

Prayerful Bible Reading February



YOU are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.



My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

The Sabbath Recorder

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“Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

—Psalm XV.

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WHOLE No. 4.483

An Old Friend Gone In the death notices in this paper we have an account of the passing of Professor James Azor Estee, of Gloversville, N. Y., after serving as superintendent for thirty-two years. Mr. Estee was a beloved school friend of mine in Alfred University many years ago. He died in Gloversville on Sunday morning, January 18, aged eighty-one years.

After more than fifty years of service he resigned as teacher in 1922.

We take the following from the local paper. Many RECORDER readers who knew him in days gone by will be interested in it:

His death will come as a source of real sorrow to a wide circle of admiring friends and to hundreds and hundreds of citizens who remember Mr. Estee as their teacher and the director of their scholastic education.

Born on May 27, 1849, at Petersburg, N. Y., he was the son of Mr. and Mrs. Azor Estee. His father was a Baptist minister.

In 1874, Professor Estee was married to Miss Mattie J. Davis of Shiloh, N. J. Mrs. Estee preceded her husband in death on August 25, 1911. It was immediately following their marriage that Professor Estee accepted charge of the schools at Ashaway, R. I. There he taught for five years. Following this, he served for four years in schools at Bristol, R. I. Next he lived and taught at Addison, N. Y., for six years, before coming to Gloversville.

Married Fifty-Nine Years Our readers will be interested in the following item taken from the Brookfield Courier of January 28, 1931:

Mr. and Mrs. Abert Whitford, of Plainfield, N. J., who lived so long ago in Brookfield, celebrated the fifty-ninth anniversary of their marriage on January sixteenth. It was a very happy day, with lots of roses and many, many heartfelt congratulations. That night Paul Whitford and wife gave a dinner party to them and near relatives and friends.

Mr. and Mrs. Whitford look bright and happy, notwithstanding the eighty years of busy life. They both join in wishing the readers a very happy new year.

The SABBATH RECORDER joins in congratulations with Brother and Sister Whitford over their happy married life of so many years.

Interesting In the Tract Board's Block and Mallet room of the new building, on the president's table is an interesting block and mallet used by the one who presides in calling board meetings to order.

The block is four inches in diameter and about two inches high, a little oval shaped on top, and the mallet is three inches long and an inch and a half in diameter, with a handle nearly six inches long.

Both block and mallet show the natural grain of the wood beautifully, and on the bottom of the block we find this inscription: "Made from wood taken from the second church building of the Seventh Day Baptist Church of Piscataway which was built in 1802."

The block and mallet were a present to the Society by the Piscataway Church in 1929. It contains an item of interesting history on the bottom regarding the old building from which it was taken.

ASSURING A HARVEST

REV. A. J. C. BOND

(A sermon preached in the Plainfield church, Sabbath day, January 31, 1931, Christian Endeavor day, from a text chosen from the book which many people are studying during the month of February, Paul's Letter to the Philippians.)

TEXT: PHILIPPIANS 1: 9-11

"Youth is the springtime of life." That is a trite saying. However, it does express a truth that needs repeating over and over again. Youth is springtime, and therefore, sowing time. But seed time looks always toward the harvest; and I am going to reverse the usual procedure and begin this morning with the harvest.

I have chosen a rather long text, but one which unfolds beautifully. Perhaps the process I am about to use in dealing with the text will not be that of unfolding, but rather that of unrolling. First, let us roll it up as we read it.

"I pray, that your love may abound yet more and more in knowledge and all dis-

cernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God."

That is the text which I shall proceed to unroll before you, beginning, of course, with the loose end, which is the last end.

Paul speaks of "the day of Christ." Paul never had seen Jesus in the flesh. But he had seen him in a vision, on his way to Damascus, and from that time Jesus had been for him a *guiding presence*. But Paul looked forward to a coming day when he should be in the very presence of the Christ who had called him to be a disciple and minister, and he looked forward to that day with eager anticipation. He kept busy while he waited, and lived always a very active life. But in the midst of his busy labors there often came to him a longing "to depart and be with Christ." And Paul was not different from the common run of people, but in this longing lived a normal life. He desires that others shall share with him the joys that such a life affords. To this end his prayer is that they shall be "*filled with the fruits of righteousness unto the day of Christ.*"

The word "fruits" in the text is translated "fruit" in the margin. This sends me to my Greek New Testament, and I find that the noun as originally written by Paul, who wrote in the Greek, is in the singular. The translators made it plural, I suppose, because "fruit" sounded so meager. But I like the original better. Then I looked to see how James Moffatt translates it, and that suited me exactly. He uses the word "harvest"; "fruit" is a bit meager of meaning. "Fruits" is richer in quality and pictures to us a greater variety and a larger quantity. What a picture that gives us—when all of life is over, and the sowing time is ended, and all the toil of cultivating and chopping weeds and pruning is past, to enjoy forever the harvest of righteousness through Jesus Christ unto the glory and praise of God!

Now, as I have said, this is not the usual way to begin a sermon to young people. Youth is springtime—seed time—and I am beginning with the harvest. But, my young friends, I am sure that to begin thus is not

only logical but practical. You are living in a day when landmarks are being obliterated and standards are being torn down. I would take this opportunity which you have given me by inviting me to speak to you this morning to call your attention to the fact that Jesus still lives, and that life has a goal, and that you are on the road, and going—somewhere. You are headed toward that goal which Paul speaks of as a harvest of righteousness, or else you are not. There are still two ways—the way of life and the way of death, and by and by you will arrive—somewhere. I know there are those who say that there is no future life, and you will meet with such people. This morning I would answer them in the language of this little poem taken from a daily paper just this week.

FOR A MATERIALIST

I know your barren belief—that a rose will grow
From what was once the miracle of a man;
That only in this wise shall we thwart the grave;
Believe, my friend, and be satisfied, if you can.

But I have a mystical hunger, so great and intense
That only Almighty God with a purpose would fill
My fragile shell with its poignant immensity—
A hunger to find, emerging from death, that I still
Am the sum of myself! myself, to aspire and climb
Some further and undreamed slope of the range
of Time.

I have faith that I shall. Is a rose worth the
patience of him
Who evolved through the aeons a man and endowed
him with soul?
Would he who created the splendor of spirit and
mind
Envisage a sweet-scented waft as its trivial goal?
—Adelaide P. Love.

Listen not to those who would make
pleasure or material success the aim of life,
dismissing the thought of a final harvest.
They are deceivers.

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest
Was not spoken of the soul.

Do not be afraid of what science has to teach you about this world in which you live. Explore its fields, and learn all you can in that realm of knowledge. But of two things take note in this connection. The first is that scientists do not always know what they are talking about. They are like

little Jack Horner. When he pulled out a plum he felt all puffed up, and thought he was a great boy. It did not occur to him that someone had put the plum in the pie, and that he had not even baked it. The wisest man knows that he knows but little.

The other thing you should remember is that there is a field of knowledge clear outside of the field of physical facts. It is in this field that we cultivate the harvest of righteousness which Paul commends to us as life's worthy goal—the field of the things of the spirit.

Now, let us unwind our text a notch while we ask ourselves a question. When are we filled with the fruit of righteousness? When have we won the goal, or entered the harvest? When we have come up to the day of Christ "*sincere and void of offence.*" Paul says. To be sincere means to be honest and genuine, not only in speech and in attitude, but in life. Sincere means to be whole, and to be yourself. *You are not yourself if you are not your best self.* Sincere means literally without wax, without artificial covering. For instance, your face is sincere if there is no rouge on it, and your lips are sincere if you have not used lipstick. They are then genuine, sincere. I am not passing upon these matters just now. I am trying to illustrate what I mean by the use of the word sincere with reference to one's character. There is no cheat, no deceit; nothing to cover up or to hide. If you can come to the day of Christ, and that day will inevitably come, clean and strong and genuine and sincere, then will you reap in joy the harvest of your sowing. You will find that Browning was right when he addressed youth in these words:

Grow old along with me,
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,"
Youth shows but half; trust God; see all nor be
afraid!

But how shall we become sincere and void of offence? Let us unroll our text a bit further. "*Approve the things that are excellent.*" There are many things in life that you will have to omit from your experience. Many things you will leave unsaid and undone, that you will be tempted to say and do. There will be many refusals and many denials as you make your way along the

road of life. Don't forget that. It will require courage, but it will stiffen the fiber of your character. But great characters are made not by what you deny or give up, but by what you affirm and approve. We deny the lower that we may attain the higher. We leave the plain in order that we may scale the mountain. We deny ourselves *this* in order that we may attain *that*. We do not go here because we choose to go *there*. Occupy yourselves with the things that are worth while and you will not have time for the things that debase. *In belief dwell upon the great affirmations of the wise. In conduct follow those things that have been approved by the good.* "I know that my Redeemer liveth," declared Job; "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God," are the words of Micah; "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," declares Paul. And Jesus said, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." These are great sayings. "Approve the things that are excellent."

But how shall we know what is wise to believe and what is good to do? Once more we unroll our text a little further, and we find that we are almost back at the beginning again. "That love may *abound more and more in knowledge and discernment.*" As we began at the harvest and worked backward we find ourselves back at the time of sowing, back to the springtime. In your youth abound more and more in knowledge and discernment. "Get knowledge, and in all thy getting, get understanding." You can not approve that which is excellent until you know what is excellent. *You must accumulate the facts of life upon which to base your own conduct, and you must be able to discern the good.*

As young people you are learning many things. You are engaged primarily in absorbing knowledge. You are learning much with respect to this physical earth and the material world. This is well; for you will spend a good many years in this world, we hope—possibly as many as sixty or seventy,

some of you. And it is important to know how to live comfortably and to avoid unnecessary friction and irritation during these years. You will need to know a great deal in order to do that.

And then, too, you are learning a great deal about social relationships. You learn how to appear well in society. There is some value in that provided it is the right kind of society — not “low” society of course, and not “high” society, but good society. You learn the principles of good citizenship, and study to know how the problems of our complicated social order may be solved. All this is good and will help you to live your life in the most helpful way.

But, my dear young friends, there is another field of knowledge open to you, as I have already suggested, in which you should study to be wise and discerning. You are citizens *now* of an eternal kingdom. Your conduct *now* has everlasting consequences, and your present deeds are the certain seeds of an eternal harvest. The key-word of knowledge and the key to discernment in this spiritual realm is the first word of my text and my last word to you. That word is “love.” “I pray that your *love* may abound.” Use all your intelligence, all your insight, all that the experience of others can teach you in determining what is right. But your final directing force will be the love motive. And only the love which Christ imparts to you, and which he inspires in you can carry you safely through. In this chapter Paul uses the name of Christ eighteen times.

“And this I pray, that your love may abound, yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God.”

With Christ at the center of your life, your brief journey upon this passing earth will be blessed, and your harvest in heaven will be the smile of his approval upon the life you present to him, sincere and void of offence, untainted and genuine.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke.*

LETTER OF APPRECIATION

[The following letter is from a daughter of our dear old-time pastor, Rev. Leman Andrus. It was written in the Anna B. Millikin Home, Decatur, Ill., January 19, 1931. Our dear old readers will be glad to see a word from her.]

DEAR BROTHER GARDINER:

I receive a copy of *SABBATH RECORDER* every week and certainly enjoy reading them. I was so much interested in an article a few weeks ago by Ellen W. Ramsey, of Botna, Iowa, as Ellen and I were schoolmates at dear old West Hallock, and were baptized at the same time. She is just a few days older than I, and her brother Gene and my only brother were boyhood friends. The boys are both gone; but I see by my paper Ellen and I are left.

Two months ago today I had a light stroke of paralysis, was in the hospital over a month. Blood pressure was only one hundred four instead of one hundred seventy. I'm home again but do not seem to gain much strength. So you see the *RECORDER* is doubly dear to me.

As I spend a good deal of my time in my own room, I was so surprised when several of the old ladies said they never heard of Seventh Day Baptists. One said, “And do you keep Saturday for Sunday?” I said, “No, indeed, I keep the seventh day for the Sabbath.” There are at present twenty old ladies in our home, ages ranging from sixty-nine to ninety-three, also twenty-six girls. I am wondering if I ever met Mrs. Susie Sherman. Please thank her for me. I was glad the Denominational Building was completed so soon. Once more thanking you for my dear *RECORDER*, I am sincerely yours,
MRS. LUCY CHILDS.

HOW DID WILKES-BARRE GET ITS NAME?

Wilkes-Barre was settled in 1769 by colonists from New England under the leadership of Major John Durkee on a grant from the Susquehanna Land Company of Connecticut. At this time the quarrel between the mother country and her American colonies was waxing hot and Major Durkee named the town Wilkes-Barre after John Wilkes and Colonel Isaac Barre, two members of the British Parliament friendly to the colonists. The name of the town is pronounced “Wilks-Bar-re.”—*The Pathfinder.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. 1
Contributing Editor

MISSIONS TO PRODUCE CHRISTIAN CHARACTER

In a recent magazine article Jewett Shouse says, “The only excuse for the existence of a political party is public service.” The same may be said of many another organization. There are organizations which were instituted for, and chiefly serve, their members, such as secret societies, but the better minded in these organizations claim the credit of serving the public.

The Church of Christ exists for its members, but it is equally true that it came into being for the purpose of serving the public, the whole world. This is pre-eminently the position of denominations and denominational boards. If a church or denomination does not render valuable service to the public, its existence is not justified. We may go further: the church or denomination that does not serve the public is on the road to extinction; Christ will let it die; he always has. Here may be found the secret cause of the death of many a church during the last nineteen hundred years.

What services are churches and denominations expected to render to the public? There are many services rendered by these organizations, and there are different ways of stating what their purpose is. The writer has long thought of the object of the church and Christian missions as the producers of the highest type of character, Christian character. He early gathered this impression from Christ's words, “Ye therefore shall be perfect, as your heavenly Father is perfect.” Babson made the assertion that if the majority, fifty-one per cent, of our American people were Christian, possessed Christian character, our problems as a nation would soon be solved. The same statement may be made of the whole world. The world's problems will never be permanently adjusted till they are settled according to the principles of the world's Redeemer. This requires Christian character and shows its imperative need. To produce this in the

lives of men among all peoples is the work of Christian missions and the Church of Christ. “Go ye therefore, and make disciples of all nations.”

There are three distinct processes in this work. (1) Men must be brought under the influence of the Holy Spirit that they may willingly accept Christ's way of life, his forgiveness, and his fellowship. This is sometimes called conversion.

(2) Furthermore, converts must be instructed in the ways of the Christian life. We are commanded to teach “them to observe all things whatsoever I commanded you.” There is so much ignorance and error in the so-called Christian lands that there is great need that constant, systematic instruction be given to those who accept Christ. The need is increased many fold in connection with work among less fortunate peoples. To make converts and then leave them without means of instruction, in many cases, has been found to be sadly disastrous. Having been torn away from their old bearings and having been left in ignorance regarding the new way, they drift without anchorage to anything. The missionaries who lead men to accept Christ thereby assume a great responsibility; they are under obligation to instruct the converts in a Christian way until they have established Christian character. Neither the individual, the local community, nor the world is helped by getting men to profess Christ and then leaving them to drift. In all our mission work, especially among less favored peoples, systematic instruction should not be given second place.

(3) It is not enough in the helping of men to form Christian character to instruct them. They must be put to work and given responsibility in the work of the kingdom of Christ. To continually instruct men without giving them an opportunity to assume the responsibilities of the church and to conduct its work is like overloading the stomach with food and giving no opportunity for exercise. Such a course produces disease and leads to death. There may be times when missionaries should do all the work and become dictators, but in this day such cases are rare. From every quarter of the great mission field comes the assertion that the converts to Christ must be put to work, and given the responsibility of direct-

ing the work, leaving those who would help them as advisers. All this is in accord with the great Young People's Christian Endeavor movement, in which the young have been given something to do and encouraged to direct their own Christian activities. This order is a part of Christian nurture and character building.

The ripened, the highest, the most glorious product earth ever offered to heaven is redeemed, Christian character. To produce this is the work of the Church and Christian missions. Christ bought the Church with his own great sacrifice; he has given it the trophies of the cross and the achievements of the ages, and is now calling upon it to dedicate all to the producing of Christian character in every land and among all nations.

CHRISTIAN EDUCATION IN CHINA YEAR'S WORK REVIEWED

The China Christian Education Association is an organization in China made up of Christians representing many denominations, and has for its purpose the promotion of Christian education. Having intimate contact with Christian education institutions in every part of China, its secretaries are in a position to know the status of Christian schools in that land better than most workers. At Christmas time, 1930, they sent out a statement reviewing the year's work. A copy of this review has been sent to the missionary secretary with the suggestion that it be published in the Missions Department of the SABBATH RECORDER. The contributing editor is glad to share it with the readers of the SABBATH RECORDER, and below will be found the main parts of the article.

OPPORTUNITY

This year, for the first time since the disturbances began, the school enrollments are universally high. Colleges, middle schools, and primary schools are filled to the utmost capacity. Institutions have the highest enrollments in their history, and some of these have turned away many applicants. One primary school in a government center feared lest it might not be allowed to open, for the registration was not quite complete. However, they obey the law in transferring

the authority from missionaries to Chinese Christians, and were ready to comply with the regulations. Religion was taught before school hours in classes and by a short worship service. It was taught all through the day by the example of the teachers. Children crowded into the building the first day. "We want them to attend a Christian school," the parents insisted. The local officials were friendly, and the school has continued, with all of the children in religious instruction and chapel. Every one is happy over the arrangements. Similar occurrences have taken place in a number of centers. Other cities have not been so fortunate. Schools have been closed and broken up. But, perhaps in the majority of places, the year ahead looks bright. Tens of thousands of children are in Christian schools.

Back in the country districts, where bandits and soldiers have molested the people, where there are no missionaries present, Chinese Christian teachers have carried on the schools. In one interior city soldiers have occupied a large building in the school compound, but in the other two buildings the Christian teachers and students are holding open the school. They are timid young women, the first generation of women leaders after centuries of traditional submission. But they stand against heavy odds, maintaining the schools in the midst of danger. They will not send the pupils home, because the walk along country paths would be through bandit-ridden territory. So they work on at school, pupils and teachers, improving the opportunity for study and service, preparing for better days. Their reliance is upon God who gives them calm hearts and daily tasks to keep their minds free from worry. Again and again this situation may be found throughout the country, in boys' schools as well as in girls' schools, a practical testimony to the courage of Christian manhood and womanhood, a witness to the value placed upon Christian education.

The students come from the poor, from the middle class, from the wealthy. Frequently it happens that the very officials who are responsible for stringent regulations send their children to the Christian schools for training. Politically, they are forced to oppose the Christian institutions. Personally, they want their children to have

the kind of education there provided. A great company of fathers and mothers want their children in Christian schools. Therefore the children have come to us. Whatever the future may hold, at least we have a responsibility and a privilege today. The children are at the most plastic period of their lives. What is planted in their minds will grow. We have them daily in the classroom; nor will they refuse to take what we give if we can truly help them to a more abundant life. Opportunity, perhaps greater than we can meet, is ours again.

PROGRESS

First of all, the schools may be said to have become more fully Chinese. Throughout the length and breadth of the land, the principals, deans, and most of the teachers are nationals. China's young leaders are carrying the burdens and are making the decisions. Missionaries are teaching in the classroom, serving in any way they can through daily contact with the students. Generally, over half of the boards of control are Chinese. The members are often leaders of the local church, and thus the schools are in truth a part, and a vital part, of the local Christian and social program. The finances are also becoming Chinese. Especially is this true of the middle schools. The people are accustomed to pay tuitions for their children. Many schools are more than half self-supporting. To make the schools fully indigenous is an end ardently to be hoped for.

In the second place, the schools are re-emphasizing the Christian message. Because of the criticism that has come from within the Church, as well as the attention given the subject due to the regulations for registration, new effort is being placed upon religious education. Today the methods of teaching are questioned. "How can we make the Bible vital in life experience?" is the query of Christian teachers. With voluntary Bible courses, the teacher is responsible for making the work interesting, and valuable to the student if there are to be any classes. The young people must want to study. Therefore, by investigation, by conference, and in experiments, the teachers are seeking a constantly better method to present the Way of Christ to their pupils.

The chapel attendance is also a challenge. In most places the number of students both in Bible study and in chapel services has decreased under the voluntary system. Nevertheless, in several institutions the chapel attendance is as great as before. The young people come every day because "they do not want to miss anything." Stimulating talks, information, and a short, inspirational worship period make the day beautiful and varied. A student fellowship group which is partly responsible for the chapel service also helps to keep chapel in a central place in the school life. This half hour may be one of rich fellowship and growth in spiritual consciousness.

But the emphasis has shifted from curriculum Bible study and chapel attendance to life-transforming power of Christ. Both students and teachers are seeking reality in religion. Personal relationships are being stressed. The teacher of religion seeks to know each individual in every class. In some instances there is a close fellowship which results in facing life problems in a constructive way. Faults are confessed, prayed about, and the student determines to eradicate them from his conduct, seeking to become more Christlike. Homes are studied. One teacher of religion visits the home of every student in the vicinity at least once each semester. Student ideals and ideas are studied. In a recent course of study, the question, "How can we find real interest and joy in life?" was checked with a double check, showing the desire of the students to discuss this problem. In other places prayer groups are formed, and a nucleus of student Christians and seekers meets every day for morning or evening Quiet Hour. One leader reports a conference retreat, saying: "The students participated, with attendance almost one hundred per cent and the discussions at the six sessions were very live and encouraging. The topics chosen by the students were philosophy of life for three sessions, and student problems for three periods. The center of both was personality and character, and how to improve them."

Another leader reports: "This young people's conference was one of the greatest successes I have seen in China. Our students came back so thrilled that they are firing the

whole school. We have more personal work being done already, with morning watch groups, than we have ever had. I am expecting great things in the spiritual life of the school this year." Almost every center is trying new ways of reaching the students with the Christian message. There is new vigor and promise of growth. Who shall say that this struggle has not brought much benefit to the Christian schools, and may bring much more?

THE FORWARD LOOK

There are many dangers before us. The times are still critical. But the Christian schools will be ready to meet the storm. The obstacles they have overcome have given wisdom and courage. Most of the schools will not close. We know that the Christian movement cannot be left without the contribution the schools will make in intelligent Christian leadership. Furthermore, Bible study and chapel attendances should be thoroughly studied and win a place in the center of school life. Our Christians must have the fundamental body of Christian knowledge with which to meet the questions that are sure to come. Christianity must not drift into superstition or agnosticism. In addition to the religious emphasis, we must have well balanced curricula. School standards must be kept high. The students have come to our schools trusting us to give them instruction in science, social studies, literature; and in all honesty we must provide education that will stand when questioned by the educators of the world. Teaching personnel must be trained and filled with the spirit of service. There is danger of overcrowding the school enrollments, and of allowing lesser skilled teachers to dominate the institutions. However, if the schools are guided by the Spirit of God, if the leadership is fearless, constantly challenging growth by experiment and consecration, there can be no doubt of the outcome. So let us, this Christmas season, dedicate ourselves again to Christ and to his service, thankfully receiving the tasks he gives. Let us give to him these schools, these boys and girls, young men and women, who eagerly quest for the truth. He will lead them and us forward into the day of which the angels sang,

"Peace on earth, good will among men."

CHESTER S. MIAO,
E. H. CRESSY,
IDA BELLE LEWIS,

*Secretaries of the
China Christian Education Association.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

The One Thing.—"This one thing I do." Philippians 3: 14.

From a professional magazine is quoted: "A fundamental rule of fine craftsmanship is to concentrate on one special task. Each unrelated effort is time and energy wasted. Each departure is a side road leading away from the main goal. Excellence is never won by vacillation. Its first condition is absolute constancy of endeavor." A valuable truth is here suggested, and is worthy of our thought and emphasis. The pathway of "luck" or special "pull" is not the highway to success. Hard work, concentration, sticking to the task, putting one's careful and continued attention to it will carry one far toward achievement. Aimlessly driving at many things, "gathering goat's feathers," never leads a man to any worth while goal. The man with one talent, had he concentrated its use instead of hiding it, might have achieved worthy returns for his efforts. One talent concentrated may be of infinitely more value than ten scattered. The grower of fine dahlias may have ordinary flowers, or by trimming and disbudding he may have a few fine, large, wonderful blossoms. The well pruned vine yields the fine luscious grapes. "Herein is my Father glorified that ye bear much fruit." A worth while life results from the use of the pruning knife. Shoots of slothfulness and aimlessness must be cut off; buds of carelessness and indifference pinched out. With singleness of purpose must one press forward toward the goal. "One thing at a time, and that done well, is a very good rule, as many can tell"—used to be set in our "copy-book." It was good "copy," too. "This one thing I do."

Spiritual Motive.—If we have power it is not difficult to do things. See the great

mogul pulling that heavy train up the mountain grade. It does so with ease because it has the power. It has the power because it has a boiler of adequate capacity and it is carrying a full head of steam. As a people we believe we have capacity to carry the load "up the grade." We can develop the power if we will, for there are unlimited resources. May I say, we lack the full head of steam? Our Onward Movement is not chiefly concerned with running the machinery; it is not merely interested in raising money. Machinery and money are necessary. The movement has both aim and program. But back of all is a great spiritual motive. We need power, spiritual power—and it must be adequate—to make the grade. Our Conference president, our Commission, our committees are united in the effort to raise the temperature and spiritual pressure of our churches and denomination. So raised, with "full head of steam" our most difficult tasks shall be accomplished, the heaviest grades easily negotiated.

Associations.—Executive committees will soon be planning for their respective associations. There are some questions in many minds concerning these meetings. Times and conditions have materially changed since these bodies were first organized. Are these associational meetings now necessary? Should they continue to be four day meetings? Ought the interchange of delegates continue? Should the programs remain as usually planned? Or should some radical changes be made in them? These are not all the questions involved; but they are enough, and coming from all over the denomination, suggest that readjustment of policy and program should have careful consideration. Most of the associations have recognized the problem and at times have made efforts looking toward a solution. So far little has been accomplished. It might be if one of our associations would seriously take the matter for itself in hand and "strike out" a new trail, independently of the others; it would greatly help the whole situation.

I think I may safely say the associations for the most part do not feel any longer the need of an interchange of delegates. Our associations are more strongly manned now

than formerly. Methods of communication and travel have brought us close together. Many more people go to Conference at a distance than used to attend. Local committees are often embarrassed when planning a program by the number of delegates and representatives to be provided places. The embarrassment is felt, too, by delegates and representatives. Time is consequently divided among many interests with but little consideration for any. A large matter of expense is also involved. Local interests, often, have no place, while the program becomes top-heavy and long drawn out. It is becoming increasingly difficult to get men to take the time to be delegates. Not seldom the delegate must "finance" the trip himself or some one advance money for it until the treasurer of the association can make collections from the churches. Well, these are all a part of the general problem.

This may be the year to try the experiment of doing without this interchange. If our sister of the Southwest wishes help from the other associations, well and good. Hers is an exceptional situation anyway. We feel confident that no umbrage would be taken should we, as associations, say to one another, "We are not sending delegates this year, nor are we expecting any." This "observation" is especially commended to the attention of our various associational executive committees.

(To be continued)

DID SNAKES ONCE HAVE LEGS?

Undoubtedly all snakes at one time walked on four legs. It is believed that they lost their limbs at a time when they lived in dense vegetation where locomotion by lateral undulations was especially advantageous. All snakes have vestigial hind limbs and in the pythons and boa constrictors these rudimentary legs are still used to some extent. Snakes are really lizards that have lost their legs and undergone other modifications. The so-called glass snake, which is classified as a legless lizard, is an example of a lizard in the process of becoming a snake. It is a connecting link between the true snakes and the true lizards.

—The Pathfinder.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

JESSE F. RANDOLPH, HIS BUSINESS AND PUBLIC LIFE

L. D. LOWTHER

(Address given at the Jesse F. Randolph memorial program, Salem College commencement, June, 1929)

Here in this historic valley, surrounded by these eternal West Virginia hills, where the ancestors of Jesse F. Randolph built their cabins in the wilderness and braved the hazards and hardships of pioneer life; here in this modern college auditorium where youth assemble from year to year for the lessons of culture and wisdom; on this beautiful morning in June when all nature has fully awakened to the touch of spring; at this glorious commencement time when the students go forth from their alma mater to serve mankind—all scenes and activities which Jesse F. Randolph loved and served—is indeed a fitting time and place for his friends to pause for a little while to pay a tribute of respect to his great soul.

I am glad that his granddaughter is here and has played the prelude to this program upon a piano which he gave to the college. In these days of scientific discoveries and the application thereof, it is no great stretch of the imagination nor a serious violation of our simple faith, if we imagine and even believe that as the strains of harmony go forth, strike God's universal sounding board, picked up by the wings of the tuneful winds and wafted away to the spirit world, he listens in with joy and delight. I am glad that his grandson is here and has spoken so fittingly and so eloquently of his home life. I have been happy to sit here and listen to the address of his pastor who has spoken so confidently and so assuredly of his church and religious life, for all these have furnished a beautiful background for the brief address which I am to bring to you concerning his business and public life.

"Seest thou a man diligent in business

and he shall stand before kings." Some day the world will learn and know that good business is good religion. Jesse F. Randolph's Christianity and business were so interwoven that they were inseparable. This could be illustrated with many beautiful incidents and charming details, but time forbids. Suffice it to say that no one transacted business with him, whether the man who labored upon the streets by the hour to support his family, or the poor woman who washed for a living, or the learned and brilliant attorney at law who counselled him in his legal matters, or the conservative banker who cared for his funds, or the manager of some so-called big business concern, or some high official of state or nation, but felt the impress of an intelligent, diligent, prompt, painstaking, kind, honest, and just man of business, whose life had been leavened with the touch of the Master. Those of us who knew him best and loved him most, appreciate the more the sacred proverb when used in connection with his memorial, "Seest thou a man diligent in business and he shall stand before kings."

Jesse F. Randolph was not only a man of business with a keen concept of the application of the principles of the Golden Rule, but he was a public servant and a true patriot. Again we turn to sacred writings and quote the words of the Master as recorded by St. John: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 21). Here we have the promise of divine manifestation to the human mind and of divine indwelling in the human heart, and the only condition on which the divine manifestation is granted is declared in these words of Jesus to be love—that love of God which obeys the will of the heavenly Father as set forth in the commandments. I am glad that we find no arbitrary test of this manifestation. God has taken the common course of our lives and given it application to himself. To some this fundamental law of love and divine manifestation will be found in nature. The mountains, lakes, clouds, and skies are ever saying: If any man love me, I will manifest myself to him. To others it will be found in art. They may stand be-

fore a great picture, dumb with amazement, quivering with inexpressible delight, and moved to the very depths of their being. To others, it will be found in music. It is as a voice from heaven, beckoning them along to higher scenes and holier aspirations. Music will not visit the silent chambers of the soul that gives it no loving invitation. The poet is always saying: If any man love me I will manifest myself to him. Herein do we find the secret of Jesse F. Randolph's power. He loved the hill country of his boyhood days. He loved the city that grew up around his home. He loved the mother state of Virginia in which he was born. He loved more the mountain state of West Virginia that came into being in the solution of a great moral question and in the preservation of the Union. **But best of all, he, like "Abou-ben-Adhem,"** loved his fellow man, and in return for this love Jesus loved him and manifested himself to him. Herein was the secret of his power as a public servant. He was called by the public to become the first mayor of his home town. When its powers were enlarged, they called him time and time again as its chief executive. He was elected to the House of Delegates of the State of West Virginia when the capital was in the city of Wheeling, W. Va. While there he refused to answer roll call on his Sabbath, as he understood the commandments, and he was instrumental in passing a law protecting those who observe the seventh day of the week as set forth in the commandments, which law is still in effect.

God does not manifest himself to men for no purpose. He calls men of action to do his work here among men. Jesse F. Randolph was ever fighting for law and order. He did not claim to be a scholar or a statesman, and yet he was a profound student of law and righteousness. When on one occasion in an industrial boom his home city was over-run with lawlessness and law violators, he asserted his power as a fearless citizen and patriot and declared he would sacrifice his all, whether property or life, before he would be a party to sin and lawlessness by his silence and inaction. The people followed him and the wicked fled, because he was in partnership with the God of righteousness.

In the passing of Jesse F. Randolph,

Salem College lost a good friend; the city of Salem a trusted and a God-fearing public servant; the state of West Virginia and the nation, a true patriot. Some time the mists will clear away and those who loved him and **keep the commandments**, will stand with him before the King of kings.

AN OLD HYMN

The words of a hymn by one of the Stennetts came to us this week from a RECORDER reader, Ralph G. S. Junkin, of Shedd, Ore. Since they are of historical interest, we publish them below. Mr. Junkin also sent music of his own composing to which the words may be sung. We regret that it is not possible to reproduce the music also.

THE RICHES OF GOD'S WORD

STENNETT

Let worldly men, from shore to shore,
Their chosen good pursue:
Thy Word, O Lord, we value more
Than treasures of Peru.

Here mines of knowledge, love, and joy,
Are opened to our sight;
The purest gold without alloy,
And gems divinely bright.

The counsels of redeeming grace
These sacred leaves unfold;
And here the Savior's lovely face
Our raptured eyes behold.

Here light, descending from above,
Directs our doubtful feet;
Here promises of heavenly love
Our ardent wishes meet.

Our numerous griefs are here redressed,
And all our wants supplied:
Nought we can ask to make us blest
Is in this Book denied.

—From The Psalmist.

A man may make his way across the Atlantic in a skiff, for all I know; but if you are intending to cross the sea, take my advice, and secure passage in a first-class steamer, and you will be more likely to get there. So it is with these heathen millions. I do not know but some of them may drift, and we shall find them in the city of God. But I do know that by giving them the gospel, by building up and supporting among them a Christian church, we shall greatly multiply their chances for heaven.

—C. H. Fowler.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORLD DAY OF PRAYER

Christian women and girls of many races and languages throughout the whole world will observe on February twentieth the World Day of Prayer, and in groups large or small will unite in a great fellowship of intercession. This observance, started in a small way, has increased to such an extent that it truly encircles the globe, forty-seven countries co-operating.

A universal program, with helpful suggestions, is used. This program has to be planned often two years in advance of its use, as persons must be selected and time given for its preparation. Copies of the program in mimeograph form must be sent to other lands in order to give ample time for translation and publication. About fourteen hundred such mimeograph copies were sent this year to foreign lands before they went to the publisher in America.

This year the program was prepared by Miss Kathleen MacArthur of Toronto, Canada, a former missionary to Japan and now a member of the staff of a college affiliated with Victoria College, on the theme, "Ye shall be my Witnesses." "The Call to Prayer," was prepared by the Baroness van Dubbledam, of Holland.

Let us, as women throughout this land, join heart, thought, and voice with women from all other lands on this special time of February twentieth and at the sunset hour each Sabbath, in prayer, as suggested in

A CALL TO PRAYER

"Ye shall be my witnesses."

Continue steadfastly in prayer.

"Whatsoever ye shall ask in my name that will I do."

Subjects of Prayer

Make Us Faithful

In Our Prayer

For ourselves.

For our family and people.

For the needs of the World.

In Our Witness

By our words.

By our ways (mode of life).

By our works for God's kingdom

In Our Love

For him who bought us with his blood.

For those with whom we are in daily contact.

For all the work that is done among men in the name of Christ. Amen.

Prepared by

Baroness van Dubbledam
of the Netherlands.

The Day of Prayer is promoted by a Joint Committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

B. T. H.

HOME NEWS

HAMMOND, LA.—The Christmas exercises of the Hammond Church were held on Christmas eve. A program consisting of songs, readings, and recitations was given, after which a pantomime portraying the birth of Christ, made a fitting closing. While angels sang, "It came upon the midnight clear," the curtains opened showing the scene of the manger, Joseph and Mary, and the Christ Child, represented by a doll. Soon the angels appeared singing, "Silent Night, Holy Night," and took their places just behind the manger. When they sang in the second verse, "Shepherds quake at the sight," the shepherds appeared and knelt to worship the Babe. Then as the third verse was sung, the Eastern wise men came with gifts and homage for their King. The scene was made more impressive by the star which shone above it all.

As we were having a "white Christmas" this year and gave our gifts to the King in the form of a substantial offering for the Onward Movement debt, the children were not presented with gifts as heretofore, but were given bags of popcorn and candy after the program.

Our annual dinner and business meeting was held last Sunday, January 25. It had been postponed for three weeks because of sickness and bad weather. Sunday was a beautiful day, but even so, some of our little flock were absent. Everyone present seemed to do justice to the bountiful dinner, however.

We are saddened at this time to hear of the serious illness of Rev. L. D. Seager, our former pastor. He certainly has been a faithful laborer in the Lord's vineyard, and we hope and pray that if it is the Lord's

will, he may be spared for a few more years of service.

The Berean class in Sabbath school, with Mrs. Powell as teacher, has been very active this year. This is the only organized class in the school and it holds its business meeting and social each month at the home of some member. In December, Miss Juanita Crandall entertained with a Christmas social at her home. This was also a farewell for Miss Helen Powell, who went to Florida soon after. We all miss her very much. The class has bought material and recovered the pulpit and organ stool, with a new scarf of the same for the table.

The ladies' society made another improvement in the church when it had the pulpit chairs re-varnished and fixed with new seats. We also have new hymn books.

We were glad to have Rev. and Mrs. Sutton here for a few days in November, and Mr. and Mrs. Grant Davis and daughter of Milton, one Sabbath in December. Mrs. Lena Crofoot is spending the winter here at the home of Mr. and Mrs. T. M. Campbell. She preached us a fine sermon last Sabbath. These visits help to cheer us on in the work.

MRS. LILLIAN G. CAMPBELL.

January 26, 1931.

MILTON JUNCTION CHURCH, PASTOR'S REPORT.—At the end of another year we pause to review a busy, and we trust, a spiritually prosperous twelve months. We have much reason to thank God for the blessings that have been ours and the opportunities of service that have come to us as a church.

The regular services of the church and auxiliaries have been maintained with rather better attendance, especially in the prayer meeting and Sabbath school. The last prayer meeting hour in November was devoted to a Thanksgiving vesper service, conducted by Mr. and Mrs. L. C. Shaw. The last meeting in December was devoted to a Christmas pageant given by the young people, conducted by Trevah Sutton. It is hoped that some special service may be provided once each month for the prayer meeting hour.

During the year your pastor has represented the Northwestern Association at the Eastern, Central and Western associations,

and has represented the church with other delegates at the General Conference. The church was well represented at the Northwestern Association by Rev. E. E. Sutton and family. Your pastor was not in attendance.

The following have supplied the pulpit on Sabbath morning during the year: Rev. Anton Hatlestad, Rev. M. G. Stillman, Professor L. C. Shaw, C. C. Van Horn, Rev. E. E. Sutton. Prohibition work of the state was represented once by J. C. Bartholf, and our China mission work by Dr. Rosa Palmberg. Your pastor has preached in our sister churches at Berlin, N. Y.; De Ruyter, N. Y.; Alfred Station, N. Y.; Jackson Center, Ohio; and the union Thanksgiving sermon at Milton, besides taking parts on the regular quarterly meeting program.

The men of this church have been invited to membership in the Milton Brotherhood, and some have accepted the invitation and are quite regular in attendance. The regular program is: a business meeting, an address and discussion, and a social time. The brotherhood is very worth while for the men.

A successful Religious Vacation Day School was conducted as usual this year. It was supervised by Mrs. G. M. Sayre, with eleven voluntary teachers. It was a four department school with an attendance of sixty-two, at a cost of \$60.93. There were eighteen Seventh Day Baptist pupils, and the cost to our school was \$28.25. The school meets with a hearty response from the community.

Our Sabbath school orchestra is to be commended on its work in raising money to help on the church debt. It was able to contribute \$50 to that purpose. As the pastor handled the money, he would give the following financial report:

	Dr.
Two concerts at home	\$27.50
Edgerton concert	19.34
Fulton concert	12.00
Albion concert	5.00
	\$63.84

	Cr.
Music for concerts	\$ 4.00
Advertising and programs	1.00
Tickets	1.50
A. B. West, treasurer	50.00
Orchestra books	4.70

Christmas music85
Balance	1.79
	<u>\$63.84</u>

We are glad to hear that the treasurer's report today will probably show our church out of debt.

There have been added to the church, three members by baptism. There has been a loss of two by death.

We miss from our congregation ten members who are at present in California. On the other hand, we welcome in our midst C. C. Van Horn and family of Nady, Ark.; Dr. H. L. Hulett and family of Little Genesee, N. Y.; Mr. C. A. Hurley and Mr. and Mrs. Sherman Van Horn of Welton, Iowa.

At the meeting of the advisory committee on January 1, 1931, correspondence from Rev. H. C. Van Horn, corresponding secretary of the Tract Society, and correspondence from the Finance Committee of the General Conference was considered. It is hoped that Secretary Van Horn will be with us next April or May. The correspondence of the Finance Committee was referred to the finance committee of the church. Two questions were discussed but were left for further consideration by the church. The questions were regarding the best time for annual canvass, and the best course to follow when the amount of pledges secured at the annual canvass is not equal to the usual expenses of the church, as was the case this year.

Respectfully submitted,

JOHN F. RANDOLPH,
Pastor.

RUTH AND BENJAMIN

"Only nineteen days more till Christmas." Ruth was reading from the *Gazette* which Benjamin had brought in from the post-office after taking a walk for exercise, and incidentally that the dog might have a chance for a free run. Benjamin gave little heed to the reading, for he was figuring out a problem involving the principle of comparative costs in foreign exchange through exports and imports, trying to decide whether or not the principle would apply in the case of the farmer who buys his

butter and strawberries because the time he would spend in producing butter and strawberries could be more profitably spent in producing hogs.

But Ruth stopped reading and began talking, and when Ruth begins talking Benjamin, as a general rule, begins listening. "Is it not full time," she said, "that we buy or make our Christmas remembrances, select the cards we want to send to our friends, address the envelopes, and have things ready?"

The countenance of Benjamin suddenly changed, and a slight look of irritation appeared, as though a mosquito were biting the back of his mental neck, or a corn on his mental toe were giving him trouble.

"I suppose so," he began, and then brightening up quickly he continued: "Why not make a change this year, my dear? You know the Red Cross is making a campaign for funds to relieve the sufferers in the drought areas. Why not take the money we would spend in little gifts, cards, and postage, and give it in a lump sum to the Red Cross or to the Missionary Society, or some other worthy and needy cause?"

Ruth was silent for a moment, then slowly she said: "Benjamin, you wouldn't do that would you? These are worthy, needy causes, as you say; but can we afford, can the world afford, to lessen in any measure the Christmas spirit? Suppose everybody should this year do as you suggest? Of course the Red Cross would get a lot of money, and a lot of people would feel a bit relieved, perhaps, from the task of selecting appropriate cards, writing addresses, and so on. But, but—just think of the loss in loving messages, in merry, happy salutations, in friendly, loyal greetings! No, no, my husband. Let us sacrifice somewhere else, in gallons of gas, in movies and concerts, in ice cream and candy, most anywhere else, rather than in Christmas cards."

Already Benjamin was feeling ashamed of himself, and instead of putting up an argument in opposition, as was his usual way on such occasions, or instead of remaining silent or getting up to fix the furnace fire, he simply said, "My dear, I yield to you, you are in the right. You go on ahead and get the cards and address the envelopes, and I'll lick the stamps."

YOUNG PEOPLE'S WORK

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

EVERY CHRISTIAN A MISSIONARY

Christian Endeavor Topic for Sabbath Day,
February 21, 1931

DAILY READINGS

Sunday—Missionary enthusiasm (Acts 2: 41-47)
Monday—Personal work (Acts 8: 26-40)
Tuesday—Missionary results (Acts 8: 1-8)
Wednesday—Healing service (Acts 14: 8-18)
Thursday—Missionary vision (Acts 16: 9-13)
Friday—Soul-winners (Acts 16: 25-34)
Sabbath Day—Topic: Every Christian a missionary (Acts 1: 6-8)

A church once called a certain man as their pastor because, as they said, he was a whole church in himself; he could do the preaching and the praying, the singing and the playing. That church is not very much alive today; neither will any church be when it depends on the minister to do it all.

Jesus ordained twelve as apostles, but he also sent out seventy as lay evangelists; more, he sent the gift of the Spirit on all his disciples, that they might witness for him. Every Christian in the early church was a witness, every one a missionary. The Spirit impelled them, they couldn't help it: "We can not but speak the things that we have seen and heard."

QUALIFICATIONS FOR A CHRISTIAN WITNESS

Kilpatrick in his book on "Effective Evangelism," outlines the qualifications for an effective Christian witness as follows:

1. "A living experience of Christ." This is fundamental, for we can not take to others what we do not have ourselves. There may be unconverted preachers, and unconverted church members, but there are no unconverted witnesses for Christ.

2. "Vindication of this experience in our lives." It has been said that a Christian need have but one virtue—loyalty to his Lord. Is this not true? The lives we live shout out their message to all around; they can drown out the witness of the lips.

3. "Knowledge of the Word." "Take the sword of the Spirit, which is the Word of God." We can not fight without weapons, and this is the weapon that God provides.

4. "The gift of the Spirit." In olden times the Spirit was bestowed by the laying on of hands; this is not often done today. But it is

a baptism of fire; without the fires of God burning in our hearts to burn out our own impurities, and to set us aflame with his love, our witness will be cold and ineffective.

These four are not qualifications peculiar to professional Christian workers, but are the right of every follower of Jesus, and none should rest contented with these unattained. Why should not every Christian be a missionary? C. A. B.

QUIET HOUR THOUGHTS

LYLE CRANDALL

"And ye shall be witnesses unto me . . . unto the uttermost part of the world." What does it mean to be a witness for Christ? It means to follow him closely, and to proclaim his message to the world. Jesus said, "Go ye into all the world and preach the gospel." This is our duty and our privilege.

How can we witness for Christ? There are many of us who can not go to foreign lands as missionaries, for we have not the ability to do so. But we can be missionaries in various other ways.

We have been told that the highest ambitions of the people who live in Oberammergau is to have a part in the Passion Play, which they present every ten years. In order to realize this ambition, they study the lives of the Bible characters, and try to make their lives like those of these characters. They actually live the lives of these people, and come to be like them.

If we study the life of Christ, and try to make our lives as near like his as possible, we can be his witnesses and win souls to him. We must practice his teachings in our daily lives, and the people of the world will judge Christianity by the way we represent him. What is the gospel according to you?

THOUGHTS ON TOPIC FOR FEBRUARY 14

LYLE CRANDALL

WHAT IS IMPLIED IN "THE CHURCH AS A FAMILY"?

All of us who have accepted Christ as our Savior and have professed him before the world, are members of God's family. What a privilege it is to belong to this divine family! We are bound together by the cords of love and fellowship, and by one common purpose. Love must reign supremely in this family, for without love we can do nothing.

God is the head of his family, and no human being can take his place. So we are responsible to him only. He is the one who directs and guides us in our Christian work. As the members of a family can ask the father for what they need, so we who are members of God's family can ask our heavenly Father for the things we need.

"The divine family is inclusive, not exclusive. It should take in all who are born of God. Our tests should be arranged to open and not close the door."

CEDAR RIVER

IV.

Early after breakfast the next morning, Hope, saying to her father simply, "I'm going over to Ellie's," went out and saddled Babe and started off. Down past Cedar Bridge, on down the river nearly a mile, she came to a small but well-built frame house, set in a grove of pines. The gate was open, and she rode up to the porch and called, "Hello, Ellie!" A trowsly red head appeared at the window.

"C'mon in, Hope! Come over for the day?"

So Hope went in, and of course she must stay all day. But she went at once to the business in hand.

Ellen had not thought of it. "That's what comes o' bein' an old seven-day!" she grumbled. "Throws you out o' work, an' out o' good times—an' what's in it anyhow?"

"Ellen Verner! You know no one has ever had a better time in life than I've had; and the Sabbath has helped wonderfully. But I did so want to go into the confectionery; and I *must* have my Sabbaths free."

"But how about me?" asked Ellen. "It's gotta be open on Sunday, too, an' I'll have to work."

"I have it right now!" cried Hope, with sudden inspiration, "I'll take it on Sunday by myself, and you can run it on Sabbath by yourself."

"But that would leave one of us all alone—"

"Well, what of it? You were aiming to run it alone 'till you talked with me."

Ellen became thoughtful. She did so want Hope in the venture with her. It needed Hope's pretty face and winning personality;

it was too big a job, too, for one—and the two girls loved each other dearly.

And so the matter was settled. Hope enjoyed her dinner and her day's stay with Ellen more than at any time she had been there before; and they planned enthusiastically for their new venture. It must be put under way soon, as the men were already working on the new State road, that would pass through Cedar Bridge, and that would furnish a source of income which must be utilized to the full.

During the next few days, under Mr. Verner's direction, the carpenter work was hurried, and before the road work had progressed very far, Ellen might have been found cooking in a little kitchenette, and Hope, in an immaculate apron, serving out sandwiches and coffee to travelers, incongruously enough, dividing her time between that and the red gas pump in front. It was hard to keep clean and tend to the gas pump, but she did it.

The little building had not yet been painted, but a nicely lettered sign was hung above the door: "Cedar River Confectionery." Hope had insisted on painting the sign herself. And at the windows were dainty curtains which Ellen had made and hung. A few cheery pictures brightened the walls inside, with a couple of Woodburn High School banners, and even one of Salem College, which Hope had secured on that memorable trip to the association.

The girls were enjoying themselves. It was a great adventure, starting out in business together. And it gave them money of their own, and brought them into an acquaintance with the outside world that they had never known before.

It was immensely thrilling to Hope for a big car to roll up for gas, full of fashionable city people on a vacation into the mountains, especially when they came in and ordered lunch; for Hope could serve beautifully, and she enjoyed it. Besides, she formed many acquaintances from all parts of the state, and often from other states. Most of these she would never see again, but sometimes they would come back a second or a third time, and she would always remember them, and often call them by name; and oftentimes a group of her old high school friends from Woodburn would drive up. Then, if the girls were not too busy, there would be a

glorious renewal of school times, and Ellen would come in and join. It gave Hope a pang in her heart when some of these friends came in and told her of their plans to go to college. She learned that a number of her classmates were going; some to the university, some to state normal school, or elsewhere; one even to Salem! In spite of herself, Hope envied Agnes Vincent; if they only could have gone together! But Agnes promised to come in often, on her way back and forth, and tell of her experiences in school, so Hope did not let herself be made unhappy. She *would* not be unhappy in this glorious new unfolding experience.

So the summer passed, and with its passing the time neared for actual grading operations to begin on the road. The girls were anxious to have the building finished before work began, and they now had money enough ahead to buy the paint. But it was in late July; men were busy finishing up their harvesting; Hope herself was having to spend some of the days at home, to help in hay harvest. But her father had his hay up already, when Hope made a suggestion to Ellen:

"I painted the sign, Ellie," she said, "why couldn't I paint the house?" It didn't sound reasonable to Ellen, but she agreed, so the next morning saw Hope, in an overall suit and one of Roger's old caps, on a ladder, painting the Cedar River Confectionery. It was a hard task, for a girl, but she was enjoying it; Ellen was handling all of the work inside, but she had done so quite often while Hope was working in harvest.

Ellen had gone out for a few minutes, as business was light, when a small roadster pulled up and stopped at the gas pump. Hope was taken by surprise; she paused a minute before deciding to go down in her paint-spattered overalls, but there was nothing else to do. Then, as she started to descend the ladder, a young man got out of the car. Hope's heart gave a great thump, and stood still for a moment. She hadn't known before that she cared—but here she was in this toggled outfit, and the young man was Tom Parker! Still she composed herself, pulled her cap farther down over her face, and coolly descended the ladder, walked over to the pump, put the hose in

the tank, and asked in a business-like tone, "How many, please?" Then she had to give in. "Tom Parker, where in the world—!"

"Why, if it ain't Hope! And in such an outfit! I figured you'd be in Salem College by now. Say, would you fix a guy a sandwich and some coffee? I'm powerful hungry."

He was not, really, she was sure; but into the kitchen sped the paint-spattered overalls, and soon Tom found himself seated at a table with a delicious cup of coffee and a sandwich before him; and Hope, forgetting her place as a waitress, seated opposite. There was so much to talk about! And before she knew it, Hope was telling Tom all about those last years in school—about the disappointment, about the confectionery as a Way Out; and before he knew it, Tom was telling Hope all about his work and his plans, and where he had been since leaving school.

Tom had gone to help his widowed mother with her farm; but he found much better money in road work, and so had taken a job, hoping thus to pay off the mortgage on the home farm. And he had made good; the mortgage was now nearly paid, and Tom had advanced; he was to be foreman of the construction gang on the new State Road from Woodburn.

Soon, however, the conversation ended, as Tom had to be getting on to his work. He left reluctantly, and called back from his car, "So long, Miss Painter. Good luck!"

And she answered, "'Bye, Tom! Come back!"

(To be continued)

INTERMEDIATE CORNER

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

DAILY READING

Sunday—Tell your friends (2 Kings 5: 1-5)
Monday—Talk with strangers (Acts 8: 26-31)
Tuesday—Be a Good Samaritan (Luke 10: 33-37)
Wednesday—Tell your family (John 1: 40-42)
Thursday—Do good (Matt. 5: 16)
Friday—By loving one another (John 13: 34-35)
Sabbath Day—Topic: How can I be a missionary now? (Acts 8: 4, 5)

Topic for Sabbath Day, February 21, 1931

A MISSIONARY

A missionary has a message. The message is the gospel, the "Good News" of

Jesus Christ and salvation from sin. The message is real to him because of personal experience. He makes the message his own "Good News" to others. Have you this message?

A missionary spreads his message. If you have some very good news, you are bubbling over with it and you can hardly refrain from letting everyone know about it. Why do we hesitate to talk about the gospel? Is it because we fail to realize the importance of the news? Or maybe we have not experienced the joy which makes it "Good News." Are you spreading the message?

A missionary's interests for the unsaved are near and far. "Go ye into all the world." "Beginning at Jerusalem." Some go farther than others, geographically. Could not intermediates make a beginning at home, among brothers and sisters and schoolmates, and be real missionaries?

SOUTHWESTERN ASSOCIATION MINUTES

THE FORTY-FIRST ANNUAL SESSION, AT NADY,
ARKANSAS, JULY 31, AUGUST 3

Thursday Morning

The praise service was conducted by Pansy Scouten, of Fouke.

The forty-first annual session of the Southwestern Association was called to order by the moderator, Rev. E. R. Lewis of Gentry.

Voted that the authorized delegates be received and recognized with privileges in this association. The Address of Welcome was given by the missionary pastor, Rev. E. R. Lewis.

Rev. Hurley S. Warren, representing the Northwestern Association and the North Loup, Neb., Church, gave the response.

Song—Transformed.

Prayer—Rev. Loyal F. Hurley, delegate of the Eastern, Western, and Central associations.

The opening address was given by Rev. E. R. Lewis on the theme of the association, "Holding Fast for Christ," based on the two verses, "But that which ye have already hold fast till I come." (Revelations 2: 25), and "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelations 3: 11.)

Song—Love Lifted Me.

Voted that the moderator appoint the standing committees.

Announcements were made for the following sessions by the moderator.

Song.

Prayer—Deaconess Edna Campbell of Hammond.

Thursday Afternoon

The praise service was in charge of Mrs. Lillian Campbell of Hammond.

Prayer—Rev. Hurley S. Warren.
Minutes of the previous meeting were read and approved.

The following committees were appointed by the moderator:

Committee on nominations—Rev. S. S. Powell, Mrs. S. J. Davis, Mrs. J. B. Campbell.

Committee on petitions—R. J. Mills, Paul Maxson, Lee Monroe.

Committee on obituaries—Deaconess Edna Campbell, Mrs. Myrtle Mitchell, Mrs. E. G. Scouten.

Committee on finance—Deacon S. J. Davis, Newton Mitchell, O. D. Crandall.

Voted that Miss Helen Powell act as corresponding secretary *pro tem*.

The treasurer's report was read.
Voted that the report be referred to the finance committee.

Rev. S. S. Powell took charge of the meeting.

Prayer—Rev. Loyal F. Hurley.

Song.
Sermon—Rev. S. S. Powell. Text, Matthew 22: 23.

Announcements by the moderator.
Benediction.

Thursday Evening

The praise service was led by Annie Mitchell of Little Prairie.

Sermon—Rev. Hurley S. Warren. Text, Ephesians 2: 8.

Song—There is Power in the Blood.
Testimony meeting.

Song.
Prayer—Deacon S. J. Davis.

Friday Morning

The business meeting was called to order by the moderator.

The minutes of the previous sessions were read and approved.

Voted that the letters from the sister churches be read at this time.

Letters from Fouke, Hammond, Gentry, and Little Prairie were read.

The praise service was conducted by Nellie Grace Lewis of Gentry.

The Tract Society hour was in charge of Rev. Loyal F. Hurley and Rev. Hurley S. Warren.

Scripture reading from John 4 by Rev. Loyal F. Hurley.

Prayer—Rev. S. S. Powell.
Sermon—Rev. Loyal F. Hurley.

Song.
Dismissed with prayer by Rev. E. R. Lewis.

Friday Afternoon

Song.
Prayer—Newton Mitchell.

The minutes of the previous meeting were read.
Voted that they be accepted.

The committee on petitions reported as follows:

The committee on petitions met and after due consideration of the invitation of the Fouke Church, decided to meet with them in 1931 if

agreeable with the association and the Lord willing.

R. J. MILLS,
PAUL MAXSON,
LEE MONROE,
Committee.

Voted that the report be accepted.
The report of the committee on obituaries was as follows:

Your committee on obituaries would respectfully make the following report:

We feel that we have great cause for thankfulness to our heavenly Father that he has spared the lives of our people most wonderfully through the past year, both our ministers, deacons and the laity in general. One death only do we have to report, that of Rev. Eugene H. Socwell, acting pastor of the Little Prairie Church, who was suddenly called to his heavenly home on the sixteenth of January, 1930.

A good man has fallen, one who was generally loved and is greatly missed.

DEACONESS EDNA CAMPBELL,
MRS. MYRTLE MITCHELL,
MRS. E. G. SCOUTEN,
Committee.

Voted that this report be accepted.
The committee on nominations reported as follows:

Moderator—Rev. R. J. Severance.
Vice moderator—Rev. C. A. Beebe
Corresponding secretary—Pansy Scouten.
Recording secretary—Nellie Grace Lewis.
Treasurer—Mrs. O. D. Crandall.

Respectfully submitted,

REV. S. S. POWELL,
MRS. S. J. DAVIS,
MRS. J. B. CAMPBELL,
Committee.

Voted that this report be accepted.
Voted that this association send a written request by Rev. Hurley S. Warren to Rev. J. L. Hull of Little Genesee, N. Y., to begin the history of the Little Prairie Church.

The woman's hour program, prepared by Mrs. Russell Vincent of Gentry, was in charge of Mrs. E. R. Lewis.

Scripture reading, Proverbs 31: 10-31, by Mrs. E. G. Scouten.

Prayer—Mrs. Lillie Mitchell.
Song.

A paper, "Keep Smiling," prepared by Mrs. R. J. Mills of Hammond, was read by Mrs. O. D. Crandall.

Duet—Miss Helen Powell and Mrs. Lillian Campbell.

Paper, "The Highway of Life," written by Mrs. J. N. Pierce of Fouke, was read by Mrs. S. J. Davis.

A talk was given by Rev. Hurley S. Warren.
Song.

Letters and reports from the following missionary societies were given:

Hammond, Fouke, Little Prairie, and Gentry.
Announcements were made by the moderator.

Prayer—Mrs. Myrtle Mitchell.

Friday Evening

The praise service was conducted by William Wallace of Little Prairie.

Sentence prayers.
Scripture reading, Acts 26, by Rev. S. S. Powell.

Prayer—Rev. E. R. Lewis.
Duet—The Hand That Was Wounded for Me.

By Mrs. J. B. Campbell and William Wallace.
Sermon—Rev. S. S. Powell. Text, Acts 26: 28.

Song—Love Lifted Me.
Testimony meeting was led by Deacon S. J. Davis.

Song.
Sentence prayers.

Announcements were made by the moderator.
Song.

Benediction—Rev. S. S. Powell.

Sabbath Morning

The meeting was called to order by the moderator. Announcements were made.

The Sabbath school was in charge of the officers: superintendent, Deacon M. M. Mitchell, and chorister, Annie Mitchell.

Deacon S. J. Davis was in charge of classes number one and two.

Sabbath school closed with a song.
The church service was opened with a song—The Awakening Chorus.

Prayer—Rev. E. R. Lewis.
Scripture reading—Rev. Hurley S. Warren.

Prayer—Rev. S. S. Powell.
Sermon—Rev. Hurley S. Warren. Text, Hebrews 11: 24-26.

At the close of the sermon, an invitation to unite with the church was given. Mrs. Dillie Monroe accepted the invitation.

Benediction—Rev. Hurley S. Warren.

Sabbath Afternoon

The praise service was in charge of William Wallace.

The young people's program, prepared by Miss Juanita Crandall of Hammond, was in charge of Mrs. J. B. Campbell.

Theme—Holding Fast for Christ.
Greeting—Written by Mr. C. C. Van Horn, was read by Lee Monroe.

Talk—Holding Fast for Christ in Business. Russell Maxson.

Duet—Serve the Lord in Youth. Pansy and Hazel Scouten.

Paper—Holding Fast for Christ in the Home. Gerald Campbell.

The Beatitudes were repeated by the Little Prairie juniors.

Duet—The Heart That Was Broken for Me. Nellie Grace Lewis and William Wallace.

Talk—Holding Fast for Christ in School Life. Gerald Coalwell.

Paper—Sent by Marion Van Horn, was read by Billy Lewis.

Duet—Have Thine Own Way, Lord. Annie and Alfred Mitchell.

Talk—Holding Fast for Christ in Social Life. Rev. E. R. Lewis.

A letter from Mrs. C. C. Van Horn was read by Annie Mitchell.

Reports from the Gentry and Fouke Christian Endeavor societies were given.

The Young People's Seventh Day Baptist Rally Song was sung.

Rev. Loyal F. Hurley gave a talk to the young people.

Young People's Consecration Song—Have Thine Own Way.

Mizpah Benediction.

Sabbath Evening

The praise service was led by Rev. E. R. Lewis. Duet—Miss Helen Powell and Mrs. Lillian Campbell.

Song—Eternal Life.

Sermon—The Prodigal Son, Luke 15. Rev. Loyal F. Hurley.

Announcements were made.

Benediction—Rev. Hurley S. Warren.

PANSY SCOUTEN,
Recording Secretary.

Sunday Morning

The business meeting opened with a song—*I Need Thee Every Hour.*

Prayer—Lee Monroe.

Voted that Mrs. S. J. Davis be recording secretary *pro tem.*

Voted that a standing committee on resolutions be appointed, as follows:

Mrs. O. D. Crandall, Rev. Loyal F. Hurley, and Rev. Hurley S. Warren.

Voted that the two papers read at the woman's hour and the papers read at the young people's hour be sent to the RECORDER for publication.

Song—It Pays to Serve Jesus.

Prayer—Rev. Hurley S. Warren.

The missionary hour was in charge of Rev. S. S. Powell.

Scripture and prayer by Paul Maxson.

Sermon—Rev. E. R. Lewis.

Song—Transformed.

Duet—Take Up Thy Cross. Mrs. Lillian Campbell and William Wallace.

Sunday Afternoon

The business meeting opened with singing—*Pass Me Not.*

Letters from sister associations were read by Rev. Loyal F. Hurley from Eastern, Western, and Central, and Rev. Hurley S. Warren from Northwestern.

The corresponding secretary read a letter from the Edinburg, Tex., Church, also the letter from the association to J. L. Hull.

Voted that they be approved.

The associational letter was read and approved.

Voted that Rev. Loyal F. Hurley represent the Southwestern Association at the Northwestern Association in 1930 and the Central in 1931.

The report of the finance committee was read and adopted as follows:

The finance committee would report that the treasurer's report was audited and approved as follows:

Amount on hand August 1, 1929.....\$37.06

Receipts for year 1929-1930:

Gentry	\$6.20	\$6.20
Little Prairie	2.15	
Hammond	3.60	1.40
		19.55

Total	\$56.61
Expenses of printing minutes	16.14

Balance on hand August 1, 1930 \$40.47

MRS. O. D. CRANDALL,
Treasurer of Southwestern Association.

That we recommend that each active member of the association pay the sum of ten cents to meet the expense of printing the minutes and such other expenses as may occur.

Respectfully submitted,
S. J. DAVIS,
NEWTON MITCHELL,
O. D. CRANDALL,
Committee.

The committee on resolutions read the following report:

Be it resolved that we request Rev. S. S. Powell to prepare an article, giving his impressions of the Southwestern Association, for publication in our SABBATH RECORDER.

Be it resolved that we thank the good people of Little Prairie for opening their homes for our comfort and amply supplying our bodily needs. Our stay here has been made pleasant and enjoyable in spite of the hot weather, drought and dust.

More than the provision for our physical comfort do we appreciate the Christian love which prompted all these kindly ministrations.

Respectfully submitted,
MRS. O. D. CRANDALL,
REV. LOYAL F. HURLEY,
REV. HURLEY S. WARREN,
Committee.

Voted that we adjourn after the evening service to meet with the Fouke Church in 1931 at the call of the executive committee.

The praise service was in charge of William Wallace.

Sermon—Rev. Loyal F. Hurley.

Testimony meeting in charge of Rev. Loyal F. Hurley, in which most of the large crowd took part.

Prayer.

Sunday Evening

Praise service was led by William Wallace.

Sermon—Rev. Hurley S. Warren.

Song—The Prodigal Son. Rev. Loyal F. Hurley.

Benediction—Rev. E. R. Lewis.

MRS. S. J. DAVIS,
Recording Secretary pro tem.

Officers for 1931

Moderator—Rev. R. J. Severance.

Vice-moderator—Rev. C. A. Beebe.

Corresponding secretary—Miss Pansy Scouten.

Recording secretary—Miss Nellie Grace Lewis.

Treasurer—Mrs. O. D. Crandall.

The next meeting to be held with the Fouke Church. Date to be set by executive committee.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We were glad to see you and Mr. Greene at Conference.

I am in the second grade and have not been absent or tardy.

We have two pet rabbits that are white except that one has black ears. We call them Sally and Billy.

Our baby John is walking and can see everything to get into.

Your friend,

BERTA LEA ROBINSON.

Salem, W. Va.,
January 24, 1931.

DEAR BERTA LEA:

I was glad, too, to see you at Conference, and all your family as well, for when you write to me I can think just how you look and you seem very near to me. I had such a splendid time in West Virginia that I have a very warm place in my heart for its good people, especially in Salem.

Sally and Billy must be very cute little rabbits, and lots of fun for you. What does baby John think of them and what would he do if he got hold of them? When one of my boys was about a year old he loved a little kitten so hard that he almost choked it to death. I hope baby John does not serve your rabbits that way. Give him a big hug for me.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been thinking of writing to you. I have been getting along very well in school this year, but I had to miss ten days.

We have a little pup, black and white; his name is Spot.

I am trying to embroider a handkerchief. We all had a very merry Christmas. It is pretty late to tell about Christmas. I got a big doll, a pair of galoshes, apron, pencil

box, and a handkerchief. Besides, we all got candy, nuts, and apples.

I had to miss Junior and Sabbath school, too, a few times, but Berta Lea and I hope to go every Sabbath this year. We are planning for a valentine social at Junior.

Berta Lea is writing, too, this time so I will close.

Yours sincerely,

GLENNA MAE ROBINSON.

92 Randolph St.,
Salem, W. Va.,
January 24, 1931.

DEAR GLENNA MAE:

I surely was pleased to hear from you again. Do you know, I can see just how you look almost as plainly as if you were right here beside my typewriter, I remember you so well. I wish I could see all my RECORDER children. A good many of them I have seen.

Have you finished your handkerchief yet? I hope you had good success with it. Eleanor, my big girl, did quite a bit of embroidering before Christmas on presents for some of her friends. Do you like to embroider? I think it is great fun, but I do not have much time for it; it takes me so long to sew, darn stockings, etc. Can you darn your own stockings?

Your little pup, Spot, must be a very cunning pet. Does he ever get into mischief?

I hope you and Berta Lea will have your wish and be able to attend Sabbath school and Junior every Sabbath this year. That would be a fine record.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the Children's Page in the SABBATH RECORDER.

I am going to tell you about the pony that is on the farm where my father moved. Its name is Buster. He is brown and his hoofs are black. They have a cart, and it is fun to drive him around. He will go a little way, then stop and eat grass. After a bit he will go on. Sometimes, while one is taking off the harness he will run out into the field and eat grass. I wish all the children could have as much fun as I do with the pony.

For Christmas I got a new sled and it snowed soon after Christmas so we could use it. I hope all the children had a happy Christmas.

Yours truly,

RUTH A. ALLEN.

R. F. D. 1,
Bridgeton, N. J.,
January 29, 1931.

DEAR RUTH:

I was so glad to get your good letter.

I think a pony is one of the finest kind of pets to have, but they cause quite a little excitement sometimes. When we were living at Independence, one of our neighbor boys had a pony named Dick. Dick was very fond of running away when he got a chance. One day I heard our hens making a terrible racket in the hen house and ran out to see what was the matter. To my surprise I found that Dick had climbed in with the hens and couldn't seem to get out. I succeeded in getting him out and chased him down the hill, then telephoned the boy who owned him where the little runaway was. He always got into some kind of trouble when he ran away, but he was great fun.

I, too, hope all RECORDER children had a happy Christmas, as you and I did. I'm pretty sure they did.

Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I enjoy having mother read the Children's Page. So many young children write that I wanted to write, too.

I passed into 3 B. I am eight years old. I will be nine the sixth of February. I have two brothers and one sister. My big brother's name is Joseph, my little brother's name is Horace, and my little sister's name is Sally. I go to Sabbath school most every Sabbath day.

Most every summer we go to the mountains and stay two weeks.

I go to the Steele School.

I had a very happy and merry Christmas. I got a doll-buggy and got my old doll fixed up, and many other things. We had a Junior Christmas party at our house and had presents. I got a ring.

We have no pets, but as soon as Sally is big enough, Sally and I are going to have a cat, and Joseph and Horace will have a dog.

Love,

MARY LOUISE JEFFREY.

Denver, Colo.,
January 29, 1931.

DEAR MARY LOUISE:

I am so glad that you have joined my band of RECORDER children, and I hope you'll write often. I think you have a fine family of children, two boys and two girls. What fun you must have together. You'll have more fun still when you get the cat and dog. I hope they will be good friends. Our kitty does not like dogs one bit.

I must make this letter short as I want to leave room for a fine story written by one of the nicest little boys in the world who lives at Independence. You see I have known him all his life, so I know.

Yours sincerely,

MIZPAH S. GREENE.

LITTLE NIP AND HIS MASTER
(CHARLES SPICER)

Little dog Nip was born in the woods. Little Bobby was coming from school when he saw little Nip and took him home with him.

One day when Bobby and Nip were out for a walk they heard a hiss. They thought it was a snake. Then Nip took Bobby to a safe place and then Nip killed the snake.

Sometimes Nip pulled the cart for Bobby, hauling his bottles of milk or sand wherever Bobby wished him to go.

TO KEEP THE NATION DRY

For the sake of little children
Who cling to us and cry,
Let the mighty host of mothers
Work to keep the nation dry.

For the love of sons and daughters
Whose hearts with hope beat high,
Let us fight and watch and pray
To keep the nation dry.

For the cause of weak-willed brothers
Whom the tempter's ever nigh,
Let us take our stand most bravely
To keep this nation dry.

For the love we bear our Savior
Who on the cross did die,
Let us look to God in heaven
To keep this nation dry.

—Arda V. Wilson.

OUR PULPIT

CAN I EXPECT GUIDANCE FROM THE LORD?

REV. RALPH H. COON.

Pastor of the churches at Boulder and Denver, Colo.

SERMON FOR SABBATH, FEBRUARY 21, 1931

Text—Psalm 32: 8.

fers, I believe will be drawn to this life by the wonderful way the Bible answers the question of guidance. They will see that they may have a life every part of which is a step toward a great and wonderful goal, instead of one of aimless drifting. I fear that we as Christians are missing a great deal by not paying more attention to this great Bible teaching.

THE BIBLE ANSWER

Psalm 32: 8, "I will instruct thee and

ORDER OF SERVICE

HYMN—Holy, Holy, Holy

INVOCATION

RESPONSIVE READING—Psalm 1

HYMN—I Need Thee Every Hour

SCRIPTURE—Numbers 9: 15-23

PRAYER

HYMN—'Tis so Sweet to Trust in Jesus

OFFERING

HYMN — All Hail the Power of Jesus' Name

SERMON

HYMN — Where He Leads Me I Will Follow

BENEDICTION

Can I expect God to guide me in my personal affairs, or am I left to depend entirely on my own wisdom in this life I am living? This is a very important question for each one of us to answer. It is especially important for the young. It is in youth that the greatest decisions of life are made. If I answer this question in one way, I will attack the momentous problems of life and the little decisions of every day in a certain way. If I answer it the other way, my attitude toward life will be entirely different. We as Christians have said that we accept the Bible way of salvation from sin through our Lord Jesus. If the Bible can be trusted in this greatest of all problems, that of sin, it can be trusted in the matter of the direction of our lives. Those who have not accepted the life which Jesus of-

teach thee in the way which thou shalt go; I will guide thee with mine eye." How satisfying to know that my life may be guided by the eye of one who sees all of the pitfalls and sees where each trail and bypath leads. He sees the right way from the beginning to the end.

Psalm 48: 14, "For this God is our God for ever and ever: He will be our guide even unto death." God promises to be my guide without interruption "even unto death." What a tragedy for the Christian to refuse this guidance.

Psalm 25: 9, "The meek will he guide in judgment: the meek will he teach his way." Another great fact about guidance is here stated. We must be meek and willing to be led. "Must we depend entirely on our own knowledge and wisdom?" we asked at

the beginning of this talk. God's Word says that only those who are meek and do not claim to have any knowledge or wisdom of their own can be led.

Isaiah 58: 11, "And the Lord shall guide thee continually and satisfy thy soul in drought and shall make fat thy bones: thou shalt be like a watered garden and like a spring of water whose waters fail not." He will guide us continually; that means in the everyday commonplace decisions of life as well as in the more consequential problems. Notice also that the Lord guides us into a life of usefulness; we are to be like a spring of water whose waters fail not. Is it not a soul stirring thought to think that the Lord's plan to bless my fellow men depends on my being led by him?

John 16: 13, "Howbeit when he the Spirit of Truth is come he will guide you into all truth." To know all truth is to give us all of the guidance that we need. God guides us with his eye that sees all truth and leads us progressively into all truth as we need it for our direction. Many other passages could be quoted in this connection, but their blessing is for those who find them for themselves.

We may well ask if there are

BIBLE EXAMPLES OF GUIDANCE

In Genesis 12: 1 we see God leading Abraham. "And the Lord said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house into a land which I will show thee." In Hebrews we are told that Abraham "went out not knowing whither he went" and that "by faith he sojourned in the land of promise." To be sure, sometimes he went his own way, but the Lord tenderly led him back to the right path each time he wandered.

The marvelous way in which Joseph's life worked out and worked into God's plan shows divine guidance through circumstances. Joseph could not have seen what the Lord had in view when he allowed the Midianites to take him into Egypt as a slave or when he permitted him to be thrown into prison with apparently no chance of being released. That he trusted God when he could not see the outcome, is evident from his attitude toward these trials. The outcome shows clearly that Joseph was led by God.

The Lord's use of the pillar of cloud by day and the pillar of fire by night to direct the journeys of the children of Israel in the wilderness is a wonderful illustration of the thing we are talking about. Read again in Numbers 9: 15-23 how God personally led his chosen people. Note how the Word emphasizes this truth by repeating it over and over in different ways through these nine verses. "At the commandment of the Lord the children of Israel journeyed; at the commandment of the Lord they pitched." Verse 18.

We cannot take time to mention the many individuals the sacred record tells of as having been directed by the Lord. Any one of the prophets told of in the Old Testament or whose words are recorded there would be a good example of what we have been talking about. Any of the biographies of the whole Bible may be considered either as an example of God's guidance or of the disastrous results that come from man's determination to follow his own way.

We should not leave this part of the subject, however, without referring to Philip's experience. It will be remembered how he was led by the Holy Spirit to leave a very promising evangelistic campaign in Samaria and journey down into the desert where he could not see that he would have a single chance to preach. He followed the divine guidance. He could not see why, but now we can see how his preaching to the Ethiopian resulted in the gospel being preached in central Africa, where a church was formed that persists to this day. It should be noted in this connection that the Abyssinian Church still observes the Sabbath. Perhaps some of our friends will say that Philip forgot to tell the queen's treasurer about the change of the Sabbath to the first day of the week.

Paul's whole Christian life is an account of the Lord's leading. Perhaps the greatest argument in the whole Bible in favor of God's plan to lead his servants, is the witness of our Lord Jesus to the fact that he relied on divine guidance in all of the details of his life. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14: 10. If Jesus needed God's direction how much more do we?

GOD'S PLAN NECESSITATES GUIDANCE

The Word tells us that we are "created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Ephesians 2: 10. If God has planned out beforehand what good works each one of us is to do, he must lead us in some way to do those works. A loving Father would not outline our tasks for us and then expect us in our feeble knowledge to figure out or guess what they are. He must show us. The reason we are not more conscious of the Lord's guiding us is that we do not meet

THE CONDITIONS OF GUIDANCE

We have been created free moral agents. We may choose God's way or reject it. Our being forgiven for our sins and receiving eternal life depends on our believing that he will give and on our coming to him and asking. In the same way guidance depends on

1. *Prayer.* We must pray with David, "Teach me thy way, Oh Lord, and lead me in a plain path because of mine enemies." Psalm 27: 11. We must believe that God will guide and then pray very definitely for his leadership. My personal experience has been that such prayers are always answered and my faith thereby strengthened.

2. *Willingness to Follow.* Another condition for receiving this direction from God is our willingness to follow. We cannot say, "Lord, show me the way. I am willing to follow as long as you do not ask me to do this one thing." Mountain climbers must follow the guide at every turn of the trail. If the wrong route is taken at any point the guide can be of no more help until the willful one gets back to the right trail. Mr. C. G. Trumbull tells of a young man who yielded to the Lord but said there was one thing he never could do, that was to hold street meetings in a Catholic community. Later when he was completely yielded, he found great satisfaction in doing the very thing he had felt that he could not do.

The willingness to follow also includes the willingness to wait. God knows when it is best for us to wait. He knows that if he gives us time to see how dependent we are on him, we will appreciate his help and leading all the more when it comes. If Jesus had come to the disciples on the Sea

of Galilee before the storm reached its height, they would not have had such a wonderful lesson of his care for them. If the angel had released Peter when he was first put in prison, the Church would have missed the great spiritual blessing of having its prayers answered. They needed that encouragement just as we do today in our churches. They could not believe it when they were told that their prayers were answered. When Rhoda told them that Peter was at the gate they said, "Thou art mad." Jesus' delay in going to Bethany when Lazarus was sick, was for the purpose of teaching the world a lasting lesson of his power. It must have seemed strange to Mary and Martha that the Master delayed. Now we can see that he did it because he could see the outcome of the incident down through the ages.

HOW GOD LEADS

Perhaps the question that puzzles Christians most is, "How is God going to show me his plan for my life?" The experience of God's people of all times has revealed three methods that he uses.

1. *The Bible.* All of the general principles upon which life decisions, great or small, are to be made, are given here. If the principle involved in a certain problem is clearly stated in God's Word, need we look for further revelation in that connection? The Bible also gives us God's world plan into which our lives must fit. It gives so many examples of guidance that we can scarcely find a difficult situation in our own lives but there is a character in the Bible whose life shows God's leading in a similar situation. Let us study it diligently, looking for definite direction for our own lives.

2. *Our Minds.* We have been given our common sense to use. If we use our own best judgment, looking at things from God's point of view, that is in prayer, we may be sure we are following the Lord. "If any of you lack wisdom, let him ask of God . . . and it shall be given him." James 1: 5. Many times the Lord speaks to our minds in more mysterious ways. We feel that a certain action must be the Lord's will. Some need haunts our minds. If we are looking for the leading of the Holy Spirit, we may know when he is speaking to us through our minds.

3. *Circumstances.* God could not put in his Word detailed directions for individual Christians of all times. Neither could he trust their minds always to lead them rightly, because it would not be possible or desirable for the human mind to possess the knowledge of other people or of future events that would be needed. It is here that he uses circumstances. "All things work together for good to them that love God." Romans 8: 28. I am convinced that whatever the cause of circumstances around us, as far as the Christian is concerned, they may be considered as coming from God. When we are uncertain about any action or plan I believe we may be justified in asking the Lord to place circumstances in our way that will make his will evident. He is more anxious for us to be sure we are in the right path than we are. We may well ask for combinations of circumstances to make us doubly sure of his will. God honored such a request on the part of Gideon. It will be remembered how that humble man of God was so afraid that he would be led by his own desires that he asked double proof of God's guidance. He asked that the fleece might be wet when the earth around was dry, and then that the fleece might be dry when all else was wet. I used to wonder why such a lack of faith was honored by God. Now I see that it was just a lack of faith in self, which is a necessary part of faith in God.

Often the combinations of guiding circumstances are sent without any special request for them. As Peter was praying on the housetop, he fell into a trance and it was revealed to him that what the Lord had cleansed he was not to call unclean. He had no more than awakened than the messengers from Cornelius were at the gate. Peter saw that the coincidence was of God's planning and that the blood of Christ could cleanse the Gentiles as well as the Jews. This leading was confirmed by the wonderful way in which the Holy Spirit was poured out upon Cornelius and his family. Later Peter told the council at Jerusalem of his guidance, and it was accepted as proof that they were to preach to the Gentiles also.

My wife and I had an experience of such a combination of circumstances about a year ago. It was while we were living at Berkeley, Calif. We had decided after repeated

tests in prayer that the Lord wanted us to go to Colorado in answer to the call of the Boulder and Denver churches. I could not honorably leave the position I had until the first of the year. Many of our friends felt that it would be hazardous to take our children to that cold climate in the middle of the winter. There were other things that made it seem inadvisable to go then, among them the risk of trying to drive back at that time of the year. The Colorado people had said they would wait six months for us if we felt that it was necessary, so we had written that we would come in June. Then one evening as I was returning home from San Francisco on the cars and ferry boat, I was reading the life of J. Hudson Taylor, the great leader of the China Inland Mission. I had been reading that book for weeks, but for some reason that night I was overwhelmed with the feeling that in comparison with men like Taylor we were not giving up anything. As I walked the last two blocks to our home, I made up my mind to tell my wife that I felt that if we were to get a real blessing out of the new service we were to enter, we would have to give up more than we had been planning to and trust more completely in his care. When I reached home, before I had time to make the planned declaration, my wife handed me a letter from Mrs. F. O. Burdick of Boulder. She told of the need of work being done in Boulder and especially in the Denver Church. She told of how Deacon Crosby had feared that the Denver Church would not survive until June without a pastor. Between the lines we could read the deep spirit of prayer in which the letter had been written. I looked at my dear wife. "There is only one thing we can do, isn't there?" was her comment. We came to Boulder in the coldest winter of its history. Not one of the children was sick for a day. The car came through without any serious difficulty. Since we have been here, the Boulder Church has asked for circumstantial guidance and our prayers have been answered, as subsequent events have proved.

THE THREE LIGHTHOUSES

To sum up and illustrate the ways in which God guides us, let me tell you how ships are guided through the large lake that

forms a part of the Panama Canal. Only a narrow, invisible channel is deep enough for the great steamers. On the shore in line with the channel are placed two lighthouses, one near the shore and one farther back and higher up. As long as the ship's pilot keeps these two in line, he knows the ship is in the channel. When he knows he is approaching a turn in the channel, he looks for two lighthouses in another direction. A great Bible teacher has said that the Christian may be doubly sure, for he may have not only two but three lighthouses all in line. When the Bible, our own minds, and circumstances all point the same way, we may be sure of God's guidance.

YOUTH'S SPECIAL NEEDS

I must not close without special reference to two turns in the road of life that come during youth. The first is the one at which a life work must be chosen. Most people drift into their vocations by following the line of least resistance. Here, surely, is a problem that is altogether too big for human wisdom. The decision should only be made through Bible study and prayer and by looking for God's hand in circumstances.

The other great choice I wish to mention is the choice of a life partner. Upon this choice perhaps more than any other rests the young person's future usefulness and happiness. Feelings alone or circumstances alone are not sufficient here. It takes prayerful Bible study, wisdom of mind in answer to prayer, and study of circumstances in the spirit of prayer. In these important things as well as in the everyday things, I am convinced we may be sure we are in God's will.

Our church organizations give us a wonderful opportunity to test out these facts of guidance. Where a number of people are praying together for leading for the group, will God lead one one way, and another another? We may have the joy of all being led together. This in my mind is what Jesus meant when he prayed that "they might be one."

Let us pray that Christians everywhere may rest in faith on the Lord in this way, and we will be surprised at what he can do in the world today.

LORD, TEACH US TO PRAY

When we wake up in the morning,
Just at the break of day,
If the day is bright or sunny,
Or it is dull and gray,
Lord, teach us to pray.

If our day is filled with sunshine,
Our hearts with joy o'erflow,
And if our lips make music
As we come and go,
Lord, teach us to pray.

If our eyes are dimmed with sorrow,
The tears flow down our cheeks,
If our friends seem far away,
And the days seem like weeks,
Lord, teach us to pray.

If our church is losing interest,
The pastor's purse is thin,
If the choir has lost its singers,
And the pews are lacking men,
Lord, teach us to pray.

If our denominational interests
Lack "pep" and money too,
If the pennies we give for missions
Have got to be very few,
Lord, teach us to pray.

If our faith in the old-time religion
Has begun to go astray,
And the Bible of our fathers
Seems not as yesterday,
Lord, teach us to pray.

And in our praying, Lord,
Draw us close to you.
May we lean upon your arm of might
And always find it true.
Lord, teach us to pray.

V. B.

THE BOY WHO TOLD THE TRUTH

Once upon a time a boy saw a sign in a shop window, and on it was printed "Boy Wanted." He went in and applied for the job.

The man said to him, "Do you like to work, my boy?"

"No, sir," said the boy.

"Oh," said the shop keeper, "I want a boy who likes to work."

"There aren't any such boys," said the lad.

"Oh, yes, there are," said the man.

"How do you know?" said the boy.

"Because there have been several here this morning who said they did."

"I might have said so, too," replied the boy, "but it would have been a lie."

The man gave him the job.

—The Church Messenger.

Fundamentalists' Page

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

SOME QUESTIONS ANSWERED

(Some weeks ago we announced that we would attempt to answer questions sent to this department, seeking light or information. Three questions have come to us, and these we now answer. All names will be withheld. If you have questions, send them in and we will try to answer them.)

Question One: "We can all unite on the Sermon on the Mount. Why not stress that, and let miracles go?"

The writer of this question evidently feels that the Christian world can unite upon the ethical teachings of Jesus, as found in the Sermon on the Mount, and that by ignoring the supernatural teachings of the Scriptures there would be little left of a divisive nature.

I think it is probably true that, if the miraculous and the supernatural were left out of Christian teaching, the principal divisive element would be eliminated. But I need only to remind the questioner that unity that is brought about by compromise of fundamental Christian truths, or by ignoring such, would not be unity at all. Unity will never come that way.

WHAT IS CHRISTIANITY?

Christianity is founded upon the *life and teachings of Jesus*. The ethical teachings of Jesus are very important. I would not minimize a single one of these. But the *ethical teachings of Jesus are not Christianity*. These are only a part of Christianity. In the field of ethics, Jesus' teachings stand supreme. In this, we all doubtless agree. But Christianity is more than a system of ethics. *It is a religion of redemption*.

I am sure, too, that if we regard the Sermon on the Mount merely as a system of ethics, we have an imperfect conception of that sermon. There are implications in it which we cannot avoid. The Sermon on the Mount takes for granted, it seems to me, discipleship—Christian discipleship. Without such a basis, the ethical teachings of that sermon become mere idealism which can never be carried out in practical life. The

unregenerate heart of man will not, nay, *cannot*, put these into practice.

Of course we should accept the ethical teachings of Jesus, and teach them. But why stop there? Are the ethical teachings of Jesus the central truth of our Christian faith? An organization built on the ethical teachings of the Sermon on the Mount might be a church, but certainly not a Christian Church. Christianity is infinitely more than a system of ethics.

To be a Christian has been defined as "the life of God implanted in the soul of man by Jesus Christ the Lord." That such a life will express itself in ethical choices and conduct as taught by Jesus Christ, I think, no one will question. A Christian is called to a life of fellowship with Jesus Christ. It is a life that is based upon accepting Jesus Christ as Savior. The Jesus of the New Testament was no mere teacher of ethics, no mere pioneer of a new type of religion; but a Savior and Redeemer from sin, whom men could love and trust. According to Christian teaching, as recorded in the Bible, Jesus is our Savior, not by virtue of *what he said*, but by *what he did*. He took upon himself the dreadful guilt of our sins and bore it instead of us on the cross.

Says Doctor Machen: "'Christ died'—that is history; 'Christ died for our sins'—that is doctrine. Without these two elements joined in an absolutely indissoluble union, there is no Christianity." We have put that thought in the old hymn:

"Just as I am without one plea,
But that thy blood was shed for me."

"Why not let miracles go?" Because we cannot let them go, unless we let Christianity go. We must emphasize them because the Bible emphasizes them. We never could obey the ethics of Jesus without the supernatural power of Christ. It is not man, but the supernatural Christ that is able to give sinful man a new heart. The power that lifted the Christ from the tomb is the power that lifts man out of his old sinful life, that gives him a new heart and a new purpose in life. It is only those who have been "born again," through the supernatural power of the divine and risen Christ, who are able to guide their lives, even imperfectly, by the teachings of Jesus. To Paul and the early Church, Christianity was

belief in and the acceptance of Jesus Christ as the divine Son of God, as proved by his resurrection from the dead.

Christianity is a supernatural religion, founded by a supernatural Person, and verified by supernatural power.

Question two: "Why do you put so much emphasis upon miracles?"

This question is really answered in the first. The questioner rightly assumes that I emphasize miracles. I do, so because the Bible does so. For several weeks past I have been writing a series of articles on miracles. I have been impelled to do so, because modern liberalism denies miracles. I have been anxious to show how large a place miracles hold in our Christian faith, and that we can deny miracles only by doing violence to Biblical truth.

It is inconceivable for the Christian religion to have come out of the heart of an ordinary man. Jesus stands out unique and alone in human history. He himself is the supreme miracle of history. The credibility of the Bible, the sinlessness of Christ, and the redemptive work of Christ are all bound up with the miraculous and supernatural.

Jesus was like us in that he was tempted, but unlike us in that he was without sin. He was the Son of Mary, for Mary was his mother; he was the Son of God, for he had no human father. Supernaturally begotten, he lived a holy life. Supernaturally born, supernaturally sustained in his miraculous work, supernaturally sacrificed, and supernaturally raised from the dead, he is our Savior from sin, the incomprehensible Son of God. Why not emphasize miracles?

Question three: "I notice you believe in the blood atonement. Why?"

There are two theories of the atonement being preached today that are diametrically opposed to each other. One makes the cross an accident in the life of Christ, the other makes it a necessity. One makes it a non-essential in Christian faith, the other makes it the distinctive doctrine of the Christian religion. To the one the cross is a tragedy, to the other it is a triumph. To the one it savors of defeat, to the other it means victory. To the one the death of Christ on the cross is heroic, to the other it is redemptive. To the one the cross is a manifestation

of Jesus' love, to the other it is the means by which love cleanses the sinner.

Liberalism today says that Jesus died on the cross, not to make an atonement for sin, but rather as a martyr to a great cause. He died as a hero, but not as a Savior. So the cross, they assure us, was only an accident in the life of a great man. There is efficacy in the death of Jesus, they say, just as there is efficacy in the death of any man who dies for a righteous cause. His death has redemptive value in the same sense that there is redemptive value in the death of a soldier on the battlefield who dies fighting for a righteous cause. Have we forgotten how the boys in the World War, who died on the battle fields, were preached into the kingdom of heaven regardless of the kind of life they were living? Fighting for a "righteous cause," they not only atoned for their sins, but became our saviors.

Liberalism looks upon the death of Christ as the climax in the life of a great man. They grow eloquent in their praise of Christ. They say: "Christ is the best we know. He is peerless. His life inspires. When we look upon him we realize our failures. We must strive against our lower selves. We must wake to the possibilities of our higher manhood. Like Jesus, we must strive against the foes of our best, even if it leads us, as it did Jesus, to the cross."

Now, good as all that idealism may be, it regards the cross as the pathetic ending of a pure life, but which, in reality, was but a brutal murder at the hands of religious fanatics. There is no God in such a view. It is pagan morality touched and purified by the spirit of the human Christ.

THE OTHER POSITION

The Christian position is this: Christ's death was not an accident. He did not die as a martyr, or a sacrifice to truth, or as an exhibition of perfect righteousness, or as a representation of what good men are always doing at their best. There are no such teachings to be found in the New Testament.

Christ was God-sent. "God so loved the world that he sent his Son. . . ." He was sent to "seek and to save" the lost. His death saves, *and his death only*. His life was given in our behalf. He was more than a teacher; he died for our sins: "Christ died

for our sins according to the scriptures" (1 Corinthians 15: 3). He was more than a healer; he died that he might redeem us from all sin: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). He was more than an example: "Behold the Lamb of God that taketh away the sin of the world" (John 1: 29).

The distinctive mission of the Christian Church is to bring in the kingdom of God. But how? From the very beginning of the Church, the one outstanding doctrine has been that the kingdom of God is brought into the world and into men's hearts, by the sacrifice of Christ. That doctrine is central in the New Testament. It is inescapable. The cross stands central; its teachings cannot be refuted, except by putting man's opinions above the teachings of the Bible. The gospels consistently make one claim, namely, that there can be no kingdom of God on earth until God is reconciled to man, and man's sin, guilt, and rebellion have been removed by the cross. Any attempt to bring in God's rule on earth, or any attempt to bring man to God, that leaves out the cross will fail, as it always has failed. *A creed without the cross is not a Christian creed. Nor is a Church that leaves out the cross a Christian Church.*

THE MAN ON THE BREADLINE AND YOU

New York has always had breadlines every winter. But the lines are not the same old lines this year. Two things have hit the men who lived just a bit above the bottom of the hill. The first was the Wall Street panic. It sounds curious to think of a man who never heard of United States Steel or Anaconda, or General Motors being reduced to doles through their depression. But it's true just the same. Industry is closely knit. A stone dropped in the center of the pool sends ripples in time to every corner of the shore. The odd job man seems a long way off from the stock market, but it can nip him in the end just the same.

You see when unemployment comes, the inefficient get forced down the ladder. Today's odd job man may have been yesterday's machinist. The old odd job man isn't good enough any more. He's a breadliner now.

I want you to understand that most of the people out of work are there through no

fault of their own. They just can not help it. Of course there are a number who are not employable. They're not physically, mentally, or spiritually geared for even the most unskilled job. And naturally when you're not capable of work you don't want to work. Nobody wants to try something which he knows he can't do. But I'd be a little slow in blaming even these fellows down among the dregs.

How did they get that way? It isn't fair to leave that out. For instance there's Mr. X whom I met last winter. We had a lot of trouble getting hold of Mr. X. Down on the breadline we'd been picking out the likely looking fellows and trying to get them jobs. But I thought it might be useful to get some information about the men that didn't look so well. That was difficult. We'd hand a card to some one of the floaters and give them the address of the little office near the line and say that we'd try and get a job. As soon as we mentioned work he'd sheer off. Not one of the floater type ever showed up. In the case of X we took him by the arm and led him over.

But after we got him in the chair and gave him a cigarette, X talked freely enough. He was sixty years old and we asked just how much time out of all these years he had put in on a job. He took the question very seriously and after deep thought he said that according to the best of his recollection the one black spot on his record was the fact that out in Chicago thirty years ago he once got in a tough spot and had to take a job. We asked him how long he held on and he said that he didn't quit for a month. All the rest of his life he had just bummed around, mostly on the Bowery in New York. And I might add that he was an exceptionally well preserved old gentleman of sixty. He didn't have an ache or a pain. I've got a better suit of clothes, and if I still have it twenty years from now that will be my own only advantage. I haven't any hope that in all other respects I will be as well off as the old panhandler. But then of course his occupation kept him out in the open air.

Well, it's easy to say, "We can't waste any pity on a person like that. He's just a bum. Why should we have any responsibility for him?"

But wait a minute. There is a postscript. We talked to Mr. X about way back when he was a child. He told us quite frankly that his father was a Bowery panhandler just like himself; and that when he was eight years old his father had put him out on the streets to beg and bring back the money. Do you think he started from scratch? Are you sure that you would be a whole lot better than that with the same start?

I do not think anyone of us can walk by a breadline and see even the most unkempt and raggedy man in the line without saying to himself, "There but for the grace of God."

Purposely I started at the bottom of the line in order to work up. More than three-quarters of the men on breadlines are eager to work, to work at anything. One quarter of them held steady jobs until the depression. And more than half were never on a breadline before in their lives. Nobody likes to stand on a breadline. It isn't any fun. But it is possible for every man born alive to get so hungry that he must even swallow his pride. I say that the richest city in the richest country in the world ought to be able to break the breadline.

And I want to tell you of a group which ought to be saved this very minute, both for their own sake and yours. Around every breadline you'll find each morning a group of twenty or thirty young men who haven't taken a place in the ranks. Not yet. They're down to the last nickel but they can hang on for another twenty-four hours or maybe at a pinch forty-eight hours before they join up with the line. They aren't quite hungry enough to swallow their pride yet. That'll come tomorrow or the day after. They are like bathers standing on a beach on a morning when the surf is high and the water cold. Sooner or later they'll have to go in. But they want to go in a toe at a time and not with a sudden plunge.

I think it would be a "swell stunt" to come along and save them before they take the dive—smart for you and me, I mean. After all the breadline makes breadliners. After awhile the line tangles itself around a man's ankles and then it knots. It can get to be a habit like a drug. Even a de-

cent, self-respecting fellow can become own brother in spirit to X that I was telling you about—the man who had worked just one month in sixty years.

I am not one who thinks that charity offers any cure or solution for these things. And yet I'm for temporary expedients when the need is as great as that which faces us today. But in doing any of the things which may help us to patch up the world for a moment, let's not forget that the most important work of all is to get down among the roots, to discover and demonstrate those things in our economic system which make for poverty and unemployment. And when these things are made plain then we will be fools and worse if we do not get together and tear them out.—*Heywood Brown, in "Unemployed."*

DEATHS

DAVIS.—At the home of her son, Ores, Salem, W. Va., January 28, 1931, Sarah Davis in the eighty-sixth year of her age.

She was the daughter of David D. and Anna Davis Davis. Sarah was one of a family of fifteen children, twelve of whom were living thirty years ago. She was born August 21, 1845, in the Buckeye neighborhood, where she has spent her entire life except for a very few years at its close, which has been in the home of her son in Salem.

She is survived by a sister, Mrs. Margaret Roach, aged 92; by a son; seven grandchildren, six great-grandchildren; and by an innumerable number of more distant relatives and friends.

Sarah was converted when sixteen years of age and was baptized by Elder Jacob Davis. She joined the Salem Seventh Day Baptist Church of which she was a member at the time of her death.

In the years of her active life she was often found where sickness and want and sorrow were bringing comfort and cheer. G. B. S.

ESTEE.—James A. Estee, son of Rev. Azor and Susan Maxson Estee, was born at Petersburg, N. Y., May 27, 1849, and died in Gloversville, N. Y., January 18, 1931.

December 1, 1874, he was married to Mattie J. Davis of Shiloh, N. J., who passed on August 25, 1911. He is survived by one son, Orville D. Estee of Denver, Colo.

He was graduated from Alfred University in 1873. The active years of his life were given to the cause of education. He taught in Ashaway and Bristol, R. I.; Addison, N. Y.; and was

for thirty-two years superintendent of schools in Gloversville, N. Y.

His influence will long remain in the lives of his pupils, the teachers and school officials with whom he was associated, and in the city and state in which he served.

J. M. D.

THAYER.—Charles Ellsworth Thayer, eldest son of Albert S. and Anna Buten Thayer, was born north of Nortonville, January 7, 1884, and died January 11, 1931, at the home of his mother in Elkhart, Kan., at the age of 47 years and 4 days.

His boyhood was spent on the Buten farm (now owned by Fred McCoy) north of town. When he was sixteen the family moved to Nebraska for a year and a half, then to Boulder, Colo., for a year and a half, and then returned to Nortonville for three years.

In November, 1905, he and his father both filed on claims near Cosmos, Okla., and he helped haul lumber the following spring for the early homes of the pioneers.

Postle was the distributing post-office for Kuhn, Keltner, and Cosmos, and for four years he carried the mail to these points.

When a boy of fourteen he united with the Nortonville, Kan., Church, and he had been a member of the M. W. A. since 1924.

Two years ago he was injured in an automobile accident and though he was not well his death was unexpected. His wife called medical aid in the night the week before and he had been to see a physician the night before in Elkhart, where they were spending the week-end with his mother. They sat up late visiting and about 3 a. m. he suffered a hemorrhage of the brain and lived only thirty minutes.

He is survived by his wife, Audrey Thayer, his mother, Mrs. Anna Thayer, and one brother, Horace, of Esplanada, N. M., who attended the funeral services January 15, at the Methodist church at Elkhart.

A. T.

Sabbath School Lesson VIII.—February 21, 1931

JESUS BEARING THE GOOD TIDINGS.—Luke 8.

Golden Text: "He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Luke 8: 1.

DAILY READINGS

February 15—Jesus Bringing Good Tidings. Luke 8: 1-15.

February 16—Good Tidings to the Poor. Luke 7: 18-23.

February 17—Good Tidings Concerning the Kingdom. Isaiah 35: 3-10.

February 18—Good Tidings Proclaimed. Acts 8: 1-8.

February 19—Good Tidings for All Nations. Acts 10: 34-43.

February 20—Good Tidings for the Bereaved. John 14: 1-10.

February 21—Good Tidings for the Meek. Isaiah 61: 1-11.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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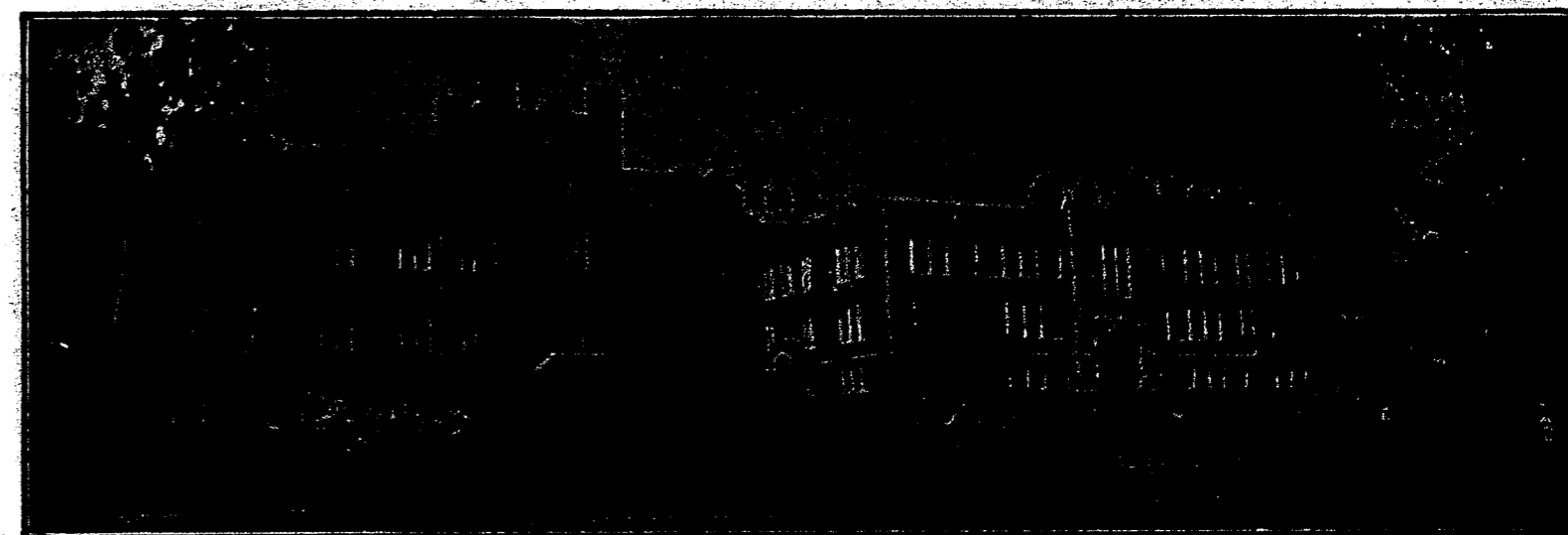
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Prayerful Bible Reading February



YOU are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.



My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

The Sabbath Recorder

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FEBRUARY 16, 1931

No. 7

ABRAHAM LINCOLN

When the ebon clouds of winter
Broke that February morn,
The red sun was a symbol
That a hero had been born.

But a man of faith and courage,
Greater far in soul than they;
Prophet-warrior of his nation,
Symbol of a better day.

Not a warrior, heir to kingdoms,
Champion by his people's might.
Not a prophet with a message,
Sent by God to bring the light.

Silent, sad, and tortured spirit,
Sorrow in his care-worn face;
Sympathy for human weakness,
Champion of a suffering race.

More to us than sage or prophet,
Warrior or conquering king,
Conquering hearts instead of foemen
With the love his smile could bring.

—Leander T. DeCelles.

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