultivation of my own ground, seems most unpardonable. We cannot expect God to reward indolence or shiftlessness any more than we can expect him to safeguard careless or neglectful children. We cannot expect him to bless our missionary efforts while we fail to raise the minimum amount required for it in our budget?"


HOW JUNIORS MAY HELP THE CHURCH

1 SAMUEL 3:1-10

Junior Christian Endeavorb Superintendent

BOB THE BOOSTER

"Bob the Booster" was what all the boys in our Junior-8-10 cohort 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 his words were not the choicest English.

Do you wonder that he was called "Bob the Booster," or do you think 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. Our Junior Christian Endeavor recently went on an excursion trip through our church. First we told the juniors that the shell "which they see slowly moving the front door we noticed and talked about the front door. The新中国 had stopped." In many places; the pulpit; the baptismal font; the cross; arch, etc., which they could be foreseen. We started here at Battle Creek, and the need of the church we stopped to talk about the church. The children may have helped to provide. The juniors were 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 leader was closed with prayer that this excursion might help the juniors better to appreciate our church, to feel that they are connected with the church of Christ, and 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.

Three of the Juniors from the countries.

367 Champion St.
Battle Creek, Mich.

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 one corner was painted with the name "cornerstone," explaining that their names were all in the cornerstone. Then before entering the front door we nodded our heads 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 the junior attended:

1. The building committee
2. The Sabbath tract in the rack in the entry; the pastor's study; the symbols of the cross, arch, etc., which they found in other places; the pulpit; the ministry and communion table with discussions on baptism and communion; the primary rooms (their attraction being called to the fact that the building committee worked until two o'clock some nights to make such rooms that the children might have nice light rooms in which to study the life of Christ, the Light of the World. They were the model of elders of the church: Elmer and Mrs. Martha Wardner, for whom two of the rooms are named. This brought us back to the Junior room, the Martha Wardner room.

There was closed with prayer that this excursion might help the juniors better to appreciate our church, to feel that they are connected with the church of Christ, and 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.
Don't say "No." I hope my tonsils and adenoids taken out so I can be well. I have been reading and interesting by writing very, very often. Isn't joy it all the better because you have helped me?

When I was about your age I had mumps one side of my face, went back to school two weeks later 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 one to me.

Last Friday I had to have my ear drum opened and drained, and yesterday I had my appendix taken out and 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 box 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.

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 Japan.

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 that I can see the pictures they sent for you.

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; That may have caused a heart to ache, Who wounds another heedlessly; To wound a comrade, friend, or brother— I'm sorry.

May linger on through months or years; That may have caused a heart to ache,

I hope my birthday is also April 15. I will be six years old. I have been reading and interesting by writing very, very often. Isn't joy it all the better because you have helped me?

I'm sure you had some very nice birthday presents. I received a pair of pillow cases trimmed with tatting, a set of five kitchen brushes on a rack, a handkerchief, and several nice 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.

Dear Keith:

I am very, very sorry that you have been 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 one to me. I like to hear the children's letters in the Recorder and mama has just been reading one to me.

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 Japan.

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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; That may have caused a heart to ache, Who wounds another heedlessly; To wound a comrade, friend, or brother— I'm sorry.

May linger on through months or years; That may have caused a heart to ache,
THE SABBATH RECORDER

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

Seren

HYMN

Closing Prayer

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." In the eighteen years that have passed since that first Mother's day, we have acknowledged the debt we owe to Its mothers. We desire to go on record, substituting the word "mother" for the word "teacher," and perhaps it will tell you what is meant by building the imperishable.

There were two builders:

A builder builded a temple,
He wrought it with grace and skill;
Pillars and roof, and floor,
All fashioned to work his will.

A teacher builded a temple
With loving and infinite care,
Every stone laid with due weight,
For that beautiful, unseen temple
Was unsewn by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Food for consuming rust.
Will last while the ages roll,
A child's immortal soul.

That which does not take long to build does not last 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 mothers. 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 labor 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 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 motherhoods, we have been told that the cave men went wooing with clubs and beat their wives into submission. There might be some doubt as to whether 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.

Motherhood has an introduction and several chapters devoted to ignorance and absolute neglect. 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 motherhood.

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 is still time to send a telegram home to mother." So the nonchalant school boy caught sight of thebanner, hastily sought out the telephone 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 the one 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 is now when our sentiment concerning Mother's day needs a better expression, when the word shall become flesh.
The Sabbath Recorder

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 died because they were mothers, and 10,000 of them needed but did not have proper care or knowledge. More than that, 30,000 babies die each year before the age of 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 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 heads and builders and builders of the homes, 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 will be no longer an epidemic of remodeling within six months. Women may make the best of a poor situation, so as many do, but it is not the substitute for the joy and satisfaction of having a home planned for usefulness and convenience.

One more way in which we may honor mothers, 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 trouble and mortification suffered by women because of the thoughtlessness of so many men. One need go no farther than to the proverbial street corner to prove this 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 make better or better be the 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, all 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 Clarkson, 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, and 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. Shaw when he attended conference in Riverside, Calif., in 1928, and wishes to pay his tribute to one of the most lovely women he ever had the pleasure to meet, and he wishes to extend his deepest sympathy to the sorrowing family.

North Loup, Neb.

Sunday night, seventeen men and boys sat at the parsonage to revive the men's chorus. Their branches had met 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.

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

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. Ora Rogers read some very interesting letters from England and Holland interspersed with reminiscences of last summer’s vacation.

Dr. and Mrs. Buffum 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 at 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 Nellie B. Shaw, president of the Woman’s Board.

Mr. and Mrs. Clarence W. Spicer, of To­ledo, Ohio, made this event possible by their kind donation. This church was favorably located and comprises the only part of the church under the coaching of Rev. H. C. Hutchins. Many credit is due all who helped so much to make the success, including the musicians.

Plainfield Recorder

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 the essence of the printing press was made. Mr. Cot­trell followed his father, C. B. Cottrell, and inherited the same inventive genius that his father had possessed, and with that genius he revolutionized the printing press business of this country and the world.

For the tender press was perfected by C. B. Cottrell, the father 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 and publishing houses. A redaction service of the church and organ is planned for May 7. This will be followed by an evening service composed 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.

Westerly, R. I.

The people of this community were shocked by the news of the sudden death of Charles C. 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. Huffman. 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.
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 Ed. Sutton, 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, D. N. Inglis, who stated that it 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 a quarterly report of the treasurer which was approved and ordered printed in the minutes, as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Louis A. Babcock</td>
<td>$505.00</td>
</tr>
<tr>
<td>Robert E. Greene</td>
<td>$50.00</td>
</tr>
<tr>
<td>Erlo E. Sutton</td>
<td>$133.00</td>
</tr>
<tr>
<td>Ed. Sutton</td>
<td>$134.00</td>
</tr>
<tr>
<td>E. E. Sutton, salary</td>
<td>$72.00</td>
</tr>
<tr>
<td>E. E. Sutton, expense</td>
<td>$133.00</td>
</tr>
<tr>
<td>Mrs. Walter L. Greene</td>
<td>$25.00</td>
</tr>
<tr>
<td>Total Balance on hand</td>
<td>$597.50</td>
</tr>
<tr>
<td>Milton, Wis.</td>
<td>$849.79</td>
</tr>
</tbody>
</table>

The minutes were read and approved 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 that a bequest of $50 that had been left to the Sabbath School Board by the late Mrs. Elsie Crosby, of Davenport, Conn., had been received.

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 prayers of Erlo E. Sutton, the meeting was adjourned.

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

Jonesville, Wis.

Turn that no around and go on.—Baptist.
SABBATH RECORDER

THEODORE L. GARDINER, D. D.
Editor Emeritus

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

L. H. NORTH, Business Manager

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May 13—Jehovah


May 11—Elijah at Horeb. 1

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

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

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

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For catalog and further information, address T. J. Crofoot, President, Milton, Wisconsin.

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

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


(For Lesson Notes see Helping Hand)

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American Sabbath Tract Society, Salem, N. J.

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For fuller information, address Alfred, N. Y.

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An endowment fund of $1,000,000 is being raised to perpetuate the American Sabbath Tract Society.

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By Dean Arthur E. Main, D. D., of Alfred University.

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FELLOWSHIP

"Ye—called unto the fellowship of His Son Jesus Christ our Lord."
"That I may know the fellowship of his suffering."

— OPPORTUNITY.

PARTNERSHIP

"If thou count me therefore a partner"
"My partner and fellow helper"
"We... workers together with Him."

— RESPONSIBILITY.

STEWARDSHIP

"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.

God is the owner of these ships. We are the captains.

THE UNITED BUDGET makes it possible for others to take the Kingdom Voyage.

Published by the Committee to Promote the Denominational Budget.


—Mark 2: 27, 28.

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