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
EDG. M. CLARKE
HERBERT C. VAN HORN
Finance Committee

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.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 12, 1931.

President—William M. Stillman, Plainfield, N. J.

Vice- President—Curtis F. Randolph, Maplewood, N. J.

Secretary—Asa R. Whitford, 240 West Front Street, Plainfield, N. J.

Treasurer—Anna F. Randolph, 240 West Front Street, Plainfield, N. J.

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The Memorial Board acts as the Financial Agent of the Denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Founded, 1896)

President—D. Nelson Ingle, Milton, Wis.

Secretary—Perrie D. Bailey, Jamestown, N. Y.

Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—E. F. Somm, Milton, Junction, Wis.

The regular meeting of the Board of Managers is held on the third Thursday in December, January, April, July, and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar L. Aldrich, Alfred Station, N. Y.

Recording Secretary and Treasurer—F. P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

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WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Helen A. Beal, 309 N. Sixth St., Plainfield, N. J.

Recording Secretary—Mrs. Orla W. Sturtevant, Salem, W. Va.

Treasurer—Mrs. F. Roy Polans, Salem, W. Va.

Editor—Mr. Walter H. King, 805 S. Park St., Salem, O.

CORRESPONDING SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Danville, N. C.

Midwest—Mrs. Louis C. Long, 603 North Michigan St., Chicago, Ill.

Western—Mrs. Alva D. Davis, Little Genesse, N. Y.

Northwestern—Mrs. H. H. Wilcox, 1212 N. 40th St., Seattle, Wash.

Southeast—Mrs. Harlie D. Bond, Lost Creek, W. Va.

Southwestern—Mrs. Santiago, 616 Center St., San Antonio, Tex.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

European Union—Mrs. Cyril A. Crickhow, Washington, D. C.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gest V. Bonner, Battle Creek, Mich., Chairman.

David W. Schalm, Battle Creek, Mich., Secretary.

The Board's mission is to call and equip believers for service to the kingdom of God, and to help them to keep reminding themselves of the high standards of conduct which we believe to be the requirements of true discipleship. The Board's work is to be done through the medium of the Monthly Magazine—Vol. 110, No. 14—Plainfield, N. J., April 6, 1931—Whole No. 4,491.

THE SABBATH

A-seven 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 raise our 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 livelihood. Something more, indeed, the Sabbath is an acknowledgement of the Sabbath School profession is sufficient for the present day. Sabbath School lesson work is something that has been dreamed of as a possibility. Onward Movement—Harold Y. W. Nortonville, Kan.

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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 sufficient for the present day. Sabbath School lesson work is something that has been dreamed of as a possibility. Onward Movement—Harold Y. W. Nortonville, Kan.

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The very fact of our adherence in the face of obstacles, 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 any worldly comforts that sometimes appear to await those who follow the rest of the world. This spiritual comfort is derived from an enlarged conception of the sanctity of the Sabbath, 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, tracts which have been distributed by members of the Sabbath Society, or for outside distribution, in their church, or for outside distribution, and prepared and printed over a period of years, to 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. We 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, if we trust, you will fill out and return to us.

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

DEAR FRIEND: 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 do he say: "The people who need our 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 them now, and let them think they can use to best advantage and place them where they will be seen?"

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, and seem to have found a way, to reach the people in their homes, to be of assistance to the church and to the Sabbath of God.

To the Tract Society has been committed this particular feature and trust of our distribution. 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.

A LETTER TO LOCAL COMMITTEES FOR TRACT DISTRIBUTION

Closing Thoughts of a Bible Study

Mrs. Almira B. Butler

Jesus said, "If ye keep my commandments ye shall abide in my love." And even 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.

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 do he say: "The people who need our 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, which we believe Christians should observe, or that it can be observed 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? Is it not 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 keep our Sabbath truth, saying that we do not believe in it, or that Jesus never kept it, is it not just as though he say, "I love thee, Lord, but I do not think it necessary to do as Jesus did," or as if he say, "I love thee, Lord, but I do not think it necessary to do as Jesus did," or as if he say, "I love thee, Lord, but I do not think it necessary to do exactly as you command to be saved. I will love thee and serve thee, as well as I can, and that is 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 mocking, the nails that pierced his hands and his feet, and the care that was bestowed upon him.

Closing Thoughts of a Bible Study

Mrs. Almira B. Butler
day?" Oh, that this world could bear God's voice! "What evil is this that ye do, and profane (dishonor) the sabbath day? Did not your fathers thereby 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 the seventh. There are four direct proofs concerning that: (1) History records no change in the days of the week, from before the time of Christ just as they now stand. (2) The Orthodox Jews 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 new one (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. They pointed the fact, "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 in question 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. "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.

THE SABBATH RECORDER

"PECULIAR" PEOPLE

Many people speak of those who observe the seventh day instead of the first (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 (Exodus 1: 4; 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 just for the sake of being peculiar, 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, "Ah, I am not ashamed of the gospel of Christ. For the right cause 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 re­ponsible to God 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 over them again. I found only a few and they were just starting. I found many large plants dead and fallen over. I found some that had been eaten by moles. The ground-mole is an enemy to all noxious weeds. I saw ground-mole burrows running under the dead thistle plants. Then I understood. The moles were eating the roots of the thistles 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 plenty of Canada thistles. I went 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 the food 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 Mehana.
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 it, but they act according to the forces within, but they are so bound in any case and that little self-examination proves that they do. The fact that this is true does not lessen a man's responsibility to strive for both good and evil impulses and rational beings choose which will follow.

Knowing the predominating urge or impulse of a race, sex, or age is the psychology of the situation. This being true, it becomes the responsibility of Seventh Day Baptists to accept the position of Seventh Day Baptists and know not where to find a people of like nature, the things for which they stand.

The subject of the lesson in the Bible 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 truths 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 much better understood. This means that one of the best ways of spreading the knowledge of the truth we hold dear 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 dealings 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 foreign fields. In our own way, we can 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 tramper on their finer sentiments and put unsurmountable stumbling blocks in our 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 minds of those who make up the churches and the home base. Pastors and church leaders cannot ignore the psychology of the situation; it 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 conference. For this reason I have been busy with the work at our office, partly for the care of my family; one lady of the unmarried in our church has come in as a substitute. She is at present in Germany to complete her study.

In the beginning of May a lady of standing and refined education will join us in the work at our home base. The church has been a heavy blow for his family (his wife and four children, three boys and a girl). This was a heavy blow for his family (his wife and four children, three boys and a girl). He was elected elder and served the church on the last reason of my delay was the illness of Doctor de Graaf, chairman of our conference. For this reason I have been busy with the work at our office, partly for the care of my family; one lady of the unmarried in our church has come in as a substitute. She is at present in Germany to complete her study.

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from eight to thirteen years and a girl of seven." Mrs. Nieuwenstraten is still living in the House of the Kingdom, where she is known as a good and faithful member.

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 the subject of 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. He has made two trips to meet me. He and Mrs. Vos keep the Sabbath, but they have not yet joined the church. There is a big 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 of a well-known revitalist at Amsterdam, Mr. Zijp. He has been a fellow worker with Mr. Johan de Heer, the most popular of all our leaders. Mr. Zijp 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.

The club in The Hague and Rotterdam meet every week in a private house, with one of the members.

Another fact I want to remember is the work which Sister Cornelia Slagter at Pangoengsen has done. She is then 89 years old.

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tion, 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 different. But unless we make heroic effort during these next few weeks, and go far beyond our last year’s receipts, we are afraid 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 hereafter, 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 and 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 anthem—banquets, athletes, 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 country 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, at which, whom, we understand, twelve were Seventh Day Baptists. An alumnus of Salem, Oregon, 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 and 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 effort is a reminder of our interest and desire to be of real service to our young people. In the Seventy-First Congress are departments that appeal to various groups, young and old, but usually nothing of especial concern to college students. 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. Other letters will be invited to write with college young people in mind, and we trust that 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 it and 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, and wish that all our college young people would be held true to their religion and loyal to the Sabbath. We undertake the publication of these special articles.
WORSHIP PROGRAM FOR APRIL

Subject—Faith.

Scrape - Hebrews 2: 14-10.

Helpful quotations—
In actual life every great enterprise begins with and takes its first forward step in faith. - Sichel.

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 grief. - Credle.

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 thy mercy now Be wholly thine."

QUESTIONS FOR APRIL
1. In working out our own salvation what things should we give careful and constant thought to?
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 the 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 prove 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 department 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 industry 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.

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. They may be handy for you to do so, the American Sabbath Tract Society, under whose auspices it is published, is sending to your local address the Sabbath Recorder free of charge. We believe you will enjoy it, not only because of 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 college students think about religion?
What is the value of religion for a college student?
What value is the Bible to the college student?
What value is the Sabbath to the college student?
How should loyalty to the Sabbath affect his choice of a life partner, or campus life?

We are interested in all our young people and are anxious to help them and to be helpful to 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 contained.

With the best wishes and in behalf of the board.

Faithfully,
Herbert C. Van Horn,
Corresponding Secretary.
YOUNG PEOPLE'S WORK

How can churches work together?

Rev. Clifford A. Beebe
Contributing Editor

Everywhere we run into questions such as, "Must I always forgive?" and the like. Where are we to find the answers to them? The challenge of working 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 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 shall he 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 suggested songs are, "Blest is the Tie" and "Tie." We must begin a new day, and the Lord will forgive us as we forgive our debtors, then first we must forgive those whom we fain would hold a grudge against.

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 clean 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.

We must learn that Christians agree on more things than they disagree on. If they 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 organisations.
   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 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 onefolds. 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 "Must I always forgive?"

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

Sunday—Days of unity (Acts 5:12-16)
Monday—Unifying 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)
Saturday—Topic: When can churches work together? (Acts 2:36-42, 47)

Ruth L. Hunting

When churches seek only the honor of Christ as the good of man, they will find it easy to work together. They can work together when they stop being rivals of Christ's kingdom, success is sure. Cooperation 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 when they 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 when they 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.
Send out invitations in attractive forms to several of meetings.

Prayer Meeting Committee
Plan the meetings with the leaders, arrange interesting and varied programs. Have "special meetings" occasionally, such as memory meetings, clippings meet,ings, care, clothing, outdoor service, prayer meeting, short story meeting, meeting of hymns, parent's day, sunset service. Hold special consecration services, using as testimonials 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 Seven Day Baptist missionary work which appears in the Recorder. Plan a missionary social or pageant. The sunshine Committee holds well-planned "Standard Socials" such as, outdoor picnic, indoor picnic, stunt night, Mothes/Goose party, costume party, co webs 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 poor, sick, 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.

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 Children's Committee has been organized to meet the high moral challenge of this emergency situation. Arrangements have already 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.

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

Just to leave your dear hands little things,
All we cannot understand, all that stings; Just to let him take the care sorely pressing, Finding all safe, he turned to blessing. This is all, and yet the way Marked by the tears thee best, Secret of a happy day, Secret of his promised rest.
because Doctor Snell loves Jesus that he came to China, cured her and sent 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,
Souchong, Kiao-chow, 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 palm trees 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 are so tame that they will take bread from your hand. 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 and has dainty and eager they pick up the crumbs. Janet and I have thrown bread to them and they eat their lunches. We enjoyed eating ours there.

My 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 second 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 she 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 grandma, 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 and has dainty and eager they pick up the crumbs. Janet and I have thrown bread to them and they eat their lunches. We enjoyed eating ours there.

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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 I hear about the Allegany County whistle around me, but for steady living I guess I’ll stick to old New York State after all.

DEAR MRS. GREENE:

I have written five times before to you. I go to church. Junior and Sabbath school meet 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.

Bridge ton, N. J.
March 26, 1931.

MRS. GREENE:

Little Gustava sits in the sun,
Safe in the porch, and the little drops run
From the icy dandelions, so soft,
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,
Safe in the porch, and the little drops run.

“Ha! ha!” laughs little Gustava.
Up comes her little gray coaxing cat,
With her little 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 row of little boys and girls then Down by her little white doves so sweet.
With their snow-white 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.

“My little Gustava!”

“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,
Cooing their feet in the melting snow.

And little· dog Rags drinks up her milk
While she strokes his shaggy locks like silk.

Dear MRS. GREENE:

My name is Mrs. MIZPAH S. GREENE.

I was glad to receive your letter and poem, but I 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 banishment of alcoholic drinks that would make it unconstitutional. Always they have been disappointed. Always the highest tribunal of the land, after considering the briefs submitted by both drys 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 unit in a prayer of Thanksgiving for this latest victory for righteousness.—Union Signal.
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 broadcast over WJZ on the Monday night hook-up.

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.

The Love you have before they go;
Loved ones may not always stay;
Let the tones of gladness ring
Today the skies are clear and blue,
If you have kind words to say,
Sing it now.
If you have a smile to show,
Make hearts happy, roses grow.
Let the friends around you know
The club is just before you go;
Show it now.

—The Book of Good Cheer.
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 intimate, 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 unconcerned attitude of authority. But he knew the condition of the peasants and the hardships to which they were exposed. With this first hand knowledge, and this truth 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 injustices which were in perfections 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 from their own house take the head. And break in pieces and serve up their bones, As in a pot or as meat in a cooking-pan. Then they cry to Jehovah, But he will not pay heed to them, And he will hide his face from them at that day.

Because they have committed crimes. The prophet is able to foresee because he is able to see. The economic conditions of the time were wonderful, but the people were suffering 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 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 the 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 people. 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 reformation, makes inquiry as to what he shall do in order to get that 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 oxen? 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 to love kindness; 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 toward the poor. 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 the prophet is one of them but a thorn thicket. The most unjust is worse than a prickly hedges." Selfishness is here portrayed in a striking figure, and means much as we mean when we speak of "shark dealing" and "fogging the market." 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 about him with the heart of a loving man, I hear someone say. That is true—certainly and sadly true. But it is true None of those who were committed to the spirit of injustice has taken the part of those who were committed to the spirit of justice; 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 the lesson that Jehovah has taught us, but it 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 that prophecy concerning the coming of the Messiah was 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 going 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 prophets or by people. It is that religion still holds. The coming of Jesus has made it easier to live up to.

The conditions that obtain in America to-day, 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, 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 this vein:

"Work well and wait; impatience spoils the result. Don't dig up the seed to see if they are growing."
Modernism sneeringly refers to the doctrine of the blood atonement as "the religion of gore." One leader remarks that to believe "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 a matter of belief 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—sacificial 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" (1 Peter 1:19).

Paul believed in the blood atonement. "Being now justified by his blood," he says in Romans 3:9. And he speaks to the Ephesians of the "Ephesians 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." Peter 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 to Jesus, tells us that "the blood of Jesus Christ 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 the cross 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, 54). And the result was that "Many of his disciples, when they heard this, said, This is a hard saying, who can hear 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 desire the "clear 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 remission, for it is the God-provided way, and he has declared, through his apostles, and through his Son, that "there is no other name under heaven given among men, whereby we must be saved," (Acts 4:12). And he said, "If any man be in Christ, new creation; old things are passed away, behold, all things are become new." (2 Corinthians 5:17).

The accepted ground upon which the Canon of the New Testament was settled—that is, that only and all writings of proved inspiration were included—assumes that no God-breathed written works had been omitted. And very necessary was this. For 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 was closed when the canon was closed. It is all that any man can now claim for himself, and is far removed from that special inspiration 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 produces 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 suffice 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, that no other revelation was needful. Hence 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 will have been sufficient and complete, as the Bible declares the "inspiration 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 subjects of various kinds that it would be impossible even to read 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. 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 His Son and to us." Both Testaments have 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 fulfill the word of God," that is, to make it full, and he insists that God is the Author of all inspired 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 close examination of problems involved for Christian citizens when the State takes over the responsibilities of the Church.

By the interpretation put upon our requirements for naturalization by several different courts in widely separated parts of our country, it may be heretically asserted that God shall add to him the plagues (Revelation) with the solemn declaration: Ye shall be plighted. Then, so far as prophecy is concerned, the last book of the Bible, the true name of which is "The Revelation of Jesus Christ." Here 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.

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's decision in his case in line with the will of God, would not promise in his case. a decision recently rendered.

The interpretation of the requirement for citizenship I would not have the temerity to question. That is a matter for legal decision. I do not desire to challenge the 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. As a counter answer to 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 which now, the State, the 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 fight it. It is nothing but the worst of us, lifted up. The children are being led to it. It is a pagan theory of government that coerces the individual and makes him promise 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 that has led to the present freedom. We dare not, as citizens, allow it to be taken away from us. I wish there were time to trace the history of liberty of conscience. In an article written six years ago, Sherwood Eddy said: "This right 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 accost me on condition that I abandon my views, I will say thank you, O Athenians, but I will obey God, who as I believe set me this task, rather than you."

Frederick Tomlinson 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 history, of the righteousness 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 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. 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. He was speaking of the needless hands of the council, 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 by conscience for those who 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 ill 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 made by their own minds and hearts.

In his daily dose written just after Grabheld was arrested the last time, Will Rogers said: "The whole thing just gives you a pretty fair idea that we are asking for our Lord and a cup of water just to your 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 justice and education and all that old junk. Throw those nuts in jail." He might have said civilization has got past conscience. Conscience is now and forever a thing. Conscience is now and forever for the individual his highest court.

In Paragraph 4, "Bill of Rights," Constitution of the State of Illinois (my own state) reads: "The people have the right to bear arms for their defence and security; but standing armies of paid men 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 perilous a situation we are in. The 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 out of 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. It is the 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 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 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 to give up 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: "And 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 not men only for our own country, but 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. MacAffee 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 refuse to suffer, thou refuse to be crowned. Thou must fight manfully and suffer patiently. Without patience there can be no rest; and without contending there can be no conquest."

Plant patience in the garden of thy soul;

And when at last it stands a tree complete
In its tender shade, on polluted ground,
And burden of the day shall lose control.

Plant patience in the garden of your soul.

—Henry Austin.
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 problem, 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 presentation of the Helping Hand. The greater portion of this is intended for Vacation School work. However, as the board is only receiving, through the denomination, tuition money, a considerable part 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 wish to support their 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 as it had been, had been up to $600 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 up to date 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 even entirely? Christian religious education is fundamental to the well being of the denomination, and this board represents direct work of this type.

It has been suggested through the Recorder by some who are not members of the Sabbath School Board, that Sabbath schools might make 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 which is 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 restrict. Unlike other boards employing workers, this board has little endowment, $1,500 in all. What will we do about this important problem?

DEATHS

Clarke—Lucinda Elnora Babcock, eldest daughter of Leander and Roxana Williams Babcock, was born in Brookfield, N. Y., on January 11, 1841. 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 Jesus as her Lord 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 in membership with the Bethany Baptist Church, which was then under the pastoral care of Bro. Thomas L. Palmer, in 1859. On March 15, 1871, she was united in marriage with J. Laverne Clarke, of Brookfield. Here they lived happily together until the time of her death, on January 7, 1910.

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

SABBATH SCHOOL LESSON 1—April 18, 1931,


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: 19-21.

DAILY READINGS


April 18—Brotherly Love. 1 John 3: 12-18.

For Lesson Notes, see Helping Hand.
THE SABBATH RECORDER

SPECIAL NOTICES

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The Seventh Day Baptist Missionary Society will be glad to receive donations for publication in this paper. Jaws send remittances to the treasurer, S. H. Davis, Waterbury, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., will have its first floor, of the V. M. C. A. Building, 334 Montgomery Street, open for regular public service. For information concerning weekly prayer meeting and other meetings call Pastor William Clinton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Edith Green, 240 Benton Road, Phone James 3828-W.

The First Seventh Day Baptist Church, Washington, D.C., has a cordial welcome to all visitors. The church meeting Friday evening. All services in church, corner Fourteenth and Lemon Street. Sabbath School meets each Friday evening. All services in Hall, corner of Washington and Fourteenth Street, South.

Seventh Day Baptist Church of Chicago holds regular services in its new house of worship on the corner of Alhambra and Cermak Roads, Holloway, N. 7. Services on Sabbath mornings at 10.30 a.m., and Sunday evenings at 7 p.m. Visiting Brethren are cordially invited to meet Pastor. August E. Sanford, 11435 Riverside, Chicago, Ill.

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A FEW SELECTED NOTICES
From The Finance Committee appointed by General Conference

THE UNITED BUDGET - $58,100

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 of 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 compared with our ordinary expenditures for luxuries and pleasures, the Denomination's complete candy and ice cream budget? Certainly, difficulty; or, appear large. But they seem done. "Thinkastic over giving as over a World Series? Silver trumpets were offered!" Theastic over giving as over a World Series? Silver trumpets were blown by ancient worshippers when they began their morning sacrifice. Points the world to God and His Sabbath and keeps our churches from looking into a bottomless pit. Holds up the Cross and invites men to accept a saving Christ. Exalts the Bible, the gospel of Christ.

A challenge like this should capture the imagination of every Seventh Day Baptist, enlist his sympathies and cheer him to victory. "The Lord loveth a Hilarious giver." Why not become as enthusiastic over giving as over a World Series? Silver trumpets were blown by ancient worshippers when they began their morning sacrifices. Why not rejoice in the Lord with adequate and self-sacrificing offerings! "At the water courses of Reuben there were searchings of heart," sang Deborah as she shamed the craven-hearted after a notable victory. May no Seventh Day Baptist be out of tune with the day of rejoicing, or have cause for shame in the time of our victory because of his lack of interest and consecration; nor of notable victory. May it be said that the...