"THE LORD IS RISEN"

Then all the claims which he put forth in his life are fully and finally confirmed, for he pivoted his whole mission on his resurrection from the dead, and when the Jews sought from him a sign, he referred them to his rising from the grave. In the same way his apostles continually appeal to it in support of his statements. Did he claim to be the Son of God? Then Paul says, "He was declared to be the Son of God with power according to the Spirit of holiness by his resurrection from the dead." Did he assert that a day is coming when the Son of man shall sit on the throne of his glory? Then Paul alleges that God hath given assurance of this to all men, in that he hath raised him from the dead. Did he proclaim that all who are in their graves shall hear the voice of the Son of man and shall come forth? Then Paul affirms that he is himself risen, "the first fruits of them that sleep." Did he assure men that he came to lay down his life a ransom for many? Then Paul has said, "if Christ be not raised your faith is vain, ye are yet in your sins." Thus the resurrection of Christ is intimately, yea, inseparably connected with the gospel.

Selected.

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Terms expire in 1931—George E. Ellis, Milton, Wis.; Harold R. Crandall, Battle Creek, Mich.; Thomas H. W. Morse, Alfred, N. J.


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but feel that the situation was an especially appropriate setting for the parable of the Good Samaritan. We had just come from Olivet's holy shrine, also from Gethsemane's garden of tears—the one reminding of heights of divine love, and the other of the depths of sorrow—and we were impressed with the thought that the road from Jerusalem to Jericho is all the way down hill. To go to the Dead Sea was easier than to go up from the sea to Jerusalem. If one wishes to enter the gates of the city he must climb steep places, and persistently strive to overcome obstacles. How wonderfully does the very land and the pathways in Palestine illustrate the truths of the kingdom!

In spiritual matters the road from Jericho to Jerusalem is a long way uphill. To make any progress on it one must struggle constantly, and keep his face toward the gate of the holy city.

A Change According to the decision by the Is Coming board, as recorded in the minutes of the last business meeting, there will be on April 12 a committee has been appointed to find a successor to the present one, and we may be able to lay down the editorial pen at that time, which will be the editor's eighty-seventh birthday.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

August 13, 1927.—One result of my experience here is that I have more sympathy with men who hold certain convictions different from my own and less sympathy with the convictions. That is I have a personal feeling that I have not had hitherto in regard to varying Christian beliefs by which I understand better how certain beliefs have come into the Christian Church out of a troubled, seeking, ignorant past. They are accepted by men whom they have had meaning because of associations. For that reason I have some appreciation of the men who hold them and defend them. On the other hand, I have been impressed as never before with the utter lack of foundation for the creeds for many things held sacred by large bodies of Christians. I have been quite active in questions at issue, especially in regard to the Scripture as supreme authority. I have been disappointed that I have not had the opportunity to speak of the Sabbath. I could have done so yesterday when I spoke on the sacra-ments, but it would have been to drag it in. We were asked to confine ourselves to two accepted sacraments. One speaker after another spoke of the Lord's Supper. I was the only one who I suppose there were not more than two persons besides myself who would appreciate my view of the ordinance of baptism.

I am sure I left the final draft of the division considering the Church's common confession of faith. Doctor Bartlett of England tried to shape his statement to suit my objections. He is a Congrega-tionalist. Doctor Davies of Wales came to me after the general session which received our reports, and I spoke with him. He is a Presbyterian. Both of these men quite agreed with me, but were willing to go further than I wanted to go in recognising the creeds.

Yesterday a Lutheran, chairman of our section, asked me if I was satisfied. He was pleased in one meeting when I asked Bishop Gore where the Lutherans come in when he divides Christians in two groups, Catho-lic and non-Catholic, one representing the creedal, and the other the non-creedal churches. The bishop later used my phrase, 'confessional and non-confessional churches.' I have taken an active part where there was an attempt to work out Principles as Seventh Day Baptists. The Church has a long way to go before the Sabbath becomes an issue in a world conference. It will come, but there are many other issues to be worked out first. Meanwhile we as Sabbath keepers have our responsibility. It is twofold as I see it—first, to preach and live the Sabbath, and second, to strive for the spiritual enrichment of our own life and for the sake of keeping our young people pure and clean and wholesome and strong in a day when there is so much to lead them astray; sec-ond, to witness to the Sabbath truth before the world as we have opportunity. That makes of the Sabbath a practical aid to Christian living, and it would understand its message to the world, and gives us a sense of sharing in a world task.

This conference continually refers to "two sacraments" and then discusses but one—the Lord's Supper. Evidently the churches have no message on the question of baptism. It is to be expected that the only one who would be that through the introduction of infant baptism that rite as an ordinance of the Church has been lost. The Baptism of every name and the Disciples may well feel that here is a truth which they have preserved for the whole Church. Those who practise infant baptism and the Lord's Supper in the same presentation of the subject of the sacraments. Only the restoration of the idea of faith baptism will bring about a correction of this anomalous situation.

Ashworth in his address and I in my speech before the section considering the Sabbath alone have treated the two together as we supposed the intention of the program committee.

President Bates of Hiram College, a Dis-ciple, and Doctor MacArthur of Stearling, Mass., as Baptists, have suggested that I take the initiative in calling a conference of representa­tives of our respective denominations to consider the closer union of these denom-inations.

It seems to me such a meeting might be called for the purpose of studying our respective beliefs and emphases. It could not lead to union unless there were granted full liberty for each to emphasize what may be thought essential to the full message of God. I think we are not yet where these other denominations would be willing, for instance, for me to go into the pulpits of their churches with the Sabbath message. I believe that time will come in all the churches. The respective leaders will con­stitute a society in the Church and the Sabbath message will have a better chance. It would seem that day is far in the future. However I am inclined to give consideration to this and I think it can be understood that we are simply seeking to know what each believes with no immediate attempt to hasten organic union. We do have very much in common, and it would be a strength to all, no doubt to know just how much that is. If there is a going back to Scripture on things of the whole Church, then faith baptism will have a better chance in the great bodies that have lost this ordinance as a rich and impressive sac-rament of the Church with a definite place in the experience of the Christian. From our standpoint it ought to give oppor­tunity to present the claims of the Sabbath to those who claim the Scripture as the basis of their faith.

IN MEMORY OF A GOOD CHRISTIAN WOMAN

At the Confederate Women's Home on March 12, 1928, Miss Mary Ellen Rogers fell asleep in Jesus. She was born November 25, 1850.

Converted at the age of seventeen, she united with the Missionary Baptist Church and afterwards seemed to live close to Jesus.

She and the writer were near the same age and near of kin, being cousins and almost like sisters. Though living twenty miles apart we saw each other frequently and kept up an irregular correspondence. After I began keeping the Sabbath in 1885, a tract was occasionally sent to her, and sometimes she wrote to me in regard to the Sabbath. At last, mainly through reading the tracts, as she said, she came to believe that the seventh day of the week is the true Sabbath of the Lord, and in May, 1924, she began keeping it, and became an enthusiastic distributor of Sabbath literature and pleaded earnestly with Christians for a return to the day God would have us keep. She had previously been distributing evan­gelical tracts, which she continued. She was very feeble in body and did not think it best to change her church affiliations.

Rev. Willard D. Burdick kindly had the Sabbath Recorder sent to her as long as she was able to read it, which she very much appreciated.

Funeral services were conducted at her home church twenty miles from the Confederate Home and the body was laid to rest with some of her people who had gone before her.

Though a great sufferer, she was patient and cheerful to the last. E. P. N.

Confederate Women's Home,
Fayetteville, N. C.,
March 11, 1931.
CHEAP MISSIONS

The desire to attain something of real worth for nothing, or for as near nothing as possible, is so common that it may appear to be universal. We study to buy our food and clothes at as low a price as possible; we want to get our education with as little physical and intellectual effort as possible; and we are constantly tempted to put as little watchfulness in financial transactions. But religion, and its experiences as the stained lives, and the broken hearts at home and throughout all the world are sometimes lost a ·watchfulness in financial transactions. But religion, and its experiences as the stained lives, and the broken hearts at home and throughout all the world are sometimes lost

Mr. A. T. Bottoms of Athens, Ala., ex­pects to move this spring to Ritchie, W. Va., and to become pastor of that church with the prayers of all who are interested in the strengthening of our ministry and the building up of our work.

A REVIEW OF CONTEMPORARY FOREIGN MISSIONS

Among the many helpful pieces of literature sent out by the Foreign Missions Con­ference during the past year is a recent pamphlet entitled, "A Digest of Statistical Summaries, Agencies, Policies, and Meth­ods." It was prepared primarily as a help to those who are especially responsible for the promotion and direction of the mission­ ary program of the Christian Church, such as pastors, Bible workers, and mem­bers of mission boards, but it contains many facts that will be interesting and helpful to all who participate in any way in missions. For the benefit of those who do not have ac­cess to this literature, the following ex­tracts are given:

In the rapidly changing conditions of the present time, the movement for the world­wide expansion of Christianity is taking certain new and well defined lines of ac­tion. Under the influence of the latest general movement for the strengthening of our ministry and the building up of our work.

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and by the Christian councils in receiving countries. The increasing tendency toward nationalization of missions and the conferences in North America, Great Britain, Norway, Sweden, Finland, Denmark, Netherlands, Belgium, Germany, France, and Australia, and New Zealand. This International Council meets as occasion may require. Its last meeting was held in Jerusalem in March and April, 1928, and its proceedings were published in three volumes. This council is now being directed by a committee of fifteen members elected by the national constitutive bodies. The council maintains offices in New York and in London and plans to open one in Geneva for its Department of Social and Industrial Research and Counsel.

UNION ENTERPRISES

In many receiving countries, there are territories in which several missions constitute a single administrative unit. This carries over-operation considerably further than the co-ordinating organizations just described. Unified projects in educational, medical, and industrial fields are being increasingly numerous in most receiving countries. One hundred thousand higher educational institutions are established in fifteen countries, two-thirds of which are being inter-continental in composition as far as staff and support are concerned. In China, Korea, the Philippines, India, and Mexico, a number of union English-speaking churches for missionaries and families in the foreign countries, as well as schools for their children, mark progress in the same direction. Each of several of the larger organizations, scores of such union enterprises as have been described. Furthermore, numerous missions on the field now are completely able to support local churches with the parent denominational names eliminated, although support in money and personnel from America is continued.

A PARTNERSHIP BETWEEN THE SENDING AND THE RECEIVING CHURCHES

Partnership is possible only at a somewhat advanced stage of mission work. Historically a missionary undertaking normally has successive stages of development that move without sharp distinction from small beginnings to large scale operations. First the mission element is dominant, then the national comes into a gradually increasing over-operation, moving thereafter into a progressive assimilation. From the present year a rising spirit of nationalism has accelerated these sequences. On a wide scale there is now present an ever increasing degree of work to which, and through, the younger churches have come, and the revision of the functions of the "mission" where it has been the administrative agency.

The younger—or indigenous—churches need and are asking not for financial aid only, but also for the continued presence of missionaries animated by the spirit of collaboration, and, indeed, for an increased number of workers and leaders. These churches are requesting to have missionaries especially qualified to assist: (1) in training of ministers and teachers; (2) in directing the large and complex task of Christian education; (3) in developing a Christian social welfare program especially in the larger American boards participates in the same direction. Each of several of the larger organizations, such as the American Board, the Sunday School Alliance, the Christian Social Welfare Mission, the Chinese American Board, the American Board of Commissioners for Foreign Missions, the American Sunday School Union, and the American Board of Foreign Missions, are directed by a committee of thirty-six members, that deals with the various problems connected with the interdenominational and cooperative affairs of the constituent bodies. This conference in the United States and Canada is one of a group of similar organizations in the various nations that send missions.

NATIONAL CHRISTIAN COUNCILS

In each of a number of the countries to which missionaries have gone, there has been constituted an organization truly representative of the Protestant Christian forces in that particular country. In this organization, the missions and the churches of each of the sending countries are usually designated as a National Christian Council. Among such bodies are listed the following:

National Christian Council of China.
National Christian Council of India, Burma, and Ceylon.
National Christian Council of Japan.
Committee on Co-operation in Latin America.
Near East Christian Council.
National Christian Council of the Philippine Islands.
Siam Christian Council.

THE INTERNATIONAL MISSIONARY COUNCIL

The International Missionary Council is constituted by the several National Missionary Conferences in sending countries and is the administrative agency of the International Missionary Council, without which no mission is continued.
people from the Church of the Brethren presented a missionary play, *The Pill Bottle*. This play had a strong missionary appeal and was well presented. A week later our own young people presented *The Pentecost of Youth* in our own church, and on the evening of February 15 they gave it at the church of the Brethren in return for the one they gave in our church.

Several weeks later, on our Wednesday evening prayer meeting has been led by a different person each week. There has been good interest. The average attendance for January and February has been about eighteen, and fifty-five different people have attended at least once.

We were all glad to hear Rev. James H. Hurl-ley's talk on March 7. He was visiting relatives and friends in Battle Creek. We were glad also that Mrs. Hurl-ley was able to come with him, also Mr. and Mrs. Zurlie Campbell. We are looking forward to hearing the Milton College Glee Club in our morning service March 21, and in concert at the Battle Creek College Auditorium that evening.

The city of Battle Creek this yearcelebrates its centennial. The celebration will begin to lay plans. The Day Baptist Church here can count only for January and February has been about thirty-two, eighteen, and fifty-five different people have attended at least once.

The MEANING OF EASTER

The Easter festival is the most significant as well as the most joyful of the entire year. It is the expression of the profound faith which the Church has in the fact and the grace of her risen Lord. This fact is the keystone in the arch of the whole Christian system, it is on the which the gates of heaven turn, the seal of the believer's hope, the transcendent pledge and assurance of his own future blessedness in a risen and glorified body.

But whilst the Easter lilies and songs are suggestive of all this, and of infinitely more than can be conveyed in mere words, they can from the nature of the case mean very little to the man who rejects the supernaturalism of the Christian religion. Jesus from the dead was a miracle; the resurrection of Jesus from the dead was a stupendous example of supernatural power; it was not only a miracle, but the miracle of miracles. The apostles could never cease wondering over its unique and sublime character, nor could they refrain from praising God for it, as a direct and immediate manifestation of Christ's divine nature and all-sufficient grace as the Redeemer of lost souls. Paul, in writing to the Romans, says that it was a matter of the most solemn import that Jesus was declared with power Jesus to be the Son of God; and in preaching to the Athenian philosophers he made this miracle of a risen Christ the climax of his entire discourse. Peter and the other early disciples did exactly the same thing. And since their day, all devout believers have kept of a trip to Christ as the solid rock underneath the Church, and the well-spring of all the joys of salvation.—*Christian Work*.

MRS. G. W. DAVIS, Milton, entertained us one afternoon with an account of a trip to Mexico City with her family, during the holiday vacation. We have enjoyed answering the questions of the Woman's Board in the Sabbath Recorder regarding the missionary program, and hope to have opportunity to do so again.

Beside paying our annual pledges of one hundred dollars, each, to Milton College and the Church, we have contributed for repairs on our church, the furnace fund, and have helped what we could in various other ways.

CORRESPONDING SECRETARY.

March 9, 1931.

EDWIN SHAW.
West sonal service rendered, the better care of the student, the more valuable association of faculty and administrative offices with that here is something impossible to get otherwise than in a college that has only a
than an army. Milton College at our doors deserves real support by Janesville

GENE GUNNING,

the Mountaineer court the night of Gene Gunning, previous to the
letic teams and Coach T. Edward Davis. He also
successful in basketball and baseball. The Department of Agriculture has just is-
giate athletics at as the college’s football and basketball coach. the Mediterranean coast. The plant pro-
Harrison County college has been rather this should be more than interesting news. 

“Beat

"Red Squirr kills Rats


brethren, fellow workers, friends, congratulate you on your years of fine leadership and valuable service in three great fields of greatest writing. You have rendered a service we can never forget. We shall never cease to be grateful for your persevering spirit and instilling of values, and bless you.

Budget and Debt.—We have "observed" on this before, but wish to lay emphasis upon it again. Raise the united budget and our Missionary Board debt, and other debts as well, will be cared for, fully, and the entire denominational program for the year will be carried out. We keep getting nearer to the fact that this is not being real-
ized. We have heard of a fine group of loyal Seventh Day Bap-
tists, deeply concerned about the debt, who did not realize the fact just stated above. But this is true. The debt will be wiped out by the raising of the budget in full. Provision was made for this very thing. The program was worked out by the boards and their budgets assembled by the Commission and adopted by Con-
ferece. It is far better for the whole thrift and budgeting that we should raise our money in this way and avoid making appeals and drives for special ob-
jects. For as reason and because the need is insistent the debt is included in the budget. The same amount of interest, zeal, and special effort expended in se-
curing a debt will raise the budget and finance our entire denomi-
national program.

A Dollar Bill.—In one of the papers that come to my desk I find something of the history of a paper dollar in daily use for

"Field and Stream" adds, "No one who has rendered a service we can never forget. We shall never cease to be grateful for your persevering spirit and instilling of values, and bless you.

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A Dollar Bill.—In one of the papers that come to my desk I find something of the history of a paper dollar in daily use for

"Field and Stream" adds, "No one who has
A 'MAJORITY' FOR REPEAL

In his annual report as president of the Association Against the Prohibition Amendment, Henry H. Curran, has said that a majority of the American people stand ready to vote for repeal of the Eighteenth Amendment. Curran encourages the drys who were not accustomed for years to hearing those opposed to prohibition make utterly unfounded claims that are soon to prove. One's mind is back to equally extravagant declarations, before prohibition, that the majority of the American people wanted the drink business to continue, and would not for a moment consider its being outlawed. Yet these individuals lived to see the day when a large majority of the people throughout the country, in the legislatures, in the states, and at the national level had the will to put an end to a great national evil.

If there were a majority of coreligionists, who sought under Beissel to establish in this garden spot of Lancaster County a communal-minded society, and where the wets have been putting on their dailies as news. Just where Mr. Curran finds his authorizing statement for repeal, the American public will not receive such a majority to repeal the law. The record of the Seventy-first Congress, just adjourned, certainly cannot give him this confidence, for none of the very numerous wet measures introduced were passed or even given much consideration. More tangible evidence of the wets who prevent the passage of appropriations for enforcement came to naught.

Now do the reports from the state legislatures where the wets have been putting on intensive drives for repeal of dry laws indicate any pronounced sentiment for repeal. Apparently the opponents of prohibition have made little or no-headway, state after state turning down repeal proposals. Even Connecticut, one of the two states that refused to ratify the Eighteenth Amendment, seems to have rejected all of the somewhat numerous wet hills. Dry demonstrations in several legislatures were so enthusiastic that the most obvious was lost heart and ceased to press the wet issues.

Unless and until Mr. Curran can present more tangible evidence as to a 'majority' for repeal, there is no basis to regard seriously his statement.

-Union Signal.

CLOISTER NOW DECAYING FAST

Ephraim, Pa. (U.P.) — The Ephraim Cloister, one of the Seventh Day Baptist sect founded in 1732 by Conrad Beissel here, is falling into decay rapidly throughout the United States, and is no longer a place of much interest. There are indications that the EPHRAIM Cloister now is falling into decay rapidly throughout the United States, and is no longer a place of much interest. There are indications that the Cloister is now suffering from a lack of funds and a lack of interest.

Once a prosperous settlement of hard-working, God-fearing, communal-minded coreligionists, who sought under Beissel to establish this garden spot of Lancaster County a place of peace and plenty, the Cloister now is falling into decay rapidly throughout the United States, and is no longer a place of much interest. There are indications that the Cloister is now suffering from a lack of funds and a lack of interest.

-Federal Council.

There are some things that never come back—the arrow that is flown, the word that is spoken, the life that is gone.—Dalrymple.
WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

LIFE
To the preacher, life's a sermon;
To the joker, life's a jest;
To the misfit, life's a school;
Life's a great thing to the thinker,
But a failure to a fool.

Life is just a long vacation
To the one who's been kept busy
But it's constant dodging duty
To the everlasting shirk.

Life is what we try to make it,
But it's constant dodging duty
To the teacher, life's a school;
To the everlasting shirk.

To the loafer, life is rest.
To the joker, life's a jest;
To the teacher, life's a school;
To the everlasting shirk.

To the man who loves his work;
He should look upon his work
As a rational human being like ourselves.

To the one who's been kept busy
He should be a full citizen of the United States and not a "ward."

The section of the Department of the Interior that controls Indian affairs aided this group in many ways as they sought for intimate knowledge of the condition of the Indians.

Mrs. Ruth Muskat Bronson, employed by the United States government, was a speaker before the congress, and spoke for her tribe. In her speech, she said that the three great enemies of the Indian are ignorance, poverty, and disease. Because of proximity to our race, the Indian has been forced into rapid development and is at a disadvantage.

On the Indian reservations have been bad cases of rivalry among the denominations in home mission work till a false idea of Christian religion has been given.

Mrs. Bronson told the story of Michael Angelo and a castaway block of marble, out of which another sculptor had attempted to carve an angel and failed. But Angelo took the piece of marble and made from it an angel of surpassing beauty. Shall the Christian church ever make a thing of beauty out of the Indian race?

JEWISH AND CHRISTIAN RELATIONSHIPS

There are more Jews in America than in any other country. They need no philanthropy—they are themselves philanthropists. In our religion we have much in common with them and we are greatly indebted to them. Conditions in the business world have driven them from their religion and they are drifting away without any faith.

In them the Christian Church has a great opportunity. They are all about us and within the reach of our churches. How sad that Christ is a stranger to us!

It is contrary to the spirit of Christ to subject the Jew to ill usage, and all Christians should deplore that he has suffered at their hands through many centuries.

Great mass movements toward Christ are taking place in the Sona Bata field of Belgium and the Mong-Lem field of Burma. In Sona Bata more than 10,000 have been baptized since 1921. In Mong Lem, nearly 14,000 have been baptized in the last five years and there are prospects for much larger in-gatherings.

THE SABBATH RECORDER
EASTER IN LITERATURE

Christian Endeavor Topic for Sabbath Day...

DAILY READINGS

Sunday—A message for sorrow (Matt. 28: 5-7)
Monday—Personal experience (John 20: 11-18)
Tuesday—There is no death (John 11: 25-26)
Wednesday—Paul’s message (2 Cor. 5: 1-9)
Thursday—The Christian hope (1 Cor. 15: 51-58)
Friday—The vision beautiful (Rev. 21: 1-7)

Sabbath Day—Topic: Easter messages in literature (Colo. 3: 1-4: Discussion meeting)

Since the days of the early Church, Christian literature has abounded in messages which proclaim belief in immortality. In planning this meeting the leader might make it a program of Easter messages from the Bible and secular writings. I have selected several songs and poems which seem to repeat the messages we get from our daily readings this week, and arranged them in the form of a suggested program.

Opening song—Christ Arose, or O Day of Light and Gladness.

Scripture reading for Sunday.

Poem—Open the pages of the Bible.

Scripture reading for Monday.

Poem—How shall I sing it.

Scripture reading for Tuesday.

Poem—There is no death.

Scripture reading for Wednesday.

Poem—This is the day.

Scripture reading for Thursday.

Poem—This is the day.

Scripture reading for Friday.

Musical reading—No Night There (Soft music—Laud by Lord Lytton).

In every April wind that sings
A lovely hymn to life.
Yea, in the word that breathes through it,
I hear thy voice.

The great Lord God, invisible,
Hath rounded all the green grass;
Through sunlit meadow and demented dell,
I see him rise.

Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is thy very soul.

—Charles Hanson Towne.

EASTER SUNRISE SERVICE

Those who have already taken part in an Easter sunrise service will want to continue the happy custom. To those who have never yet joined in such a service, we urge that you have one this year. Begin your service with a rise of the church bells, followed at once by chime effect on the piano. (Play any Easter hymn two octaves higher, with loud pedal down all the time.) Then a period of silent prayer, closed by prayer by the Christian Endeavor president. Reading of the Easter story from Matthew 28. Singing of Welcome, Happy Morning. Organ address, or talks by three endowers on the three-fold aim of the crusade for Christ. Close for Christian decisions. Mizpah benediction—C. L. B.

EASTER LITURGIES

There is no death! The stars go down
And bright in heaven’s jeweled crown
There is no death! An angel form
Came to a woman, saying:

There’s no death, no pain, nor fear;
There’s no night, no morning, no year;
Weary old earth, the city four square,
“Peace be to this place,” said he.

—J. G. Smith.

Quiet Hour Thoughts

LYLE CRANDALL

Would life be different if the grave ended all? I am sure all of us will agree that it would be, especially young people, who pay so little attention to Christianity. Is it due to the fact that they do not believe in Christian religion? Some say they do not believe in God, because to them religion is a dark, gloomy thing. But others are simply careless and indifferent. The day will come, dear reader, when you will have to take your stand on either one side or the other. Will you stand for Christ? Will you deny Christ, or will you accept him as our Savior we shall have it. If it were true that the grave ends all, then this life would have no living. We could have no hope for the life after death, and it would mean nothing to us.

—J. E. Harris Everett.

The SABBATH RECORDER 369

Song—Come, Ye Faithful, Raise the Strain, or Christ the Lord our service will want to continue the happy custom. To those who have never yet joined in such a service, we urge that you have one this year. Begin your service with a rise of the church bells, followed at once by chime effect on the piano. (Play any Easter hymn two octaves higher, with loud pedal down all the time.) Then a period of silent prayer, closed by prayer by the Christian Endeavor president. Reading of the Easter story from Matthew 28. Singing of Welcome, Happy Morning. Organ address, or talks by three endowers on the three-fold aim of the crusade for Christ. Close for Christian decisions. Mizpah benediction—C. L. B.

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now. Others were praying, now singly, now several at once; but Hope did not hear. She felt—for her head was buried in her arms so that she could not see—that Ellen was kneeling beside her. At last the depth of the prayer burst from her heart:

“Oh, my Lord, have pity on my little sheep. I will be true to thee! I will follow thee; I will keep thy Sabbath holy, no matter what it costs! I’ll go where you want to go.”

She did not realize whether or not she spoke the words aloud; but she was on her feet now, the old happiness beaming in her face, as she grasped Brother Smith—yes, and the hell-fire preacher, too—warmly by the hand. Yes, and Ellen was there, kneeling at the altar. Hope slipped down beside her, and threw her arm about her.

“O Elfie, honey!” she said, “come through!”

And Ellen “came through.” In a few moments she was on her feet, shouting, “Glory to God!” and grasping Hope in a tight embrace, then clasping the preachers by the hand.

Preacher Smith opened the meeting for testimony. One by one, and sometimes more than one, people rose to their feet to speak their hearts, but Hope’s heart was too full for speech. She could hold back no longer, she slipped over to the organ, and tenderly played and sang:

“It may not be on the mountain’s height
Or over the stormy sea;
It may not be at the battle’s front
When they saw him die;
But if by a still small voice he
May not be at the battle’s front
When they saw him die;
But if by a still small voice he
Said, ‘Come to me, all ye that labor and are heavy laden;’
Then he is in the heart of each one that’s true
And keeps the Sabbath day.”

One word Easter arouses so many thoughts besides the resurrection of Jesus that it cannot be spoken in a single word and stick to the thought of resurrection alone, which our lesson reading suggests. Why and how should we commemorate the resurrection of Jesus?

We celebrate the birth of Jesus because we recognize that his coming into the world meant so much to us. We want to always remember that a Savior came into the world.

We remember his death and sacrifice for us when we partake of the Lord’s Supper. He told us to do this in remembrance of him.

We would further remember that the cross and the tomb did not deprive the disciples of their Lord, nor us of ours. His death left the door open, but they were new men when they saw him after his death, alive again. No thought was more used by Paul in his missionary work, nor any truth more helpful to the cause of Christianity than the truth that Jesus, the Messiah, crucified, rose again from the grave.

We can better understand how we can commemorate his resurrection? We need to remember this great Christian truth.

How would you like the plan of asking God in the morning for help to try to do the things he wants us to during the day, and at night thanking him for his love and care for us?

Junior Jottings

Easter

Occasionally it is well worth while to spend part of the day in a Junior meeting studying the Junior pledge. Even though the juniors are able to repeat it from memory they need to think about it from time to time.

“Trusting in the Lord Jesus Christ for strength.”

1. Ask the juniors to tell what they think it means to trust God for strength.
2. How will God help us to keep our pledge?
3. Why do we have a Junior pledge? To whom is it made?
4. Does it ever take strength and courage to keep our Junior pledge?
5. Why isn’t the promise made to our Junior society or our Junior superintendent or our church?
6. What is the promise we make?
7. How faithful must we be to our promise according to our pledge?
8. If we forget to keep our pledge once in a while are we allowed to do so, or do we have broken our promise? Which is better “to try and fail” or “never to try at all”?
CHILDREN'S PAGE

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

THE EASTER MESSAGE—GIVING IT TO OTHERS

LUKE 24: 1-9

Junior Christian Endeavor Topic for Sabbath Day, April 4, 1931

ELIZABETH K. AUSTIN

Junior Christian Endeavor Superintendent

WORSHIP PERIOD

Hymn—Christ, the Lord, Is Risen Today.

Leader—Make a joyful noise unto God, all the earth; Sing forth the glory of his name. Make his praise glorious.

Juniors—For Christ Is Risen Indeed. All—And he shall reign for ever and ever.

Special music—Solo, "The Light of the World Is Jesus." Prayer following quiet meditation:

Dear Father, we do rejoice on this glad Easter day. We thank thee that Jesus, our Friend and Helper, is alive and ready to help us at all times. We would be true to him in word and deed and ever ready to tell others about his great love and service to the world. Amen.

Hymn—Faithful Lord Jesus.

Leader—Sing, children, sing! Jesus lives for evermore! Shout the glad news o'er and o'er! Tell the world, this Easter day, Jesus lives to reign for aye! Sing, children, sing!—Emma Dowd.

Leader—A short talk on "Joy, One of the Greatest Messages of the Easter-time."

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I read the Children's Page in the Sabbath Recorder. I have thought after reading their letters I would write a letter, too, but kept putting it off. Since reading about Pollyanna, I thought I would say, "I wish Polly would not bite Aunt Celia," for I love Aunt Celia. The last time I saw Miss Celia Randolph she looked so tired. I hope she is rested.

All the pet I have is a yellow canary bird, and he sings when he is not molting. He is a lot of company.

Please excuse this from a woman born August 19, 1850.

Donatelle, Vt., March 3, 1931.

Dear Mrs. Cook:

Thank you very much for your good letter. I do enjoy hearing from one who is eighty years young, and has a keen interest in the happiness and welfare of the children. I'm sure the little folks will enjoy your letter. Sincerely yours,

MIZPAH S. GREENE.

Dear Mrs. Greene:

I have been reading the Children's Page. I like to go to Sabbath school. I have some gold fish which were given to me at Christmas. I like to feed them. I have a sister and a brother. We are making posters at school about safety. I am in the third grade.

Your friend,

EDITH M. DAVIS.

Bridgeport, N. J., March 5, 1931.

Dear Edith:

I wish I could put your writing in the Recorder so that the children could see what a splendid writer you are. It makes me ashamed of my own writing, that a third grade girl can form such perfect letters.

Gold fish are very pretty and interesting, aren't they? I used to keep a bowl of gold fish in my schoolroom when I was teaching. How the children did enjoy being "monitor of the gold fish."

I am glad you enjoy going to Sabbath school so much, for there we find help and encouragement for right living.

Sincerely yours,

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Dear Mrs. Greene:

I have thought after reading about Pollyanna, I would say, "I wish Polly would not bite Aunt Celia," for I love Aunt Celia. The last time I saw Miss Celia Randolph she looked so tired. I hope she is rested.

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Sincerely yours,

MIZPAH S. GREENE.

Dear Mrs. Greene:

I like to read the letters in the Sabbath Recorder so I will write one myself.

It snowed hard Thursday and Friday. I went out doors and began to build a snow cave.

My Sabbath school teacher is Miss Doris Davis.

I have a sister in Milton College, also one in high school. I have two brothers in the lower grades. My birthday is April the sixth. I will be eight years old.

At Sabbath school we younger ones go downstairs and have our opening exercises. Then we go to our classes. This morning a little girl three years old sang. Next week I am going to tell a story. Yours truly,

DONALD GREENE.

North Loup, Neb., March 7, 1931.

Dear Donald:

We, too, are having a great deal of snow this winter, or rather for the last week or two. The roads to Independence are drifted full of snow so that we have been unable to get out there for two Sabbaths. I asked some of the people the roads were and they said, "We, haven't any." I imagine your father can tell you something about Independence roads in the winter time, but he can also tell you that it is a fine place in which to live. The children around here are enjoying the snow, but although I have seen snow men, they do not seem to be making any snow caves.

Your big sister in Milton College is very near the age of my big boy in Alfred College. I am in the fourth grade. I anam in the fourth grade. I am unable to get out there for two Sabbaths. I went looking for a letter from you for some time. I wish I could put your writing in the Recorder so that the children could see what a splendid writer you are. It makes me ashamed of my own writing, that a third grade girl can form such perfect letters.

Gold fish are very pretty and interesting, aren't they? I used to keep a bowl of gold fish in my schoolroom when I was teaching. How the children did enjoy being "monitor of the gold fish."

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Sincerely yours,

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WORSHIP PERIOD

Hymn—Christ, the Lord, Is Risen Today.
Leader—Sing a joyful note unto God, all the earth; Sing forth the glory of his name.
Make his praise glorious.
Junior—For Christ Is Risen Indeed.
All—And he shall reign for ever and ever.
Special music—Solo, "The Light of the World Is Jesus."
Prayer following quiet meditation:
"Dear Saviour, be with us, and rejoice on this glad Easter day. We thank thee that Jesus our Father, our hearts rejoice on this glad time. We thank thee that Jesus our Lord is not dead but is alive and ready to help us at all times. We would be true to him in word and deed and ever ready to tell others about his great love and service to the world." Amen.

Hymn—Faithful Lord Jesus.
Leader—Sing, children, sing! Jesus lives for evermore! Shout the glad news o'er and o'er! Sing, children, sing! Hurrah for Jesus."

North Grove, Neb.
March 7, 1931

DEAR MRS. GREENE:

I am going to tell a story. Yours truly,

GERARD ZYLSTRA

DEAR MRS. GREENE:

I like to read the letters in the Sabbath Recorder so I will write one myself. It snowed hard Thursday and Friday. I went out doors and began to build a snow cave. My Sabbath school teacher is Miss Doris Davis. I have a sister in Milton College, also one in high school. I have two brothers in the lower grades. My birthday is April the sixth. I will be eight years old. At Sabbath school we younger ones go downstairs and have our opening exercises. Then we go to our classes. This morning a little girl three years old sang. Next week I am going to tell a story. Yours truly,

DONALD GREENE

DEAR MRS. GREENE:

I am glad you enj oy going to Sabbath school every Sabbath day. My teacher's name is Mrs. Nina Bonham, but the teacher we are having now is Mrs. J. Higbee, because Mrs. Bonham has gone to California for the winter.

My sister's name is Ernestine. She is six years old. We both get excellent on our report cards in day school. Yours truly.

Walworth, Wis.
March 7, 1931

DEAR THELMA:

Of course I was delighted to see a letter from Walworth, for I used to live there myself when I was a girl, and I still think of it as home though I do not often get out there. Your mother will tell you where my home was if you ask her. I have been looking for a letter from you for some time for your mother promised you would write some of these days. Please do it often.

I am so glad you and Ernestine get excellent on your report cards, and hope you will always be able to keep up to that mark. That is what all Recorder children should do, isn't it?

EVER your friend,

MIZPAH S. GREENE.

A SEVENTH DAY BAPTIST BABY OF HOLLAND

American boys and girls will be glad to see this picture of five months' old Gerard Zylstra of Overschie, Holland. He is the son of G. Zylstra, leader in young people's work in Holland, and Mrs. Zylstra. He is the grandson of Rev. G. Velthuysen, Seventhe Day Baptist minister of Amsterdam, and great grandson of the late Rev. G. G. Velthuysen, Sr., who organized the first Seventh Day Baptist church in Holland, more than fifty years ago.
the people refused to listen he reduced his sermons to writing, and doubtless distributed them broadcast. It is but another instance where the opposition of the enemy falls out to the advancement of the cause and the spread of truth. We may rejoice that Amos was compelled to write out his message, for it has value for our day, and contains a message for our own generation.

The message of the prophet may come

“Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from the face of the earth; save that I will not utterly destroy.”

Amos is our first writing prophet. He was preceded by Elijah and Elisha, and others who were recognized as prophets, but none of these committed their messages to writing. In his earliest preaching Amos resembled his predecessors in the sternness of his character and in the stiffness of his message, as if like them he struck out from the shoulder in direct and denunciatory speech. But because it some was a flock of sheep which produced a fine quality of wool. But besides being a herdsman he was a dresser of sycamore figs. He was a herdsman and a dresser of sycamore figs when he was summoned by the Lord to be his prophet. The latter produced a coarse sort of food which was used only by the poorer class of people.

Amos lived in a rough and rugged section of Palestine, son of a herdsman and a grower of figs. His home was surrounded by the hills, except to the eastward, and in that direction lay the fruitful and fertile country of which bordered the Dead Sea. Such surroundings are not likely to produce men who wear soft garments and feel at home in kings’ palaces. But more than one prophet of God has walked out of that sort of environment to rebuke sin in high places and to call the people back to righteousness and holiness.

The quiet of the country and the insipidity of the hills make it possible for one to hear the voice of the eternal God, and God gave little enough chance where the voices of the world too much prevail. Amos was certain that God had spoken to him, had taken him from following the flock, and had said: Go, prophesy. And with that conviction burning in his heart Amos proclaimed his message without fear. “The Lord Jehovah hath spoken; who can but prophesy?”

The character of the Prophet Amos appeals to us, and the simple and transparent but robust quality of his life strengthens his message. I have wondered sometimes if that is what the world is waiting for today—a great prophet of God to lead us out of its present state of confused thinking and ragged conduct. Dr. Robert E. Speer raised that question in a challenging address the other day. After stating that something is bound to happen to heave up and break in pieces the crust of this present life until the Spirit of God shall be given a chance, he raised the question as to whether some prophet, a single soul completely used of God—would step out and do God’s will, and be led before the world, or whether the Holy Spirit would accomplish his purpose as the multitudes of men and women yield themselves to the power divine.

I have thought of this same question in the light of these two alternatives. It just seems to me that existing evils are to be corrected not by the long cry for a single prophet endowed with special and miraculous power, but rather by that divine power operating in the hearts and lives of men and women to yield to the directing influence of the Holy Spirit of God.

Ralph Waldo Emerson has indicated with fine discernment just how this is done, and we may well listen when he speaks on any subject. He says: “I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play turn behind each other, and seize one and make him whisper before them, so is the Spirit our unseen pilot. That well-known voice speaks in all languages, governs all men, and none ever caught a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in thought; he shall seem to be it, he shall be it. If he listen with insatiable ears, wider and greater wisdom is taught him, the sound swells to a ravishing music, he is borne away as with a flood, . . . and leads a heavenly life.”

He who has such faith in God’s unalterable purpose is held like the compass needle to the pole, fixed and constant. Amos was such a man, and once the path was made plain, obstacles counted for nothing. What a lesson for our individual lives we get by contemplating the personal life of the prophet.

The guiding hand of God is upon every one of us. We may not be called to be prophets or may not be commissioned to carry some special message or to perform any great task. But if the work of God is to progress there is more general enlightenment and therefore of greater personal responsibility on the part of all, then the major task in life for each one of us is to find out what the Lord would have us do and then to be about our Father’s business. To seek God may seem illusive, but to seek good resolves itself into concrete tasks which lead to God.

The message of every prophet is to his
Amos was religiously inclined, a shepherd, and described by his contemporaries as a clear-visioned and witheringly truthful prophet. His message, therefore a timely message and therefore a timely message always.

Doubtless Amos was religiously inclined, a shepherd, and described by his contemporaries as a clear-visioned and witheringly truthful prophet. His message, therefore a timely message and therefore a timely message always.

They were worshipers of Jehovah. They were no longer troubled by idol worshipers, and the imported gods no longer made their appeal. They were worshipers of Jehovah. They were faithful with their sacrifices and generosities with their tithes and offerings.

Moreover, they were certain that all this was pleasing to Jehovah, for had he not prospered them? But somehow there was a phase of their life that they had overlooked.

To Amos, clear-visioned and witheringly truthful, the inconsistency of their life was so glaring that he could not keep silent.

The favored of God. There was very good reason for such a feeling on the part of Israel out of Egypt. Amos indulged in restrainless but telling sarcasm. "Come to Bethel, and transgress; to Gilgal (another favorite place of worship) and mulct the people of their tithes and offerings every morning, and your tithes every three days; and offer a sacrifice of that which is leavened, and proclaim free will offerings and publish them; for this please eth you, O ye children of Israel." Then in straight language he continued: "Thus saith Jehovah: Seek me, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Bethel."

Amos painted a dark picture in which he saw anything in Israel's future but disaster and doom. Mere forms of worship will not suffice in that day. And the evidences upon which he based his charge of hypocrisy were specific. "Ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell wheat? and the sabbath, that we may offer burnt offerings? Make the shekels great, and deal falsely with the shekel; give thynger for thy grain, and measure for thy hire of shoes, and sell the refuse of the wheat?"

When Israel would call attention to her superfluity and all her golden current of speeches, the prophetic made response: "Are ye not as the children of the Ethiopians unto me, O children of Israel saith Jehovah?"

Translated into modern speech doubtless this would read, "Are ye not as the Negroes unto me, O ye Nordic?"

And then Amos gave voice to that new doctrine—a doctrine which is difficult to practice even yet; that is, the great truth of international justice. The Federal Council has a commission called the Commission for International Justice and Good Will. The new chairman of that commission is Alanson H. Houghton. Mr. Houghton has been ambassador to Germany and to France, and in these words from a recent speech indicate the coming of the day:

"...in the glad promise, the glad hope and the comfort of its dawn, its wondrous jubilate, while the story of its love...."
THEISTIC EVOLUTION

Question: What is your attitude toward theistic evolution?

My attitude toward the whole question of evolution is that it is a hypothesis only. Like the products of a certain factory, there are many varieties, from the materialistic to the theistic; but none of these do justice to God as Creator and Ruler of the universe.

Some who rather faint heartedly want to deny organic (biological) evolution, and yet wish to be considered educated and "modern," compromise and call themselves "theistic" evolutionists. These will tell you that evolution is simply "God's ways of doing things" (Lull). Yet the very terms, "theism" and "evolution," are contradictory.

But since the ordinary processes of nature do not account for all the phenomena of nature the "theistic" evolutionists introduce God as a sort of director, or supervisor, in order to account for the sudden and surprising leaps, or breaks, in the advances of nature. But if it is necessary for God to be considered educated and properly in the category of evolution, then the process cannot strictly be accounted for except by direct action of God, as Creator and Ruler of the universe.

I am not unmindful that the "theistic" evoluitonist finds place in his theory for that word "creation." But his entire theory is built on the principle of "continuity." The theistic evolutionist says, "continuity of creation." "They believe," says Lull, "that life was formed but once." and Lull's philosophy says, "all the various organic beings from the humblest to the mightiest, both plants and animals, now and in the past, have arisen." But the evolutionist who introduced the word "theistic" says that the "living arose by synthesis from the not-living — perhaps from some colloidal carbonaceous slime activated by a form of process (was) from nebula to earth, and from cooling earth to awakening life" (Arthur J. Thompson).

As a philosophy of life, at bottom, evolution declares that what is, is right, or, at least, is unavoidable. Conclusions from such can be deduced which will favor any line of conduct that the believing Church or the world, as a whole, may take. But the symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applications of evolution. The trend of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ.

No hypernated evolution will change its character. It cannot be made orthodox by calling it "theistic."
sorrows. And in the face of all this devastation nature and works are looked upon as fanatics. The crime, the beggary, the disgrace, the sorrow, the disappointment, the maddened, frenzied masses that have flowed in one uninterrupted stream from the bottle and the barrel through the length and breadth of the land, are all to change their source and swear eternal enmity to it.

Above extract taken from volume entitled, "Everyday Topics" by Dr. J. G. Hol­land, the editor of Scribner's Monthly. Published 1879, and republished in Western Reformer.

GRATEFUL FOR GIFT OF THE RECORDER

DEAR EDITOR GARDNER:

Again I wish to thank the kind friends who have made it possible for me to have the dear Recorder another year. I do not know their names, but our heavenly Father knows every one of his children and I pray him to bless them.

My brother, Rev. D. N. Newton, deceased, first subscribed for the Recorder in November of 1887, and I have been reading it ever since, it being a very irreplaceable part of my inspiration from it ever since, and would greatly miss it if it did not come. I shall be grateful if it can continue coming. I hope to pay the subscription price this year, but may be slow sending a remittance as it is not in hand at present.

I have had a pleasant experience selling and giving away Bibles and Testaments for the American Bible Society, and have thought that perhaps other Recorder readers would like to try it.

No one kept Bibles to sell at the village of Hope Mills, where I resided before coming here; I wrote to the address given in the Recorder for books to sell. An assortment of Bibles and Testaments was sent me. They paid the transportation of getting the books of returning any books I could not sell. Ten per cent was allowed me on all sales. This was used for postage, etc., on the correspondence and to pay for books I was obliged to give away.

Payments were made from time to time as the books were sold, and careful reports of the listed number and price of the books sold and also of those on hand were given with each payment. In this way twenty-eight Bibles and Testaments were sold and given away in but little over a year's time. Special Bibles were ordered when requested.

I strength had permitted of my going out among the people, many more might have been sold. I loved the work and was glad and thankful to do this little bit for the Master.

An unsuccessful effort was made to find someone to continue the work. However, that same temperance man who was a charter member of the temperance men and women are looked upon at the town called some Bibles or Testaments from another publishing house. I hope it keeps it up as needed.

It did not seem feasible for me to handle Bibles here for the society. They seemed to appreciate the help in selling books.

Sometimes a number of Bibles can be sold in rural communities where there is some person who can give a little time to handling them.

I am enclosing a poem clipped from a Recorder some years ago. I have won­dered if one else would like it, with the added lines.

...
MARRIAGES

COPPLEN-DAVIS.—At the Seventh Day Baptist Church, New London, the evening service on Sabbath, February 28, 1931, Mr. Theodore Elber Copplen was united in marriage to Miss Ethlyn Maud Davis, both of Riverside. Rev. J. T. Davis, father of the bride, officiated, assisted by Pastor G. D. Hargis and Rev. E. S. Ballenger.

DEATHS

CARTWRIGHT.—Mr. Charles Saunders, was born at Granger, Ohio, November 27, 1832, and died at his residence on the Millville Pike, near Waupaca, Wis., on February 26, 1931, aged 98 years, 2 months, and 26 days. He was one of the quiet, unobtrusive men, honored by his fellow workmen and respected by all.

Mr. Whipple was one of the quiet, unobtrusive men, honored by his fellow workmen and respected by all.

The farewell services were held at the Gavit Funeral Parlors on February 16 at 2 p.m., conducted by Rev. C. A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, assisted by the pastor, Rev. Harold R. Crandall.

Mr. Whipple leaves to mourn his loss his wife, Ella (Hammett) Whipple; two daughters, Miss Berence Whipple of 16 East 9th Street, New York, and Miss Mary Whipple of Westerly; and a brother, Everett E. Whipple, also of Westerly.

CARTWRIGHT.—Mrs. Martha Cartwright, who lived on the farm of Robt. West of Madison, Wis., died at her home near Waupaca, Wis., February 25, 1931, aged 68 years, 6 months, and 14 days.

Mr. Whipple entered the employ of the C. B. Cotrell and Sons Company, where he remained until a few weeks prior to his death, acting since 1907 as foreman of the pattern department.

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SPECIAL NOTICES

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.
Terms of Subscription
Per Year $1.50
Six Months 75 cents
Per copy 5 cents

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECRGDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, $1.50 per 100; or $1.00 per 1000. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURES (Revised), is a book of exceptional value to Sabbath Day Baptists, containing the latest rulings and minutes of the proceedings of the General Conference, and other important data.

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LETTERS TO THE EDITOR, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents with the interests of their sons and daughters at heart. One volume, 25 cents; bound in cloth, 50 cents. Write to the Sabbath Recorder, Plainfield, N. J.

THE SABBATH RECORDER, published weekly, is an educational, religious and social weekly paper for the development of excellent citizenship. Subscription rates, $1.00 per annum, $2.00 two years.

SPECIAL NOTICE

THE SEVENTH DAY BAPTIST Church of New York City holds services as follows: Sabbath school at 10 A.M., morning worship service at 11 A.M., Sunday school at 2:30 P.M.

THE SEVENTH DAY BAPTIST Church of New Jersey—Welcomes all visitors.

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THE SEVENTH DAY BAPTIST Church of New Jersey—Welcomes all visitors.
$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
ERLE F. RANDOLPH
GEO. M. CLARKE
HERBERT C. VAN HORN
Finance Committee

The Sabbath
Recorder
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THE LORD OF LIFE
Hail, band of love from Galilee!

Come not with spices for the dead;
The grave has lost its victory.
The Lord is risen, as he said!

Behold the place wherein was laid
The Lord of glory, one sad hour!
Behold, our debt of sin is paid,
And, lo! the trophies of his power.

On wings of gladness speed away,
And to his own the tidings bring;
Proclaim afar Love's crowning day,
Tell all the nations Life is king.

On Love's white throne, O Prince of Peace,
As in the heart of Galilee,
Forever reign, till death shall cease,
And earth redeemed thy crown shall be.

—Rev. Lyman Edwin Davis.

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