

\$58,100.00
Budget

\$18,093.31
Reported Paid
on March 1st

A Spiritual Gift AND *A Sound Investment*

Realized in a Fully Pledged and Paid Budget
\$18,093.31 reported paid **\$40,006.69 unpaid**

THE BIG END YET TO BE PAID IT CAN BE DONE

REMEMBER

The old Winton Six from West Virginia stuck in the mud
at Ashaway, Rhode Island?

Machinery, Engine, Block-and-Tackle—all failed.

70 MEN and BOYS, with ropes, TOGETHER WALKED the car
onto solid ground.

CO-OPERATION — men and boys, women and girls TOGETHER
Consecrated to this task
With God's Blessing

WILL RAISE THE BUDGET

Of course that means everyone must pull hard with the others.

"The King's Business requireth haste"

The Lord's Business
Requires diligence and sincere consecration.

COURTLAND V. DAVIS
L. HARRISON NORTH
ESLE F. RANDOLPH
GEO. M. CLARKE
HERBERT C. VAN HORN
Finance Committee

The Sabbath Recorder

Vol. 110

APRIL 6, 1931

No. 14

A PRAYER

Give me courage, Lord, I stumble,
Faltering feet are mine today.
Hold me fast lest ideals crumble
Into dust along the way.

Give me faith, O Lord, I need it,
Seeming rudderless I ride.
Take the helm and guide my spirit
Through this overpowering tide.

Give me patience, Lord, I, blinded,
Stagger through the misty night.
Keep my vision fixed, clear-minded
On the stable truths and right.

Give me strength, I would not sever
One thin cord of thy control.
I would keep thee, Lord, forever
As the force which rules my soul.

—Laura Caroline Fierz.

Contents

Editorial.—What Is Home?—Ties to Be Strengthened.....	417
A Message from the Committee on Distribution of Literature.....	417
A Letter to Local Committees for Tract Distribution	419
Closing Thoughts of a Bible Study	419
Missions.—Making Our Position Known.—Human Nature.—Interesting Letter from Holland	422-425
Observations by the Corresponding Secretary	425
Woman's Work.—Worship Program for April.—Questions for April	428
From the National W. C. T. U.	428
Alfred University	429
To Students from Seventh Day Baptist Homes	429
Young People's Work.—How Can Churches Work Together?—Intermediate Corner.—Junior Jottings	430-432
Children's Page.—Telling Others About Our Caribbean Friends.—Our Letter Exchange	433-435
Salem College	436
Our Pulpit.—Religion's Reasonableness	437-439
Fundamentalists' Page. — "The Religion of Gore." — Has Inspiration Ceased?	440-442
Conscience and Citizenship	442
Religious Education.—Summary Report of Vacation Religious Day Schools. —Sabbath School Board Finances	446
Marriages	447
Deaths	447
Sabbath School Lesson for April 18, 1931	447

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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The Sabbath Recorder

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

VOL. 110, No. 14

PLAINFIELD, N. J., APRIL 6, 1931

WHOLE No. 4,491

What Is Home? We often meet the word "home." Indeed there is no other word in our language that should stir our hearts and recall pleasant memories as does this one word. Home is something more than a place in which to live, where a family is fed and sheltered. It means more than a collection of individuals such as father, mother, and children—brothers and sisters living together. It means much more than a place where parents and children are toiling to secure a living and to get something ahead "for a rainy day." It means more than a place where some man or woman rules a group of children. That may be only a small mob. No place has the main qualities of a home where love does not rule. In a true home love rules supreme. It is a place where each member of the family loves to return after the day of toil is over to welcome one another with greetings of pure affection, and where each one can banish his or her cares and enjoy the peace of a happy heart and contented mind. Home is the place where life finds a real and abiding charm, really the dearest spot on earth. It should be the one place where a true man or woman loves to be. God pity the one who loves to be anywhere else but in the home. For such a one life has no charm. A true home is the most important institution in our country. When Christian homes perish out of this land, there will be no hope for the future of America.

Ties to Be Strengthened We sometimes sing, "Blest be the tie that binds," with a good deal of enthusiasm. It is a helpful song when properly understood. To bind our hearts in Christian love means a union of heart powers for mutual helpfulness and for spiritual strength. The bonds of kinship are strong, and so are the bonds of love and loyalty to duty. In our religious exercises we sing this good song as a help to spiritual loyalty. These ties are moral influences which constrain us to be loyal to the good and the true.

There are many threads to the cord which binds us to our God and to one another. The Lord has made the Sabbath a special cord of vital truth, and plainly said it was made to keep man from forgetting his Maker. The Sabbath truth is fundamental and vital. A Sabbathless world is a godless world. I fear that too many of God's children come far short of the ideals which the Sabbath was designed to promote. There is a wide difference between the thoughts of Sabbath merely as a rest from toil and as the holy day of the Lord.

When one regards it as sacred—made so by God for a special purpose in spiritual upbuilding—it cannot fail to make one feel a nearness to him which can come in no other way.

A MESSAGE FROM THE COMMITTEE ON DISTRIBUTION OF LITERATURE

A. BURDET CROFOOT

"WHY ARE YOU A SEVENTH DAY BAPTIST?"

Almost everybody who reads these pages has been asked that question many times in his relations with those professing other creeds. Our Sabbath profession is sufficiently different from that of most of those with whom we come in daily contact, as to warrant inquiry on their part as to why we should choose to be so different from them. They feel, and rightly, that we must have some good reason therefore.

Furthermore, in the case of many who find their lots cast among Sunday keepers, this profession appears as a marked hindrance to their worldly advancement, and frequently, even seems an insurmountable barrier to the earning of a livelihood. The fact that they continue to adhere to this profession, therefore, in the face of these difficulties, indicates to others that there must be some powerful reason for this stand, and frequently prompts the above inquiry from an honest desire for knowledge, even though all too frequently such questions appear to be addressed in a spirit of ridicule.

The very fact of our adherence in the face of obstacles, however, indicates that we must be deriving a certain satisfaction and spiritual comfort from observance of our Sabbath, that seems to us to be of greater value than the more worldly comforts that sometimes appear to await those who follow the rest of the world. This spiritual comfort is evidently derived from an easy conscience, arising from the knowledge that we are acting according to our interpretation of God's will. However, for many of us, it is not so easy to convince honest inquirers that our interpretation of his will is correct. Not all of us are gifted with fluent tongues and convincing logic.

For the benefit of such, as well as for the instruction of members of our own faith, the American Sabbath Tract Society has prepared and printed over a period of years, a number of tracts describing various phases of Sabbath observance and our authority therefor, together with historical references to the Sabbath and the change made by the Catholic Church and followed by such a large portion of Protestantism. Doubtless all of the RECORDER readers are familiar with a few of these tracts. However, it has probably not occurred to all that these tracts can be given to inquiring friends when they raise the question as to why we observe our Sabbath, and appear to be unsatisfied with such answers as we are able to give.

This is one of the functions for which these tracts were prepared, but the proper distribution of them where they might do the most good in spreading the Sabbath truth cannot be effected by the unaided efforts of the Tract Board, meeting in Plainfield. Therefore the Committee on the Distribution of Literature of this board is endeavoring to secure the co-operation of all our churches and groups scattered throughout the country in the distribution of our tracts, not only among those of our own faith, but elsewhere where they may serve to bring someone else to an accurate understanding of the Sabbath truth.

An order form has been prepared, and was printed on the back cover of the RECORDER a few weeks ago, so that anyone who wished to order tracts for their own use, for distribution among members of their church, or for outside distribution,

could fill in the number wanted, mail it in, and secure the copies requested. Those who co-operated with our committee in the various churches last year in our drive to secure wider distribution among members of our denomination, and who have indicated their willingness to continue this co-operation this year, have received a number of the order forms, and already we have received orders for over four hundred tracts.

These tracts can accomplish nothing stored in the Denominational Building. Only by being placed in the hands of those who will read them can they accomplish anything. It was for that, that they were prepared and printed. Will not those of our readers, therefore, who believe in the work of our Tract Board, and who feel that someone they know should read our tracts, order those they think they can use to best advantage and place them where they will be read?

A LETTER TO LOCAL COMMITTEES FOR TRACT DISTRIBUTION

DEAR FRIEND:

We hope you will read carefully the "Message from the Committee on Tract Distribution" — prepared by A. Burdet Crofoot — appearing in this issue of April 6. Well does he say, "These tracts can accomplish nothing stored in the Denominational Building. Only by being placed in the hands of those who will read them can they accomplish anything." For such a purpose they were published.

We believe in the Sabbath and have been blessed by its observance. We believe the Christian Church will never prosper as it should and prevail against "the gates of hell," as Jesus declared, without the Sabbath of God. Therefore we are commissioned to "go, teach," and are charged with the responsibility of restoring the Sabbath of Jehovah—the Sabbath of Christ—to the Christian Church.

To the Tract Society has been committed this particular feature and trust of our divine mission. We need your consecrated help, for we are but your servants. We need more than your prayers and money, necessary as they are. We need *you* and the people of your church to co-operate with us in getting these Sabbath tracts in the hands of those who are not now keeping the Sabbath.

We must depend upon you. We do depend upon you. You will not fail us and disappoint our Christ.

With this letter there is going to you another package of order blanks, every one of which, we trust, you will fill out and return to us.

Thanking you for your appreciated co-operation in the times past, we remain

Faithfully yours,

COMMITTEE ON TRACT DISTRIBUTION,

By *Herbert C. Van Horn,*
Corresponding Secretary.

CLOSING THOUGHTS OF A BIBLE STUDY

MRS. ALMIRA B. BUTLER

Jesus said, "If ye keep my commandments ye shall abide in my love, even as *I have kept* the Father's commandments and abide in his love." Jesus' life was a sanction and observance of every one of the Ten Commandments, which no one denies. He even advocated stricter obedience to them as is seen in Matthew 5: 27-32.

The word "Christian" means a follower of Christ, and it is generally conceded by all people that Christians are followers of Christ, and we know that we cannot be true Christians without being true followers of Christ. Can we then be true Christians or followers and yet refuse to observe the Sabbath of God, which he observed reverently? Did he do this only because it was the custom? Was not his whole life lived in consciousness of God, and should ours not be, if followers of Jesus? If we are true to our God we shall be happy to live honestly before God and before men.

LOVE OBEDIENT

In professing love to God, yet refusing to obey the Sabbath truth, saying that we do not believe it essential to salvation, we are just saying by our lives, "I love thee, Lord, but I do not think it necessary to do exactly as you command to be saved. I will just love thee and serve thee enough to be saved." Is that spirit real love to God or self? So after all is it real love to God at all? We need to go back to the Garden of Gethsemane and Calvary and see anew the sufferings of our Lord—as he prayed in the Garden "and his sweat became, as it were, great drops of blood,"

then the cruel mockings, the nails that pierced his hands and his feet, and the piercing of his side—and to think, "This all was for me. Then, am I not willing to suffer the frowns of this world that I might have the courage to uphold God's great neglected truth?" After all, are we really willing to "go with him through the Garden" as we often sing? Do we really *love* God or the praise of our friends?

PROMISE AND LOSS

A thorough study of God's Word reveals the fact that there were more promises made to the Israelites of old for reverence to the Sabbath than any other commandment (Isaiah 56: 2-4-7; Isaiah 58: 13-14; Jeremiah 17: 21-26; Ezekiel 20: 11-21), and more punishment and suffering for its disregard (Jeremiah 17: 27; Nehemiah 13: 17-18). We learn from facts of history that the "Dark Ages" were brought on by the loss of the Sabbath.

THE SEVENTH DAY

It is often argued that the essence of the command is that we keep just one day of the seven. But did God pronounce the blessing upon just any day that man should choose? Indeed not, but on that one seventh day, "God sanctified it"—"he blessed and hallowed it," making it a holy day. Let us think of an illustration: Suppose a father were requiring a certain mark of obedience in a small son, commanding him to sit on a certain chair of seven which were placed in one room. The child wishes to exercise his own will and continues to occupy another besides the one pointed out. But the father requires utmost obedience which can be performed only by the child's sitting upon that particular chair. Just so is God not pleased with our substituting another day besides that pointed out to us, upon which God placed that mark of sacredness. If we could shift it about to suit ourselves, that would knock the sacredness out of the whole idea of Sabbath observance, for only God has the authority to place that sacred mark upon any day.

Why, oh why do so many professing ministers of God, many who are well informed, neglect so great a truth? We see articles in religious periodicals and magazines, "What's the matter with religion to-

day?" Oh, that this world could hear God's voice! "What evil is this that ye do, and profane (dishonor) the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath (Nehemiah 13: 17-18).

DAYS NOT CHANGED IN CALENDAR

Many people, attempting to justify the observance of the first day of the week, claim that the days of the week have been changed or that we do not know what was then the seventh day. There are four distinct proofs concerning that: (1) History records no change in the days of the week, which would certainly have been done had there been any change, as we have history from before the time of Christ.

(2) The publishers of the *Literary Digest* have published a perpetual calendar dating back to forty-five years before Christ. (They are offering this calendar to their subscribers at a bargain price.) I have before me one of these calendars, a thorough study of which proves that the days of the week have come right on down to us from the time of Christ just as they now stand. It does show that there has been a change of the months, as many people already know—some, before that time, having only three weeks—and in earlier times the years had only ten months, but the change in the months and years was made without affecting the days of the week.

(3) The Orthodox Jews from the time of Judaism have continued to observe the seventh day Sabbath to the present time, and still observe it. If there had been a day lost, they would have recorded it.

(4) The old family Bibles, published as far back as one hundred years ago, had in the front part of them a "Time table" showing the days of the week thus:

First day—Sunday
Second day—Monday
Third day—Tuesday
Fourth day—Wednesday
Fifth day—Thursday
Sixth day—Friday
Seventh day—Saturday or Sabbath

Also all the old Webster's international dictionaries, and encyclopedias published as far back as fifty and one hundred years ago, under the head of "Sabbath," bear out the

truth of the seventh day Sabbath. Several of these old Bibles, dictionaries, and encyclopedias still exist, but modern publishers have yielded to Roman Catholic authority and changed this information to misinformation.

Anyone interested in true obedience to God can easily learn how and by whom this Sunday observance was instituted. "Choose ye this day whom ye will serve."

"Hear ye therefore the parable of the sower"—"He also that received seed among the thorns is he that heareth the word; and the *care of this world*," etc., "choke the word."

CANNOT MAKE A LIVING AND KEEP THE SABBATH

There are some who admit frankly that the seventh day Sabbath is right and that it is the duty of Christians to observe it, but they still say "I cannot make a living and keep it." Do we really believe in God? He has promised many times to care for us if we do his will. "I will not fail thee nor forsake thee." (Joshua 1: 5; Isaiah 41: 17 and 42: 16; also Deuteronomy 4: 31 and 31: 6-8; 1 Chronicles 28: 20; Hebrews 13: 5.) But in 2 Chronicles 15: 2 we find, "If ye forsake him he will forsake you."

Isaiah 58: 13-14—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord," etc., "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Do we really *believe* in God or just profess to? "Let a man examine himself."

Some have asked the question, "If it is wrong to keep Sunday instead of the seventh day, why is it that so many good Christian ministers do such great work in the saving of souls? And why are they not shown their error? And why is the whole world kept in darkness over the matter?" Did not Jesus say that in that day (the day of judgment) "many will say unto me Lord, Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works? Then will I profess to them," etc.? The whole world is kept in darkness by strength

"PECULIAR" PEOPLE

Many people speak of those who observe the seventh day Sabbath (the only true Sabbath of God) as being "peculiar." Indeed it is peculiar to the world, but God's Word says that his people are a peculiar people (Deuteronomy 14: 2 and 26: 18; Titus 2: 14 and 1 Peter 2: 9), therefore we are happy to be peculiar if obedience to God makes us so. Not that we wish to be peculiar or different from our friends or neighbors, but if we are Christians—truly and earnestly—we must live our religion first to God and thereby to humanity, even though it does make us a peculiar people.

No doubt many in whose hands this may fall will frown upon me for putting this before the people, but I can say with Paul, "Am I therefore become your enemy because I tell you the truth?" (Galatians 4: 16.) If I did not what God has clearly given me as my duty, then I should be responsible to him as is spoken in Ezekiel 3: 17-22 and 33: 6-8.

Woodville, Ala.

AN ENEMY TO CANADA THISTLES

Having cut a patch of Canada thistles twice on my farm during the summer, I went out about October first to cut them again. I found only a few and they were just starting. I found many large plants dead and fallen over. Some had been dead only a short time. This puzzled me until I saw ground-mole burrows running under the dead thistle plants. Then I understood. The moles were eating the roots of the plant and killing it. Now that quarter-acre patch of thistles has nearly disappeared, and the moles saved me a lot of work.

I had heard many farmers speak of having a patch of Canada thistles die out without any apparent cause, and now it is explained. Moles had killed them out by eating the roots and following them down into the earth so that the thistles could not live.

The ground-mole's food consists of worms, bugs, and roots, and since the roots are usually those of noxious weeds the mole should be protected and never trapped.

Out here in the Midwest it is against the law to allow the Canada thistle to mature on the farms.—*Willis Mehanna*.

of the same spirit that four hundred years after Christ's time substituted the "venerable day of the sun" for God's holy Sabbath. Roman Catholics boast of the fact that the world is yielding to them in this matter.

MASSSES NOT ALWAYS RIGHT

It is never safe to follow the masses, although that has always, indeed, been the human tendency. At the time of the crucifixion of Christ the population of Rome was over three thousand inhabitants, yet how small a per cent of that number were true followers of Christ! Also in all ages from the time of Moses the percentage of people that were true to God has been very small as compared with the population of the world. The Sabbath of God is as unpopular today as Christ was in that great throng that cried out to Pontius Pilate, "Crucify him! Crucify him!" But that makes it no less the truth. What shall we do about it—follow the masses (which has always led people away from God), or follow Jesus in obedience to God? Are we wholly following Jesus?

INCONSISTENCY

There is one noticeably strange point in the attitude of other denominations (than true Sabbath observers) concerning the Ten Commandments. They emphasize the fact that we must keep the Ten Commandments if we are true Christians, their ministers often quoting, "if ye offend in one point ye are guilty of all," until the question of the true Sabbath arises, when they switch off with the excuse, "We are not under the law but under grace." Now if the Ten Commandments are good at other times, as they certainly are (Romans 7: 12), why not also in the question of the Sabbath, which was instituted, not at the giving of the Ten Commandments, but from the foundation of the world?

King Saul made excuse for not obeying God (1 Samuel 15: 15), but God did not accept his excuse. Saul was told, "Behold, to obey is better than sacrifice" (1 Samuel 15: 22). Also even down to this present day God has more delight in living obedience of his children than in all praise, for God does not change.

MISSIONS

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

MAKING OUR POSITION KNOWN

The subject of the lesson in the Bible class was, "The Sabbath." In the discussion it was stated that many people have never heard of Seventh Day Baptists. This statement is true, and painfully true to those of us who believe that Seventh Day Baptists have that which all the world needs. Not only do those who are not interested sit in darkness regarding Seventh Day Baptists, but it occasionally comes to light that those who have accepted the doctrines and practices of Seventh Day Baptists do not know that they exist. Doubtless the number who accept the position of Seventh Day Baptists and know not where to find a people of like practice and faith is larger than is usually thought. This being true, it becomes the duty of Seventh Day Baptists, in humility and love, to make known themselves and the things for which they stand.

There are different ways by which this can be done, but only one can be mentioned in this connection. A church was intended to be a light on a hill, and if there were a Seventh Day Baptist church in every community, the denomination and its position would be fairly well understood. This means that one of the best ways of spreading the knowledge of the truth we hold dear is to establish and maintain churches and missions everywhere. This should be the aim and determined effort of Seventh Day Baptists. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

HUMAN NATURE

Frequently people remark, "That is human nature," referring to some saying or action which is questionable. The meaning of such a statement is that the conduct is the result of forces within one's being, and it applies to good behavior as well as to that which is bad.

It is well that we recognize this principle in all human relations. Much of the conduct of life comes from human nature or from the impulses within. People may not be conscious of acting according to the forces within, but such is the case and a little self-examination proves that they do. The fact that this is true does not lessen man's responsibility, because there are both good and evil impulses and rational beings choose which they will follow.

Knowing the predominating urge or impulse of a race, nation, community, or individual, we can foresee what action to expect in any given case. Knowing that one man is quick tempered, we expect sharp resentment to a wrong; knowing that another man is naturally forbearing, we look for him to suffer much before he insists on fair play and decency; knowing a race or nation to be warlike, we are not surprised when it stirs up war. This principle is sometimes described as the psychology of the situation.

In all our dealing with men it is helpful to study human nature, or the psychology of the situation. This is particularly true with those who would conduct missions or any church work. If they will search out the workings of the minds of those with whom and for whom they work, they will be saved many mistakes. It is so easy to misunderstand the peoples whom we would help and on this account trample on their finer sentiments and put unsurmountable stumbling blocks in our own way. We do not need to go to foreign fields for illustrations of this fact; we have plenty of them in the homeland. It is easier still for pastors, church leaders, and boards to misunderstand the mind of those who make up the churches and the home base. Pastors and church leaders cannot ignore the psychology of the situation in the local church with impunity, and boards should never forget the mind of the home base.

One very important item to be remembered in regard to the home base is the fact that it not only demands something accomplished by the boards, but it also must have new tasks if it is not to lose its interest. Such is the psychology of the home base. Failure of accomplishment brings discouragement, and failure to provide new tasks causes loss of interest. The boy who goes to school term after term and makes no

progress gets discouraged. Old lessons must be conquered and new ones assigned if he is to retain his interest. The same law holds in regard to missions. It is inexorable. New fields must be entered, as well as the work in old ones maintained. If Seventh Day Baptist leaders are going to hold the support of the people, they must hold what they have and enter new fields.

INTERESTING LETTER FROM HOLLAND

DEAR BROTHER RANDOLPH:

With very many thanks and great appreciation and pleasure I received your kind and interesting letter of February first. I feel ashamed that again a few weeks have passed until I answered you.

There have been several reasons for this constant delay in writing to you and other friends in America. First, the urgent matters in which I have to deal every new day are often more than I can accomplish. They cost me a great deal of trouble. Second, want of help. About the time of your departure from Holland my best helper, a young man, accepted a situation as a teacher. He is coming to help me now only twice a week in the evening. Recently the lady who spoke English to you also left us after her father's sudden death.

In the beginning of May a lady of standing and refined education will join us in the work at our office, partly for the care of the unmarried mothers and their children, partly to help me in editorial and international work. I hope she will stay a long time. She is a lady of positive Christian principles and needs only a small salary. She is at present in Germany to complete her study.

The third reason of my delay was the illness of Doctor de Graaf, chairman of our Dutch National Committee for the suppression of the traffic in women and children. He was overstrained and so I had to take his place as a representative of the Dutch Committee at the International Congress at Warsaw, which was held in October last. For this congress I had to prepare a report on the traffic in women in the colonies. I had to collect facts for my paper in a short time. Besides the government's delegate, Dr. H. Versteeg, chief-commissioner of police at Amsterdam, I was the only Dutch

delegate. Still I am glad I have been there because I had many interesting facts to tell about the example which our Dutch Indian government and private associations in our colonies have given to the other colonial powers.

My work for this congress in Poland was one of the reasons why I gave up my original suggestion to you, while I was in London, to attend that congress on international promotion of Sabbath observance at Berlin. Another reason was that the Jewish organizers of this congress did not much appreciate the attendance of Gentiles.

Still, I am very thankful to you for the new proof of your constant confidence in my calling and character and I shall gladly comply with your suggestion to visit at least once a year the Mill Yard Church in London. But I dare not accept under the existing circumstances a regular appropriation of \$100 for the purpose of attending meetings and conferences on behalf of the Sabbath or other denominational interests. Generally I am too much handicapped by my daily work. During my short stay at Warsaw I was not able to come in contact with Christian Sabbath keepers. The language was an unsurmountable obstacle. I guess there are very few of them among the Roman Catholic population of Poland, but there are millions of Jews.

To our human view it is a pity that I have been handicapped to such a grade just last year, for this has been a remarkable year both for the Haarlem and Amsterdam churches. We were surprised by three remarkable conversions to the Sabbath, which excited the special interest of all of us. One of them, Brother Nieuwstraten, had come from a fishing town, where he had made the acquaintance of a sister of our church. So he came to embrace the Sabbath. He afterwards moved to Haarlem, where you have met him. Soon after his baptism he was elected elder and served the church on the Sabbath at my absence, with ability and dignity. We all loved him and his family. They moved to the sexton's dwelling connected with our chapel at Haarlem. A few months after his arrival there, he was caught by a short and heavy sickness and died in the beginning of December last year. This was a heavy blow for his family (his good wife and four children, three boys

from eight to thirteen years and a girl of seven). Mrs. Nieuwstraten is still living in the sexton's dwelling.

At present the services at the Haarlem Church are alternately led by Elder Westerdal from Amsterdam and myself.

The second was the conversion to the Sabbath of Mr. Vos, who lived at a village and wanted to correspond with my father on one of my father's booklets about the Sabbath question, not knowing that my father had died years ago. His letter came into my hands. He became convinced of the Sabbath truth and moved to Amsterdam where he is living now and helping me in different kinds of work and in canvassing for new subscribers on the Midnight Mission Association. He is a great help to me. He and Mrs. Vos keep the Sabbath, but they have not yet joined the church. There is some difference in view between them and some other members of the church. They have eight children.

The last and most certainly not the least impressive is the conversion to the Sabbath of a well-known revivalist at Amsterdam, Mr. Zijp. He has been a fellow worker with Mr. Johan de Heer, the most popular of all revivalists in Holland. The latter has formerly been a leader among the Adventists. About six months ago an acquaintance of Brother Zijp's, a young Adventist, spoke to him about the Sabbath with the result that he began a serious investigation, and soon went into the way of obedience. So he closed at once his shops—three provision shops—on the Sabbath. His relations and friends prophesied his speedy ruin, especially at the present heavy depression of business. But up to the present time he still keeps his head above water. We hope that the Lord will put to shame all those people that prophesied his ruin, but it is a very hard job! In one of Mr. Zijp's shops a young Seventh Day Baptist brother found employment. Another one, Brother Boulogne, living at Haarlem (you met him there) has recently accepted a situation at the office of the Amsterdam department of the Midnight Mission.

Brother Zijp regularly attends our meetings. At first he went to the Adventists, but he could not agree with several of their doctrines and explanations of prophecy. Still he, being a zealous revivalist, feels not

quite at home in our midst; he expects more fullness of joy in the Lord and a stronger testifying spirit. According to what he told me not long ago, however, I think he will probably soon join our church, as he perfectly agrees with our confession. I believe this would be a great gain for our cause as Seventh Day Baptists. He is a strong man of character, great faith and courage, and full of the spirit of evangelism. I am just inserting in the *Boodschapper* of March-April the petition he addressed a few years ago on the occasion of his baptism to the Synod of the Reformed Church on infant sprinkling.

We are just forming in our council a plan for a more general campaign for our principles as Seventh Day Baptists. If it succeeds I hope to write you more about it.

These are the more recent facts about the Haarlem and Amsterdam churches. No doubt Brother Taekema will write you about his experiences in the North of our country and at his visits to the lonely Sabbath keepers all over the country.

The juniors continue to meet every Tuesday at my office. Most of them are children of Sabbath keepers, partly Seventh Day Baptists. Only a few are members of the church, and the contact with the church is not close. The clubs in The Hague and Rotterdam meet every week in a private house, with one of the members. So you see the work among the young people, which Mr. Bond initiated here, is still in standing.

Another fact I want to remember is the way in which Sister Cornelia Slagter at Pangoengsen recently has been honored. On the twenty-sixth of November, 1930, twenty-five years had passed since she first went ashore in Java, when she came to help Sister Mary Jansz. The missionaries (pastors, medical men, and women), some authorities, and several employees of the sugar mills in the neighborhood came to render her homage. The assistant resident and several missionaries addressed words of warm appreciation to Sister Slagter for her faithful care to the poorest of the poor. The natives themselves were addressed in the chapel by the missionaries and other friends. It was a festival day for all of them. The children and adults received some presents. I inserted an interesting report of the day in the *Boodschapper* of December.

Still Sister Slagter grows old and tired and exhausted. She always cries for help from Holland or elsewhere that others might take her place. She would prefer a married couple, but these people ought to be prepared to live in very primitive circumstances. We hoped she would be able to find help in Java. With a view to the industrial side of the matter, she had found a good helper in Mr. Vijsma, but his moral character appeared not reliable.

The work at Pangoengsen is a Christian philanthropic undertaking, initiated and continued by Seventh Day Baptists, but it is not mission work in the strict sense of the work, issuing from a church or missionary society.

Brother Vizjak is a loyal Seventh Day Baptist; he is living at Old Pangoengsen; he is less interested in the industrial side of the colony. Sister Slagter does not judge him capable to manage the bigger colony at New Pangoengsen, where she lives.

We see no way to find a solution after Sister Slagter's invalidity or departure or death, but the Lord may provide.

G. Velthuysen.

Amsterdam C.,
March 8, 1931.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Easter.—Again the Easter season has come—joyful time of re-remembering that "Christ is risen indeed." We may not be much in sympathy with the Easter festival idea, but who of us should not rejoice anew with the reawakened thought and sense that the Lord liveth—"He is risen from the dead." Easter means the opportunity for a walk with the Savior—it may be on some Emmaus road of sorrow and disappointment to take up again the unfinished task. But the journey will be cheered by the Companion who opens up to us the meaning of something known but not so far understood. Easter means the possibility of the "burning heart" as he talks with us by the way—a heart kindling with the sweetness and warmth of his presence and cheer. Easter means his eagerness to reveal himself to us in "the breaking of bread," the necessities and common tasks of life. It means

the possibility of an "unseen Guest at every meal," a blessed Presence ever near. Easter means a glowing message in our hearts that will not permit inconvenience or weariness to hinder our prompt going to others and telling "What things were done in the way, and how he was known . . . in the breaking of bread." When this is read, Easter Sabbath and Easter Sunday will be past. But the fact that Jesus is risen still remains, and should it be a vital experience in our lives there will come encouragement and inspiration for every situation we may be called to face.

The Auto and Liquor.—Last summer the writer, at close hand, witnessed the overturning of a car carrying fourteen people, and helped drag them from the debris. The driver was killed, and had been driving while intoxicated. One is shocked when he comes into actual contact with such conditions. Much more would he be affected if he could actually visualize the fact that ninety-nine other fatalities in auto accidents occurred the same day. Last year from auto disasters there resulted the death of 32,500 people, while 960,000 others were injured. During the eighteen months of our activity in the World War we lost 50,500 men in action or who died from wounds, fewer than perished in a similar length of time on our American roads in 1929 and 1930. So we read in a recent issue of the *Watchman - Examiner*. Who dares estimate what the increase and conditions would be if we had a saloon open on every corner and across the road from our filling stations? Someone suggests that return to the old horse-and-buggy days would be necessary. Even so, life would not be safe. Gas and booze and modern traffic do not mix.

The Onward Movement.—Leaflets from the Finance Committee of the General Conference are again being found in our pews, Sabbath mornings. Three months only remain of the present Conference year. Up to this time, we believe, we have done better than last year. This is good as far as it goes. But we have much yet to do before we have achieved our goal. Everyone knows this has been a most trying year. Discouragement and despair have sat in many a home because of business depres-

sion, drought, and lack of employment. We note with sympathy that the great Northern Baptist Convention is falling behind, financially, and that its various societies have received less for their program than last year. We are glad thus far our own story is a little better. But unless we make heroic effort during these next few weeks, and go far beyond our last year's receipts, we are going to see our boards still heavily in debt, our missionaries at home and abroad greatly discouraged, hearts broken, and the work and large interests sacrificed. Let all churches that have not already done so, get into line and boost to the limit. "Bring the whole tithe . . . and prove me now herewith, saith Jehovah of hosts, if I will not . . . pour you out a blessing, that there shall not be room enough to receive it."

National Anthem.—Many think of "My country 'tis of thee" as our official American hymn. But for years The Star-Spangled Banner has virtually been the national anthem. However, not until near the close of the recent Congress was it officially so recognized. A bill passed by the Seventy-First Congress was signed by the President at a late hour, and the House of Representatives during its last few minutes of session arose and sang—for the first time as the official national anthem — the stirring words of "Oh, say, can you see by the dawn's early light. . ."

Porto Rico Children.—Two hundred one thousand school children in Porto Rico are "seriously undernourished — some slowly starving," writes Governor Theodore Roosevelt. For the most of them a cup of black coffee is the only breakfast, while there is but little of anything for their other meals. The Federal Council through its Commission on International Justice and Good Will is working to alleviate the suffering as much as possible. The commission has been promoting its work, in part, by gestures of world friendship among children. At holiday times, dolls dressed by American children and boxes of good things from the same hands have been sent to the children of Mexico, Japan, and the Philippines. The effort being made at this time is "A Friendship Interlude." It is proposed to send treasure chests to the children of Porto Rico. The chests, which may be secured at a nominal cost, are to be filled by groups

of children with articles for school use—soap, tooth brushes, toys, etc. But chiefly, accompanying each chest is a card (to be filled in) stating how many lunches the group that sends the treasure chest is providing for the boys and girls of Porto Rico. "Each card should represent at least forty hot lunches (\$2), and as many more as the class and their friends can raise funds for. A nickel provides one hot meal." Chests and information needed may be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York, N. Y.

Here and There. — A bulletin at hand from Wisconsin shows a comprehensive program in boys' life as carried on by the Rock County Y. M. C. A. The schedule provides for clubs, camps, father and son's banquets, athletics, leader training conferences, play days, older boys' conferences. A slogan, particularly arresting, is "Better than Bonds—Boys." For many years this organization has been operating throughout the county in enlisting and directing activities of boys ranging in ages from nine to thirty. For several years the leader in this work, as president of the association, has been one of our loyal Seventh Day Baptist dentists and valuable laymen in the Milton Church, Dr. Lester M. Babcock. In 1929 he was honored by being elected as president of the Wisconsin State Y. M. C. A.

In a bulletin coming to our desk we read that Dr. Paul E. Titsworth attended the morning services of the New York City Seventh Day Baptist Church, March 21. Doctor Titsworth, for many years professor and dean of Alfred University, is president of Washington College, Chestertown, Maryland.

We learn also from the same bulletin that President Booth C. Davis, returning from a short vacation rest in Florida, met with the Faculty Committee of Alfred University in the office of the clerk of the New York City Church, Dr. Corliss F. Randolph.

White Cloud, Mich., reports increased interest in denominational affairs. This church practices tithing, for the most part, the tithes and offerings being paid in to the treasurer. Funds are disbursed according to needs, unless designated for special purposes. The study of Philipians was fol-

lowed with profit, and the correspondent would have the Committee on Religious Life suggest other books for simultaneous reading and study. The church is prayerfully looking forward to the visit of Rev. Erlo E. Sutton, director of religious education, who will conduct a series of evangelistic meetings.

The executive committee of the Central Association, under the leadership of T. Stuart Smith of Verona, N. Y., is planning for the program of the June meeting to be held at Brookfield. Mr. Smith is somewhat concerned over the proposed discontinuance of delegate exchange, his feeling seeming to be that there would be considerable loss resulting since "so many of our people can not go to Conference, and our associations afford the only chance they will have to see our leaders." As a letter to Mr. Smith from one of the thoughtful pastors of the association is in my hands, I wish to quote a suggestive paragraph or two. "I remember that you were troubled over the matter of delegates from other associations. We can consider, whether they come or not, the various interests of our denomination, putting especial emphasis upon religious education. . . . There will no doubt be no less than one denominational representative in our June meeting. Should there be but one, let him have entire charge of *all our* denominational interests represented by our boards. No less than one hour a day should be devoted to each of them." The writer of the letter goes on to urge that all the meetings be evangelistic. For after all, reduced to the lowest terms, the work of all our boards is to bring folks to the knowledge of Jesus Christ.

At the Pennsylvania - West Virginia Y. M. C. A. Conference of College Men, held March 20-22 at Waynesburg, Pa., Salem College was represented by seventeen, of whom, we understand, twelve were Seventh Day Baptists. An alumnus of Salem, Oscar Andre, was the honored toastmaster on the occasion of the banquet.

Specials for College Students.—On another page will be found a letter which was sent out last week by the corresponding secretary to Seventh Day Baptist college students in our own and other schools. One hundred twenty-five were posted. The effort being made in behalf of these young

people from our homes is more than a gesture. It is an expression of our appreciation of them and of their problems. The most of us little realize the modern difficulties confronting the youth in our schools. Our effort is a reminder of our interest and desire to be of real service to our young people. In the SABBATH RECORDER are departments that appeal to various groups, young and old, but usually nothing of especial appeal to college folk. Next week we shall attempt the publication of articles, which, we hope, will be of special interest and appeal to them. The series is prepared by Rev. A. J. C. Bond who needs no introduction. The articles while not prepared as a series are unified by his own personality. Others have been invited to write with college young people's needs in mind, and we trust their productions will appear as the series progresses. The material of this nature will appear in the Department of Education. President Paul E. Titsworth has promised to assist in every way possible in promoting this line of work. We believe in education. We want our boys and girls to go to college. We want them to realize the best there is in life. We see some of the dangers and difficulties. With a desire that all our college young people may be held true to their religion and loyal to the Sabbath we undertake the publication of these special articles.

AFTER THREE DAYS

What did that Easter morning mean to Him!

I think of it, oh, often, and am glad—
His earthly lifetime past—its grief and pain,
With all the sore temptations that He had.

All of it past—the last long hillside climbed,
The last cry uttered, and the last tears shed,
And never a grave to close on Him again
Within the darkened garden of the dead.

And now the folded napkin laid aside—
And all eternity before Him there,
While those He loved were coming—and the dawn

Was on the hills—the birds' song on the air.
How beautiful it must have been to Him,
After the dusty roadways He had known;
How strangely sweet the garden flowers were,
How cool and colorful the dawn light shone!

No morning of the earth means more to men
Than Easter morning—but it takes my breath
To think what that first Easter must have been
To One, new-risen, after days of death.

—Grace Noll Crowell,
in *Christian Herald*.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR APRIL

Subject—Faith.

Scripture—Hebrews 2: 1-40.

Helpful quotations—

In actual life every great enterprise begins with and takes its first forward step in faith.—*Schlegel*.

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him.—*Woodbridge*.

Faith makes all evil good to us, and all good better. Faith finds food in famine, and a table in the wilderness. In the greatest danger, faith says, "I have a great God." When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting out of every trouble, and takes out the bitterness from every affliction.—*Cecil*.

Suggested hymn—"Faith Is the Victory."

Sing as a prayer—

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine;
Now hear me while I pray
Take all my guilt away,
O let me from this day
Be wholly thine."

QUESTIONS FOR APRIL

1. In working out our own salvation what things should we give careful and constant attention?
2. What is the primary business of the church?
3. What are some of the chief objections to foreign missions?
4. What does my church need to be more successful?
5. What can I do to help my church?
6. What does the church mean to me?
7. What was the attitude of the annual meeting of the Foreign Missions Conference?
8. What church reported very substantial addition by membership in February?

FROM THE NATIONAL W. C. T. U.

Nothing has raised so great a storm of protest among the wets in recent months as our denial of their absurd claim that two million men would be employed in case of a repeal of prohibition.

Just prior to prohibition the liquor business endeavored to scare the country by proving that 498,000 men in the liquor business and allied trades would lose their jobs. How can a business that had only 498,000 jobs to lose when it stopped, offer two million jobs in case of a resumption of the business, particularly under the reduced program promised by the wet formula "of course, we do not want the old fashioned saloon back again"?

Just prior to prohibition the census reported 62,920 men employed in the strictly manufacturing end of the liquor business. This was one per cent of the wage earners employed in all industries. Furthermore, there were fewer men and lower wages in the liquor industry, in comparison with money invested, than in any other business.

For example, for each million dollars invested the liquor business required only 77 men. In every other leading industry from four to seven and a half times as many men were required; and the amount of raw materials used by liquor was insignificant in contrast to other industries.

When the saloons closed, a great stream of money flowed from the liquor industry, with its few employees and small use of raw materials, to legitimate industries using tremendous supplies and employing many times the people in liquor manufacture. This phenomenon expanded the basic industries. Money in the form of increased wages went into more wage earners' pockets; and the economic change occurred which definitely raised American living standards, gave us more and better homes, and kept our bulk of savings at a high point throughout a world wide depression in which the United States maintained itself at a much better level than any other country, particularly those countries with a large drink bill.

The probability is that an immediate repeal of prohibition in the course of a year would turn the course of American purchasing power from homes, home owning, home building, automobile buying, radio buying, clothing, food and education, so that there

would be a business panic of severity and extent in contrast to which the present economic depression would be a minor experience.

ALFRED UNIVERSITY

DEPARTMENT OF THEOLOGY AND RELIGIOUS
EDUCATION

A select school was started in Alfred in 1836; and an academy was established in 1843.

The Seventh Day Baptist Education Society was organized in 1853 for the purpose of founding a "Literary Institution and Theological Seminary."

Alfred University was chartered in 1857; and President Jonathan Allen began giving instruction in theology in 1861.

In harmony with the wishes of those who contributed to the endowment funds, a theological department was organized in 1871, and for twenty-two years Thomas R. Williams, D. D., was the principal and devoted teacher.

In 1901 the department was re-organized and given the name Alfred Theological Seminary; and special and successful efforts were made to increase the endowment. Its organic relation to the university remained unchanged; the president, treasurer, and trustees were still the president, treasurer, and trustees of the seminary. Rev. Arthur E. Main became dean and professor of theology.

In 1926, after much careful consideration, the name was changed to "Department of Theology and Religious Education." The name *Theology* links the department with a long past. The words *Religious Education* give an emphasis to the newly recognized importance of Christian training for efficient church work.

There is a board of managers consisting of the presidents of the Board of Trustees of Alfred University, of the Seventh Day Baptist Education Society, and of the Board of Trustees of the Seventh Day Baptist Memorial Fund, and three of the Trustees of Alfred University, nominated by the Education Society and elected by the trustees.

Our situation affords this unique opportunity: several members of the university faculty open their classes to students of the

ministry in subjects that contribute directly to the preparation for their chosen calling.

For further information or for catalogue address Arthur E. Main, Dean, Alfred, N. Y.

TO STUDENTS FROM SEVENTH DAY BAPTIST HOMES

MY FRIEND:

I am sure you are acquainted with the *SABBATH RECORDER*, your denominational weekly paper. Perhaps, in these busy college days, there has not seemed to be much time for reading it.

During the next few weeks we are featuring some special items in it which we believe will be of real interest to you. We want you to read them. That it may be handy for you to do so, the American Sabbath Tract Society, under whose auspices it is published, is sending to your school address the *SABBATH RECORDER* free of charge. We believe you will enjoy it, not only for the "feature" but because of other interests and information contained.

We will be glad to have your reaction to any of the matters presented. No small amount of good, we believe, would result from student letters and discussions.

Or write us:

- What do college students think about religion?
- What is the value of religion for a college student?
- Of what value is the Bible to the college student?
- Of what value is the Sabbath to the college student?
- How far should loyalty to the Sabbath affect his choice of a life partner, or vocation?

We are interested in all our young people and are anxious to help them and to be helped by them. Upon the young people of today depends the Church of tomorrow. But as Jesus said, "The Sabbath was made for man and not man for the Sabbath," he might also have said—The Church is made for man—religion is made for man and not man for the Church or religion. So it is of you we are thinking, and not so much of religion or the Church.

With the best wishes and in behalf of the board,

Faithfully,
HERBERT C. VAN HORN,
Corresponding Secretary.

YOUNG PEOPLE'S WORK

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

HOW CAN CHURCHES WORK TOGETHER?

Christian Endeavor Topic for Sabbath Day,
April 18, 1931

DAILY READINGS

Sunday—Days of unity (Acts 5: 12-16)
Monday—Unified teaching (1 Cor. 4: 16, 17; 7: 17)
Tuesday—Work in evangelism (1 Thess. 1: 1-10)
Wednesday—Work in supporting missions (Acts 13: 1-3)
Thursday—Work in benevolence (2 Cor. 8: 1-7)
Friday—The rule of charity (1 Cor. 13: 1-7)
Sabbath Day—Topic: How can churches work together? (Acts 2: 36-42, 47)

RUTH L. HUNTING

When churches seek only the honor of Christ and the good of man, they will find it easy to work together. They can work together when they stop being suspicious of one another. When they stop being rivals and all work together for the furtherance of Christ's kingdom, success is sure. Co-operation is a law of nature. We see it in the family; without it the family would die out. After all, God's children form one family.

Differences need not mean divisions, but if churches would work together they must not put undue emphasis upon their creeds. We must learn that Christians agree on more things than they disagree on. If they agree on loving the Lord, that should unite them in serving him. Opinions divide; work unites.

Churches can work together preaching Christ separately and in joint revival meetings. Soul savers have no time for strife. Churches can work together in everything that makes for the uplift of the community, prohibition, law enforcement, youth evangelism, citizenship, charities, missions. They can have joint religious day schools and vacation Bible schools. They can join in special services, as for Easter and Christmas, and in conferences.

Churches can unite when they put Christ first, Christ last, and Christ forever, and think not each of his own things. But churches do not come together unless someone moves to bring them together. Who will make the first move?

Two suggested songs are, "The Church's One Foundation," and "Blest Be the Tie."

In promoting unity among churches here are a few ideas to think about:

- 1—Can warring churches establish:
 - a. A warless world?
 - b. Peace in industry?
 - c. Peace among the races?
 - d. An adequate system of religious education?
 - e. A powerful appeal to non-Christians?
- 2—Unity is already on the way:
 - a. In co-operative Christian organizations.
 - b. In community churches.
 - c. United Church of Canada.
 - d. Federation of Churches of America.
 - e. In conferences such as that at Stockholm and Lausanne.

QUIET HOUR THOUGHTS

MRS. LYLE CRANDALL

Churches can work together when they work from a spiritual standpoint rather than from the physical. When we consider we are all children of God, one family as you might say, with God as the Father, it seems easy to work together. I believe if churches agree in loving the Lord they should unite in serving him. I believe that Christ meant this when he said, "Where two or three are gathered together in my name there I am." Of course we cannot unite together in any way that would hinder our keeping the law, such as keeping the Sabbath, but we can unite with others in worship and get good messages that the Lord sends through them, and they can unite with us and get spiritual blessings. Churches do not come together unless one moves to bring them together. Who will make the first move? Invite your friends from other churches to worship with you, also their minister to preach, and then we can return these favors and worship with them.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Forgive as God forgives (Matt. 6: 12)
Monday—Seventy times seven (Luke 17: 3, 4)
Tuesday—How Jesus forgave (Luke 23: 34)
Wednesday—The Christian spirit (Col. 3: 13)
Thursday—Forgiving enemies (Rom. 12: 17-21)
Friday—Active forgiveness (Luke 6: 27-31, 35)
Sabbath Day — Topic: Must I always forgive? (Matt. 18: 21-35)

Topic for Sabbath Day, April 18, 1931

CLAIR HURLEY

Everywhere we run into questions such as, "Must I always forgive?" and the like. Where are we to find the answers to them?

The other night I was talking with a friend who had the attitude of, "What's the difference?" "Who'll know a hundred years from now?" I asked him to take a test, to see if we could find an answer to the opposite of his views, which I thought were wrong. I went home, took my Bible, and opened it at random and started reading. I opened it to Numbers 15: 14, which reads thus: "And if a stranger sojourn with you, or whosoever be among you in your generation, as ye do, so he shall do." He acknowledged that his ideas and the Bible did not agree.

So again we shall turn to the Scriptures for our answer. In Matthew 18: 21-35, we find that the Lord told Peter that he should not forgive seven times, but seventy times seven. Again in Luke 17: 3-4, it says, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." But here is my problem. If he does not repent, shall I forgive and forget? Two of my friends deceived me intentionally. One repented and he is still my friend, but the other has not repented openly, should I accept him again the same as before?

Thus it is that a few phrases are sometimes confusing, but by taking all the Scripture pertaining to the subject and then by comparing and really searching for the truth, you can and eventually will come to the right conclusion, if you are not prejudiced and believe in the Bible, for as Shakespeare said, speaking through his plays,

"The devil can quote Scripture to his purpose."

In Matthew 5: 21-26 it tells us that we must not be unduly angry with our brothers, for when in such a state, we cannot worship God in the right way, and by making offerings we cannot clear ourselves. Matthew 6: 9-15 tells us that if we want to be forgiven, first we must forgive. The prayer in itself is a boomerang, for when we ask the Lord to forgive us as we forgive our debtors, then first we must forgive those whom we fain would hold a grudge against.

Often we think when somebody does us a great wrong that we must take revenge, but in Romans 12: 17-21 we are told that we need not seek vengeance. The Lord will do that. Let not evil overcome you, but overcome evil with good.

But, after all, it was mostly Jesus who gave these commands for forgiveness; and in the end, he, as we are wont to say, practiced what he preached. While on the cross, and they were gambling for his few garments, Jesus prayed to God in a manner which the Jews of that day could not understand—and even we find it hard to see how he could do it. He prayed to God saying, "Forgive them for they know not what they do." No man can have more forgiveness than this.

When you run into things that you do not understand or cannot answer, try opening your Bible and reading. You generally will find your answer if you are truly looking for it.

Milton, Wis.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A LIST OF SUGGESTED WORK FOR THE
DIFFERENT COMMITTEES

Lookout Committee

Canvass the Sabbath school and community for new members.

Urge one hundred per cent attendance.

Seek to have every one present take some part in the service, especially in prayers and testimonies.

Co-operate with social committee in inviting visitors to the socials.

Send out invitations in attractive forms to several of your regular meetings.

Prayer Meeting Committee

Plan the meetings with the leaders.

Arrange interesting and varied programs.

Have "special meetings" occasionally, such as, memory meetings, clipping meetings, candle light service, outdoor service, proverb meeting, short story meeting, meeting of hymns, parent's day, sunset service.

Hold special consecration services, using as testimonies:

A verse on the topic telling what it means to you.

Ask a question on the topic for the one next to you to answer.

Voluntary responses.

Write out a motto on the topic.

Favorite Bible verse.

A Bible character that illustrates the topic.

Bible promises.

Missionary Committee

Plan an interesting study course.

Read missionary books.

Report interesting items about Seventh Day Baptist missionary work which appears in the RECORDER.

Plan a missionary social or pageant.

Social Committee

Hold well-planned "Standard Socials" such as, outdoor picnic, indoor picnic, stunt night, Mother Goose party, costume party, cob-web social, pasting party, poverty social, Indian party.

Sunshine Committee

Dress dolls for poor children.

Make and send good-cheer cards or booklets to sick and shut-ins.

Baskets of fruit for sick, poor, or hospitals.

Flowers for the church, later taken to aged people with Bible verses tied on them.

Sing for shut-ins.

Scrap books for mission or hospitals.

Errands for your pastor and his wife.

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for him.

—Herman Hagedorn.

A FRIENDSHIP INTERLUDE PROJECT

The children and young people of the United States have now the opportunity of extending a hand of friendship toward the children of Porto Rico. Colonel Theodore Roosevelt, governor of the island, in his appeal to the American people, stated that two hundred thousand Porto Rican children are undernourished and starving. The Porto Rico Child Feeding Committee has been organized to meet the high moral challenge of this emergency situation.

Arrangements have recently been made for the co-operation of the Committee on World Friendship Among Children with Colonel Roosevelt's committee through an interlude friendship project during the months of March, April, and May. Friendship treasure chests are the good will symbol. Each chest will contain articles for school use, toys for boys and girls, and friendship letters, and, in addition, a card indicating how many hot lunches have been provided by the sending group (at five cents a lunch).

An attractive folder giving full directions is ready and may be secured from the Children's Committee (289 Fourth Avenue, New York). Will friends please pass on this information to teachers in church and day schools and to leaders of young people's groups of all kinds? This is a project of love and mercy as well as one making for friendship, good will and world peace.

Every church school might well make one item in its program for observing World Good Will Sunday (May 17) the sending of one or two chests with fifty meals each. Send for folders to give to friends.

HOW LONG IS THE PANAMA CANAL?

"The length of the Panama canal from Pacific to Atlantic shore line is 40 miles, and the distance from deep water in the Atlantic to deep water in the Pacific is 50 miles. The width of the canal varies from 300 to 500 feet."

Casting all your care upon him, for he careth for you.—1 Peter 5: 7.

"Just to leave in his dear hands little things,
All we cannot understand, all that stings;
Just to let him take the care sorely pressing,
Finding all we let him bear, turned to blessing.
This is all, and yet the way
Marked by him who loves thee best,
Secret of a happy day,
Secret of his promised rest."

CHILDREN'S PAGE

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

TELLING OTHERS ABOUT OUR CARIBBEAN FRIENDS

JOHN 1: 40-45

Junior Christian Endeavor Topic for Sabbath
Day, April 18, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Instead of preparing something on your topic today I am going to give the space to a letter the children of the Pawcatuck Sabbath school at Westerly, R. I., received from Miss Miriam Shaw in China. I know the boys and girls all over our denomination will enjoy this letter as did our children here in Westerly when I read it to them last week.

*The Primary Department,
Westerly Sabbath School,
Westerly, R. I., U. S. A.*

MY DEAR FRIENDS:

Do you remember what you did with your Christmas white gift a year ago? The young lady you gave it to came to see you and promised you that she would write you a letter when she got to China.

Can you imagine being in a country where you seldom see anyone who understands your language? It is a queer feeling. I go to school all day and study very hard so I can understand what the Chinese people are saying and so that I can buy things in the stores and tell the servants what to do. When I can talk much better I will be able to teach the nurses in our hospital at Liuho and tell people about Jesus.

There are many other things beside the Chinese language that I have to learn before I can work in China. Can you imagine how hard it is to count money that changes in value each day? Some days there are three hundred and fifty pennies in a dollar, and other days more or less. Wouldn't it seem queer to you to have your father drive his car on the left side of the road? But that is the way the English and Chinese do. I

always think Doctor Thorngate is going to bump into some cars.

Can you imagine a city with streets all so narrow that the people cannot use automobiles or even horses? I go to school each day through just such streets. I think it great fun to ride in my ricksha — a two wheeled carriage drawn by a man who can run long distances. On cold rainy days I feel very sorry for the man, for he has only straw shoes but he seems very happy.

The Chinese children think Americans are very queer looking. They laugh at us when we pass in the streets, and call out "Foreigner." Sometimes the babies are afraid and cry. Just last Friday I wanted to take a picture of two country boys. They were going through a rice field carrying baskets on bamboo poles over their shoulders. When they saw me with my kodak they stopped short with a look of terror on their faces and started to back up the path, not daring to take their eyes off of me. When they were a little farther away from me they turned and ran.

I want to tell you about a Chinese girl who is not afraid of "foreigners," as Americans and English are called out here. When Mei-mei was a little girl her parents died. She was bought as a slave by a Soochow family and taken to their home to do their work. But she became sick so they took her to the Christian hospital. It was a long time before she was cured and able to walk again. But the family who owned her did not want to pay the hospital, so they never came to get her.

But Mei-mei had not been idle in the hospital. She had made friends with every one. When she was able to be up she helped all the other sick people. People were always sending for her to cheer them up. On Sundays she went to the Bible school at the church and learned about Jesus. She is anxious for other Chinese people to love Jesus, too, so she tells them about him and tells them that their wooden images are not the true God. She was such a big help in the hospital that they would like to have her stay. But Doctor Snell, whom she says she belongs to now, wants her to go to school for she has never been to school in all her thirteen years. So next month she is going to a Christian school. She can hardly wait to begin. She knows that it is

because Doctor Snell loves Jesus that he came to China and cured her and sends her to school, when she was only a slave girl.

If you have any pictures to spare, just send them to me. I will give them to the boys and girls in our hospital.

Your friend,

MIRIAM SHAW.

*Northern Presbyterian Mission,
Soochow, Kiangsu, China,
January 25, 1931.*

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Here is that long promised letter about my visit to Silver Springs.

It was a bright, sunny morning when we arrived. The tall pines were all around us and the ground was covered with a carpet of pine needles. There were tables and benches under the pines where people could eat their lunches. We enjoyed eating ours there.

This picnic ground is on the shore of a small lake. No fishing is allowed there, so there is an abundance of everything that swims in a Florida lake. Sight-seeing boats take people around the lake. These boats have glass in the bottom so that it was possible to see everything that moved under water. Even if there had been no fish the color effect was beautiful. The fish there are so tame that they will take bread from your hand. I thought I felt the bite of small teeth on my finger once.

I hope to send in a little story some time soon. I will let you judge whether or not it is worth printing. I hope I have not made this letter too long.

Sincerely,

ALICE W. BRIGGS.

*R. F. D. 1,
Westerly, R. I.,
March 9, 1931.*

DEAR ALICE:

I was very glad to hear about your pleasant visit to Silver Springs. It must be a very beautiful place, and I should very much like to visit it myself. I have always wanted to take a trip to Florida, especially when the winter winds of Allegany County whistle around me, but for steady living I guess I'll stick to old New York State after all.

I'll be looking for your story in the near future.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have read the letters that are in the SABBATH RECORDER and I just thought I would like to write to you.

I am in the sixth grade and I am eleven years old. My teacher's name is Mr. W. S. Stahler. I have a sister whose name is Janet and is seven years old. She is in the second grade and her teacher's name is Mrs. M. A. Griffith.

My daddy has a lot of sheep on his little farm in the country. It has a very nice barn on it but it has no house. He has it fixed up just dandy. I like to go out there and play around. He has a lot of pawpaw trees around the farm. He has a bunch of pawpaw trees at one end of the farm and another bunch at the other end. They are not more than one rod apart. Janet and I call them forests. We have one bunch of pawpaw trees fixed up like a house in a forest. We have a kitchen, bedroom, dining room, and a lot of things to make up a make-believe house. We have sticks for our horses and then we gallop to the other forest. We have oodles of fun.

My grandpa, O. G. Davis, got a little coal black dog. Janet and I named him "Nig." We have a lot of fun with him. He is an English shepherd. He is pretty big now because we feed him lots.

I guess I had better stop now and write some other time. I am

Yours,

VIRGINIA SNYDER.

*Jackson Center, Ohio,
March 25, 1931.*

DEAR VIRGINIA:

I have been very much interested in your letter. You see I used to live on a farm when I was a girl, and I always enjoy hearing about things on the farm. One of our neighbors kept a large flock of sheep and I used to have great fun with them. I remember tending a sick lamb one time and worrying its mother quite a bit.

You and Janet certainly must have fine times playing in your "pawpaw forests." There was a small grove of cottonwood

trees on my father's farm and there we children built our playhouse and spent many happy hours, and were quite disturbed when the grove was cut down. Does Nig ever go with you when you gallop from forest to forest on your woody steeds?

You must write often and get Janet to write, too.

Sincerely yours,

MIZPAH S. GREENE.

MY DEAR MRS. GREENE:

I have written five times before to you. I go to church, Junior and Sabbath school most every Sabbath day. Mrs. Cottrell is our Junior teacher. She is also my Sabbath school teacher. I like her very much. I am sure most of the juniors do, too.

I have three brothers and one sister. I have not been going to school this week because I haven't felt very well.

I hope you will like my poem, Little Gustava, by Celia Thaxter. I hope my letter isn't too long.

Yours sincerely,

ROSE AYARS.

Bridgeton, N. J.,

March 26, 1931.

LITTLE GUSTAVA

Little Gustava sits in the sun,
Safe in the porch, and the little drops run
From the icicles under the eaves so fast,
For the bright spring sun shines warm at last,
And glad is little Gustava.

She wears a quaint little scarlet cap,
And a little green bowl she holds in her lap,
Filled with bread and milk to the brim,
And a wreath of marigold round the rim.
"Ha! ha!" laughs little Gustava.

Up comes her little gray coaxing cat,
With her little pink nose, and she mews, "What's that?"
Gustava feeds her—she begs for more,
And a little brown hen walks in the door.
"Good day!" cries little Gustava.

She scatters crumbs for the little brown hen.
There comes a rush and a flutter, and then
Down fly her little white doves so sweet,
With their snowy wings and crimson feet.
"Welcome!" cries little Gustava.

So dainty and eager they pick up the crumbs.
But who is this through the doorway comes?
Little Scotch terrier, little dog Rags,
Looks in her face and his funny tail wags.
"Ha ha!" laughs little Gustava.

"You want some breakfast too?" and down
She sets her bowl on brick floor brown;
And little dog Rags drinks up her milk
While she strokes his shaggy locks like silk.
"Dear Rags!" says little Gustava.

Waiting without stood sparrow and crow,
Cooling their feet in the melting snow.
"Won't you come in, good folk?" she cried.
But they were too bashful and stood outside,
Though "Pray come in," cried Gustava.

So the last she threw them, and knelt on the mat
With doves and biddy and dog and cat.
And her mother came to the open house door:
"Dear little daughter, I bring you some more.
My merry little Gustava!"

Kitty and terrier, Biddy and doves,
All things harmless, Gustava loves.
The shy, kind creatures 'tis joy to feed,
And, oh, her breakfast is sweet indeed
To happy little Gustava.

—Celia Thaxter.

DEAR ROSE:

I was glad to receive your letter and poem, but will have to wait until next week before answering.

Sincerely yours,

MIZPAH S. GREENE.

ONE QUESTION SETTLED

While the friends of prohibition never for an instant doubted that the United States Supreme Court would reverse Judge Clark's ruling and render a decision upholding the validity of the prohibition law, it was a satisfaction to have the members of that learned body express themselves with such unanimity, vigor, and clearness, that there could be no misconstruing the meaning of their pronouncement.

We are reminded that in the eleven years since prohibition went into effect more than forty cases have been carried up from the lower courts by the wets in the vain hope that there might be found some legal loophole in the dry law which would make it unconstitutional. Always they have been disappointed. Always the highest tribunal of the land, after considering the briefs submitted by both dries and wets, has declared the law valid.

It was indeed fitting that the members of the Conference of Organizations Supporting the Eighteenth Amendment, meeting in Washington, upon receiving word of the decision, should stand for a short period of silence in gratitude to the members of the court, and then unite in a prayer of thanksgiving for this latest victory for righteousness.—*Union Signal*.

SALEM COLLEGE MEN'S GLEE CLUB

The Salem College Men's Glee Club is recognized as one of the leading clubs of West Virginia, and during the past three years has had one of the most attractive schedules ever made by a mountaineer college.

Numerous presentations have been made in central West Virginia this year and the club is again meeting with unusual success. A varied program, including popular and semi-classical numbers, vocal and instrumental solos, quartets, a monologue, and other novelties is responsible for the general appreciation evidenced by their large audiences.

Professor C. H. Siedhoff, director of the club, has made a detailed study of music appreciation as found in the average audience, and has heeded his research findings in compiling programs. Hence, the program is a well-balanced and a diversified one.

The glee club is composed of the best singing talent of the men of the college, being a selected group of twenty-two men from a list of thirty-five candidates. The men are representative of most every phase of college activity.

Last year the Salem College Men's Glee Club, while on a tour through the East and in New York City, were guests of Roxy and his Gang, and the boys broadcasted over WJZ on the Monday night hook-up.



SALEM COLLEGE MEN'S GLEE CLUB, 1930-1931

Left to right:

Standing—Joseph Chedister, Salem; Ross Allen, Salem; Glen Idleman, Ellenboro; Robert Derry, Eatna, Pa.; Norman Harris, Shiloh, N. J.; Joseph Bailey, Salem; Fisher Davis, Shiloh, N. J.; Edwin Harris, Shiloh, N. J.; Ellis Stillman, Alfred, N. Y.; Charles Harris, Shiloh, N. J.; Harold Shahan, Salem; Robert Jones, Clarksburg; Bond Davis, Salem; Russell Kagarise, New Enterprise, Pa.; Kenneth Horner, Bridgeton, N. J.

Sitting—Robert Thomas, New Martinsville; Olin Harris, Shiloh, N. J.; Edwin Bond, Salem; Director C. H. Siedhoff; William Van Horn, Salem; Rex Bowen, Shiloh, N. J.; Marvin Foster, Salemville, Pa.

The club is not making an extended trip East this year, but is confining its activities more to the home state and in the Ohio valley and southwestern Pennsylvania. It is expected that some twenty concerts will be presented in different cities during the spring concert season.

—Selected.

NOW

If you have hard work to do,
Do it now.

Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.

Let the tones of gladness ring
Clear as song of bird in spring.
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.

Tomorrow may not come your way,
Do a kindness while you may;
Loved ones may not always stay;
Say them now.

If you have a smile to show,
Show it now.

Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—The Book of Good Cheer.

OUR PULPIT

RELIGION'S REASONABLENESS

REV. A. J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, APRIL 18, 1931

Text—Micah 6: 8.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE AND PRAYER

HYMN

SERMON

HYMN

BENEDICTION

CLOSING PRAYER

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

When Micah began his ministry Amos had been silent for thirty years, and fifteen years has elapsed since the voice of Hosea was last heard. Micah was a contemporary of the great prophet Isaiah. While Isaiah lived at Jerusalem and was concerned with matters of State and prophesied concerning political issues of great importance Micah was a country dweller as was his predecessor Amos, and viewed all questions from the standpoint of a man who lives close to the soil. He lived on the western edge of the hill country south of Jerusalem on the opposite side of the watershed from Tekoa, with his home overlooking the land of the Philistines. From that point he could view the caravan road that stretched along the great valley toward Assyria to the northeast, and away to the southwest toward Egypt. Along that road he had seen the armies of these enemy nations march, and had watched the long trains of trading caravans trail by, or companies of religious pilgrims pass along. Beyond the low hills

and across the plain to the westward was the blue Mediterranean.

It is evident at once that although Micah lived in a rural community where nature taught him many things, still from his vantage ground on the western exposure of this low range of hills he was able to observe the many movements without the kingdom that would affect the life of his people as well as to study conditions within.

Of course Micah shared Isaiah's indignation on account of the temporizing politics of the capital, just as Isaiah understood the economic difficulties of the country districts. Therefore these two prophets, while representing different social viewpoints, were in fundamental agreement in their religious ideals and aims.

The central truth in every prophecy, both ancient and modern, is the great truth that God is concerned for mankind and is operating in the affairs of men and nations.

"For, behold, Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be melted under him, and the valleys shall be cleft, as wax before the fire, as waters that are poured down a steep place."

This realistic and yet poetic expression which constitutes the prophet's introduction, reminds us of James Weldon Johnson's sermon-poem on The Creation.

"Then God himself stepped down,
And God walked, and where he trod
His footsteps hollowed the valleys out
And bulged the mountains up."

These preacher-poets may not have their minds stored with a multitude of facts with reference to this physical world, but in their hearts they cherish spiritual truths which they are able to portray in vivid picture. Theories concerning the material universe are interesting and sometimes helpful, but facts with reference to the moral realm are the stuff of which life is made.

I heard a definition of relativity the other day which comes very nearly giving that now much-used but indefinable term some shadow of meaning. It was this:

"Relativity means that the universe has no hitching post." I submit to you if that is not the best definition you have heard. It very nearly conveys an idea to the mind.

But I speak of this just here in order to emphasize a truth that dominates the proph-

et's mind and is the heart of his glowing message. The *moral* universe has a hitching post. Micah ties up to this hitching post of religion in what the great Scotchman, George Adam Smith, considers the greatest saying of the Old Testament:

"Be just and kind and live in quiet fellowship with your God," is the way James Moffett, another Scotch theologian, translates it.

Now conditions were not right in Judah when Micah felt himself called to preach. The policy of the nation toward other countries was vacillating, and her political condition precarious. As we have intimated, Isaiah was prophesying at Jerusalem, serving somewhat in the capacity of a self-appointed secretary of State. Perhaps one had better say, God appointed, for such Isaiah felt himself to be. But Micah was familiar with conditions as they obtained throughout the kingdom. No doubt he made visits to the capital, and saw the luxury of the idle rich, and the unconcern of those in authority. But he knew the condition of the peasants and the hardships to which they were exposed. With this first hand knowledge of the nation's troubles he sought out the cause of the sad condition of the people, and like the true prophet that he was, he was able to point out a remedy.

Micah saw clearly that the dangers which threatened to destroy their peace were not those of invading armies. It was the injustice practiced by those who were in positions of economic advantage that was destroying the people. And those who were guilty of driving a sharp bargain, at the same time professed to be religious and continued to practice the forms of worship. Micah calls them cannibals.

They devour the flesh of my people,
And their hide they strip from them,
And break in pieces and serve up their bones,
As in a pot or as meat in a cooking-pan.

Then they cry out to Jehovah
But he will not pay heed to them,
And he will hide his face from them at that
time,
Because they have committed such crimes.

The prophet is able to foresee because he is able to see. The economic conditions of the country were distressing in the extreme, and were threatening the peace and integrity of the nation, if not its very existence.

When multitudes are starving in the midst of plenty, willing to work, but helpless in the face of impossible conditions, while at the same time others without toil roll in luxury, then it is time for somebody to seek out the cause for such a situation in order that he may discover a remedy.

From his vantage point in his native border-land hills Micah was able to see clearly the nature of the disease that was eating the life out of his beloved land. Because in spiritual things he dwelt in the heights of heaven's border-land, he could see what was needed to remedy these conditions. The people needed a better and a more practical religion. Under his faithful preaching some soon awoke to this need. In a spirit of repentance one makes inquiry as to what he shall do in order to manifest a true and genuine religious life, or perhaps the prophet himself is voicing the question for those who show a desire to repent. The point is the people still think of religion in the terms of ceremony, and believe that the way to win God's favor is to increase the sacrifices.

With what shall I come before Jehovah,
Bow myself before the God on High?
Shall I come before him with burnt-offerings,
With calves a year old?
Will Jehovah be pleased with thousands of
rams,

With myriads of streams of oil?
Shall I give him my first-born for my guilt,
The fruit of my body for the sin of my soul?

It hath been shown thee, O man, what is good;
And what Jehovah ever demands of thee:
Only to do justice and love mercy,
And to walk humbly with thy God.

Of course Isaiah was right in emphasizing the importance of an honest and enlightened policy in international affairs. Of course there was needed some revision of their domestic laws, and more faithfulness and greater honesty in their administration. But Micah's vision was clear, his diagnosis was correct, and his the only adequate remedy. The first rule in a right social order is that justice shall be done to all classes. Justice will see that every one has his chance, and has his due. But the one who stands in a position of advantage may render a rigid justice without mercy, which will bring a blight upon the less fortunate. Micah says, "The best of them is but a thorn thicket, The most upright worse than a prickly hedge." Selfishness is here por-

trayed in a striking figure, and means much as we mean when we speak of "sharp dealing" and "bristling self interest." If one's religion is genuine, it will make him merciful and kind. The evils of society would all be corrected if everyone were willing to go "the second mile." To do that is not human nature, I hear someone say. That is true—certainly and sadly true. But it is the privilege of every one to partake of the divine nature, and this important truth is included in Micah's reasonable definition of vital religion. Essential to true religion is a quiet and humble walk with God. Only those who walk with God day by day can be depended upon to deal justly with their fellow men, and to be kind to everybody. This is all the Lord requires, but *this is what he requires*. The world would be much better than it is if all professing Christians lived up to that clear requirement.

While there had been men before Micah's time who walked with God, and while he himself and his great contemporary Isaiah, and doubtless others, were experiencing that divine fellowship, still Micah realized that a day of fuller revelation was yet to come. In all Old Testament Scripture there is found nowhere a more definite prophecy concerning the coming of the Messiah than is contained in this Book of Micah.

"But thou, Bethlehem Ephrata, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting."

The Christian world has just been celebrating the anniversary of the fulfillment of that prophecy of Micah. In the coming of Jesus there was made possible a closer walk with God than was ever experienced by prophet of old. But Micah's definition of religion still holds. The coming of Jesus has made it easier to live up to.

The conditions that obtain in America today, and in all the world in fact, but surely in our land, are very much like those which called out the prophecies of the Book of Micah. Millions of people are hungry for bread while millions of bushels of wheat are stored up for want of a market, and flour mills stand idle and men out of a job want to work. What a perfectly absurd

situation to exist in our enlightened land. One of our modern prophets has spoken in the following language:

Here in our Riverside community the other day there was an eviction—a family too proud to appeal to charity was put upon the street. There was a man who for months had sought for work in vain; a woman who had scrimped and starved in a desperate endeavor to carry on; three children, poor skeletons—and among them all not one extra garment or one extra stick of furniture left unpawned for the evictors to put upon the curb, save only one old bedstead.

Yet, if I could say only one thing, I would plead not so much for relief as for the dedicated brains of this people. Lord Passfield of the British Cabinet says that the word "unemployment" never emerged into the English vocabulary until the last decade of the nineteenth century. This tragedy we face is new; the very word for it is new. No agricultural civilization ever faced it. Unemployment as we meet it today is a modern disease of the new machine system. Now, you men of science and of business created this machine system and it took brains, magnificent brains. You have them. And you are under the solemnest kind of obligation to use them now, not simply to make money out of the system but to solve the social problems that underlie it and emerge from it.—Fosdick.

When men can so manage a given industrial enterprise as to make sixty millionaires in a single year, there is something wrong either with the system or with the men. Some have not received their share. I say there is something wrong either with the system or with the men. Whichever it is, the remedy is with men. Only men can correct the system if that is what is the matter with us, and of course only men can correct their own misdeeds if the fault lies there. Doctor Fosdick addressed the right people. They are the same class of people whom Micah addressed. His message still holds good. His prescription is still the perfect and completely adequate remedy. Of course in order to be effective it must be lived up to by all the people. Shall we not apply it a little more effectively in our own lives this year?

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love kindness, and to walk humbly with thy God?

"Work well and wait; impatience spoils the sowing.
Don't dig up the seed to see if they are growing."

Fundamentalists' Page

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

"THE RELIGION OF GORE"

REV. LESTER G. OSBORN

Modernism sneeringly refers to the doctrine of the blood atonement as "the religion of gore." One leader remarks that to believe that "without the shedding of blood there is no remission of sins" is "both foolish and futile." As is the case with so many of the teachings of the Bible, this is not a matter of "interpretation," but of acceptance or denial. Modernism denies that Jesus' blood shed on Calvary has anything to do with our redemption. The statement made by the author of Hebrews that "without the shedding of blood there is no remission" is borne out by a study of the rest of the Bible. It is the crimson cord that binds the whole together—blood—sacrificial blood. The Bible is a "blood book" from start to finish.

Redemption is *promised* in Genesis 3: 15, just after sin came into the world. It is *pictured* in verses 7 and 21 of the same chapter. Man, conscious of his sin, tried to cover himself with fig leaves. But leaves would not suffice. God covered him with skins—and to procure the skins, blood had to be shed. Here is the primal idea of sacrifice. The whole ceremonial system developed this picture of the blood atonement. "When I see the *blood*, I will pass over you," said the Lord to Israel in Egypt (Exodus 12: 13). The promised and pictured redemption was *provided* in Jesus Christ, through whom "we have redemption through his *blood*" (Ephesians 1: 7).

Paul believed in the blood atonement. "Being now justified by his *blood*," he says in Romans 5: 9. And he speaks to the Ephesian elders at Miletus of "the church of God, which he purchased with his own *blood*" (Acts 20: 28). We are, according to Paul, "made nigh by the *blood* of Christ."

Paul was not alone in this belief. Listen to that other powerful apostle, Peter, "Redeemed, not with corruptible things, such as silver and gold, but with the precious *blood*

of Christ" (1 Peter 1: 19). And John, probably nearest of all to Jesus, tells us that "the *blood* of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). And again in Revelation 1: 5 he says, "Unto him that loved us and washed us from our sins in his own *blood*." "Made white in the *blood* of the Lamb"; "overcame him by the *blood* of the Lamb"; "Thou art worthy, for thou hast redeemed us to God by thy *blood*"—these and many other passages support the *blood* atonement.

That it did not originate with Paul or Peter or any other apostle is sure when we turn to the teaching of Jesus. "This is my *blood* of the new testament," he said, "*which is shed for many for the remission of sins*" (Matthew 26: 28). On an earlier occasion he said, "Except ye eat the flesh of the Son of man, and drink his *blood*, ye have no life in you" (John 6: 53), and the result was that "Many of his disciples, when they heard this, said, This is a hard saying, who can bear it?" And "From that time many of his disciples went back, and walked no more with him." (vv. 60, 66.)

Just so, men today are turning back, because the "religion of gore" is distasteful to them. They are refusing the "cleansing fountain," and are rejecting eternal life, because they deny the power of the *blood* of Christ to cleanse, and to bring remission. There is no other way of redemption, for it is the God-provided way, and he has declared, through his apostles, and through his Son, that "*without the shedding of blood there is no remission*," and the sneers of modernism do not change the truth, but condemn the scorner to eternal death. Dear friends, take your stand "beneath the cross of Jesus," cry to him for forgiveness, and let him apply the blood to your heart. Then you can sing:

"O precious fountain that saves from sin,
I am so glad I have entered in;
There Jesus saves me, and keeps me clean.
GLORY TO HIS NAME!"

HAS INSPIRATION CEASED?

[One of the commonest statements of modernism is that divine inspiration is not limited to the Bible, that preachers and writers today may be as truly inspired as the writers of the Scriptures. Some religious denominations and cults make such

claims. The following statements from well-known Bible students are illuminating. They are taken from the *Sunday School Times*.—A. L. D.]

That enduement of the Holy Spirit which came upon the writers of the books of the Old and New Testament, and which came upon no other men, and which came upon those men at no other time and for no other purpose, enabling them to compose those books wholly without error, has forever ceased.

—James M. Gray, D. D.,
President, Moody Bible Institute.

In the teaching of our Lord the Old Testament books are placed in a category sharply distinct from that to which all other books belong; they alone are treated by the Lord Jesus as authoritative "Scripture." But our Lord appointed apostles whom he invested with authority. It was by virtue of that authority that the apostles added to the Bible by publishing the New Testament books. Only those books rightly belong to the New Testament which were either actually written by apostles or else were written and published by immediate disciples of the apostles under the apostles' superintendence and approval. For the writing of such books, and such books only, the Holy Spirit vouchsafed that supernatural working that we call inspiration. Hence inspiration ceased when the apostolic age was over.

J. Gresham Machen, D. D., Litt. D., —
Professor of New Testament, Westminster Theological Seminary,
Philadelphia.

The accepted ground upon which the Canon of the New Testament was settled—that is, that only and all writings of proved character were included—assumes that no God-breathed writings had been omitted. Acceptance of the doctrine of a God-breathed infallible Book necessitates the acceptance of infallible care, both in construction and in preservation of that Book. No later writings have ever assumed to be Scripture; at best they merely expound what has already been given. The enlightenment of the Spirit enabling men to understand the Bible since the Canon was closed is all that any man can now claim for himself, and is far removed from that special

ministry of the Spirit through which men were used to write the Scripture. Jude implies the termination and completion of the Canon when stating the truth to be "once for all delivered."

—Lewis Sperry Chafer, D. D.,
President, Evangelical Theological
College, Dallas, Tex.

That peculiar divine inspiration which produced the Holy Scriptures ceased when the Biblical Canon was complete, for the following reasons:

If the fundamental problems of creation, preservation, and redemption were to be made plain and sure for mankind, they had to be made known by a special divine revelation; for nature and human reason do not reveal them. The best way for God to give to the human family a special revelation was to see to it that a record of it was put in book form, so that it could be preserved in its integrity from generation to generation throughout the centuries. Now, it is reasonable to believe that, when a sufficient revelation was given for man's enlightenment and guidance, God would see to it that the canon was closed. It was not necessary for him to continue to multiply special revelations. The Bible tells us everything that is needed for our best life and well-being in this world and for the attainment of an immortal destiny in the world to come. It would have been superfluous to give more. Through the guidance of God's Word man can discover whatever else is necessary by his own efforts, his mind being enlightened and regenerated by the Holy Spirit.

Besides, if God had continued to give special revelations throughout all time, we would today have such a vast library on hand that no one could study and master it all. Such a procedure would not have been a wise economy. As it is, the Bible is just large enough, but not too large. Just enough has been revealed, not too much. Less would have been insufficient, more would have been superfluous.

—Leander S. Keyser, D. D.,
Professor of Systematic Theology,
Hamma Divinity School, Wittenberg,
College, Springfield, Ohio.

The "inspiration of God" which produced the Word of God ceased to function when

the Bible was finished, because God's message to man was finished and there was nothing more to be said.

"God, who at sundry times and in divers manners spake" through the Old Testament "unto the fathers by the prophets, hath in these last days spoken" through the New Testament "unto us by his Son." And in both Testaments there is a progressive manifestation of the Son, which finds its consummation in the last Book of the Bible, the true name of which is "The Revelation of Jesus Christ."

He is the Alpha and Omega, the A and the Z, the Beginning and the Ending. Nothing was before him, and nothing can be after him.

—William L. Pettingill, D. D.,

Bible Teacher; Author of "God's Prophecies for Plain People,"

"Simple Studies in Daniel,"

"Israel.—Jehovah's Covenant People," etc.

The question almost seems to imply subtly that further inspiration is needed, as though God's Word as now in our hands were incomplete. Three passages of Scripture, however, seem clearly to declare the contrary.

The Apostle Paul tells us in Colossians 1: 25 that it was given him "to fulfil the word of God," that is, to make it full, and he it is who gives us the final doctrinal revelations. Jude tells us, in verse 3, that he was impelled to write exhorting the saints "that ye should earnestly contend for the faith which was once delivered unto the saints." "Once" here has the force of "once for all"—no repetition or additions contemplated. Then, so far as prophecy is concerned, the Apostle John closes the Apocalypse (Revelation) with the solemn declaration: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." What room then for further inspiration down through the ages?

—H. A. Ironside, Litt. D.,

*Pastor of Moody Memorial Church,
Chicago.*

CONSCIENCE AND CITIZENSHIP

(A clear discussion of problems involved for Christian citizens who hold to liberty of conscience)

By the interpretation put upon our requirements for naturalization by several different courts in widely separated parts of our country, I could not today become a citizen of the United States. If I had not had the foresight to be born of American parents I could not become a citizen of this country which I love and for which I would gladly lay down my life. By implication I am not fit to be a citizen. Fortunately the rulings of the lower courts have in two important cases been reversed by the higher courts. I cannot but be aggrieved and hurt, however, to think that all who hold similar views to those I hold—and which it seems to me every Christian must hold—are considered unfit to become citizens.

The applications for citizenship of a number of people, men and women, have been denied because they would not promise—their refusal being for conscientious reasons—to bear arms under any and every circumstance. Several of these cases have had wide publicity. The cases have varied from those who were thorough-going pacifists, those who would not take life even in self-defense, those who belonged to religious organizations opposed to war, to those who, though not pacifists, insisted upon the right to judge the moral justification for a particular war. Probably the most clear cut, as well as the most famous, of these cases is that of Professor Douglas Clyde MacIntosh, of Yale Divinity School. Doctor MacIntosh has an enviable war record; he is not a pacifist; but he would not give a blanket promise to bear arms irrespective of the nature of the combat. His position is exactly the one I hold. Here was the decision in his case, a decision recently reversed: "It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the said petition for citizenship is denied."

The interpretation of the requirement for citizenship I would not have the temerity to

question. That is a matter for legal decision. I do say that if the lower court was right in its decision then the requirement is wrong and ought to be changed. I believe a committee of the Society of Friends were right when they said: "We would be false to our forefathers, to the example of the early Christians, to our Master himself, were we to allow religious liberty and freedom of conscience to be violated without protest."

Peter and the other apostles were one time thrown into the common jail. They were threatened by the civil authorities and commanded to desist from preaching. Their answer was, "We ought to obey God rather than men," and on they went with their preaching. Such should be the answer today by every follower of the Nazarene. It should be given without fear and without equivocation.

In order that we may clarify our thinking on this important matter I want first to suggest three things revealed by the present status, a status which declares that any man who does not put the state above his conscience is not fit to become a citizen; and then to suggest five positive principles that should guide in this vexing problem of conscience and citizenship.

A PAGAN THEORY OF GOVERNMENT

1. There is exemplified in the present ruling of the lower courts, a pagan theory of government. The State is supreme. Its dictates must be accepted. Man ought to obey the State rather than God. Those who would enter our gates must read written large over our entrance, "Abandon Conscience All Who Enter Here." It makes no difference whether the State is right or wrong, it must be obeyed, and without question. Then, to make the bitter irony complete, we require that those who subscribe to the oath of allegiance must use that well-worn and, in this case, worse than meaningless phrase, "So help me God!" We rule God out and then call upon Him to help us in our endeavor.

In America, and probably in every other country of the world today, nationalism is one, if not the chief, competitor of Christianity. Thus it is put in one of the strongest war books of the past year, a rather sordid book, as any book that deals with

war must be, but a powerful one, "All Our Yesterdays," by H. M. Tomlinson. The novelist puts into the mouth of the old East End preacher the statement that a new form of patriotism has arisen which is deadly to the spirit of man. Here are the exact words: "My church is down. My God has been deposed again. They've got another god now, the State, the State Almighty. I tell you that god will be worse than Moloch. You had better keep that in mind. It has no vision; it has only expediency. It has no morality, only power. And it will have no arts, for it will punish the free spirit with death. It will allow no freedom, only uniformity. Its altar will be a ballot box, and that will be a lie. Right before us is its pillar of fire. It has a heart of gun-metal and its belly is full of wheels. You will have to face the brute, you will have to face it. It is nothing but the worst of us, lifted up. The children are being fed to it." It is a pagan theory of government that coerces the individual and makes him promise to do that which his own conscience condemns. We must obey God rather than men.

FREEDOM DENIED

2. There is revealed the negation of a dearly-won freedom. It is a bloody way that has led to the present freedom. We dare not, as citizens, let alone as Christians, allow it to be taken away from us. I wish there were time to trace the growth of liberty of conscience. In an article written six years ago, Sherwood Eddy said: "This fight for freedom began twenty-five centuries ago. Before his five hundred and one judges, at the age of seventy, Socrates said: 'If you propose to acquit me on condition that I abandon my search for truth, I will say I thank you, O Athenians, but I will obey God, who as I believe set me this task, rather than you.'"

Mr. Eddy then reviews the long struggle for liberty and concludes his review with this statement: "It is against the background of nineteen centuries of Christian ideals of freedom, of a thousand years of struggle in Anglo-Saxon countries for religious and political liberty, of three centuries of American traditions that the right of liberty of conscience on moral issues in peace or war has been forever defined." Today we are denying this liberty.

SOLDIER UNDULY EXALTED

3. There is revealed an undue evaluation of the soldier. As one who has worn the uniform of a soldier, I would not cast any aspersions on his contribution to our country. It is, so it seems to me, a gross error to insist that only those, be they men or women, young or old, who are willing to make their contribution to the public welfare by bearing arms are fit for citizenship.

The soldier is all right in his place but he must be forever kept in his place. Nations through history have struggled to keep him where he belongs, and today in America that struggle is acute. The soldier must not be allowed to adopt policies and formulate programs for this land of ours. He cannot use a military yardstick to determine the usefulness of American citizens. He has his function. Let him perform this function but not try to dictate to all how they shall conduct themselves. I believe in post-office employees and in the department. They perform a useful function. I do not care to have them dictate policies of State. Thank God for the courage of the Honorable Henry M. Stimson, our present Secretary of State, who gave to the war gods a well needed trimming—if you will permit such a phrase—in his speech of June 12. He was speaking of the meddlesome hands at the London Naval Conference. Mr. Stimson said: "Never was the narrowness and intolerance of militarism exhibited in a more striking light. Never was the wise foresight of our forefathers, which placed the decision of such matters in different hands, more clearly vindicated."

Paragraph 4, "Bill of Rights," Constitution of the State of Kansas (my own state) reads: "The people have the right to bear arms for their defence and security; but standing armies, in time of peace, are dangerous to liberty, and shall not be tolerated, and the military shall be in strict subordination to the civil power." We do not realize how completely we as a people in these post-war days have fallen under the sway of the military. It is not only treason but sacrilege to question.

SOME POSITIVE PRINCIPLES

Thus far we have suggested that the present ruling by several different courts reveals a pagan theory of government, a

negation of a dearly-bought freedom of conscience, and an undue evaluation of the soldier. Let us now consider five positive principles that may be helpful in making our way through the tangled web of conscience and citizenship.

1. Conscience is, for the individual, paramount. Every man must obey God rather than men. The State does not stand above conscience. That State which tries to force a man to drive from the throne of his life his own conscience is destroying that which alone can make a State strong.

It is to me a sad commentary on the moral level of my beloved land that we can hardly say, "conscientious objectors" without a sneer. That is a terrible thing. We ought to give thanks to Almighty God that there are men and women who have convictions, who do not follow the multitude, who do their own thinking, who are guided by their own consciences. It illy becomes those of us who have consciences so dulled that we cannot but accept the moral judgment of the majority to despise those whose consciences are more sensitive.

In his daily dose written just after Ghandi was arrested the last time, Will Rogers said: "The whole thing just gives you a pretty fair idea of what would happen to our Savior if he should come on earth today. Why, say, he wouldn't last as long as he did then. Civilization has got past 'truth and poverty and renunciation' and all that old junk. Throw those nuts in jail." He might have said civilization has got past conscience. Conscience is now and forever shall be for the individual his highest court. We ought to obey God rather than men.

2. Unquestioning allegiance is wrong. It is wicked. A man has no right to sign any moral blank checks. To promise without question, under any and every circumstance, to obey any person, any institution, any organization, any government, any church is morally wrong. The one who does it stultifies himself. I am for peace, first, last and all the time. I could hardly picture myself as bearing arms. Yet I would not subscribe to any agreement never under any circumstances to carry arms. That nation which demands of its citizens unquestioning allegiance is headed toward ruin.

3. Putting conscience above the State is not anarchy. I realize full well that I am preaching a dangerous doctrine. Democracy, too, is a dangerous doctrine. Yet we are committed to it. I know full well that the thing I am urging is subject to grave abuses. I realize that we must have law and order and that men must obey else there can be no State. I am not suggesting that every man be allowed to follow his own fancy and his own whim. Liberty of conscience is far removed from any such doctrine.

It is true that for conscientious reasons men have done some of the most iniquitous things. As Pascal said: "A person never does evil with such thoroughness and willingness as when he is actuated by conscience." Men have often been wrong in interpreting the will of God. Wild and weird and wicked things have been done by men who thought the voice of God was thus commanding them. The conscience of man must be educated; it must be Christianized. Granting all this, the fact remains that it will not result in anarchy for men to follow the dictates of their consciences.

COURAGE CALLED FOR

4. Positions taken for conscience' sake must be taken openly. There must be no surreptitious evading. There must be no moral equivocation. The challenge must be hurled into the very teeth of the State. The constituted authorities who commanded Peter not to preach, knew full well the import of his statement, "We ought to obey God rather than men." They knew that it was Peter's intention to defy their edict. So it must be with all who recognize conscience as the only guide to conduct and find that conduct condemned by the State. Nor should they whimper or cry if the punishment which the State metes out to offenders falls on them. If they have gone beyond the crowd, if they have violated the accepted standards, even though the violation be in favor of higher standards, let them stand up like men and take the punishment. It is written of Peter and those with him: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

5. Not only Christianity but good citizenship demands liberty of conscience. The man who supports any movement, whether it be for war or for peace, which his conscience condemns is not only a poor Christian but a poor citizen. Our present policy is unjust to the individual and detrimental to the public welfare. At the general assembly of our own church meeting in Cincinnati, in May, after a sufficiently imposing number of "whereases," the following resolution was passed: "That the assembly declares its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war."

The relation of the Christian to his country is not a simple or easy problem. It has troubled the followers of the Man of Nazareth and perplexed the rulers of states for nineteen hundred years. At this problem we must all work. It was two generations ago that one of our greatest statesmen, Charles Sumner, said: "Not that I love my country less, but humanity more, do I now and here plead the cause of a higher and truer patriotism. I cannot forget that we are men by a more sacred bond than we are citizens—that we are children of a common Father more than we are Americans." We ought to obey God rather than men.

—Rev. John A. McAfee
in "Presbyterian Advance."

PATIENCE

Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.

—Colossians 1: 11.

"The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned. Thou must fight manfully and suffer patiently. Without labor, there can be no rest; and without contending there can be no conquest."

Plant patience in the garden of thy soul;
The roots are bitter, but the fruits are sweet:
And when at last it stands a tree complete
Beneath its tender shade the burning heat
And burden of the day shall lose control.
Plant patience in the garden of your soul.

—Henry Austin.

RELIGIOUS EDUCATION

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

SUMMARY REPORT OF VACATION RELIGIOUS DAY SCHOOLS

FOR SEASON OF 1930

Reports were received from eighteen Vacation Religious Day Schools for the past summer. These reports show that 542 Seventh Day Baptist children, and 453 children of other denominations or those having no denominational preference, or a total of 995, attended these schools.

To supervise the work in these schools, fifteen different individuals were used, all of whom were graduates from either a college or normal school. However, only one-third of this number has taken special preparation for this type of work. There were eighty-nine other teachers employed, making a total teaching force of one hundred four.

The reports from these schools show that there is a falling off in the number of high school students attending. This might be overcome if high school classes were held at night, and it would no doubt be of great help in Bible school and Vacation School work in the future if the high school leadership courses were taught in these classes.

For traveling expenses and salaries of supervisors, the Sabbath School Board expended about \$310 for these schools. No doubt a larger number of schools would have been held had the board been able to give greater financial aid in furnishing supervision for communities unable to meet such expenses alone.

Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

SABBATH SCHOOL BOARD FINANCES

As will be seen in the above report, the Sabbath School Board spent about \$300 last year for Vacation Religious Day Schools. At the last meeting of the board considerable time was spent in discussing this prob-

lem, the question being raised whether it would longer be possible for the board to aid in this type of work.

In the budget there is an item of \$1,200 for the promotion of religious education. The greater portion of this is intended for Vacation School work. However, as the board is only receiving, through the denominational treasurer, a little more than one third of the total budget, it has not been possible for the past three years to offer aid to the smaller churches that is needed if they are to have Vacation Schools. Largely due to this there has been a falling off in the number of schools held.

At its last meeting, the board voted to spend up to the amount spent last year, although it might be necessary to borrow to do so, for it is felt that the Vacation School is one of the best forms of work it is doing.

For the past five years or so, the expense of the board, although about the same as it had been, has been about \$400 in excess of its total income, even with the small amount it was felt could be used for Vacation Schools. The only reason that no debt has been incurred during this time is due to the fact that during the year or so that the board had no employed worker there was built up a surplus of about \$2,000. That surplus is now exhausted, and it looks as though the board would be obliged to borrow money before the close of the Conference year. Present conditions *can not continue*, or the board will not only have to give up entirely Vacation Religious Day School work but much other work it is now doing, which will, in fact, mean a general breaking down of its entire program.

Can the denomination afford to let the Sabbath School Board further curtail its work, or collapse entirely? Christian religious education is fundamental to the well being of the denomination, and this board represents directly this type of work.

It has been suggested through the RECORDER by some who are not members of the Sabbath School Board, that Sabbath schools might make special gifts for this work without materially affecting the denominational budget, and a few schools have done this.

The board is doing all that it can reasonably be expected to do to save expenses. For example, the "director," in addition to spending at least half his time on the field,

is doing all the detailed work of the office, and writing all material for the *Helping Hand*, except the Sabbath lessons now being used instead of the review lesson, in order that the small amount formerly paid assistant editors may be used for other purposes, and without additional salary or expense.

Unless some plan is made in the near future, possibly at the coming session of General Conference, by which the Sabbath School Board can receive a larger portion of its budget, it will be forced to greatly retrench. Unlike other boards employing workers, this board has little endowment, \$1,500 in all. What will we do about this important problem?

MARRIAGES

KENYON-MINER. — At the home of the bride's parents, Mr. and Mrs. Eugene L. Miner, at Tomaquag, Hopkinton, R. I., March 22, 1931, Arling Ayars Kenyon was united in marriage to Alice Louise Miner, Rev. Willard D. Burdick officiating.

DEATHS

CLARKE.—Lucinda Elnora Babcock, eldest daughter of Leander and Roxana Williams Babcock, was born in Brookfield, N. Y., on January 11, 1847.

While in early childhood she went with her parents to live at Watson, N. Y., where they remained until she was about fifteen years of age. At this place she accepted her Lord Jesus and became a Christian. She was baptized by Pastor James R. Summerbell. Soon she with the family, then consisting of her parents, one brother, and two sisters, came again to live at Brookfield. Here she united with the Seventh Day Baptist Church, which was then under the pastoral care of Brother J. M. Todd.

On March 15, 1871, she was united in marriage with J. Laverne Clarke of Brookfield. Here they lived happily together until the time of his death, on January 7, 1910.

In August, 1924, she came to live with her son Dayton C. Clarke, in Los Angeles, Calif. She united with the Seventh Day Baptist Church of that city by letter from the Brookfield Church, on May 22, 1925. She was a very active, consistent, and greatly beloved member.

In the days of her advancing years and declining strength, she was tenderly cared for by her loving son and daughter-in-law. About ten months before she departed this life, her weakened physical condition so strongly appealed to the sympathies of her daughter, Mrs. Luella C. Worden, of Montclair, N. J., that she came to be with her mother and to assist in caring for her until she departed this life, on March 19, 1931.

Mrs. Clarke was very dearly beloved by a wide circle of friends and relatives, in both the East and the West. She is survived by a daughter, Mrs. Luella C. Worden of Montclair, N. J.; one son, Dayton C. Clarke of Los Angeles; one sister, Mrs. Mary Sabrina Williams of North Loup, Neb.

Farewell services were conducted at the Utter Funeral Parlors, on South Broadway, Los Angeles, on March 21, 1931, in charge of her pastor, Geo. W. Hills. Interment was at her old home, in Brookfield, N. Y.

"Jehovah is my Shepherd; I shall not want."

G. W. H.

PALMER.—Mrs. Monna C. Palmer, daughter of Lafayette Edwards and Sarah M. (Tucker) Edwards, died in the early morning of February 19, 1931.

Mrs. Palmer's home has always been in Canonchet, R. I. She is survived by her husband, Walter E. Palmer, and their five children, and a brother, Emory L. Edwards.

Funeral services were held in the Avery Funeral Home in Hope Valley, R. I., on the afternoon of February 22, 1931, conducted by Rev. Willard D. Burdick and Rev. Harold R. Crandall. Gardiner M. Nichols sang "Beautiful Isle of Somewhere" and "Crossing the Bar." The burial was in Oak Grove Cemetery, Ashaway, near the grave of her father who died last September.

W. D. B.

Sabbath School Lesson III.—April 18, 1931.

THE RICH MAN AND LAZARUS.—Luke 16: 1—17: 37.

Golden Text: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal." Matthew 6: 20.

DAILY READINGS

April 12—The Rich Man and Lazarus. Luke 16: 19-31.

April 13—Careless Ease. Amos 6: 1-8.

April 14—A Tragic End. Matthew 21: 41-46.

April 15—Buried Talents. Matthew 25: 24-30.

April 16—Leaving All. Mark 10: 23-31.

April 17—Treasure in Heaven. Matthew 6: 16-23.

April 18—Brotherly Love. 1 John 3: 13-18.

(For Lesson Notes, see *Helping Hand*)

"All work is empty where there is no love; and when you work with love you bind yourself to yourself, and to one another, and to God."

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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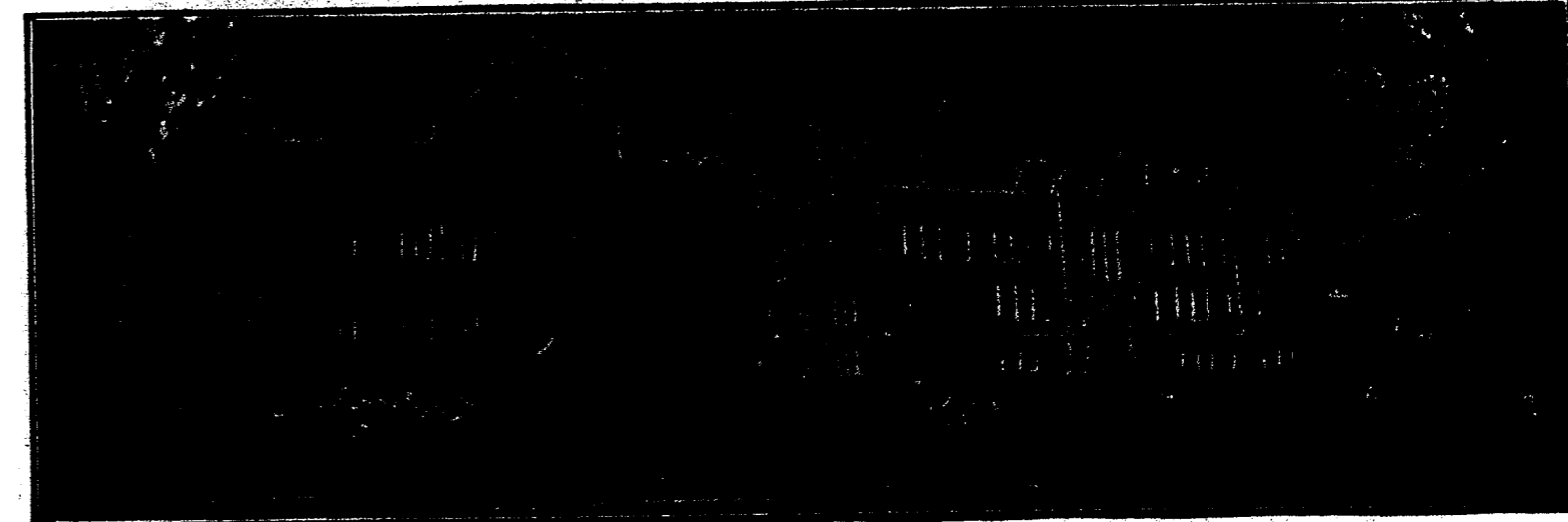
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THIS AMOUNT was fixed by the General Conference in 1930 as necessary for its year's work. Some of the churches have made their annual Canvass; some have not. And now but about three months remain of the Conference year. To some the above figures appear large. But they seem large or small depending upon the standard of measurement adopted. How would they compare with the Denomination's complete candy and ice cream budget? Certainly, compared with our ordinary expenditures for luxuries and pleasures, it would not seem great.

The Budget can be raised easily; it can be raised with difficulty; or, it can be raised not at all—just according to the way we look at it. From many favorable indications we believe our churches are looking at it in the right way. **WE BELIEVE IT CAN BE DONE.** "Think on these things":

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We can raise this Budget if we look at it right; go at it right; stick to it and work at it right.
Lord, "By thy Grace we will."

COURTLAND V. DAVIS
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Finance Committee

The Sabbath Recorder

Vol. 110

APRIL 13, 1931

No. 15

Who is my neighbor?
He whom thou
Hast power to aid and bless;
Who truly needs
What thou canst give
Of loving helpfulness.

Contents

Editorial.—Questions Regarding China Famine Relief	449
The Parable of the Leaven	449
Medieval Ideas Foreshadow Modern Thought	450
Missions.—Learners.—Sincerity a Valuable Asset.—A Letter from H. Louie Mignott	452-455
Tract Society Representative Visits Salem College	455
Science and the Heart	455
Education Society's Page.—Morning Paths	457
Letter from Rev. D. Burdett Coon	458
Neal Dow, the "Father of Prohibition"	459
Young People's Work.—Unmet Needs.—C. E. News.—Intermediate Corner.—Junior Jottings	460-462
Observations by the Corresponding Secretary	462
Northwestern Association	464
Children's Page.—Helping by Being Cheerful.—Our Letter Exchange	465-467
Words from the Cross	467
Tract Distribution	468
Annual Meeting of the Plainfield Church	469
Our Pulpit.—Crown Jewels	471
Statement Onward Movement Treasurer, March, 1931	473
Not Praying But Believing	474
Music for a "Shut-In"	475
Religious Education.—Minutes of the Sabbath School Board Meeting	476
The Good Samaritan	477
Deaths	478
Sabbath School Lesson for April 25, 1931	478