

## Prayerful Bible Reading February



**Y**OU 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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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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# SEVENTH DAY BAPTIST DIRECTORY

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**President**—Willard D. Burdick, Rockville, R. I.  
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**Terms expiring in 1932**—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

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WHOLE No. 4,484

**Emphasize Our General Conference has The Budget** established the "budget" plan for raising all the funds called for in the work of our boards. After careful consideration this plan was decided upon as the best for all concerned. Therefore it would tend to the advancement of the spirit of unity in all lines of our work if instead of making special efforts and strong pleas for the needs of this board or that one, we would urge the raising of money for the "budget." That is in harmony with the denominational plan. When each church has fully met the call of the budget, assigned to it by Conference, then it has done its part for all the boards.

The question should not be, have we raised our share for this board or that; but, have we raised our *budget* money?

If your church has done this, it has done its full share for all the work.

**"Time Flies"** Yes, indeed; the days and weeks of the Conference year are rapidly passing by, and before our churches are aware of it, they will stand before the opening door of our annual meeting with the year's dues to be met and paid.

If no steps toward meeting our share are taken, and we come to the demand for the dues of the entire year to be paid, the load will seem much heavier than it can seem if we have acted earlier and made preparations for a gradual raising of the funds required of our church.

It will be encouraging indeed if we can go to Conference with the assurance that our own church has gladly and cheerfully raised its share. The spirit of unity will thus be greatly strengthened and our outlook will be more hopeful.

**Items of Interest** In the *Annual Bulletin* of Milton, edited by Pastor Skaggs, we find several matters in which many RECORDER readers will be interested.

After mentioning the resignation of Professor A. E. Whitford as president of Mil-

ton College, it tells us that he has accepted a position on the faculty of the University of Wisconsin, and that they are living in Madison. The item also says, "They are greatly missed from many relationships in church and community."

We take the following item from the same *Bulletin*:

Professor J. Fred Whitford who for several years had been professor of education and psychology in Milton College, left us last summer to become principal of the new consolidated high school at Bolivar, N. Y. He and his family are greatly missed in the church and community. Professor Whitford is to be congratulated upon the fine position which he holds.

Rev. J. W. Crofoot expects to begin work as the president of Milton College in July.

In the Sabbath school report we find:

Forty-eight sessions of the Sabbath school have been held during the year. The total enrollment is two hundred ninety-eight. Of this number thirty-one are members of the home department and twenty-six are members of the cradle roll. The average attendance has been one hundred eighty-two. The collections have averaged seven dollars and ninety-three cents per session of the school. There are nine adult classes with a membership of ninety-five. The intermediate department is divided into three groups: junior, intermediate, senior, and there are fifteen classes with an enrollment of ninety-six. The primary department has six classes with an enrollment of thirty-five.

## THE TWOFOLD AGENCY OF SALVATION

(A sermon by the pastor of the Plainfield church, and chairman of the Committee on Religious Life, based upon a text found in the second chapter of the book being read by many during the month of February, Paul's letter to the Philippians.)

**Text:** Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work. Philippians 2: 12, 13.

In writing his letter to the Philippians, Paul takes occasion to commend them. In fact it was Paul's custom when writing to his fellow-Christians to speak of those things of which he had heard that were favorable, and to commend their faithfulness. This is true of the apostle's letters to the



churches even when he was writing to correct error and rebuke unfaithfulness. Always there was something encouraging to say.

The Philippian Christians had obeyed Paul's teachings, not only when he was present with them, but also in his absence. It is possible for Christians to depend too much upon their associates and their surroundings to keep them going straight. For such there is no Christian growth. Development comes only where there is self-reliance.

"Work out your own salvation with fear and trembling," Paul says; "for it is God who worketh in you both to will and to work."

The great achievement about which we are to speak today is "salvation," and the agents to be employed are man himself and God.

It is quite obvious that "salvation" means two very different things today in different religious circles. For one it is something to be accepted, for the other it is something to be achieved; for one it is a transaction; for the other it is a process; for one it is accepting a formula, for the other it is living a life. Doubtless there is something to be said for both views, but we believe that those who emphasize the fact that salvation is something to be achieved, a process, the living of a life of ever increasing goodness and power, are in harmony with Paul's conception as revealed in this particular text.

I can remember when the question was asked much oftener than it is today by those who were interested in the welfare of men's souls, "Are you saved?" And the only answer at all satisfactory to the questioner was an unqualified "Yes." Now, the interest revealed in the asking of that question was commendable, but the wisdom of putting the inquiry in that form is questionable. Paul says, "*Work out your own salvation,*" and he is writing to *Christians*.

Salvation, then, in the use Paul makes of the word here, is something to be "worked out." It is something progressive, and never to be fully attained in this life. It is like an education. Just when is a man educated? One's education is always partial and incomplete, and the one who would pursue it is always pressing on. There are two compensations as one continues the stu-

dent attitude; that is, (1) the joy of the pursuit, and (2) the consciousness of ever increasing life satisfaction. But there is always something more to be attained.

Salvation is a very *personal* matter. It is for that reason also that each one has to work it out for himself. Each must live his own life. Each life must bear its own fruit.

Henry Drummond says in his "Natural Law in the Spiritual World," that he was never able to dismiss from memory the sadness with which he once listened to the confession of a certain professor. "I used to be concerned about religion," this professor said in substance, "but religion is a great subject. I was very busy; there was little time to settle it for myself. A Protestant, my attention was called to the Roman Catholic religion. It suited my case. And instead of dabbling in religion for myself, I put myself in its hands." "Once a year," he concluded, "I go to mass."

Evidently there was no working out of salvation on his own part, and no God working within, both to will and to work.

If one is sick he cannot safely leave it to some one else to take his medicine for him, and expect to get well. One cannot maintain good health by going on forever disregarding the laws of health while committing his physical welfare into the hands of another who is an expert in the laws of health, and who scrupulously obeys them all. Each has to work out his own health. In fact, nothing is valuable to a single individual until he himself appropriates it and works out its values in his own life.

Light is universal. How the sunlight has been flooding the earth with splendor during the last several days. But each one must open his own eyes if he would see. The world is full of harmonious sounds, but each individual auditory nerve gathers up these waves of sound and carries them into the appreciating brain. An old subject for debate was: "Would there be a sound when the tree falls if there were no ear to hear?"

Salvation, or character, or the more abundant life about which Jesus spoke can be won only by personal effort. The point I wish to emphasize is that salvation is something within us which is to be worked out. There are forces within us to be released. How is this to be done?

I would name three things in every human life to which one must give careful and constant attention if he would work out his own salvation: *conscience, a desire for truth, and the capacity to love*. That is, if one would be saved he must do right, seek truth, and follow love.

"Strive to keep alive in your heart that spark of the divine fire called conscience." We hear too little about the conscience in these days. An easy philosophy has become prevalent. There is an attitude of mind whereby anything and everything is excused with the expression: "He can't help it." or "You do not know what is right anyway." or "Standards change."

A conscience is still necessary if men are to be saved. And the one who would work out his own salvation must listen for that still small voice and unfailingly obey the voice of conscience.

But a good conscience is not enough. Many wrongs have been committed by men who were moved by the promptings of conscience. There must be added the unfaltering quest for truth. Truth is something to be pursued at all costs. Jesus said, "You shall know the truth, and the truth shall make you free." It is in that way again that lies salvation. Truth saves from superstition, and from fear; from gnawing dread and haunting doubt. The one who would work out his own salvation must "buy the truth and sell it not." He must consider no price too great to pay, no sacrifice too heavy to make, in order to know the truth and to live in harmony with truth.

One may be true to conscience and loyal to truth, but there is one other thing necessary if he is to work out his salvation. He must be devoted to love. David Starr Jordan's formula is this: "Wisdom is knowing what to do next: virtue is doing it." Conscience tells us to do right, truth reveals what is right, and love supplies the necessary motive power.

President Palmer of the Chicago Theological Seminary says he once had some friends who lived their lives in the light of one supreme formula. Before every decision they asked this question: "What would be the loving thing to do?" If that sounds too sentimental, then let us live by the golden rule. "Whatsoever ye would

that men should do unto you, do you even so unto them."

I have been talking quite at some length about "salvation," and have been talking very much as if it is something one could work out unaided. You know better than that, and you know that I know better. I have been emphasizing man's part in life's greatest achievement, the winning of salvation. It is a lifetime process, but it is the winning of life—abounding and eternal life. All I have been saying is true. I hope it has been sinking in, and that we will all be stimulated to make greater effort to win salvation. But essential as all this is, and as necessary as it is that we work out our own salvation with fear and trembling, if this were all there would be no hope, and what I have said thus far would only mock us. No, there is something more to be said, something that gives effectualness to all our striving, something that insures victory from the outset. What Paul is really saying is this: "Work out your own salvation, for now the great impossibility has become possible; God is working in you; this is no hopeless task to which I am calling you. God is in you, both making over your will so that you shall desire the good, and working in you so as to supplement your weak strength by his infinite power."

My sermon would not be complete if I did not indicate in some way how this divine partnership may be realized. We have learned that there are two parts to every great work—a working in and a working out. The working in is always the Divine part. How God thus works is a great mystery, but that he does is the blessed experience of every one who trusts him.

We cannot be in the presence of any man of great and holy force of character, and not be influenced by him. You have heard some one say in speaking of another, "As long as he is with me I feel that I can do everything that I ought to do." This simply means that it is possible for one strong spirit to pervade a weaker one, and give to the weaker a sense of confident and conquering might.

If human spirit can work upon human spirit and reinforce it by the inspiration of its own strength, how much more can the great Creative Spirit work upon the spirit of man, and impart unspeakable strength.

Do not think for a moment that the power of the infinite God will not come into your weak life and transfuse your soul with strength sufficient for every need. The raindrop, hanging at the tip of a rose leaf, is held by the same power that holds the world in its orbit. And I rejoice today that the spiritual energy of an infinite and holy God will communicate itself to the weakest among the sons of men, and hold him true so that he cannot be moved.

The more faithfully you try to work out your own salvation in harmony with conscience, the truth, and love, the more certain you are to feel that there is something deeper at work within you. It is God who worketh in you both to will and to work. But this feeling of the divine presence and this sharing of the divine power can come only as we ourselves are engaged in the work of character building and of kingdom service.

I cannot do it alone,  
The waves run fast and high,  
And the fogs close chill around,  
And the light goes out in the sky;  
But I know that we two  
Shall win in the end—  
Jesus and I.

Coward and wayward and weak,  
I change with the changing sky;  
Today so eager and brave,  
Tomorrow not caring to try;  
But he never gives in,  
So we two shall win—  
Jesus and I.

### AN APPEAL FOR HELP

DEAR RECORDER READERS:

The Lower Buxton Seventh Day Baptist Church greets you. You have heard about us through our superintendent, Rev. D. B. Coon, yet we believe you will be interested to hear from us personally.

The New England young people, having sown beside all waters, have sent forth to us Brother Edwards as God's helper; and through his efforts and the blessing of the Lord, this church is standing out among other churches, not without their scorn and ridicule. Having the everlasting Word to guide us, we have no other purpose save that of keeping the commandments of God.

Our recognized membership is twenty-two, while there are eight others who have expressed their desire to unite with us at our

next baptism and reception. We are worshipping in a large booth which is thatched with the boughs of the cocoanut palm. This roofing is decaying, hence our place of worship cannot be used when it is raining heavily. Our plan is to make it a more substantial building; the site is a gift to the church. We have begun to get lumber and are seeking wood for a lime kiln; but as the times are exceedingly hard in this section, we find it a difficult matter to get galvanized sheets for the roof.

Brethren and sisters, won't you help us with this important work at this time of great need? Satan is so wroth with the church and is warring in such a way that it is hard for us to get favors since our church was organized. However, as men cannot really succeed against the truth, in some of the homes where we have bitter persecutors the truth that we believe and are giving out has been the means of making Seventh Day Baptists. This work requires your earnest prayers and help otherwise. Any financial help that you can give may be sent in care of Rev. D. Burdett Coon, Superintendent of Seventh Day Baptist Missions, 2B Camperdown Road, Kingston P. O., Jamaica, B. W. I.

Our next letter will give a wider explanation of our work. May the Spirit of the Lord direct us as his dear children in this work for the kingdom.

Yours sincerely,  
ELMA EDWARDS,  
*Church Clerk.*  
N. A. EDWARDS,  
*Pastor.*

*Lower Buxton,  
Brown's Town P. O.,  
St. Ann, Jamaica, B. W. I.,  
January 20, 1931.*

### IN MEMORIAM

WHEREAS on December 5, 1930, Mrs. Dora Staub, the president of the Marlboro Ladies' Aid society for the third term, was called to her heavenly home, the society wishes to express its deep sense of loss and its appreciation of her faithful and efficient services.

The society extends its sincere sympathy to her mother, her daughters, and her sisters in their hour of sorrow, in which it shares.

MRS. HERBERT L. COTTRELL,  
MRS. LUTHER S. DAVIS.

## MISSIONS

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

### HISTORY HELPS

This is a day of specialists. Present conditions have made this necessary. There was a time in this country when the minister was the teacher as well as pastor, and sometimes a doctor also. No one today thinks of preparing for such a program, and he would not be allowed to follow it if he did. Men not only must make rigorous preparation if they are to practice medicine, but they are coming more and more to specialize in the treatment of one disease. No one thinks of teaching all the subjects in a college curriculum.

The minister and missionary need to be specialists in their work. They should do this not for the sake of being specialists but that they may be as efficient as possible in their calling. The usefulness of any missionary or any Christian worker depends on his field and on himself. As Christ and the inspired apostles found, fields may be hopeless; but more often we who engage in mission work fail because of ourselves. It is an item pertaining to ourselves that these paragraphs have in mind.

It is reported that Professor Matthew B. Riddle, the learned scholar and exegete, used to say to his students, "Boys, the trouble with you is that you do not know history." It sometimes happens that the trouble with missionaries, ministers, and denominational leaders is that they do not know history. This situation puts them and the cause they would advance at a great disadvantage. They may have precious religious experiences, rich spiritual graces, great earnestness, and marked skill, but without a knowledge of the history of the Christian Church, the history of their own denomination, the historical background of the Bible, and the history of the people whom they would help, they are greatly handicapped.

Last month, Calvin Coolidge in giving advice to young men beginning political careers said among other things, "Legislators

ought to pay much attention to history. There are very few problems that are new. If they examine what has been done in the past, they will save themselves from many errors in the present." We can substitute missionaries and denominational leaders for legislators. Then the quotation would read, "Missionaries and denominational leaders ought to pay much attention to history. There are very few problems that are new. If we examine what has been done in the past, they will save themselves from many errors in the present." Much of the Bible is history. The history of the Christian Church not only throws light on the problems of the present, but it widens the vision and gives unbounded enthusiasm; and the history of the peoples to whom we would carry the gospel message will teach us how to approach them and stir our hearts to do our best in their behalf.

Missionaries, ministers, and denominational leaders need a Christian experience, an endowment of spiritual grace, earnestness, and sincerity. These are the great needs, but they also need to know history. If they will acquire this equipment, in the language of Calvin Coolidge, "they will save themselves from many errors in the present."

### DESCRIPTION OF A REAL MISSIONARY

Rudyard Kipling has written many helpful things, and among them is his poem, "If." A number of years ago, the writer in the midst of unusual stress and struggle, received from a friend a copy of the poem, and he has since read it a good many times, wishing that he might measure up to it. In this poem missionaries, as well as struggling pastors and all Christian workers, have an ideal set before them. It is not different from that which the gospel asks them to be and do, but being in verse it confirms in an emphatic way the pattern given by Christ and the apostles in the New Testament. It appears to many that Christian missions are at the forks of the road. The spirit and attitude of Christian workers always count for much in missions, and these things become pre-eminently important in a decisive hour. Missionaries and all who have to do with missions can study with profit Kipling's poem:



IF

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt  
you,

But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your  
master;  
If you can think—and not make thoughts your  
aim,

If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to,  
broken,  
And stoop and build 'em up with worn-out  
tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the will which says to them, "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with kings — nor lose the common  
touch,

If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the *earth* and everything that's in it,  
And—which is more—you'll be a *man*, my son!

### THE PRIMARY BUSINESS OF THE CHURCH

The New Testament does not use the word "missions," but its whole message is missionary. Missionaries in the time of Jesus Christ were Christ's ordinary disciples, and they were impelled by the command, "Go ye into all the world and preach the gospel to every creature." Since then the task of the church has not changed. The mission of every Christian church was the mission of Christ and the apostles. That at once makes every church a missionary organization according to the charter of the New Testament.

The town, city, or countryside in which the church is situated does not constitute the field of its activity. All the world is its field. A church cannot be loyal to Christ and make any gradation of its purpose. It

cannot say: "We must take care of our work in our own locality, and then as far as we can we shall help missions." All the church's work is missions. The immediate neighborhood and the world's far distance are to be equally considered. Many churches have "taken on" missions as one would assume the responsibility of a poor relative. Yet it is worth remarking that if it had not been for the missionary spirit we would not have had the gospel in our own land. We are really foreigners, and because the Great Commission was obeyed we are enjoying the blessings of salvation.

The purpose of every church is evangelism. Different church bodies may interpret evangelism differently, but whatever else may be said about it, it can be broadly interpreted as the enlistment of individuals in love and loyalty to Jesus Christ. "Go and make disciples," said Jesus. The love that drew the members of the church to Christ inspires them also to seek other disciples. If exception is taken to color, nationality, or language, then the first part of the great command for evangelism is disregarded, "Go ye into all the world." The scope of labor includes all individuals to whom the gospel has not been preached. The compulsion to each church is to see that the gospel is preached to them.

A church cannot become a missionary church if its pastor has not the missionary spirit. He is the key to the problem. If he does not have a deep conviction that the supreme purpose for which the church exists is to extend the kingdom of God throughout the whole world, his church cannot be expected to get any vision of the needs of the world. From the pastor the people must get a clear understanding of the universal need for the gospel and its universal imperative. The church will succeed or fail in its mission as the pastor succeeds or fails to grasp the fundamental meaning of Christ's purpose. He must know the facts about missions and where to send his people for these facts. Broadly speaking, if he does not know they will not know. The spirit of the pulpit generally sets the pace for the church.

When a church assumes the missionary task its whole outlook becomes changed. Certain ideals come into its life that bring death and character to its activities. It will

become an intercessory church. Its prayer life will go beyond the narrow circle of its own needs, and broaden out to include others and their needs. The Bible, which is a missionary book, will be read with a new interest. The great purposes of God, which fill its messages, will be realized. With such an emphasis the membership will feel the missionary motive and see the eternal purpose of God, which is the winning of the world to Jesus Christ.

Along with the deepening of the prayer life comes the joy of giving. Missions cannot exist apart from giving. Missionaries give their time, talent, and life to the missionary enterprise. Churches give the missionaries their prayers and their support. The great missionary text is "God so loved the world that he gave." The giving of money is not merely for the purpose of paying expenses, but it is an act of worship and a part of our devotion to Jesus Christ. It is not so much gold or silver, but so much spiritual power. Use money selfishly, and it loses its divine character and power and becomes just plain, hard coin. Use money for Christ, and it is the noblest and most powerful thing for good in the world. Money can teach and preach Jesus Christ just as effectively as it can advance evil.

Churches that are not missionary in spirit generally lack knowledge. Men are not specially interested in a thing of which they know very little. Experience has shown us that the churches in which missionary ardor is low are those that do not read or hear about missions. When they know about the work in the home and foreign fields, then they become interested. When interested prayer is stimulated and when people will pray for a cause they also will give to it joyfully. "Study and you will know; know and you will pray; pray and you will give; give and you will live."

—*Watchman-Examiner.*

### LETTER FROM DR. PALMBORG AS SHE SAILS FOR CHINA

DEAR FRIENDS OF THE SEVENTH DAY BAPTIST FAMILY:

Ever since I reached America on August 10, I have felt at times that I should write a letter to the RECORDER, but I have been so busy visiting so many of you that there really seemed to be no time, and little need

of it. However, just before sailing, I feel I *must* say a good-by word to you all.

I have very much enjoyed meeting so many friends in the churches, both new and old, and have received much kindness and many evidences of love, for which I thank you all.

Just at this point my cabin boy came in with a big package of letters! I will have the enjoyment of them for a number of days. I have not time now even to look to see whom they are all from, but you who have written them will know. Sometime they will be answered! We sail in a short time and several friends are coming to see me off.

I have had the pleasure of seeing a number of old China missionary friends on the coast, and Mr. Eugene Davis and his wife kindly gave up two days to help me do it!

I am feeling well, and am sure the voyage will give me a great rest. Have just heard that I am to have this pleasant cabin to myself, and am so glad, as it will be a quiet place to come to, all alone.

I do pray that our churches and our faithful people will be blessed, and that God will help them all to be faithful, and do their very best to help in keeping his work ever to the front, the most important thing in our lives.

Your friend,  
ROSA PALMBORG.

S. S. "Tatsuta Maru,"  
San Francisco, Calif.,  
January 31, 1931.

### REVIVAL IN SALEM

DEAR SABBATH RECORDER FRIENDS:

Readers of the RECORDER will be interested to know that our church in Salem, W. Va., has just closed a special sixteen-day service with Rev. Erlo E. Sutton as preacher. We were favored with ideal weather and with good co-operation. On Sabbath day, February 7, there were eighteen additions to the church, fourteen being by baptism and four by letter. We confidently expect that others will join in the not distant future. Pray for us.

It seems to some of us that it would be nothing short of a calamity if Brother Sutton should be compelled by lack of financial support of the Sabbath School Board, to give up the work he is now doing.

GEO. B. SHAW.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### MILTON COLLEGE STUDENTS' ACTIVITIES

DEAR DOCTOR GARDINER:

It occurred to us that RECORDER readers might be interested in what Milton College students did during the "breathing spell" which comes between semesters. The last examination was over on Thursday afternoon. Most of the students who live nearby made good use of the extra day to spend a long week-end at home. Some, however, could not go home because the Dramatic Arts class mid-year play had its next-to-the-last rehearsal on Friday. The play this year is an amusing three-act comedy, "The Beautiful Sabine Women," by Leonid Andreyev. It promises to be up to the usual high standard of Mr. Stringer's productions.

On Friday night there was the usual college prayer meeting. Through an oversight no leader had been chosen, but the students present sang hymns and enjoyed a profitable discussion. Following this service, the Mission Study group gathered around the glowing fire in the Y. M. C. A. room and laid enthusiastic plans for the coming semester. Helen Johnson, Clarkston, Wash., and Richard Davis, Shanghai, are the officers of this group.

Seventh Day Baptist students in Milton village are always busy on Sabbath day. They make up the Philathea class (taught by Doctor Shaw), the Baraca class (Professor H. O. Burdick, teacher), the pastor's leadership training class which meets at the parsonage during the Sabbath school hour, and the large choir under Mr. Stringer's direction.

In honor of the fiftieth anniversary of the founding of Christian Endeavor, the young people had charge of the morning service. Elston Loofboro was the principal speaker. He was followed by Kenneth Ochs of the Intermediate society, and Duane Davis, president of the Junior Christian Endeavor.

At Milton Junction the service was also in charge of the young people. In addition to singing in a choir consisting largely of college students, these same young people play in the Sabbath school orchestra under the leadership of Mrs. Edna Shelton. Professor Leland Shaw reviewed the history of the Milton Junction Christian Endeavor society from its organization in 1888 to the present time. He made use of the minutes of the society to develop an interesting sketch. Many of your readers would have enjoyed it. Some of the "younger generation" were interested in the names by which their elders were known in their youth. Miss Mercy Garthwaite has been a member longer than anyone else. Other speakers, besides Mr. Shaw, were Charles Craw, Trevah Sutton, and Marion Van Horn.

The usual afternoon meetings were held. At Milton the leader was Donald Ring, Nortonville, and at the Junction, Trevah Sutton had charge.

At six thirty the four lyceums met in their various rooms. The Idunas report an especially interesting session in which a dramatic version of Cinderella was given. Gertrude Hemphill, North Loup, was Cinderella; the two haughty sisters were Lucille Prentice, Nortonville, and Mary Michel, Marion; Joan Place, Milton, was the wicked old witch; Prince Charming was Margaret Brown of Chicago.

Since there was "a good show" (Abraham Lincoln) at Janesville that night, many of the students closed a busy night by attending the midnight show.

The next morning many of the college people had to be "on deck" early, because Sunday is a full day for those who are earning all or part of their way.

Sunday evening at five forty-five a fine group met at the Milton Junction church for a supper program. The room was beautifully decorated in orange and white and lighted by orange candles. The decorations were in charge of Carolyn Randolph. Seventy-one sat down to supper and with the exception of the two pastors and "yours truly" they were really young people. Following the meal, which was served by a joint committee from the two churches headed by Elmina McWilliam, a program was carried out under the direction of Harold Baker, who is boys' work secretary

of the Green County Y. M. C. A. The subjects were of special interest to Seventh Day Baptists. The speakers were Anna Sheldon Root, Albion; Roy Crandall, Walworth; Elston Loofboro, Milton; and Trevah Sutton, Milton Junction. Several selections were sung by a quartet consisting of Orville Babcock, North Loup; Albert Rogers, and Kenneth Camenga, Brookfield; and Kenneth Babcock, Milton.

While we were still seated at the tables, the folks began gathering for the Rock County Christian Endeavor rally. When we went upstairs, the writer and her cousin decided to occupy what has for four generations been the "family pew" even if it placed us conspicuously far forward. But before the service began, all the seats were filled and the ushers began bringing in chairs.

Organ solos by Gladys Sutton and two selections by the Sabbath school orchestra began the program. A duet was sung by Loyal and Bernice Todd. Charles Craw played the violin while the offering was taken. He was accompanied at the organ by James Craw. Albert Rogers led the congregational singing. The president of the Milton Junction society, Marion Van Horn, presided. Of course there were other musical numbers, an address, and an impressive candle light service led by Rev. J. N. Anderson, but I'm just writing of Milton College students' activities.

After the meeting was over, many queries were heard as to preparation for Monday's lessons and unpreparedness, seemed to be universal. But do you not agree with me that Milton College students had well employed their "vacation"?

Sincerely yours,

HANNAH SHAW BURDICK.

Milton, Wis.,  
February 3, 1931.

### MESSAGE FROM RELIGIOUS LIFE COMMITTEE

Gratifying are the indications from various parts of the denomination that the study and reading of Philippians are being carried on. The epistle is addressed to a normal New Testament church, a church which could be duplicated in many places today. There is apparently nothing in it

to be set right, if perhaps we may except a possible disagreement of some kind between two of its members, Euodias and Syntyche, whom Paul urges to become of one mind in the Lord, chapter 4: 2. The key verse is 1: 21, "For me to live is Christ and to die is gain."

Christian experience is the subject and theme of the writing. Paul takes for granted that their doctrinal tenets are sound. He talks of experience, and it is that resulting from an indwelling Christ. His own experience as a Christian is shown in striking contrast to his surroundings. Although a prisoner of a cruel Nero, and bound by chains to the wrist of his Praetorian guard, inwardly he is free, and a lilt and a song mark the highway of his soul. From him we learn that "Christian experience . . . is not something which is going on around the believer, but something which is going on within him." The "Saints of Jesus Christ," that is, Christian men and women, are urged to have the "mind of Christ Jesus." The result will be the right kind of Christian experience. Regardless of circumstances, the mind of Christ within will work out a richness of life and blessing. "For it is God which worketh in you both to will and to do of his good pleasure." In a life so animated there will be an up-look, an on-impulse, and an onward movement. Past and present difficulties must not be allowed to hinder, nor the apparently insurmountable obstacles be permitted to dominate future plans. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

These are good words for any church of the twentieth century. They contain good principles for each, individually, as well as for churches and denominations.

We all agree that this is a time of general letting down in morals and in morale. We feel the reflexes from the conditions of the times in personal, family, and church life. Here the material life is in danger of dominating the spiritual, and "what else can you expect in a year of financial discouragement?" seems to ring in on every hand. Cutting down and retrenchment are words to conjure with. But in them there is neither satisfaction nor inspiration. Here is rather



the opportunity for the Church to challenge the world. What a time for advance! Think of Paul—"up against it," but facing the future without a tremor, talking in terms, not of retreat and retrenchment, but of advancement. One is reminded of the brave heart of Marshal Foch in that terrible crisis of the Marne, who said, essentially: "My left is broken, my right is in retreat, my back is against the wall; the situation is excellent, I shall advance." Now is the time for the Church to face forward boldly and with faith in an undefeated Christ. This is the time for her to *inspire* faith and confidence. The Master, whose mind was in Paul, himself worked under the heaviest discouragements and handicap ever offered by the world—and won in spite of them all. He took an ignominious cross and glorified it. "By this sign, conquer" has meant more than ever Constantine dreamed when he made it the symbol of victory under which he led his troops. The Church bearing the name of Jesus Christ always is in debt to those within its shadow and afar; it certainly "owes something to its community and the world in a time of depression."

In a time like this, of depression, challenge, and change, the Church must stand fast and true; its message must be sincere and ringing. When our "social institutions, our theories of morality, our ideas of government, our international relations, and many other important elements of life are being melted down," the Church must not be uncertain; it must be courageous with the abiding mind of an unchanging but an on-moving Christ. Seventh Day Baptists have reason to face the present and the future with courage and hope—the courage of truth and conviction, the hope in God whose word shall not return unto him void, "but shall accomplish that whereunto I have sent it." It is being admitted on every hand that Sunday is universally fast becoming but a holiday. But the Church and religion need a Sabbath. We have not only a Sabbath, but *the Sabbath*. The times demand that we be not afraid. "Only be of good courage"; go forward. A Sunday man just recently said to a group of Seventh Day Baptists, "A Sabbath-keeping people who believe in *the Sabbath* and fearlessly stand for it, never had a better opportunity than now." He is right.

Today we need more people talking courage — promoting advance programs — consistently determined to permit nothing to hold the work back. We need it for our own sakes. We need it because the work left by the Master for us to do is in a critical state, perhaps as never before. Shall we not, therefore, increase our faith and courage in the Lord *by use*, and go forward? In studying and rereading this wonderful message to the Philippians we shall find strength and courage, incentive and impulse to press on in a helpful and inspiring way.

HERBERT C. VAN HORN.

#### GIVE HIM A LIFT

I was trudging one day down a dusty road  
While my back was curved under a bit of a  
load,  
And the way was long and my feet were sore,  
And my bones ached under the load I bore;  
But I struggled on in the summer's heat,  
Till I came to a pool where I bathed my feet.  
Then, resting a bit, I shouldered my load,  
And wended my way down the dusty road.  
The morning stretched into the afternoon—  
My journey's end seemed as far as the moon;  
Till at length a horse and a wagon drew near,  
And my heart revived with a spark of cheer.  
But the man saw only his own small soul,  
And the narrow way to his narrow goal,  
And he whipped his horse to a guilty trot,  
Though the sand was deep and the day was  
hot,  
And he passed me by on the dusty road,  
And I sank still lower beneath my load.

Yet out of the dust came another man,  
With a grizzled beard and a cheek of tan,  
And he pulled up short and he gaily cried,  
"I say there, comrade, get in and ride!"  
And he placed my bundle behind the seat,  
And he said, "Climb in here an' rest your feet;  
I never pass by a man on the road,  
An' 'specially, friend, if he's got a load."  
I reached my journey ere came the night,  
And my feet were rested, my heart was light;  
And I blessed the driver who'd gaily cried,  
"I say there, comrade, get in and ride!"  
Ah! the world is full of sore-footed men  
Who need a slight lift every now and again,  
And the angels can see through the white  
cloud rift  
All the God-like souls who give them a lift.

—Joe Cone in "Boston Herald."

"Striving to manifest himself to everyone, inspiring, strengthening, guiding by his spirit, saving through his love, his care, his grace manifested toward them and in them, the infinite Father is brought near to our lives."

## YOUNG PEOPLE'S WORK

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

### GOD, OUR FATHER

Christian Endeavor Topic for Sabbath Day,  
February 28, 1931

#### DAILY READINGS

Sunday—God loves (John 3: 16)  
Monday—God cares (Matt. 6: 25-34)  
Tuesday—God rewards (Matt. 6: 1-6)  
Wednesday—God is impartial (Matt. 5: 43-48)  
Thursday—God seeks our love (Matt. 22: 34-40)  
Friday—God works through man (John 3: 21)  
Sabbath Day—Topic: What Jesus teaches about  
God our Father (John 4: 23-26. Consecration Meeting)

PANSY SCOUTEN

Jesus teaches that God wants his children to follow and worship him. Like our earthly fathers who love their children and want them to do right, he watches all.

God is more loving than man and makes provision for us in nature and guides us if we but trust him. We are given what we need but what will not harm us. It seems hard to think we do not need some things we have asked for and not received, but if we look back or ahead we can see it was best not to have them.

We have responsibilities placed on us and are left to make our choice, which is sometimes disastrous. The hard things are not punishment but discipline. Noble character is made of struggle and trial.

In verse twenty-three of our lesson we find that "they that worship him must worship him in spirit and in truth." He forgives only when we turn away from sin.

Suggested songs: O Worship the King; God is Goodness, God is Love; God of Our Fathers, Whose Almighty Hand; This is My Father's World.

Fouke, Ark.

### MILTON JUNCTION CHRISTIAN ENDEAVOR

The Milton Junction Christian Endeavor society has been very active this year in spite of a much depleted membership. A registered delegate was sent to the state convention at Milwaukee in June. Several

other members were in attendance at part of the sessions. Five of our members attended the Christian Endeavor Institute at Beaver Dam, Wis., in November. The Milton and Milton Junction societies together entertained the Southern District Christian Endeavor Convention at Milton, December 5, 6. Just now the Endeavor societies of this church are planning to take charge of the services Friday night and Sabbath morning, January 30, 31. This is a part of the Christian Endeavor week program. Sunday night, February 1, there will be a Christian Endeavor banquet in our church for the young people of both Milton Junction and Milton. Following the banquet we entertain the southern district rally with Rev. A. N. Brown of Edgerton, Wis., as speaker. This too is a part of Christian Endeavor week program and celebration of the Golden Anniversary of Christian Endeavor.

J. F. R.

### CEDAR RIVER

v.

Tom did come back. Every Monday morning as he went to work, he would stop and get his lunch; and for a few wonderful moments a spotlessly white Hope (no longer in paint-spattered overalls) would enjoy his company, and then he must be on to work. And every Sabbath afternoon, the little roadster would drive up to be filled with gas; but Ellen would fill his tank, and Ellen would make his coffee. He got to know and like Ellen, but he missed Hope.

So, one Sabbath, Ellen missed him; but early Sunday morning the little roadster pulled up to the confectionery. Tom Parker alighted, to see Hope, fresh for her morning's work, hastening out to pump up the gas. He was ahead of her, had it pumped, and when she had filled his tank, stepped inside.

"Got anything to eat?" he asked, "I sure am hungry. Not had my breakfast yet this morning."

"Neither have I," Hope confessed. "Dad was down with rheumatism again, and Charity wasn't in the notion of getting up, so I just came ahead."

"Good! what do you say we have breakfast together? Or is Reddy here to get it for us?"

"No," Hope replied, "she takes Sunday off. Come out in the kitchen if you want to, and we'll see what we can get."

So Hope fixed them a good breakfast—nice, crisp bacon and fresh eggs, and some of her delicious coffee—while Tom helped as best he could; and they sat down to the table and ate and talked to their hearts' content.

"Anyone likely to come in soon?" Tom asked finally.

"Sure not. It's not eight o'clock, and Sunday morning."

"Come on then; let's go for a walk."

So Hope locked the door, and they strolled along down the river bank, Hope talking enthusiastically of the view down the river, the late summer flowers, the birds in the trees. After a while, she suggested that they walk back up, and so they soon came to the old covered bridge.

On the further side from the village, they paused, instinctively, for there is a strange fascination in an old bridge. On the edge of the rocky point on which the bridge-head rested, they stood for a while, silently looking down into the rushing waters below.

Finally, "Did you ever stand on a bridge before and look down into the waters?" Hope began.

"One moonlight night above Woodburn Falls," Tom finished, and his arm stole around her. They slipped down together to a seat on the brink of the rock, and sat thus for some minutes, watching the water.

"I like to come here," Hope said, "and look down into the river. It seems so symbolic—symbolic of our lives here, Ellen's and mine, here in the confectionery. See how this rock juts out into the stream—stands motionless, while the waters ever rush downward, strike against it, pause for a moment, and then rush onward to the sea? So here are Ellen and I, jutting out into the stream of life on this highway, touched by it as it sweeps onward, never to come back again."

"Why Hope, when did you learn any such magic in symbolism?" Tom asked.

The dreamy look left her eyes, she turned and faced him.

"I learned it seven years ago, from Martha Ann Baker, when she showed me the

Sabbath sunset, and told me of the Sabbath as God's sign. Oh, if you only knew the beauty and the joy of it!"

But he was thinking of another beauty and another joy.

"Honey girl," he said, "I have loved you ever since that night above Woodburn Falls. Why do we have to sweep by each other like the river and the rock? Why can't I have you with me always?"

Hope let him draw her closer to him. She loved him, too, she knew. And yet—there was her Sabbath. She loved him, but he was a Sabbath breaker. How could they be satisfied that way? Her duty was clear, but her heart was not.

Suddenly she rose to her feet. "Let's go back," she said. "Somebody will be wanting gas." And as he rose to join her—"Oh, how I wish I could tell you—how I wish I knew my own heart! But you can wait. I can't give up my Sabbath. I wouldn't if I could—and I can't live any such divided life as Faith is doing up at Richwood; they hardly keep any day. We couldn't live divided."

Just as they reached the door, a car drove up, and Hope's day's work had begun. Tom drove off, his love deeper than ever, but inwardly cursing the seventh-day doctrine, which kept him from his love. And Hope went about all day in a variety of moods, sometimes her heart singing with the joy of love, and sometimes heavy as lead with the weight of a conscience holding her back from that love.

And when Monday morning came, and Tom did not stop, for the first time the Sabbath began to feel like a burden instead of a joy. *(To be continued)*

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Follow Jesus (Eph. 4: 31, 32; 5: 1, 2)

Monday—Speak softly (Prov. 15: 1)

Tuesday—Be generous (Matt. 6: 1-4)

Wednesday—Be forgiving (Matt. 6: 9-15)

Thursday—Be courteous (1 Pet. 3: 8, 9)

Friday—Be humble (Phil. 2: 5-11)

Sabbath Day—Topic: Guideposts on life's trail  
(Matt. 5: 44-46; 1 Cor. 13: 4-6. Consecration Meeting)

Topic for Sabbath Day, February 28, 1931

#### GUIDEPOSTS

Guideposts usually give very brief but accurate directions as to the way to go. Our subject suggests that life is a trail and needs its guideposts, that is, directions as to how we should live. Now there are books written on travel in various countries, and there are books written on how to live, but to be comparable to guideposts, the directions we are looking for should be brief and dependable. In the Bible we have these guideposts as well as longer discourses on how to live. We should be familiar with a lot of them, then they will pop up just when we need them in life. Do you remember when Jesus was tempted that each time he had some Scripture in mind to point the right way?

Some of the guideposts that intermediates should know are:

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the sabbath day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

How many can tell where these guideposts are found and can repeat them in full? Also the guideposts to a blessed life:

1. Blessed are the pure in spirit.
2. Blessed are they that mourn.
3. Blessed are the meek.
4. Blessed are they that hunger and thirst after righteousness.
5. Blessed are the merciful.
6. Blessed are the pure in heart.
7. Blessed are the peacemakers.
8. Blessed are they that have been persecuted for righteousness' sake.

Jesus gave two guideposts that point the same way as all these others and more too, they are the foundation of all right living:

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
2. Thou shalt love thy neighbor as thyself.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following suggestions may be incorporated in the worship services for March on the subject, "Our Father's Love."

For the Scripture—John 3: 16 and 1 John 4: 16 and 19.

For hymns—"The King of Love My Shepherd Is" and "There's a Wideness in God's Mercy."

For a poem—

Each time that I look at a rainbow,  
With colors so bright and so fair,  
I'll try very hard to remember  
The reason why God put it there.

I can't understand how he made it,  
Nor how it shines out through the rain,  
But whenever I look at its beauty  
I'll think of its message again.

I'll think that each wonderful color,  
Of every different hue,  
Is a glistening, beautiful message  
Of God's love for me and for you.

—Grace H. Patton.

### YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was called to order by the president at the home of E. H. Clarke.

L. E. Babcock led in a short devotional period.

The report of the recording secretary for the previous meeting was given.

The treasurer presented the following report, which was received:

TREASURER'S REPORT, MONTH ENDING  
DECEMBER 31, 1930

Dr.

Amount on hand December 1 .....	\$717.74
Onward Movement .....	46.50
Conference treasurer for Milton .....	4.00

\$768.24

Cr.

Miss Marjorie Burdick, expense to Commission meeting .....	\$ 25.00
Miss Thelma Davis, toward fellowship breakfast .....	20.00
Balance .....	723.24

\$768.24

The report of the corresponding secretary was as follows:



Letters and cards written—33.  
 January bulletins mimeographed and mailed.  
 The mailing list now numbers 95.  
 Correspondence has been received from: Rev. W. D. Burdick, Rev. H. C. Van Horn, Rev. J. F. Randolph, Rev. A. J. C. Bond, Miss Bernice Brewer, Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Mr. Morton Swinney.

RUBY C. BABCOCK,  
*Corresponding Secretary.*

Correspondence was read and considered from Morton Swinney, Rev. J. F. Randolph, Mrs. Elisabeth Austin.

Some discussion followed concerning the duties of the associational secretaries.

Voted that the resignation of Mrs. H. L. Polan, as assistant Junior superintendent, be accepted and that the corresponding secretary be asked to secure a successor.

A vote of thanks was extended to Mrs. Polan for her fine work on the board.

At this time an extended report was received from Rev. Wm. M. Simpson and Miss Marjorie Burdick, representatives of this board at the mid-year meeting of the Commission.

Members present: Miss Marjorie Burdick, Rev. Wm. Simpson, E. H. Clarke, Dr. B. F. Johanson, Sara Davis, Herman Ellis, Ruby Babcock, Alberta Simpson, L. E. Babcock, Virginia Willis.

VIRGINIA WILLIS,  
*Recording Secretary.*

Battle Creek, Mich.,  
 January 8, 1931.

**STATEMENT ONWARD MOVEMENT  
 TREASURER, JANUARY, 1931**

	January, 1931	July 1, 1930, to January 31, 1931
<i>Receipts</i>		
Adams Center	\$ 75.50	
Special	71.70	
	\$ 147.20	\$ 507.20
Albion	10.00	25.00
Alfred, First	\$ 145.72	
Ladies' Aid society	200.00	
	\$ 345.72	1,154.91
Alfred, Second	81.80	268.30
Andover		25.20
Attalla		
Battle Creek		98.25
Berlin, special	\$ 15.00	
Sabbath school, special	46.61	
	\$ 61.61	128.61

Boulder	75.00	75.00
Brookfield, First	50.00	167.80
Brookfield, Second	72.31	
Ladies' Aid society	75.00	
	\$ 147.31	147.31
Carlton	\$ 5.00	
Ladies' Aid society	30.00	
	\$ 35.00	70.16
Chicago		
Denver		125.00
De Ruyter	\$ 120.00	
Special	5.00	
	\$ 125.00	252.00
Detroit		
Dodge Center	\$ 4.00	
Special	.50	
Sabbath school, special	20.00	
E. L. Ellis, special—Missionary society	200.00	
	\$ 224.50	261.50
Edinburg	6.65	58.36
Exeland		
Farina		200.00
Fouke	\$ 10.00	
Special	35.87	
	\$ 45.87	80.87
Friendship	25.00	105.00
Genesee, First		190.00
Gentry		7.00
Hammond	50.00	92.00
Hartsville	37.00	39.00
Hebron, First, special	25.00	65.00
Hebron, Second		
Hopkinton, First	\$ 236.00	
Christian Endeavor society, special	6.00	
	\$ 242.00	454.00
Hopkinton, Second		21.25
Independence	58.00	374.00
Jackson Center		
Little Prairie	5.40	11.40
Los Angeles		115.50
Lost Creek		
Marlboro		75.37
Middle Island Ladies' Aid society, special	10.00	25.00
Milton	\$ 215.35	
Sabbath school, special	39.85	
	\$ 255.20	1,358.27
Milton Junction	\$ 168.87	
Special	5.00	
Ladies' Aid society	25.00	
	\$ 198.87	774.30
New Auburn	11.50	11.50
New York City	\$ 51.60	
Special	25.00	
	\$ 76.60	554.27

North Loup	\$ 5.00	
Special	36.91	
	\$ 41.91	462.91
Nortonville	64.00	153.31
Pawcatuck	\$ 350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$ 359.00	2,531.00
Piscataway		117.50
Plainfield	369.00	1,703.80
Portville		10.00
Richburg	\$ 48.00	
Ladies' Aid society	50.00	
Ladies' Aid society, special	5.00	
	\$ 103.00	103.00
Ritchie		
Riverside	250.00	500.00
Roanoke		
Rockville	\$ 12.85	
Loyal Workers, special	5.00	
Christian Endeavor society, special	2.00	
	\$ 19.85	81.50
Salem	39.75	850.25
Salemville, special	21.57	51.57
Scio		
Scott		
Shiloh	\$ 80.09	
Female Mite society	29.00	
Sabbath school	39.00	
Ladies' Benevolent society	8.50	
	\$ 156.59	428.92
Stonefort	6.65	26.65
Syracuse		
Verona	\$ 45.00	
Special	8.50	
	\$ 53.50	188.50
Walworth		93.00
Washington		
Waterford		
Christian Endeavor society, special	3.00	138.00
Wellsville		10.00
Welton Ladies' Benevolent society	50.00	235.62
West Edmeston	30.00	80.00
White Cloud, special	77.37	172.62
Woman's Board		
Mrs. S. A. B. Gillings	75.00	75.00
Southwestern Association	17.00	17.00
Individuals		
Lucius Sanborn	\$ 20.00	
W. H. Tassell, M.D., special	10.00	
F. C. Wells	100.00	
	\$ 130.00	486.00
Interest		9.29
Conference collections		573.10
		\$17,016.87

Denominational budget, seven months	\$14,348.22
Specials	2,668.65
Total	\$17,016.87
<i>Disbursements</i>	
Missionary Society	\$ 1,732.90
Specials	580.74
	\$ 2,313.64
Tract Society	\$ 417.88
Special	13.51
	431.39
Sabbath School Board	\$ 202.74
Specials	60.47
	263.21
Young People's Board	\$ 96.10
Special	10.00
	106.10
Woman's Board	\$ 26.66
Special	5.00
	31.66
Ministerial Relief	\$ 213.28
Special	20.81
	234.09
Education Society	79.98
Historical Society	26.66
Scholarships and Fellowships	64.17
General Conference	\$ 239.63
Preferred Claim	400.00
	639.63
	\$ 4,190.53

HAROLD R. CRANDALL,  
*Treasurer.*

118 Main Street,  
 Westerly, R. I.,  
 February 1, 1931.

**FEAR**

What time I am afraid, I will trust in thee.  
 —Psalm 56: 3.

Sudden and sharp across the hills of sleep,  
 A blade of lightning shakes:  
 The black South groans and shudders, troubled deep,  
 The blind North wakes.

A plumed wind, through some postern in the skies,  
 Rides wood and field and plain,  
 Spurring the clouds and marshalling with cries  
 The cohorts of the rain.

A watcher sighs; a sleeper stirs him slow;  
 A curtain inward streams.  
 A night-lamp flickers like a torch burned low  
 In doubtful dusk of dreams.

Lord of the strong, we are but fragile things,  
 Chaff to the tempest cast;  
 Unfold about our souls the brooding wings  
 Till this be overpast.

—Nancy Byrd Turner.

Cast forth thy act, thy word, into the ever-loving, ever-living universe — it is a seed grain that cannot die.—Carlyle.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing to the SABBATH RECORDER for the first time. I will be eight years old the twenty-first of March. I am in the second grade in school. We have a nice teacher. Her name is Mrs. Carr. We have forty children in our room.

I have a twin sister. Her name is Emma. We have three brothers; their names are Robert, Stanley, and Victor. We have a baby sister named Marion. We like to go to Sabbath school. We have a nice Sabbath school teacher.

We have a cow. I enjoy the Children's Page very much. I like to help mother a lot. We have no pets. We have lots of fun sliding down hill and wading in the deepest snow we can find.

I hope my letter is not too long.

Yours truly,  
ESTHER BURDICK.

*Leonardsville, N. Y.,  
February 2, 1931.*

DEAR ESTHER:

Hurrah! I am pleased to have some new members in my band of RECORDER children. The more children I have, the happier I am. Don't you think I'd make a fine "old woman in a shoe"? Only I wouldn't even think of trying to spank you all, and I wouldn't send you to bed until you had written me another letter first.

It must be fine to have a twin sister. I have always wished I had one. It is nice to have three brothers, too, and baby Marion must be a great blessing. I have just one brother, and had no baby sister, so I used to tend all the neighbor babies instead.

That is right; help mother all you can, for I know she is a very busy woman.

Snow furnishes great fun for children, doesn't it? My little niece, Jean, whose

home is in Panama, had never seen snow until she lived with us a school year, two years ago. When the first snow came that winter she was very happy; but when it melted almost as soon as it fell, she cried, "Oh, Aunt Mizpah, will it always wash off that way?"

Never fear, you can never make your letters too long to suit me.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written a letter to the SABBATH RECORDER. I enjoy going to Sabbath school.

We did have a cat, only our little brothers handled her so much that we gave her away.

I am not feeling very well, so I stayed at home today. Esther and Robert went to school just a little while ago. Our school begins at nine o'clock. Robert is in the first grade and Esther and I are in the second grade. Now our school teacher has three grades, first, second, and third.

We are going to take music lessons soon.

Yours truly,  
EMMA BURDICK.

*Leonardsville, N. Y.,  
February 2, 1931.*

DEAR EMMA:

Of course twin sisters ought to write to me the very same day. That is the proper way. I enjoyed both of your letters very much, so you must write often.

I am sorry you had to give up your kitty, for they are great fun; but little brothers surely are pretty rough with cats. My big eighteen year old boy likes to tease our kitty even now, and do you know, Mr. Greene does too. Ask Eleanor.

I hope you are all well now and back in school. Do you enjoy going to school? Your teacher must have her hands full with three grades.

Leonardsville is a fine place in which to live, isn't it? I have often been there, for you see I lived in Brookfield two years, and was very sorry to move away.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the SABBATH RECORDER. It is a very interesting magazine, especially the Children's Page.

We have a very nice minister. His name is Carroll Hill. My Sabbath school teacher is Barbara Kenyon.

Last Sabbath it was snowing; I had to walk to Sabbath school. It was snowing so hard that my brother and I had to take the snow shovel and make paths. It took him and me until ten o'clock, and after we got through, at eleven o'clock, my mother said that it was time to go to Sabbath school.

I will have to stop here because my mother might come home and I am writing this to surprise her.

Your friend,  
CLIFFORD E. PERRIN.

*Ashaway, R. I.,  
February 3, 1931.*

DEAR CLIFFORD:

I know your mother will be both surprised and pleased when she reads your letter, for it is surely a fine one. I have enjoyed reading it, and I can just see you and your brother shoveling away in the snow, and afterwards hustling off to Sabbath school. We have to take a shovel with us nowadays when we start for Independence Church on Sabbath days, for when we come to some heavy snow our car acts worse than a balky horse and we have to shovel a path for her. Then sometimes we get in so deep that it takes more than shoveling to get us out. You might ask Pastor Hill to tell you what he thinks of Independence hills. I think he has been over them in the winter.

I am glad you enjoy the Children's Page, and that you have begun to do your share towards making it interesting.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a girl eleven years old and in the fifth grade. I have three teachers; their names are Miss Broatz, Miss Kutzke, and Miss Novashi.

I have two gold fish and a dog whose name is Billy, and a cat whose name is Stray. The cat and dog like one another, but the cat likes to play with the dog's tail,

and the dog doesn't like to have his tail played with.

Well I must stop or you cannot get all the letter on the page.

Your friend,  
GEORGIA ELLIS.

*Milton, Wis.,  
February 5, 1931.*

DEAR GEORGIA:

What a lot of new children I am hearing from this week. Isn't it splendid that my family of RECORDER children is growing so fast? I am very happy over it, and I hope every one of the whole band will write often.

I think your pets are very nice. Gold fish are so pretty, and Billy and Stray must be a lot of fun. What does Billy do when Stray plays with his tail? I should like to see them.

I must leave room on this page for another story from Independence, this time from my dear little friend, Hilda Clarke.

Yours sincerely,  
MIZPAH S. GREENE.

MARY THE HELPER

Mary was going down the streets of an old city when she saw a little girl crying. She asked what was the matter. The little girl said she was crying because her sister had been hurt. She said she wished she could find help for her.

Mary was a kind and gentle woman. She took the little girl to a place where she found help for the little girl and her sister. The little girl never forgot the kind Mary.

HILDA CLARKE,

*Independence, N. Y.*

"Some folks wonder why a church will spend a fortune on a religious power house—and then begrudge the modest funds necessary for church workers and supplies to get the religious power to the people!"

"Some folks say it is utterly impossible these hard times to open up new mission fields—and yet six per cent interest on the new autos opened up would take Christian comfort and an eternal heaven to thronging multitudes!"



## OUR PULPIT

### CHRIST A MYTH OR A MIRACLE?

REV. EDGAR D. VAN HORN

Pastor of the church at Alfred Station, N. Y.

SERMON FOR SABBATH, FEBRUARY 28, 1931

Text—Mark 16: 6, 7.

#### ORDER OF SERVICE

OPENING PRAYER

HYMN

INVOCATION

DOXOLOGY

RESPONSIVE READING

HYMN

SCRIPTURE AND PRAYER

OFFERING AND NOTICES

HYMN

SERMON

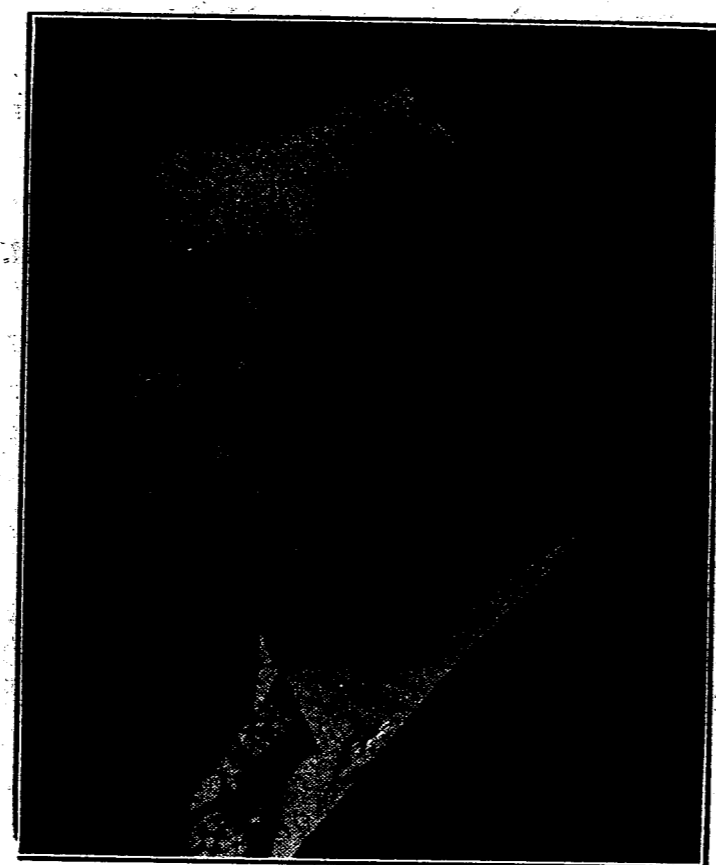
PRAYER

HYMN

BENEDICTION

CLOSING PRAYER

ets and guided by patriots through varying fortunes. Centuries had come and gone. Petty kings had risen and fallen. Now the great majority of her people pursued their even tenor of way with little interest in anything save their material welfare. Rome was her political mistress and her culture was borrowed from Greece. The Messianic hope had been so long deferred that the heart of the nation was sick. Her religious leaders were hardened in the school of le-



"He is risen, he is not here. . . . He goeth before you into Galilee."

This is one of a series of sermons largely inspired by the reading of the book, "The Miracle of the Galilean," by Paul Kerns. While the convictions expressed herein are my own, I am indebted to the author for some modes of expression and forcefulness of language often used. To him due acknowledgment is made.

In a little country, lying to the east of the Mediterranean Sea, there occurred nineteen hundred years ago the most important event recorded in history. For centuries this land had been the scene of many conflicts. Over her highways contending armies had advanced and retreated, and in her valleys battles had been fought until her soil was soaked with the blood of the slain. Her apostate peoples had been warned by proph-

galism and "the voice of her prophets were stifled in the dust of traditionalism." It was the zero hour of her hopeless existence.

Then a new day dawned. The glory of the Lord shone down upon them and the power of the Most High overshadowed them. In the little town of Bethlehem a child was born which was destined to become a world power.

It is a beautiful story as read in the Scripture lesson of the day. Every year thousands are captivated by its charm and power. "With no stretch of imagination we transport ourselves over the centuries and leagues of distance and stand in rapt adoration on the Judean hillside. We hear the angelic spokesman and listen to the swelling notes of the chorus of angel voices breaking like a crescendo of glory from the dome of the night." People say it is all

very beautiful, but is it really true? Was Jesus, who is called Christ, really born in Bethlehem of Judea, in the reign of Caesar Augustus? Are we to believe the story because it is recorded in the Bible? This has been the troublesome question not only of this but countless generations and, I suspect, will continue to inject itself into our thoughts as long as men think and search for truth.

The critics, both friendly and hostile, have subjected the Bible to the most rigid examination and tests. Nothing has been left undone to prove or disprove its worth and value. One scholar, an exponent and teacher of Christianity, says: "The skeptic may, with a fair show of reason, say that this whole episode arose out of the overstrained minds of a group of disappointed Galilean fishermen left stranded on the shores of their own generation and driven to search for some adequate explanation of the magnificent illusion to which they had given their youth." Then he goes on to say: "This may explain some but not all the truth. Mere reason cannot explain it all. Experience has something to say. Before the matter is settled and settled rightly, we may have to go back to the crude cradle of Bethlehem and look into the eyes of the Child Jesus and wonder with the shepherds, and worship with the wise men, and with Simeon cry, 'Mine eyes have seen thy salvation which thou hast prepared before the face of all peoples.'"

Then as we turn to the New Testament we shall find the material fragmentary, but we shall find it convincing. No doubt existed in the minds of the friends and fellow-workers of Jesus as to who he was and what his life meant to the world. They believed he was God manifest in the flesh. It was no intellectual proposition with them, but an inescapable conviction. Reason might stumble but faith walked with unhesitating tread. Flesh and blood had not revealed this unto them, but it was the result of spiritual understanding. Their experience was unquestionable — they could not help believing.

When they first met him by the sea of Galilee, they said, "We have found the Messiah." He was the answer to their long deferred hope of the "Coming One." They had looked for and dreamed of the time

when God would lay bare his arm in behalf of his people, and it never occurred to them to question his divinity and heavenly origin. When Andrew carried the news to his brethren, it was indeed "the good news." Yet this fact must not escape us—their early faith had to be tested in the fires of experience. They had left their home and their business to be with him. They gave up their families for the family of God. They walked with him, they talked with him, they slept under the open Syrian sky with him. They saw him talk with the women at the well and win her from a life of sin; they saw him open the eyes of the blind; they saw him heal the sick; they saw him feed the hungry multitude; and they saw how he bore himself when they would take him by force and make him a king. They saw his drawn and aching soul when the people left him and walked no more with him. They waited while his soul trembled in Gethsemane; they followed him to the cross, where he died between two thieves. They heard him pray on the cross and say to the penitent thief, "This day shalt thou be with me in paradise." It was a long journey from the springtime of Capernaum to the winter of Golgotha, but even in this zero hour their faith cried out, "Truly this was the Son of God." And this faith endured. Nothing could shake it. As time went on their lives glowed more and more with the conviction that Jesus was a unique flesh and blood revelation of God.

Let us call three witnesses and hear their testimony. Before his crucifixion, the testimony of Peter had been decisive. And while he had denied Jesus in the hour of his trial, it was a weakness of the flesh and not the apostasy of his soul. He deeply regretted his cowardice and later proved his courage of conviction. He faced an angry mob and knew they were in a mood to treat him as they had treated his Lord, and that the tragedy of the cross might be repeated in a moment. But he rings true. Listen to him: "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Peter affirmed more, that in his name and by his power men's sins can be forgiven. The burden which had rested upon the weary shoulders of the world could and would be lifted by this "Jesus of

Nazareth, a man approved of God by mighty works and wonders and signs which God did by him in the midst of you." They were to repent and be baptized for the remission of their sins. And the very next day he gave it as his glowing conviction that the miracle of healing which they were investigating had both been made possible and occurred by the power of this Jesus of Nazareth, and he boldly climaxed his testimony with these words: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men whereby we must be saved." And Peter's faith never waned. Faith and experience, to the very end, were inseparable. Hear him again towards the close of his life: "We did not follow cunningly devised fables, when we made known unto you the power and the presence of our Lord Jesus Christ, but we were eye-witnesses of his majesty."

"Faith had a harder road to travel in capturing the mind of Paul." Paul was of a different type. Educated and trained in the art of cold logic, he yielded more slowly to the impact of this fact of Jesus. He was a Pharisee of the most dangerous type; yet something happened to him one day on the road to Damascus. He had to face the inevitable, the inescapable Christ. Henceforth he was a willing captive to the Captain of his salvation. There was a complete reversal in the manner of his living. He ceased his persecution of Christians and became their great champion. His heart changed. His outlook changed. His philosophy of life changed. Christ, whom he formerly persecuted, now becomes the center of his love and affection. His life, death, resurrection are his themes and he declares that in Christ, "are all the treasures of wisdom and knowledge." He is the author of salvation, "the image of the invisible God . . . in him are all things created . . . and in him all things hold together."

Paul in his letter to the Romans, after speaking of the futility of the law to save men, because all men, Jew and Gentile alike, are under the conviction of sin, and after showing the futility of legalism and formal righteousness, exclaims as though it were a blast of the trumpet, "But now apart from the law a righteousness of God hath been manifested." The old futilities of the law

have been energized by the new dynamic of faith in Christ. To Paul a marvelous thing had happened. In the world Jesus had been born. God had been manifested. He had sent forth his Son, born of a woman, to be the propitiation for our sins, and for that reason life could never be the same again. You see Paul's faith is based upon a fact, a date in human history, and on that he stakes everything. If he is wrong, the Church has lost its way. "If Paul is juggling theories and spinning fanciful philosophies, and it does not matter about Christ any more, and he is not the living center of everything, then history has no meaning worth the discovery, and life has no goal worth the struggle." There must be a real explanation of a thing so signal in a rational universe.

The third witness we shall listen to a moment is John. He said: "And the Word became flesh and lived for a time in our midst so that we saw his glory, the glory as of the only begotten of God, full of grace and truth." And the witness of this man stands the shock of the years. And on the isle of Patmos he wrote to his children "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have beheld, and our hands have handled, concerning the words of life, that which we have heard and seen declare we unto you." At the end of the first century these vital convictions had lost none of their force.

There is one question that our modern life is always raising. And that is regarding the validity of our evidence for this world-transforming event. Can we believe the record? Are we sufficiently certain so we build our Christian philosophy of life? Or are we arguing merely in a circle when we use the truth of the Bible to prove the Bible?

To begin with, let us not forget that the testimony of human experience mightily reinforces the Bible. Jesus has played a big part in the history of the last nineteen hundred years. It is almost impossible to think of these years apart from him. Apart from the memories of his works and deeds, a tremendous influence has wrought itself into the very progress of mankind. For nineteen hundred years now, the world has celebrated his birth and told the wondrous story

of that happy event. Multitudes of people, not only Christians, but the indifferent, the godless, the infidel have felt the warming rays of the Christmas season. Men forget their business worries, the wrinkles of care smooth out, and men smile, and give, and grow generous, sympathetic, and happy under the spirit of Christmas giving.

After all that is said and done in the realm of scientific and historical criticism, the Bible remains the most loved and read Book in the world. We would not discard its story of Christmas with its vital message to mankind for all the world. Christ is its center and it cannot die.

I have not time to speak of the attempt of some students to build a faith on the new psychology and the so-called humanistic philosophy of life. I must confess that I do not care to dwell in these fog banks of philosophical doubt. I prefer to live in the sunshine of experience. Some of these rationalistic attempts to explain religion only leave us mired on the road to truth. We have succeeded in creating only difficulties by our labored philosophies. "We have first raised a dust and then complain that we cannot see." History repeats itself. Just as the Pharisees of Jesus' day, who represented the aristocracy of brains, only succeeded in shutting the doors of the kingdom, so those who attempt to rationalize our religious life of today and rule out experience remind us of Paul's words to Festus, "Much learning hath made thee mad."

"The men that lived the glowing experiences of the first century and then translated them into the burning words of the New Covenant of Jesus Christ knew whom they had believed. Religion was to them a glorious certainty. They had staked their fortunes, their families, their future upon it; and when the curtain was rung down on the earthly drama of their faith, they were more than ever convinced that they were right. They may not have fully understood him, but they were loyal to him. His personality had been terribly and wondrously compelling. He walked through the mob untouched and unharmed, and the next moment held to his breast a trusting little child. When he spoke, men answered. When he looked into the human heart, it yielded. When he died on the cross, an

unfeeling soldier cried, 'This man was the Son of God.' Never was there so much of the dynamic of spiritual authority crowded into one human form."

The words of the Apostle Paul sum up the whole genius and spirit of the New Testament when he says, "I live, yet not I, but Christ liveth in me." And he was in them a victorious faith, a living power, just as real and significant as when he walked the hills and valleys of his loved country, or shared with his disciples the sacramental supper in the upper room.

Apart from Christ there can be no vital religion for us. If we can lay hold upon him as he has laid hold on the lives of countless others, we shall find life and peace. Men are weary of a religion *about* Jesus; they need the religion *of* Jesus. Apart from his personality we shall only grope and fumble among the grave clothes of the past, when One stands in our midst and we know it not.

Multitudes have learned by experience of the reality of his personality. Somehow his roots have got down into the crannies of their thoughts and lives. Men say he has got hold of our thinking, and they are right. After nineteen hundred years we are not able to give him up. Amid the doubts and uncertainties of our modern behaviouristic theories of life, he is the one certainty that can grip us, if we will let him. The world may be clouded but he is the one bright spot in it and we can trust him. Men are not satisfied, but wistfully turn to men and women who have themselves experienced Jesus. No amount of ethical culture will satisfy the longing spirit.

Christ was born in Bethlehem nineteen hundred years ago. It is no less true that he is born again in my heart and yours in 1931. The historical fact of Jesus has become the experimental certainty of every age. Let us pray.

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts.

—Lincoln in his Washington's  
Birthday Address, 1842.



## OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

*Lincoln.*—Ordinary men seem to need some title or prefix or suffix to identify them. A few men do not; such men as Roosevelt and Wilson do not. Outstanding in such a group, and overshadowing all, is the immortal Lincoln. Familiar to multitudes around the world, he is known and loved in America by all, down to the first graders in our primary schools. When his name is mentioned, no title is needed to tell us who is meant; no classic degree needed to do him honor. "Now, he belongs to the ages"; he belongs to all classes, to all people. "Looked down upon, despised and ridiculed by many in his day, he looms larger with the passing years, and now overtops all of the men of his day in all lands. His singleness of purpose, his loftiness of aim, his far-reaching foresight, his almost uncanny insight into men and events, his sound common sense, raised him above the men of his time and made him master of the situation." Even in that day, senators hectoring and sought to frustrate the President. But Lincoln serenely persisted on in the course mapped out through his convictions. His many-sidedness and depth of nature are illustrated by the numberless stories and anecdotes told by and of him. A colored messenger returned from Secretary of War Stanton with an unsigned war paper and with the information that the President was a — fool to think he would sign it. "He may be right about that," Lincoln observed, "but I will go over and see him." The President showed Mr. Stanton the paper with the mild suggestion that he sign it, and then waited for a long time, it is said, with his long legs out over the end of a settee on which he half reclined. He then got up, put his finger on the paper and said in a stern and significant voice, "Stanton, you sign there." The secretary signed. Yes, Lincoln knew how to be patient and kind and how to wait. He also knew how to speak in a way that could not be misunderstood or disregarded. In the magnificent memorial at Washington, he impressively and calmly looks down from his colossal chair "upon the people and out on the ages, and in his eyes still lingers the strange, sad

melancholy that was deeply ingrained in his nature."

*Incentive.*—One of our former Conference presidents related to a group of us, one time, an incident that may illustrate a truth we might well learn. This ex-president is a man of large interests and one of them is well bred cattle. He was once inspecting a farm and looking over his neighbor's herd. They were in rather close proximity to the ill-natured head of this herd. His friend suggested that they might better be careful and that they might have to get over the fence hurriedly. Our good friend wondered how in the world a man could negotiate such a close-wired and high fence. Directly he heard an angry roar behind him. He looked at the fence. He looked again at the cyclone of dust and rolling eyes and pointed horns. He looked at the fence again. And lo, he was on the other side! Well, point your own lesson. Remember, "as thy day, so shall thy strength be."

*Our Gospel.*—I quote from *Roads to the City of God* (Jerusalem Council, 1928) "Nor is it the Christian message in words . . . it is the *Christian life* the world needs." The contribution, then, we have to give is not merely in thought; it is in action. What the world needs and has waited a long time for is a perfect demonstration of love in life at the hands of the Christian and of Christendom. The world is little concerned about the gospel according to the "evangelists." But it is deeply affected by the gospel according to you and me. How *truly* is the good news of Jesus Christ being presented in *our* gospel?

*Sacrifice.*—We find much in the Old Testament about sacrifices of various kinds, and burnt offerings. They were significant and symbolic in their day. The New Testament order calls for another kind of offering—for living sacrifices, which are reasonable and spiritual.

A little girl in a West Virginia community had taken the eggs to town and had exchanged them for needed groceries. The dealer found he still owed her a penny and suggested she might like some candy in exchange for it. What little girl would not? But this little miss replied, "Please sir, I

## HOW LINCOLN DRANK A TOAST

Lincoln would be in the forefront of the warfare on the liquor traffic. He promised his mother when a little boy that he would never touch intoxicants, and he kept that vow sacredly to the day of his death. He told one of his most intimate friends that a drop of liquor had never passed down his throat and that he did not know what the various kinds of drink tasted like. Few addresses can be found more eloquent than some of his temperance lectures. His friends in Springfield knew he never kept drink at his house and sent over a box of liquors for the reception of the committee of the Republican party who were to notify him of his nomination for the presidency the first time. Looking at his wife and calling her "Mother," as he always did, he said: "We have never used or served such drinks and will not begin now," and sent the box back. And it is a matter of history that this moral giant had the courage officially to drink to the health of the party and the nation in cold sparkling water from the well, making a beautiful tribute to it as he proposed the toast.—*The Christian Herald.*

think the folks would like to have me save it for the Sabbath school." She had early learned a beautiful lesson which she has never forgotten. Her life is beautiful and unselfish, helping others and remembering the church and Sabbath school.

Years ago a little church in a southern state was being built. The people were few and poor, but deeply Christian and devout. The time came when it seemed they would have to make board windows, for glass was expensive and their little cash resources exhausted. But among them was a beautiful young member who had done about all any in her position could do. She had a dearly prized heifer, which she now brought forward as her further offering — and the church was finished with *glass* windows. How much such windows must let in of the light and love of God. She is no longer young but still beautiful in the sunset of life, and her fine soul continues to shine out a blessing to all whom she meets.

"I gave my life for thee,  
What hast thou given for me?"

## SONGS OF EVENING

By AHVA J. C. BOND

## GOD AT EVENING

I saw the sun go down last night,  
And stayed my steps to view the sight:  
Its melting blaze like burnished gold,  
Mid quiet tints and colors bold.

And far beyond the sunset bright  
God filled the universe with light;  
And answering my reflective mind  
New light within my soul I find.

\* \* \*

I saw the moon at dusk last night,  
A crescent slip of silver bright.  
Reflected rays that came to me  
Proclaimed the sun I could not see.

The glory of the mellow light  
God's smile to greet the coming night.  
New faith was born to keep the way—  
Safe in the dark as in the day.

\* \* \*

I saw the twinkling stars last night,  
Like flaming lamps or candles bright  
Set sharp against the winter sky  
To light the way for passers-by.

Inspired I read their message clear:  
God's lamps that shine on pilgrims here  
From windows far in heaven's dome  
To guide our footsteps safely home.

## SABBATH EVE

The sun's last rays light up the west,  
On field and town the shadows fall;  
Now dawns God's holy day of rest,  
And broods in blessing over all.

Glad day that speaks a Father's care,  
Blest eve that whispers of his love,  
Inviting sweet communion here,  
True emblem of our rest above.

All worldly cares we leave behind,  
Cares that our burdened hearts annoy,  
A sacred rest in Christ we find—  
A Sabbath peace, and Sabbath joy.

## HOMEWARD

The yellow moon in the eastern sky,  
In the west the sunset glow;  
The birds that lately went flocking by  
Settled down in the old hedge-row.

A quickened pulse and a quickened pace,  
As the purple shadows fall;  
A bracing breeze in my home-set face,  
And the good God over all.

## Fundamentalists' Page

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

### DISAPPOINTED

J. WALTER SMITH

The long anticipated Pentecostal anniversary has come and gone, and the hoped-for manifestation of divine blessing has not been seen. The planning and preparation have resulted in failure. But could anything else have been expected? With some exceptions, the Church today believes neither in the Pentecostal message, nor in the means by which it was made effective, so why should we have looked for Pentecostal results?

The Pentecostal ingathering was, the result of three elements working in unison: a divinely supplied *message*, proclaimed by divinely prepared *messengers*, with divine *co-operation*. The first of these is looked upon as unsuited to our enlightened age; the second, while academically acknowledged, receives little recognition as a practical essential; and the need of the third is not apparent in the message of the modern church.

#### THE MESSAGE

John the Baptist had been sent forth with the message, "*Repent ye for the kingdom of heaven is at hand,*" and multitudes had heeded it "and were baptized of him in Jordan, *confessing their sins.*" Matthew 3: 26. Jesus commenced his ministry with the same message, "The kingdom of God is at hand, *repent ye and believe the gospel.*" Mark 1: 15. This was to be perpetuated as the message of the Church. In the account of Jesus' last conference with his disciples before his ascension, it is said, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 45-47. This was the Pentecostal message that Peter and the

other disciples preached with such effect that "the same day there were added unto them about three thousand souls," and under which "the Lord added to the church daily such as should be saved." Boldly Peter confronted them with their sins. "Him, have ye taken, and by wicked hands have crucified and slain," he said; and then, after showing them that Jesus was their long expected Messiah, and that God had raised him from the grave, he ended his sermon with the words, "Let all the house of Israel know assuredly that God hath made this same Jesus, *whom ye crucified, both Lord and Christ.*" When thus accused they were "pricked in their heart," and cried, "Men and brethren, what must we do?" They were now ready for the gospel message with which their inquiry was answered, "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.*" Later in the temple he repeated the accusation to the crowd that had been drawn together by his healing of the lame man, and warned them, "*Repent ye therefore, and be converted, that your sins may be blotted out.*"

Paul also had the same message. In reminding the church at Corinth of his early preaching to them he said, "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures." When Felix had him brought into his presence that he might hear him "concerning the faith of Christ," "he reasoned of righteousness, temperance, and judgment to come," until Felix trembled and could stand it no longer, but said, "Go thy way for this time; when I have a convenient season I will call thee."

Is this the message on which we based our hopes of a repetition of the Pentecostal revival? "Four New York morning papers — the *Times*, the *Herald-Tribune*, the *World*, and the *American* — on a recent Monday gave to summaries of sermons an aggregate of more than sixteen thousand words. In the forty-one sermons reported, the word 'sin' was not used or even remotely referred to, except in one brief summary of one hundred six words of a discourse given at St. Patrick's Cathedral." (D. M. Panton in the *Dawn* magazine.) Think for a moment; when did you last hear the Pentecostal message from the pulpit, in the

prayer meeting, or even in the evangelistic service? How many times in the last five, or even ten years? Of course we would not look for it in every church service, for the "great commission" is not completed at conversion, but includes "teaching them to observe all things whatsoever I have commanded you," so some of our meetings are "for the perfecting of the saints." But others have for their object, in whole or in part, the gathering of people into God's kingdom. Again I ask, in such meetings do you often hear men warned of the consequences of their sins, and counseled to seek their remission in the blood of the cross? Instead do you not hear presented the beauties of the life and teachings of Christ, and men urged to imitate him and give themselves to his service? And do you not hear John 12: 32 misquoted to read, "And I, if I be lifted up, will draw all men unto me," with the application that if Christians will exemplify the life and teachings of Christ, men will thereby be drawn to him, unmindful of the fact that the vast majority of those who heard those teachings from his own lips, and saw the unapproachable purity of his life, were so little impressed that they had been easily swayed to join in the cry, "Crucify him, crucify him," almost immediately after having hailed him as king at his triumphal entry into Jerusalem?

The parents of the Hebrew youth thoroughly instructed him in the requirements of the law together with the sacrificial provisions made for its violators. Then at the age of twelve he was taken to the temple where he could see for himself the deaths that were constantly taking place for the remission of sins. Our children are taught the more fully developed law as interpreted by Jesus, but in spite of its higher requirements they are led to believe that if they will try to follow the teachings of Jesus and dedicate themselves to his service, they are Christians, and are received into the church on this basis. There has been no effort to impress upon them the disparity between his teachings and their attainments, and their consequent sinfulness in God's sight and need of the atoning sacrifice of Christ. To them the cross is merely a manifestation of Jesus' love, instead of the means which that love took to make it possible for

them to be freed from the guilt of their sins, and so receive the new birth and become members of the kingdom of God. In their experience there has been no response to the Pentecostal message, because it has never been presented to them, so naturally they have no conception of its necessity, either for themselves or for others. The Church, constituted as it largely is of such recruits, could not be expected to be sympathetically inclined toward the Pentecostal message, for "out of the abundance of the heart the mouth speaketh."

(Concluded in next issue)

### LIFE

I have come that they might have life, and that they might have it more abundantly.

—John 10: 10b.

"The life portraits of those men whose personalities will live through the years, are painted in rich colors. A drab life, a mere sketch in black and white lacking the blending of color. Experiences, will not be counted among those who have achieved. If we artists are to have lives of beauty, we must paint into them love, unselfish service, a questing spirit, and many appreciations. We must go out to meet God in the glory of a sun rise; we must hear him speak through master melodies of music. We must love adventure and thrill as we meet life's challenges. Life enrichment will come to us as we give ourselves to others, for Jesus said, 'He that loseth his life for my sake shall find it.' Jesus' life was full of color. He, more than any other, attained, through a perfect blending of experiences and communion with his Father, the abundant life. Out of the abundance of his life, he gave and suffered all that we too might know God."

The Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government.

—Washington's Farewell Address.



## HOME NEWS

MARLBORO, N. J.—The Marlboro Church is looking forward to, and is already making plans for, the Eastern Association in June. We are glad that we can welcome you to a neatly re-decorated church, both inside and out. Our committee on church grounds is making many improvements, and before you come we hope to have several new trees placed. Mr. Herbert N. Wheeler's gift of two trees—one an oak in honor of his father, our former pastor, Rev. S. R. Wheeler; and a birch in honor of his mother — will be supplemented by other trees which will add much to the appearance of our church lawn. William Lawrence and Joseph Bivins are the church grounds committee.

We feel justly proud of our cemetery. The trust fund has not quite reached the mark hoped for, but the cemetery was put in nice condition by the church people and is being kept so under the care of Mr. Eber M. R. Davis and Leslie Tomlinson.

At present there is a movement among the churches of Bridgeton and vicinity to increase church attendance. Our record for three Sabbaths in January was ninety-one, ninety-four, and ninety-seven per cent. Pastor Cottrell gives excellent sermons to both old and young. One of the inspiring sights each Sabbath is to see about thirty girls and boys of junior age, and on down, march to the front for their own sermonette. This gives the younger ones a feeling that there is a real part in the church service for them.

At our annual meeting, Lewis Davis was re-elected trustee for three years. The others are Wm. Lawrence and Ernest Campbell. At the same meeting two more deacons were chosen: Robert Jones and William Lawrence. Their ordination will occur during the association.

During the last year we have had three of our faithful members pass on to the home beyond: Mrs. Elvira Ware, Mrs. George Allen, and Mrs. Dora Staub who was president of our Ladies' Aid Society. We miss them all.

Two candidates were baptized by Pastor Cottrell in September: Mrs. Leroy Rinear, and Mr. George Allen who was gladly welcomed into church fellowship.

Circumstances deter Mrs. Rinear from joining at present.

Miss Harriet Cottrell is at home for a brief vacation and is arranging for the appearance here and in near-by towns of the Salem College Girls' Glee Club.

Roscoe Lawrence was graduated from Alfred in June and has a good position as teacher in high school in New York State.

An electric light line is being built, and the parsonage is wired, so that we hope soon the pastor's family will have a convenience which we know they have greatly missed, but of which lack they have never complained.

A year ago the young ladies of the church were assigned periods of two months each to assume the duties of church chorister. The plan has worked well, bringing out new talent, and developing leadership. The plan will be followed again this year.

Secretary Van Horn's visit was greatly enjoyed, and we feel pleased with the plans he is inaugurating.

Several of our faithful attendants have been missed at different times because of illness; among them are Deacon Henry L. Davis, Mrs. C. T. Fisher, Mr. Eber M. R. Davis, Mrs. E. B. Fisher, Mrs. Howard L. Davis.

The farewell services of Mr. Herman Millard, father of Mrs. Joseph Bivins, were held in the Shiloh church. Pastor Cottrell preached the sermon. The body was brought here from Alvin, Tex. He is survived by the one daughter, and one son, Raymond Millard, who is assisting Robert Jones on the farm and regularly attends our services.

Prayer meetings are held at the church the first and third Friday evenings of each month, led by Pastor Cottrell; twenty were in attendance at the last meeting. Mrs. Robert Jones mentioned at the last prayer meeting the great influence of Miss Mary H. Davis of Shiloh upon her pupils, speaking of the fact that although "Miss Mary" had many little folks and many lessons, she took time to have her pupils memorize the Word.

CORRESPONDENT.

"When some folks know, they care, when they care, they pray, and when they pray, they give—but if they do not read their Bible and church paper—they will never know!"

## Lone Sabbath Keepers' Page

### "THE LORD IS MY SHEPHERD" IS HE YOURS?

LILLIAN TICKNER PALMER

(A lone Sabbath keeper)

Some time ago I read of one who called this Psalm "The nightingale of the Bible." It is said that the nightingale is the sweetest singer of all birds, and surely to me the Twenty-third Psalm is the sweetest of all Psalms, and its promises are everlasting.

"I shall not want." With all of God's promises, if we believe, we need not want for anything. For Christ said unto us, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." To me the "Lord is my Shepherd I shall not want."

"He maketh me to lie down in green pastures." In one of his sweet promises he has told us to come unto him, "All ye that labor and are heavy laden, and I will give you rest." Is that not a beautiful promise? I so often think of this in the summer time while working with grass, flowers, and garden. How true it is that he gave me all this to live in, to love, and work in. I try never to fail to realize from whence all the beautiful green grass or the flowers in their hundreds of beautiful colors come from. Surely Jesus gave us sweet rest when he gave us these things to look upon. No matter how discouraged I get, let me go out in the garden or among the flowers, and I can feel that Jesus is close to me. Though I cannot see him I know he is there. A neighbor once said to me, "I think people must be crazy when they say they can feel God's presence." Perhaps I am, then, according to her view. But friends, I never want to get to that place where I cannot feel his nearness. I am not ashamed of Jesus. I have neither riches nor gold, but I have Jesus; nothing else matters.

Have you ever been sick in a hospital for two or three months where everything you could see was white—white beds, white bedding, and white walls, and the doctors and

nurses wore white? If so, then you will, no doubt, realize what this rest means to get out among God's great out-of-doors of grass and flowers. Why should we ever want for rest when he maketh us to lie down in green pastures?

"He leadeth me beside the still waters." In Isaiah 55: 1, we read, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. . . . Come without money and without price." Friends, can you name any place you can go here on earth and get food without price? Yet here Jesus offers us everything without price, if we will only believe in him.

I once heard a story of one of our Seventh Day Baptist faithful members who believed with all her heart in Jesus. One time she was in need; she needed a pair of shoes. So she knelt down and asked God for them. While she was on her knees a knock came on the door; when she was through praying she went to the door. No one was there, but on the porch was a package that contained a new pair of shoes. Do you think if she had not believed with all her heart in God she would have received? No, we must believe in our hearts that he will do as he says. Think for a moment, Jesus said, "He that hath no money come, buy and eat." Ah, my friends, so much and all for the coming. I don't know what this means to you, but it means much to me. Jesus said to the woman at the well, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water I shall give him, it shall be in him a well of water springing up into everlasting life." I shall not want for refreshments for he leadeth me beside the still waters.

"He restoreth my soul." John says, "If we confess our sins, he is faithful and just to forgive us our sins." He says in Isaiah 43: 25, "I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Those of you who have sinned need not want for forgiveness for he will restore your soul.

"He leadeth me in the paths of righteousness for his name's sake." In all ways I

shall acknowledge him and I know he will direct my paths. The danger and the pity of wrong doing is not wholly that it hurts the wrongdoer; it hurts others too, both by its own far-reaching consequences and by the wrong it may lead them to do. We are not like the man from India, who does not know Jesus as his Savior, who seeks peace and comfort by sitting on a bed of sharp spikes. How can we, when we know right from wrong, stray from the paths of righteousness? For he leadeth us in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Blessed are the dead which die in the Lord. Jesus says, "Fear thou not for I am with thee; be not dismayed, for I am thy God." He also tells us he will hold our right hand saying unto us, "Fear not, I will help thee." If we will only cling to the Lord we will have no cause to fear evil. Jesus Christ should be the magnetic pole of every life. Pointing always towards him, assures our own safety and shows the way to others.

Lord, give us the strength to raise our minds high above daily trifles. I am sure if our hearts are washed whiter than snow we need not fear evil. I read of a teacher who once asked a class, "How can the Lord wash our hearts so that they will be whiter than snow?" "I know," was the quick answer of a little boy. "When you look through a microscope at the flakes of snow, there is a dark spot in the center of each flake. When God washes our hearts, he does not leave any dark spots on them."

"Our hearts must surely clean be made,  
Yes, whiter than the snow.  
No sin can pass those portals there,  
Our Bible tells us so."

"Thy rod and thy staff, they comfort me." In Isaiah 66: 13, he says, "As one whom his mother comforteth so will I comfort you." Those who know what it is to have the comforting of a Christian mother can see here the joy and blessedness of a life in the service of Jesus. I had a Christian mother, and if ever a girl loved her mother I loved mine. Often when I think of her, how I wish that I could lay my head in mother's lap, or that I could feel her hand upon my brow or her kiss on my cheek—if I could only gaze into the sweet face of my darling mother. I can remember

when a child, that no place was so good to say my prayers as at mother's knees. Mother is gone now, I cannot call her back. Friends, the Savior will comfort you as mother did. He is One who will share your sorrows, sympathize with you in the hard places, and stand by as mother used to do. "And as one whom his mother comforteth so will I comfort you."

"Thou preparest a table before me in the presence of mine enemies." Jesus said, "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." In Psalm 37: 3, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Proverbs 13: 25, "The righteous eateth to the satisfying of his soul." Friends, have you ever gone to the cupboard and found it bare, perhaps did not know where the next meal was coming from? If so, did you remember that you had a Friend to whom you could go and he would give you food? "For behold the fowls of the air, for they sow not neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?"

"Thou anointest my head with oil, my cup runneth over." Though we see him not, yet we believe; so we rejoice with joy unspeakable and full of glory.

"Surely goodness and mercy shall follow me all the days of my life." Surely God has given us goodness. We know God never works only for today. His plans run on and on. He gives us joy; is it not joy to know him and to believe in him? A woman in humble circumstances, the mother of four children, was suddenly bereaved of her husband. She took up her burden with calmness and patience, toiling early and late for her children. A friend said to her once, "Do you never get tired or discouraged?" "Ah, yes," was the reply, "quite often; but when I think I can go no farther or do no more, I go and rest in my easy chair." "Easy chair?" said her friend, looking around the bare room. "Yes," she answered, "would you like to see it? Come with me." She took her into a small room, and taking her by the hand knelt by the bedside, and the toil-worn mother prayed

as if she was face to face with God. Rising, she said, "Now I feel rested and am ready for work again. Prayer is my easy chair." There is no home so poor and humble, no life so bare or destitute but can have the easy chair of prayer. For myself, I would hate to think of a life ahead of me without prayer. It is so sweet just to know I have such a Friend and he never fails. He is my sun and shield. He gives me grace and glory. No good thing will he withhold from us if we walk uprightly.

"I will dwell in the house of the Lord forever." Jesus said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." I can think of nothing that is more wonderful in life than to prepare for the home above. That means everything to me. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

You ask me how I gave my heart to Christ—  
I do not know.  
There came a yearning for him in my soul  
So long ago.  
I found earth's flowers would fade and die;  
I wept for something that could satisfy;  
And then—and then—  
Somehow I seemed to dare  
To give my heart to him in prayer.  
I do not know; I cannot tell you how;  
I only know he is my Savior now.

—Author unknown.

### CAN I SUPPORT CHRISTIAN FOREIGN MISSIONS?

EVERETT T. HARRIS  
Student Pastor in Waterford Church

There is widespread questioning of the Christian foreign mission enterprise and a surprising decrease in the amount of money contributed within recent years. Where there is so much smoke there must be some fire, and so it is pertinent to inquire into the situation and to meet the objections if possible, in order to see where I myself stand and in order that the enterprise, if it is good, can continue to its goal of evangelizing the world for Christ.

As one studies the objections raised, it is interesting to note how many of them are as old as the Protestant missionary movement itself. It leads one to think that many of these objections are the product of our times, with its skepticism of everything lately revered and its great materialistic advance. However, we must meet the old objections for a new generation as well as any new problems.

One of the oldest and yet most widely heard objection today is that we should take care of the home field first and put our money into forming a more spiritual church at home. Thus we could present a better example to foreign unbelievers. It is very true that there is a great need at home; our home church has much to be desired spiritually and no one of us feels that he is living up to the Christian ideal. Yet this is largely due to our living in a distinctly unchristian environment. Like Paul, we do not become discouraged because we fall short, but strive the harder to press on. We recognize that we need a better home condition; yet the way to this has been pointed out by Jesus when he said, "Whoever may desire to save his life shall lose it, but whoever loseth his life shall find it." We find this true not only of individuals but of the Christian Church today, not only because Jesus said so but because it is true in the very nature of things. A study of the history of the missionary movement shows that the periods during which it was at its best, were during the times of the most activity and spirituality in the home church.

Then again the world is becoming so closely bound together that it is no longer possible for a nation or a religion to draw apart and say it has no responsibility for the other fellow. War, labor, industry, and other world problems are movements that must be dealt with by all people, and no other religion is as adequately equipped to meet these modern problems as is western Christianity.

The objection is sometimes raised that we are trying to impose western culture upon these people. This is a very sweeping and general statement. Missionaries are not to blame if they are imitated in customs and dress and in culture. Probably some missionaries have been bought off to sell some western product, but as a rule mis-



sionaries adhere to their purpose of preaching Christ. There are some unworthy missionaries just as there are unworthy men in any profession. We are told that India wants Christ but not Christianity. The western church through many years of bitter experience has found certain channels through which the worship of our Savior can best be promulgated. As these foreign countries take on western culture with its evils, will they not need the experience of western Christianity to combat these evils? At least we must put the facts before them and let them reject what they cannot use.

Sometimes we hear people say, especially returning tourists, that there are too many people and they are too low grade to become real Christians. Might not the early missionaries to the British Isles have said the same thing about our forefathers? Jesus taught that the very hairs on a man's head are numbered by our Father, and that the human soul is invaluable. This is the foundation fact of the Christian's hope in immortality. The fact that the task is immense challenges our best effort, and the Church needs just that challenge to keep it from introspection and spiritual death which attends it.

Again, a very real objection to many people is the seeming futility of it all. Just when they have erected fine buildings and installed up-to-date equipment in some mission, a revolt takes place and all is destroyed and the missionaries are driven out. These people need to take a longer look. History shows that these periods of revolt presage a change for the better. Then, too, these people say, "Why force something upon people which they do not want nor appreciate?" The fact of the matter is that generally Christianity is wanted and appreciated by those who know real missionaries and have seen the results of their work. These missionaries have the confidence of their people; they do not exploit their ignorance nor make light of their culture. Movements are now on foot, started by missionaries, to conserve the best of the fast changing Chinese culture.

The objection has been raised that poor men go to the missionary field, and that good men go, and are lost in obscurity. The likelihood of a poorly educated, inferior minister going as a missionary is small be-

cause the home society does not want to sink its money on such men. However, many men do go who are not well equipped with the ability to adapt themselves to altogether new conditions. Such men should come home as soon as possible. From the testimony of many, it is generally surprising to see the missionary who was sent over just a mediocre minister, return a few years later a truly great man, because he rose to the situation. The missionary enterprise makes men; it does not sink them into obscurity.

Another real criticism is regarding the methods used. We are told they make for hypocrisy among the converts. Religious instruction is said to be required at some hospitals before medical attention will be given; or perhaps they become Christians so as to get work or something to eat during a time of famine. This may have been done in the past by Catholic missions, and perhaps involuntarily by Protestant missions, but it is not voluntarily practiced now. Regarding these "rice Christians," Alexander Michie of Tientsin, sharpest and most intelligent of mission critics, said, "Not so. There are hundreds of Chinese Christians today who are ready to die for their faith, and thousands who are ready to live for it, which is not so easy." Men such as Kagawa of Japan could certainly not be called a "rice Christian." The zeal of Kagawa is somewhat similar to that of the early Christians after Pentecost. Perhaps in the centuries to come, western culture will go out and a new culture be supreme—a new culture developed in some other country. But they will certainly retain the best of western culture as has always been in the past when new cultures have arisen. It is then our privilege and duty to take the best we have in western culture to others who shall carry on God's eternal purposes.

Patton says, in effect, regarding the use of medical treatment on the mission field: The well-spring of love which comes from Christ carries with it medical treatment to relieve suffering and educational features to relieve ignorance. These are not mere latches to open the door of evangelism. They are an integral part of the gospel.

A criticism which we hear quite often is that it takes a dollar to send a dollar, or in other words the "overhead expense" is too

great. Patton says this is not true, but that the average per cent of Protestant denominations is from seven cents to fourteen cents to send a dollar. An insurance company man made the statement that the overhead was only half of what it took for his company. It is a known fact that any organized business must have overhead expenses, but the greater amount of business transacted the smaller the proportion of overhead expense. So the cure for this objection is to give more. The necessary agents of your home missionary board can handle much more money for the same pay. This seems to be a distinct argument for federation of churches here at home. But as a matter of fact, federated churches give less to missions than the churches gave when separated. There are many causes entering into this, and it may be corrected in time. However, the best plan seems to be co-operation of mission boards of the many denominations rather than the federation of churches. This leads into the often repeated cry, "The missionaries are spreading denominationalism rather than Christianity." We should remember that when we strike at the spread of denominationalism we are dealing ourselves a blow in the dark. The right to express our religious worship in the way that gives us greatest satisfaction is the corner stone of Protestantism. Rev. Peter Ainslee says that the disgrace of Protestantism is not the fact of too many denominations, but that they have not learned how to act toward each other, respect each other, and to work together. So, if we believe in Protestantism, then we must believe that our missionaries are spreading Christianity through denominationalism.

We sometimes hear someone say that the seed is sown; now why not withdraw and let God give the increase? In answer to such an objection I would say this: When we plant a garden we do not plant the seed and then go off and leave it, but rather, we stay and cultivate it, keeping down the weeds. This is equally true of our foreign missions. The young churches as a rule are not yet self-supporting financially or in supply of ministers. As soon as they do become self-supporting then the foreign missionaries will retire from the field. But at present there are not many self-supporting churches. The work of foreign mis-

sions is by no means done. Only the fringe of China has been reached; her vast interior is still without Christ. The same is true of the interior of South America, of parts of Africa, India, Arabia, and many isolated parts of the world.

Do we then have something in the West which the East needs? We would all say yes if we could see the work of Christian medical men. These men are not only curing diseases but are training native doctors and nurses so that they may develop their own medical schools. They are educating them to prevent these terrible plagues that sweep over China and India. Just as we have something for these people in medicine, so do we have something in religion. Other religions have truth. The missionaries see the good in these religions, and with this as a stepping stone they lead on to Christianity. Christianity includes all the truth and half truths of other religions. It is a sufficient gospel for all peoples, and because I believe we have something which they need, I can support our Christian missionary enterprise wholeheartedly. I can even feel justified in pressing our religion upon them, confident that some day they will be thankful, even more so than they are already.

Jesus Christ, to me, is not just "a good dead man," but a living power in the world today. His Spirit is still striving in the hearts of men leading them to a fuller life, to God. His hand is still guiding the destiny of men and of nations. Christians still have much to learn about Christ and other races. The missionary may well go in the spirit of humility to learn what the eastern sage has learned about the universe, and then present to him our Christ and let him judge. The Spirit of Christ is universal and all men must learn of God through him. Together shall all men worship at the foot of the Cross.

God made you after his own plan, and he places you just where he wishes you to work with him to bring about the highest results for yourself. He has given you every opportunity. Make yourself what you will. Remember it lies with you.

God made no mistakes.

—Alice Freeman Palmer.

## ONE THING

When you come to the day of Doom  
And you see the gathering gloom,  
One thing will give you light,  
One thing make your pathway bright  
With its never-failing ray:  
That unselfish, kindly deed  
For a homeless child in need,  
On a half-forgotten day.

When you come to the river Styx  
And your life is cut to the quicks,  
One thing will build your boat,  
One thing keep your soul afloat  
As life's swift waters flow:  
That big-hearted, generous thing  
That made some poor soul sing,  
In the days of long ago.

When you come to the door of Sorrow  
On some ghastly, black tomorrow,  
One thing will ease your pain,  
One thing make you smile again  
And hold your courage fast:  
That mighty deed of grace  
That gladdened a tear-stained face,  
In the long-forgotten past.

When you come to life's last breath  
And you look in the face of Death,  
One thing will uplift your soul,  
One thing help you vision the goal  
Through the golden gates sublime:  
That touch of love's fine art  
When you healed a broken heart,  
In the olden, golden time.

—Vincent Godfrey Burns.

## Sabbath School Lesson IX.—February 28, 1931

JESUS SENDING FORTH MISSIONARIES.—Luke 9: 1 to 10: 24.

*Golden Text:* "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10: 2.

## DAILY READINGS

- February 22—The Twelve Sent Forth. Luke 9: 1-6.  
February 23—The Seventy Sent Forth. Luke 10: 1-11.  
February 24—Experiences of Early Missionaries. Luke 10: 17-24.  
February 25—Elements Vital to Christian Missions. Luke 24: 44-49.  
February 26—Philip and the Ethiopian Eunuch. Acts 8: 26-38.  
February 27—Entrusted With the Gospel. 1 Thessalonians 2: 1-9.  
February 28—The Missionary and His Message. Romans 10: 8-15.

(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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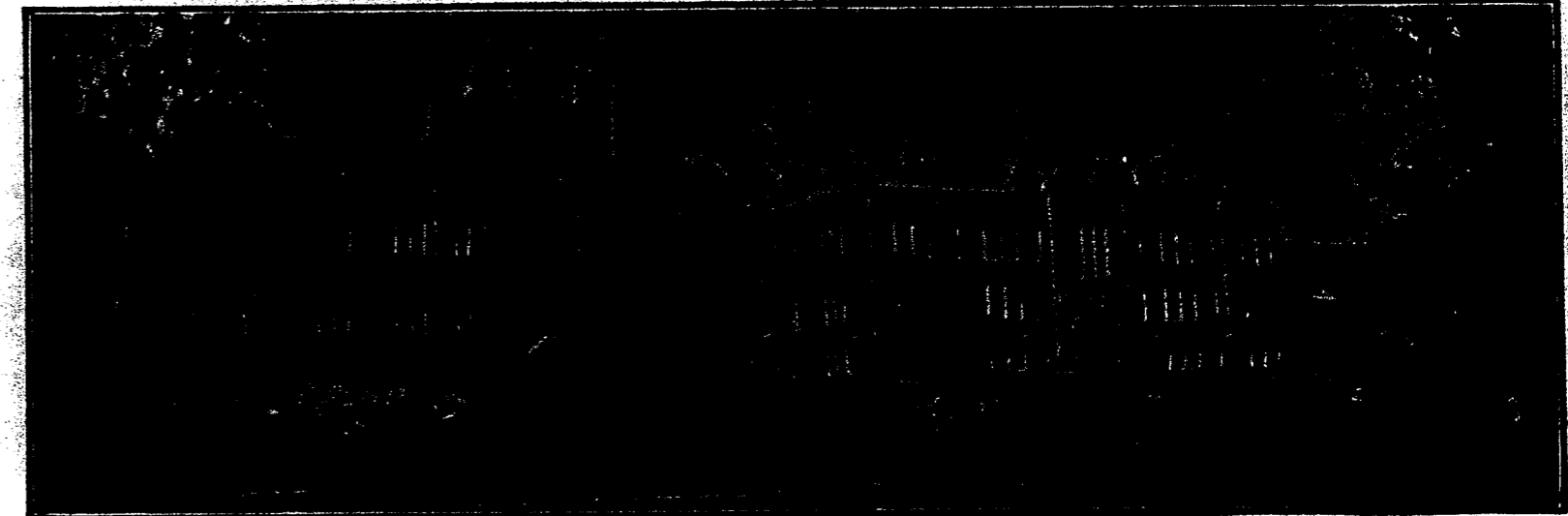
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## Prayerful Bible Reading February

**Y**OU 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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## WASHINGTON ON LAW OBSERVANCE

This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, has a just claim to your confidence and support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.

The Constitution which at any time exists, 'til changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

—Washington's Farewell Address.

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