songs, readings, choises, and a temperature play entitled "The Labor Day Parade," and closed with a humorous skit entitled "Our Gang at School." Mrs. W. D. Miller is in charge of the group, Mrs. R. T. Fetherston assisted at the piano, and several mothers of members served light refreshments. During the program the Legion presented to the church library, through the pastor, Rev. E. M. Holston, a copy of "Pilgrim's Progress," by John Bunyan. Those taking part in the program were Mary Crandall, Alan Crandall, Tommy Woods, Pauline Woods, Dennie Woods, Marylin Moulton, Bernard Moulton, Bob Fetherston, Dick Beadle, Georgia Spells, Ralph Spells, and Errol Spells.

OBITUARY

Godd. — Albert J. Godd was born March 14, 1868, at Whitechurch, Herefordshire, England, and passed away in the Presbyterian Hospital in Philadelphia, Pa., on February 27, 1941.

He came to this country when about three years of age. In 1902, he was united in marriage to Emma T. Fisher, oldest daughter of Charles T. and Elizabeth Fisher of Highgate, N. J. As a boy, he was brought up in the Methodist Church, but on March 6, 1910, he joined the West Hope Church in Philadelphia, of which he was a faithful member for thirty-one years. Mr. Godd was a fine Christian gentleman, highly esteemed and respected by all those who knew him.

After the farewell services in the Marboro Seventh Day Baptist church, conducted by the pastor, Rev. Herbert L. Cottrell, the body was laid to rest in the Marboro cemetery.

Plemmons. — James Anderson Plemmons, born March 25, 1868, died January 16, 1941. He was united in marriage with Georgia Easter Jackson, May 21, 1905. He accepted Christ early in life and was a loyal member of the Seventh Day Baptist Church. He was faithful in prayer and testimony. His godly example will be an inspiration and blessed memory.

He is survived by the widow: five children, Amanda Froman, Watson, Henry, Mamie, and Carl; and six grandchildren.

The funeral services were conducted by the pastor of the Nady Friends' Church, and burial was made at Hackenberry cemetery. M. P.

Staples. — Mrs. Emma, oldest daughter of Rev. Andrew J. Williams, died at the city hospital of Tyler, Tex., April 2. She was the mother of five children, who lived to adulthood. She was a devoted wife and mother. She died in sweet assurance of a glorious resurrection.
PREACHING WITH CONVICTION

A young minister, it is reported, complained once to Dwight L. Moody that he did not get conversations with his sermons. "You don't expect a conversion every time you preach, do you?" said Mr. Moody. "Oh, no!" was the reply. "That is your trouble," declared the great evangelist. "The truth of God's Word should be preached with all earnestness and conviction, and with definiteness and purpose, elements apparently lacking in many sermons. Too many sermons are gathered from books and magazines while the Bible, full of the most vital material, is largely if not entirely ignored except as it may furnish a text—or a pretext. Speaking of the need of sermons that may bring the minds of men that make it more difficult for God's truth to find access. Rationalistic heats in many sermons. Too many sermons are designed to seat as many as four hundred men. Each will be equipped with an altar and electric organ. Under various conditions church plans have been handicapped in providing for the spiritual needs of the soldiers. Construction of chapels will enable the chaplains to develop a full time program, stressing religious activities and also providing a center for cultural and pastoral activities. An appropriation of $12,816,880 has been made to provide proper places for worship and meditation and may be used for unit gatherings of an inspirational nature for cultural and pastoral activities. The new chapel will provide a proper place for the Chaplain, and may be used for the recreation building is not deamed suitable.

In this program is reflected the army's concern for the moral and spiritual welfare of the men and its recognition of the spiritual qualities of true military leadership.

PULPIT STUDIES

Much interest was evinced in March at the International Flower Show in Grand Central Palace, New York City, in the exhibit by the New York Botanical Garden, of some seventy-five plants. And what kind of mustard was it that the rose of Sharon and the lily of the valley? And what kind of mustard was it that Jesus spoke of in his parable of the kingdom of heaven and the mustard seed? What about the hyssop, about which much controversy has been stirred? With hyssop the blood on the Pasover night was sprinkled on the lintel and doorpost. And apples mentioned, apples or apricots? What about the hyssop, about which much controversy has been stirred? With hyssop the blood on the Pasover night was sprinkled on the lintel and doorpost. The Psalmist cries, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

The March Journal is a beautiful and fine number. It can be secured for fifteen cents by addressing the New York Botanical Garden, Bronx Park (Fordham Branch P. O.), New York City.

HOME BIBLE STUDY COURSES

Rev. Lester G. Osborn is just now inaugurating a Monday night Bible study in the homes of the Shiloh Parish. The courses, in series of ten lessons each, cover a wide range of subjects planned to help people to have a better understanding of the basic facts of Christianity. The lessons may be studied in the home, individually, or in groups. The first course is on "Death to Life," and the first lesson is on "How Sin Began."

It may be some of our readers outside of Shiloh who will be interested in such study. If so they can be secured for twenty-five cents per set or series (cost of material, mimeographing, and postage) by addressing Pastor Osborn at Shiloh, N. J. They will be mailed biweekly as issued.

Passing judgment on many of the new, untried methods, he declared that the truth of God's Spirit in preaching is emasculated by the heart of sinners with the truth of the Word.
As though sent to me from heaven, I have been feeling for some days that I have walked and talked and lived with and understood him. If I had not been with thee, may it be for thy name's sake. Amen.

Dr. Crandall writes of her experiences on route to Free China.

Letter from China

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

Dear Mr. Burdick:

I have been feeling for some days that I have walked and talked and lived with and understood him. If I had not been with thee, may it be for thy name's sake. Amen.
As you know, before I left America I had in my mind a hope that I could go to Free China and do some work, if conditions were such that nothing could be done at Liuchow. There was no attempt to do something for the people in Liuchow and of how I was repeatedly hindered in my efforts until I was given the opportunity to work there continued there would be no possibility of doing work there.

I had my mind right along the hope that the way would open for me to come to Free China, but I was waiting for some clear leading. Then when the order came that all Americans should be prepared to evacuate the Far East, I thought that, if I did not want to return home for the duration of the war, I would have to go to Free China while the going was still possible. As you know, the whole China coast is supposed to be blockaded, but there are certain ports still open to coastwise shipping provided the Japanese are given sufficient encouragement to grant the ships permission to sail from Shanghai. The ships clear from these designated ports and the Japanese gunboats wait near those ports and catch the ships if they can. This was the reason for the attempt entering the ports for which they are cleared and landing their cargo there, then the ships attempt to sneak into some other port, and if they succeed all right and good, but they will be fined a good round fine if the Japanese find it out, and not be allowed to sail from Shanghai again if they have paid up. Sometimes the ships have been held up on the open sea for a week or two, until food and water have been exhausted and the passengers have suffered severely. Lately there has not been so much of that, but the fines have been growing larger and the cost of travel correspondingly heavy.

There has been one way open right along and that was to go to Hongkong and fly from there to Free China. I wanted to take that route, however, because I did not want to go to West China. It has been my wish to go to Hongkong because near Shanghai, so that there could later be communication between the places if I decided that I wished to continue that work after the war is over. But after the consuls wanted us to leave the Far East and Hongkong had evacuated many women and children, the Hongkong authorities would not permit American women and children to land at Hongkong without their consul's permission. Our consul in Shanghai would not grant such permission.

So I began to investigate the blockade-running route. I had felt that I wanted to go to Free China, but it was avoiding the medical evacuation order which is the province west of Fukien where Foochow is located. I found that that province was more destitute of medical aid than any other province in China, certainly more so than any other province in this part of China. I also found out that Rev. Robert C. Herberg, the secretary of the Bible Societies of Shanghai, was making a tour of this territory and would soon be returning to Shanghai with latest information. He is a good friend of our mission and I knew would give me all the information he had.

In the meantime, I had been writing to my daughter, Esther, asking her what she thought about accompanying me. I knew that I could not do it alone because of language difficulties if for no other reason. She can speak Mandarin, so could get along where I could not with nothing but the Shanghai dialect, which I have learned a few words. She had a good position with an American Methodist hospital at Changchow, about one hundred miles up the rail line that goes toward Fukien and the interior. She was getting along very nicely and liked her work, therefore she was not so eager to change; but I felt that with the evacuation of the missionaries her position would not be too good, and for that reason, as well as for other reasons, I was anxious for her to go to Free China.

When Mr. Lacy came back and told of the great need of medical work in Kiangsi, I was more eager than ever to go. He was glad to hear that I was getting along very nicely and liked her work, therefore she was not so eager to change; but I felt that with the evacuation of the missionaries her position would not be too good, and for that reason, as well as for other reasons, I was anxious for her to go to Free China.

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without our having to go to war. In fact, I have not much hope of justice ever coming in this old world either as the outcome of war or without war until people are ready to ac-

knowledge God and follow his way of life.

When I reach my destination I will write
you again.

With kindest regards to all,
Grace I. Crandall.

Fochow, China,
March 10, 1941.

TREASURER'S MONTHLY STATEMENT
March 31, 1941, to March 31, 1941

Kar L. Stillman, Treasurer,
In account with
The American Baptist Missionary Society

Cash on hand, March 1, 1941 $1,638.32
Grace Burbick, Leonia, N. J., Missionary 10.00
Mrs. E. F. Miles, Seneca, N. Y., Missionary 10.00
Mrs. I. M. Martin, Rogers, Arkansas, N. C., Missions 11.00
Jane H. Martin, 22 Church Rd., Philadelphia, Pa. 25.00
First Hinkouan, R. C. Church, Missionary 5.00
New York City Church, Missionary 10.00
New York City Church, Missionary 10.00
Chicago, Ill., Missionary Fund 10.00
Shibah, N. J., Junior Christian Endeavor Society 1.00
Chicago, Ill., Missionary Fund 10.00
Rev. S. S. Powell, Princeton, Mass. 12.00
S.S.B., Setonwik, Pawtucket, church, special gift 5.00
Milton, Wms., Church, China, emergency 5.00
North Orange, N. J., Church, emergency 5.00
North, N. Y., Church, return of China 12.00
North, N. Y., Church, in memory of mothers 25.00
North, N. Y., Church, return of China 25.00
Riceville, Cal., Church, home missions 1.00
Who Do We Know, Chicago, Ill., Church 5.00
Farina, Ill., Church 2.00
Rockville, R. I., Church, return of missionaries 4.00
Pine Hill, Church, Chinese immigrant homes 10.00
Baltimore, Md., China, home missions 5.00
Baltimore, Md., China, home missions 5.00
Transferred from Permanent Fund income account 575.57
March Share Denominational Budget receipts total 1,237.34

$1,638.32

We, L. Burbick
Salary
$112.50
Rent
50.00
Utilities
50.00
Clerk
33.34

183.84

W. J. Seaver, salary
33.34
W. L. deLong, secretary
25.00
Ralph H. Coom, salary
25.00
W. E. F. Davis, salary
25.00
A. L. Davis, work in Syracus
10.00

Rev. W. E. Davis
$175.00
Child allowance
12.50
Principal Boys' School
87.50
Boys' School
12.50
Teachers and others
10.00
Grace I. Crandall
31.25

TRACT BOARD MEETING

The Board of Trustees of the American Baptist Tract Society for the promotion of Distribu-

tional Literature, in the Seventh Day Baptist Building, Platte-

field, N. J., on Sunday, April 13, 1941, at 2 p.m., with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Irving A. Hunter, Joseph E. Franklin, George R. Crandall, Mrs. Herbert C. Van Horn, Trevor R. Sutton, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Tre-

vah R. Sutton.

The secretary read the minutes of the last meeting.

Corresponding Secretary Herbert C. Van Horn submitted the following report which mailed with return self-addressed envelope to sixty-three pastors or church clerks. Appreciative responses are being received with requests for copies of the program sufficient to meet needs of the churches.

A corrected, up-to-date LSK mailing list has been prepared and is now in the hands of Pastor Trice, Rev. R. Sutton, and mailed to President Edward M. Holston of the General Conference. A copy of our annual report has been mailed to Rev. Marion B. Vans, C. Van Horn, promoter of evangelism.

Our re-organization and distribution of our product, copies of a recent inventory of our tracts were mailed to members of the Committee on Denomi-

natorial Literature.

Correspondence has been received from Africa, England, and South America.

Owing to certain circumstances and recent in-

formation, it seems wise not to carry forward at present any plans being proposed for work in South America. Meanwhile our correspondent there is carrying on the distribution of our tracts and doing personal work in a promising way.

I attended the bimonthly meeting of the Ex-

ecutive Committee of the Council of the Churches of Christ in America in an all-day session, March 26.

Secretary Van Horn spoke informally also of other correspondence and contacts, and of the increase in Recorder subscriptions as a result of the special campaigning of A. Franklin, Crandall, Mrs. Herbert C. Van Horn, Trevor R. Sutton, and L. Harrison North, manager of the publishing house.

In reply to your letter of March 19, last, con-
taining a statement of the condition of the tract depository of the Board of Trustees, I agree that the meeting of the March month the Tract Board was "received.

It also received a statement of our Denomina-
tional Literature for action," I beg leave to say for the following reasons.

While there has been no meeting of the Com-

mittee on Denominational Literature, the chair-

man has had some correspondence with several of the members of the committee concerning the following:

A careful study of the report of the committee, which you have submitted to the Board and a forum at Marboro; a sermon at Lost Creek, Va. ; and a forum at Trinity Reformed church, Philadelphia. The trip to Lost Creek was an experiment to test the effect of offering from the Plainfield-Firestone meetings of $5 was received and handed to the treasurer of the Board

As editor of the Sabbath Recorder I attended the annual meeting of the Associated Religious Press in Boston March 10-12.

Thirty-four letters pertaining to our work have been written. Letters with copies of the Recorder have been sent to eight young men in the camps, men whose names have been thought of during the month.

A mimeographed letter concerning plans for Sabbath Rally, May 17-24, was prepared and

meet current needs while new ones are awaited; but that the number of titles of such reprints, and the extent to which they can be, should be conservatively estimated.

To the standing committees and members of the committee recommending the following reprints:

Please mingle with the other War Councils of the Sabbath and Seventh Day Baptists, in an edition of 500.

Who You Find?, in an edition of 1,000.

The members of the committee recommended that, pending the preparation of the new edi-

tions, tract distribution be conducted on a very limited basis.

The committee is planning a meeting imme-

diately following the Ministers' Conference at Atlanta, Y., the second week in June next.

It was noted that the recommendations con-

tained in the letter be adopted.

The report of Leader in Sabbath Promotion was read by the secretary as follows:

When the constitution of the World Council of Churches was adopted at Utrecht in 1938, it was hoped that the first meeting of the assembly might be in 1941. That hope was blasted long since by the war in Europe. In order to keep alive the spirit of Christian co-operation and to prepare as far as possible for a meeting of the World Council as soon as it is found possible to hold such a conference, a Fellowship Conference of the World Council is to be held in Toronto, Canada, June 4, and at least of this year. I have been appointed by Rev. E. M. Holston, president of our General Conference, to represent Seventh Day Baptists at that meeting. I am planning to attend.

The Federal Council of Churches has approved the erection of the World Church as a Basis of a Just and Durable Peace. Mr. John Foster Dulles, secretary of state, as chairman of the commission, Mr. Dulles has this in mind as a basis for the World Church. In 1907, he was a sec-
The insurance 209.1

Transferred from savings account for:

General printing and distribution

To balance

Account proportionate share in:

Gift

Check returned unpaid

Expenses

accepted as fol­lo'Ws:

land Skaggs

Refund-liabilit-

I

I held at Malvern to study the

Denominational

209.1

207 W.

General Fund

It was voted that the report be accepted.

The treasurer read her report, showing a balance of $12,729.76. The report was accepted as read and is filed with this report.

The promoter of evangelism read his monthly report which was accepted and is placed on file.

The board spent some time in questions and discussion of this report. This report:

Since the last report the work has been con­tinued and brought to a close. The plan was that the evangelistic work should be carried out by the laymen of the church, directed by the promoter of evangelism. However, the month of March was the worst month of the year for bad weather and bad roads. This made it impossible for the people of the community to support the work. However, the feeling that the community as a whole has come to know the pastor, and to feel the feeling that the community as a whole has become more church, and that an extension of this feeling that the community as a whole has become more church, and are trying to carry on in the best way they can the work that they have been doing. Even some of those in the community who have expressed the feeling that the community as a whole has become more church, and that an extension of this feeling that the community as a whole has become more church, and are trying to carry on in the best way they can the work that they have been doing.

The Ways and Means Committee gave a report of progress, which follows:

To the Board:

Your committee on Ways and Means for carrying on the program has not been able to report progress in completing the plans and carrying on the program very much as outlined in the March Minutes. However, the committee is working very hard and is making real progress in order to carry out the work as outlined.

Our promoter of evangelism is closing his active service for the year, and will be back to the church as the first Sabbath in June. The period of the middle of April into May has been definitely interrupted, so Mr. Van Horn will go to Jackson Center, Ohio, this week, to work with that church.

Mr. Van Horn has been invited to be guest speaker at the Western Association.
RELIGION IN MEXICO

Dear Editor:

It may seem a bit presumptuous to write of life in Mexico after a sojourn in that country of only a few weeks. But there are some things which stand out so clearly that I cannot bear to pass them over without giving them the attention they so richly deserve.

The country of Mexico is a land of great contrast. The poverty and ignorance of the majority of the people is extreme. It is also easy to see that the poorer classes, and especially the women, work very hard for their very existence. This is especially true of the women and children. The moral standard is very low. Education of the great mass of the people is the great need on hand. At first thought this hard labor with small remuneration seems bad. But is it? With the rare leisure time, would they not work to their heart's content? We have no in this country learned how to use leisure time. We are not different, we are just directed to the best interests of ourselves and others.

In spite of the restrictions placed upon the Catholic churches by Benito Juarez, the Mexican President, and by the late President, it is possible to build churches and cathedrals on the sites of the Aztec temples. The idea was that the natives would come to the places where they were accustomed to worship, and now that it is not enforced, Juarez allowed the Catholic churches instead of continuing their idol worship. Human sacrifice was discontinued, but some of the people still worshipped in the old places. When the churches were closed by Cardenas the Indians took their idols.

Besides the many churches in Mexico City there are two notable cathedrals, one at the north end of the Zocalo (the national square which the palace faces from the east) and the other at Guadalupé. The cathedral on the Zocalo is built on the site of the destroyed Aztec temple. The roof is supported by immense stone cylindrical columns, sixty or more feet high and two feet or more in thickness. The individual stones placed one upon the other were cut and fluted some fifteen miles distant and brought for the cathedral site. The many altars are bordered with leaf gold or eighteen carat gold hammersmithed by these same Indians. The cathedrals are in poor condition. The wooden floors are broken, wavy, and full of holes. Parts of the floor are of stone flagging. The walls are in poor condition, but with it all you are impressed with the wonderful figures of Christ which are easily seen. The walls are carved out of wood, and the paintings of religious subjects, many of them done by these natives, are of a high order.

We saw many worshipers, especially Indian women, at both cathedrals. Some were moving up the long aisle to the altar, on bare knees, holding candles in front of them, doing penance. Many were barefooted, with cracks in their heels fully half an inch deep. Jonquille under the altar. It is easy to see that the poor people need salvation, and it is also easy to see that they are sinners and need salvation; they say "No, not the sinners are in jail." This missionary is having some success, but is being persecuted. During the ten months he had been at work, he had been obliged to move three times with his family. As soon as the landlady told the priest she would not rent to them, the priest made her turn him out even though he had a contract signed.

Benito Juarez had laws passed curtailing the church, and now the law is that there may be but one church and one priest for a thousand people, but if it is not enforced. Juarez gave the Methodists a city block in Mexico. Services are held in Mexican and there is also a Swedish church. The American language is preached in an Episcopal church, and in a union church. Aside from these services everything is Catholic. Many seem to be getting out of church habits. Sunday is largely a holiday. Everyone is on the street or at a park or at the bullfight. There are, however, a very few churches which are very beautiful. An addition may not be made to the city except playgrounds have been provided. These church buildings are always in evidence.

H. N. Wheeler.

MINISTERS' CONFERENCE

The Annual Ministers' Conference will be held at Alfred, N. Y., beginning Monday evening, June, 16, and will continue through Wednesday, the 18th.

A. J. C. Bond.
living near him, for he unceasingly prays God in his Psalms.

Whenever we confess that Jesus is the Christ, the Savior of the world, we begin consecrating our lives to him and to live more closely to him. We will let him be the ruler of our lives and will consecrate our time, talents, and money to him. As we enter the Christian life, worldly cares do not seem so interesting to us. In fact, we ourselves questioning our actions if we have any doubt if Christ would do the same. We need to be more closely consecrated to him. Often we are too lax in living up to what we know is right. Of course we can’t live a flawless life, but we can strive toward higher living.

To help us in this we must turn to God for help and strength. We can do this only through prayer, reading the Bible, daily, and observe helps his captain gives? Even so, we cannot be in good condition to bring others to eternal life if we do not turn to our Captain for instruction, strength, and encouragement. Christ sought strength and encouragement from God while on earth. How can we, weak as we are, expect to live the Christian life, worldly cares do not seem to trouble us. I have known Christians who have been back there at least five times since the happy years we lived there, and we are always glad to get there and sorry to leave. We miss many dear people we used to see there. Nearly every day since it has been warm and pleasant, a fat robins red breast has come hopping along under my dining-room window as if begging for something, so I have just stopped to give him a few bread crumbs, though I’m sure he could find some fat worms if he dug for them; perhaps he has a special appetite for bread crumbs.

One who is to serve must possess certain qualities. We must be able to serve. If we’re going to serve God, we must give up anything which would hinder our service. Jesus said, “You cannot serve God and mammon.” The least we can do is to be an example to the world of what we believe to be right.

We should realize the importance of going to church. It is here we come to strengthen our spiritual lives, to draw nearer to God. Others will look upon us if other are loyal to the ideals of the church, in our business and daily lives. We should give of our money to help to further the work to bring salvation to others. We enter our society with Christ’s people. It is here that we gain Christian friendships that will remain with us throughout our lives. We also have fellowship with people of other churches and races.

Through sacrificial service, humility, and deep consecration of Doctor and Mrs. Clark, we young people are challenged to better lives. Today we face responsibilities which must be accepted. In our church there are offices to be filled. We should train ourselves in leadership so we can accept these responsibilities. There are people who need to be brought into the church. Surely we need not look far to see this.

There is a desperate need for trained consecrated workers to help cure the social ills of the world. Are we doing anything about this?

Christian Endeavor is calling young people who will be Christian in their profession, who will be true to their convictions no matter what the cost, and young people who will give their lives to the winning of others. Putting our lives and trust in God’s hands, let’s try to do something about the needs we see.

In closing I should like to read “My Creed” by Jeannette Gilford, which would do as well as a closing prayer.

I do not fear to tread the paths that those I love long since trod; I do not fear to pass the gates and stand before the living God.

In this world’s fight I’ve done my part; if God be God he knows it well.

He will not turn his back on me and send me down to blacker hell.

Because I have not prayed and shouted in the market place.

‘Tis what we do, not what we say, that makes us worthy of his grace.

A man went into a drugstore to buy a fountain pen. The young saleslady gave him one to try, and he covered several sheets of paper with the words “Tempus Fugit.”

“The saleswoman offered him another pen, saying, “Perhaps you’d like this one better, Mr. Fugit.” —Boston Globe.

CHILDREN’S PAGE

OUTLET EXCHANGE

Dear Mrs. Greene:

I am glad for this opportunity to write this letter. I trust that this will find you in the best of health. I am sorry that I have not written more often, but I promise to write more letters this week.

This is Sunday afternoon, and yesterday we had Children’s Day at our church.

Every three months all the children take part in the church program, and we sing, play on our musical instruments, and some of the children recite poems and others quote verses of Scripture. We all enjoy it very much. The older folks enjoy it, too. I wish that you could be here sometime and I am sure that you would enjoy it as well. Also, maybe some day the Lord will open a way to make it possible. I am still studying the piano and I want to give all my talents to the Lord.

This is all for now.

Yours truly,

Anna Marie Fatato.

550 Manhattan St.
Schenectady, N. Y.

Dear Anna Marie:

My health is very good, thank you, but Pastor Greene has just recovered from a month’s severe sickness with his flu. He backed up under all this, but I notice that he still tires easily. However, this lovely spring weather ought to help the health of the whole world. We have had snow nearly a week of it, but the weather prophet tells us that it will grow colder tonight, and perhaps tomorrow, which is hard to believe when now, at 2 p.m., our thermometer stands at 80° F.

I am sure your children’s programs must be very inspiring for young and old alike, and I, too, am hoping that in God’s own good time I may be able to enjoy these services with you.

In the meantime I enjoy receiving your letters and hearing about the fine work your church is doing.

Your sincere friend,

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declared out of order and sustained, the judges stand for the scopic whirl of legalities and debate the judges court. They had been standing in the public
questioned, appeals are made, questions are solemn In the robes of their high office. There men, and the cases which come before them is no
procedure with ages of precedent.

One of the institutions which has changed the law through the centuries, as is the court of law. Today we might drop in at any
court of appeals in the United States, or find a place in the chamber of the Supreme Court in Washington, and witness a pro-
dure with ages of precedent.

At the front of the courtroom there is a long bench. Judges sit, solemn in the robes of their high office. There is no jury; the judges are specially trained men, and the cases which come before them are members of the bar. The court is therefore called a court of law, not of justice between individuals. Before the judges' bench are the tables for the prose-
cution and defense. There is the stand for the witnesses. The attorney for the prosecution (or the state) presents a brief, the
defendant is called to the stand, where he is sworn by the court clerk, questioned and cross questioned, appeals are made, questions are put out of order and sustained, the judges ponder the
argument, and the court is engaged in the kaleidoscopic whirl of legalities and debate the judges calmly extract the truth, and justice is declared. And this system is based justice. It has long been that way.

Nineteen centuries ago two of the apostles of Jesus were haled before a state court. They had been standing in the public
square, preaching to the people who had gathered after the miraculous healing of a lame man at the temple gate. But then the
Sadducees had descended upon them like police upon a criminal. They had been listening in the crowd. This was dangerous prom-
ganda that was being preached! It threat-
ened their own political positions as temple officials, probably the president and vice-pre-
sident of the Sanhedrin, were on the bench. The chief priests of the temple were there, the 
elders, men in especially good standing, and expounders of the sacred law, were there, the
chief priest, the captain of the temple guard were all incensed. These two men they
were haranguing of the people at all within the temple was embarrassing!

Early in the morning the judges of the court were called from their homes in the
suburbs of the city, to the general meeting at Jerusalem to hear the case of the
Judean government that would be fatal. The
elders themselves, the learned of the law who
stood for all them that dwell in Jerusalem,
were hailed before a state

Sanhedrin-the court. gathered together in the presence of the officers of the
Judean government that would be fatal. The
Sanhedrin was a thing incriminating. But Peter, filled with

Peter's brief and impregnable defense had a remarkable effect upon his distinguished
hearers. They marveled at the power, or by what name have
These plain men set them thinking, and they
found in these men a bit of that strange
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daylight was simple and telling; it had no flaws;

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come at last, but it is still being questioned. The case of Jesus Christ is being tried today.

The fundamental truths of Christianity are being challenged in all the world. Our friends and mine are calling for judgment on us and our profession of faith. The case is still wide open, and we are being made test cases for Christians everywhere. We need to build a case for our Master.

Peter and John proved their case in three points. First of all, when they presented what the lawyers called "moral or probable evidence," evidence which comes from reasoning or logic. The Scripture says that the Sanhedrin "perceived and marveled."

Second, the apostles presented their circumstantial evidence: the judges "took knowledge of the man who had been with Jesus, and they were persuaded."

In conclusion came the direct evidence, "and beholding the man which was healed standing with them they could say nothing against it."

How shall we go about building our case for Jesus in a modern world? What kind of defense can we make for the Master?

First, we may present logical argument. Simple facts of Scripture will often convince our non-Christian friends. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," said one of those lawyers.

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," Peter said to them. They accepted the word of God, and gave him the right to become sons of God, even to them that believe on his name ....

"He gave he the right to become sons of God, and wills us and our profession of faith. The case is still being questioned."

"What a wonderful opportunity was theirs, when men refuse to recognize. What can we do for Jesus in a modern world? What kind of defense can we make for the Master?"

The fundamental truths of Christianity are still wide open, and we are being made test cases for Christians everywhere. We need to build a case for our Master.

"... and John had been with the Master. His impetuosity became tempered with kindness; his self-assertion grew into meekness; his cowardice became fearless strength. Peter brought all he had, and out of it was hewn with skillful hands the rock, the strength of the Church. Jesus called Peter and John away from the best catch of the day, that they would raise a sermon than hear one—any day. Fine counsel may be confusing, but example is always clear. Argument may persuade, but a life will convince."

If our hearts are witnesses in this modern defense of the ideals of our Master, it is inevitable that our lives show forth the same truth: "As a man thinketh in his heart, so is he."

Our Master is watching all the time, and wills us and our profession of faith. The case is still being questioned.

Our love is our confidence. Christ is not a stranger to us. We are sure we know him. He lives amidst the world, and is a live in deeds, not years; in thoughts, not in things. He is a living spirit in the midst of strife, a living voice, a living presence. He is the voice of the Master."

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"The moon and the stars are commonplace things, The flower that blooms, and the bird that sings: they may be pictures of our life; but if the flowers failed, and the birds sang not; And God, who studies each separate soul Of our commonplace lives makes his beautiful whole."

Our task is to live in this important hour, with its complex society, its poverty, its war, its personal problems. Our task is to defend our Master by living a simple life amid complexity, a rich spiritual life in the midst of poverty, if need be; to defend the Master by keeping a peaceful spirit in the midst of strife, to be confident in God's competence to meet personal problems. Now is the time to work, the time to arm the soul with the noblest thoughts. Now is the time to love and to serve our loved ones.

"Live Christ; and the life shall be a highway of Delivery—
A Royal Road—
Gold-paved with sweetest charity.

"Live Christ; and all thy life shall be sweet—
A sowing of fair white seeds—
For the reaping of good things to be a life's enjoyment, and to be a life's work—
To live Christ is to live in a way of the Master."

Our Master is on trial, and we are witnesses in his defense. Let us review today the evidences our lives are bringing. Let us review the stronger case for him who came and died that we might have life.

The importance of the defense we present cannot be overestimated; it is a limitless opportunity laden with rich privilege, for eternity.

"We are the only Bible—
The careless world will read:—
We are in a constant conflict—
We are the scoffers' creed.
The Sabbath means much more since in Jesus Christ men may behold God in clearer light, and experience him in a more intimate fellowship.

The Sabbath ever beckons the Christian on to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.—Adapted from “A Sabbath Motto For Every Week In The Year.”