

# The Sabbath Recorder

## LOVE

rules our lives, and leads us beyond legal exactions and into the joyous and obedient fellowship of our gracious Lord through faithful Sabbath keeping.

A. J. C. BOND, D. D.

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### Loyalty Pledge TO THE SEVENTH DAY BAPTIST ONWARD MOVEMENT BUDGET

TO PROVIDE a regular income for denominational purposes, I hereby agree to give the following amount for the current year, July 1, 1930, to June 30, 1931.

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If you are a non-resident member fill out the card and mail to the pastor or treasurer of your church.

# SEVENTH DAY BAPTIST DIRECTORY

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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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**Editor of Young People's Department of SABBATH RECORDER**—Clifford A. Beebe, Nady, Ark.

**Junior Superintendent**—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. **Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.

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# The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 12, 1931

WHOLE No. 4479

**Yes, Boys,** If I could see all the boys in **Go to Church** the RECORDER families, far and near, I would advise them all to attend church. Well do I remember when, as a young man, I began to take interest in church matters, and although not a church member, became a regular church goer. Two or three other boys were also in the habit of attending Sabbath services. And now, as the weeks go by with an "old man" nearly eighty-seven, the brightest and happiest memories of all the years are closely connected with the Sabbath days spent in church and in Sabbath school.

Whenever I turn in thought toward the days and years of long ago, the church always comes to the front, with the dear young people of those early years as comforting and helpful companions. Indeed the very sunshine of life fifty or sixty years ago was found in the church with other young people who also loved the cause of Christ.

Boys, if you would treasure blessed memories to cheer you in life's evening time, do be true and loyal to the church today. The morning of life is the time when you will settle the question as to what your evening time shall bring to you.

If all the pleasant memories of my church experiences of sixty or seventy years ago were wiped out, the very sunshine of my life would be gone. Your destinies are in your own hands. What are you preparing for? The influences you are cherishing today will settle the question as to your future. Among those influences for good stands the church. Do be loyal to that.

New Year's week is a good time to begin a new life. Let us start out with a firm trust in God, knowing that whatever may come to us this year, will by divine love be for the best. Our Father has comforted us in times of sorrow, sustained us in days of weakness, and delivered us when we were tempted.

As this new year opens its door of opportunity we must not forget what God has done for us in the past, and let our song be:

"Here I raise my Ebenezer,  
 Hither by thy help I'm come;  
 And I hope by thy good pleasure  
 Safely to arrive at home."

**Southwestern Association** The forty-first annual session of this association was held in Nady, Ark., on the last day of July and the first three days of August.

Rev. E. R. Lewis was the "moderator."

The recording secretary, Miss Pansy Scouten, reports that six out of seven churches in that association reported by letter or delegate. The theme of the association was, "Holding fast for Christ"; and two texts were used by Rev. E. R. Lewis as follows: "But that which ye have already hold fast till I come." and "Behold I come quickly; hold fast that which thou hast, that no man take thy crown."

We give here the "associational letter" as sent to the other associations. It is taken from the last page of their minutes:

### ASSOCIATIONAL LETTER 1930-31

August 3, 1930. The Southwestern Association of the Seventh Day Baptist churches in its forty-first annual session, held with the Little Prairie Church of Nady, Ark., to sister associations: Greetings in the Lord.

We are nearing the end of a very profitable series of associational meetings. We are favored with good attendance and very inspiring and helpful instruction. Rev. Loyal F. Hurley representing the Eastern, Central and Western associations, and Rev. Hurley S. Warren, representing the Northwestern Association, have given to us some very helpful sermons and contributed otherwise to the success of our gatherings.

The central thought proposed for our meditations in these sessions is, "Hold fast for Jesus."

Our woman's auxiliaries and young people are manifesting a very goodly degree of activity, which helps to strengthen our interests all along the line.

Rev. Loyal F. Hurley has willingly consented to represent us in the Northwestern Association immediately following our own, and in the Central Association in the year 1931.

Our next meeting will be held with the church at Fouke, Ark., at the call of the executive committee.

Respectfully submitted,

HELEN I. POWELL,  
Corresponding Secretary.

**Death of Brother M. B. Kelly** On another page of this RECORDER will be found articles regarding the death and funeral of Rev. M. B. Kelly, who passed away at West Palm Beach, Fla., on December 18, 1930.

In a letter from Daytona Beach the writer says:

Rev. Mr. Kelly has been very greatly loved and appreciated by the people here at Daytona Beach. A group of people from here drove by auto one hundred and seventy miles through a pouring rain to attend his funeral service held in the Baptist church at Stuart, Fla. This Baptist church had been voluntarily offered for the funeral service. Though at the time of the service there was a very heavy rain, the large auditorium of the church was so packed that there was not even standing room in the back.

Beautiful, impressive, and sincere tributes were accorded to Brother Kelly by the speakers.

### KIZZIAH TITSWORTH POTTER

Kizziah Titsworth Potter was born at Plainfield, N. J., September 1, 1837, and died at Alfred, N. Y., December 22, 1930. She was the third of ten children born to Isaac D. and Hannah Sheppard Titsworth. She was baptized when about ten years of age by her uncle David R. Clawson, and joined the Marlboro, N. J., Church, of which he was pastor.

On October 2, 1861, she was married to William Reilay Potter at Alfred, N. Y., and they lived in Alfred for a short time. Afterwards, while her husband served in the navy during the Civil War, she lived with her parents in Dunellen, N. J. Upon Mr. Potter's return from the war they moved to Farina, Ill., and after several years to Hammond, La., where her church membership remained until the time of her death.

In the spring of 1915, they left their home in Hammond because of the breakdown in health of her husband, and made their home in Plainfield, N. J., for a short time, and then moved to Alfred, N. Y., where Mr. Potter died. Since the death

of her husband she has spent the declining years of her life at the home of her niece, Mrs. Frank L. Greene of Alfred. Mrs. Greene has given her loving care during this long time and especially during her confining last illness of the past few weeks.

Mrs. Potter, or "Aunt Kizzie," as she was familiarly known to her nephews and nieces, was a loving and lovable character. She was very fond of all her relatives and loved to talk of the old days with her youngest brother, who also has lived in Alfred for the past three years. She was patient during her old age, and always most affectionate. She will be greatly missed in the household of her niece, Maude Titworth Greene, where she has spent so many of her last years.

She is survived by two brothers, the ninth and tenth children in her father's family, Lewis T., of Plainfield, N. J., and Alfred A. Titworth of Alfred. She is also survived by many more distant relatives.

Funeral services were conducted in the home of her niece, Mrs. Frank L. Greene, Wednesday, December 24, 1930, and she was laid to rest beside her late husband in the Alfred Rural Cemetery.

—The Alfred Sun.

### DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

ALFRED UNIVERSITY, ALFRED, N. Y.

Ten persons are studying in connection with this department: one Evangelical, three Methodists, five young men having the Seventh Day Baptist ministry in view, and a wife of one of these.

The teachers are: Dean A. E. Main; Rev. Walter L. Greene, B. A., B. D.; Edgar D. Van Horn, B. A., M. A., B. D., and D. D.; and Neal D. Mills, B. A., M. A.

Three correspondence students are doing excellent work: Rev. John F. Randolph, Milton Junction, Wis.; Rev. H. P. Woodson, Charleston, W. Va.; and Mr. A. T. Bottoms of Athens, Ala.

We are beginning to talk about a fellowship luncheon some afternoon early in Conference week. Former and present students will be the guests of the dean and the seminary. More later.

A. E. M.

## MISSIONS

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

### THE HOPE OF THE CHURCH

There are those who are saying that the Church is dying, and there are many more who at heart fear it is. There are signs of decay and there are evidences of increasing strength and usefulness. This has been so throughout its history. If the Church has weakened in one part of the world it has regained new vigor in another part. The peoples who have allowed it to die have suffered irreparable loss, even punishment, as the natural result of their treatment of the Church.

It is not wise to spend much time debating whether the Church is gaining or losing. It is well to consider the things that destroy it and those which will make it vigorous and a power for good, that we may avoid the former and adopt the latter.

One of the things which has made Christianity an undying religion is its missionary spirit and activity. The Apostolic Church would not have lived beyond the first century had it not been for its missionary work. Let Christianity today cease its missionary activities and it would in time perish from the face of the earth. Let any denomination slacken in its missionary activities and it starts on the downward grade. Let any church shirk its duty in regard to missions and it will commence to decline. Furthermore, no Christian can long continue in the full enjoyment of religion without tying his heart to missions and advancing them as opportunity offers. The hope of the Church is Christian missions.

### CHIANG KAI-SHEK PRESIDENT OF CHINA

The eyes of all nations and many religions are upon Chiang Kai-shek, president of China. Not only does the destiny of China with its four hundred million people (nearly one fourth of this world's inhabitants) rest upon this man, but upon his character and deeds hangs the future of Christianity in China. Furthermore the

triumph or defeat of Christianity in China now will have much to do in determining its future in many other lands.

About Chiang Kai-shek much has been written, and he has been pictured as almost anything from a grafter and a bandit leader to a great general, statesman, and patriot. One of the most illuminating articles regarding President Chiang Kai-shek appeared in the *Christian Herald* and was written by its editor, Stanley High. Dr. Stanley High is one of the ablest and most reliable writers of the present day. He is a keen observer and has had the opportunity of knowing Chiang Kai-shek and of studying affairs in China at first hand. Below we give part of the article referred to above:

But after the cynics have had their say, a number of facts will remain which their weighty observations leave unaccounted for. In fact, General Chiang has, obviously, so much to lose and so little—materially—to gain by his acceptance of Christianity that it is hard, despite the cynics, to escape the conclusion that he "means business." And if, in these troublous but history-making times in China, the president accepts Christianity in real earnest then, with little doubt, his conversion will come, one day, to stand as the most significant single event not only of 1930, but of this present period.

First, what about this man? Can he be trusted? Well, a whole battalion of anti-Chinese foreigners in China rise up to answer, "No." But their answer can not be taken too seriously. Chiang can not be trusted to guarantee to make China a perpetual happy hunting ground for the traders of the West. He can not be trusted to continue the special dispensations and discriminations which foreigners, in the days of China's greater weakness, wrested from that nation. He can not be trusted to stem the tide of Nationalist feeling that will one day sweep the nation to a place of equality in the councils of the world's powers. And because he can not be trusted to do these things, that group—happily declining—that is out to exploit the Chinese will continue to condemn him.

But, as a matter of fact, can Chiang Kai-shek be trusted to deal honestly with the Chinese? That is a more fundamental question. To answer it requires some knowledge concerning the man, and his career.

First, it should be pointed out that China's present president has not revealed himself as one of the get-rich-quick type of war-lords. As a military strategist he stands head and shoulders above his fellows. But there is scant evidence that he has used his military genius in the way that has become habitual among Chinese generals. We have no desire to whitewash General Chiang. He has made blunders, many and grievous. Nor is this enthusiasm for him simply a result of his

conversion. We have said these things through the last three years. We believe them now more than ever. For the balance sheet of his record, as a leader, indicates that he has not followed the dictates of expediency. His convictions have been of the abiding sort for which he has revealed his readiness to sacrifice himself.

Two facts may be cited as a basis for this conclusion. The first one is his opposition to the Communists. When, under directions from Dr. Sun Yat Sen, Chiang undertook the task of reorganizing the Nationalist army, he knew, full well, that the financial backing necessary for that reorganization had come from Russia. Before he had gone far he saw, clearly, that the Russians expected a return on their investment; that they were interested not in advancing the cause of Nationalist China, but, rather, in using that cause to forward their own program of world revolution.

But Chiang was a zealous Nationalist. He had already placed at Dr. Sun's disposal his own considerable personal fortune. He did not propose to surrender his faith in the new China to the interests of Red agitators. Thus, on the eve of his army's departure from Canton when the issues of war were decidedly uncertain, he took drastic steps to halt the Communist intrigues among his men and, by that fact, incurred hostility that threatened his own leadership, and the success of the army he directed. Thenceforward, he was a marked man. The Reds made no apologies for their determination to "get" Chiang by fair means or foul. And almost everyone, in those turbulent days of 1926 and 1927, believed that they would "get" him by foul.

It was at this time that I met General Chiang in his headquarters outside the International Settlement at Shanghai. I was impressed, then, by two things—first, by his simplicity. He came into his reception room that day, friendly and informal, and served tea in the most acceptable Chinese manner. He wore no insignia of office; only a Sam Brown belt, obviously new, and cavalry boots, highly polished. He spoke no English. But through an ever-ready interpreter he made me feel at once at home. Then, in the second place, I was impressed by the depth of his belief in the Nationalist cause. There was nothing of the calm Oriental about him when he talked about that. His eyes flashed. Chiang Kai-shek obviously believed—with the passion of an evangel—in the new China.

I came away from that meeting with the conviction that here was a man who—however he might blunder—would not surrender the fundamentals of his faith.

But there is further proof of the sincerity of this man. That proof is found in the men whom he has brought into the Nationalist government. Most of the most influential in that group are Christians. There are C. T. Wang, foreign minister; H. H. Kung, minister of commerce; T. V. Soong, minister of finance. In fact, he has gathered in Nanking an extraordinary group of China's "best minds," men whose devotion to their country can hardly be called into question.

For three years we have been treated to constant prophecies that that régime would collapse. But the collapse has not materialized.

China, today, is being swept by a wave of anti-religious agitation. Partly, this wave arises from the universities—where western materialistic philosophy has a vogue; partly it arises from the propaganda of Red organizers still at work in the nation. But from one end of the country to the other, religious and particularly Christian workers have found themselves hampered by this development. Chiang, when he becomes a Christian, sets himself definitely against this agitation, abandons the point of view of an increasing number of China's young intellectuals and aligns himself with a rather widely despised and insignificantly numerous faith. From this alignment he can expect little, materially. Foreign loans are not likely to be had any the more easily because the president of the loan-seeking nation happens to be a Methodist. In short, the powers, in China and out, are not likely to deal differently with Chiang, the Christian, than with Chiang, the Confucianist or the unbeliever.

Meanwhile, we hope that Christian people, in China and in the West, will have some patience with the new convert. A Christian president can not, overnight, transform China. He can not, forthwith, remove all the restraints on Christian activity. It is altogether possible that he will continue to believe that some restraint upon the foreign domination of the Christian enterprise in China is desirable. On that point we agree with him. Much will be expected of him—too much, doubtless. Toward his program for China and his activities as a member of a Christian church, we will need to exercise some measure of that patience and charity which—if we mistake not—are reckoned as Christian virtues.

#### LETTER FROM MRS. EUGENE DAVIS

DEAR FRIENDS:

This ship is rolling back and forth so fast that I doubt my ability to make my handwriting legible, but leave it to the editor to decide.

From Shanghai to Honolulu we had a remarkably smooth and pleasant voyage; since then the sea has increasingly raged, though some of the time the sun has shone brightly. We are making very good speed—429 miles from noon yesterday until the same time today—but the roll of the ship is certainly the most vigorous I can remember in our journeys to China and return.

Most of the passengers are disembarking tomorrow at San Francisco. We have planned to wait the three days she remains in that city, and continue aboard her until she makes her Los Angeles port. This makes the cheapest second class passage

possible across the Pacific, for, of course, we are given our meals on board even while we are in San Francisco. It is a tedious trip in the matter of time, as it would take but fifteen days from Shanghai to Vancouver by way of the Canadian Pacific boats. But as we wished to visit the Riverside and Los Angeles friends, it meant the saving of car fare from Vancouver to South California to come this way.

Indeed, we can say but little about time when we think of the Floyd Smith family, Seventh Day Adventist missionaries in the Punjab, India, who left their work there on the thirteenth of November, and will be at "Journey's End" tomorrow, when they reach Berkeley, January 1.

We have had the company of one other missionary family, Mr. and Mrs. Carson and son of Hinghwa, Fukien Province, China. With few exceptions, the others in second class have been of decidedly non-missionary, non-Christian interests. It takes something like a long journey in company with others to have revealed what people are and enjoy.

This evening occurs the "Captain's Dinner." I trust there will be no repetition of Christmas eve's experience when those whose tastes demanded it were seated at a separate table that drinks could be served as long as pocket-books warranted it. The result was not pleasing.

This evening we are passing another steamer, going toward Honolulu. Its brilliant lights make an interesting spot to watch. Sometimes it is down in a trough of the waves, and sometimes we are. Then we are lost sight of to each other, but when we are both on the crest each is evidently visible to the other.

Our final decision to leave for the homeland now, instead of waiting until our regular furlough time next June, was made two weeks before we left, and the rush of those last fourteen days is still upon me. When we can get where the world *seems* quiet beneath our feet, I hope we shall be able to rest a bit, but, of course, one comes home ready for service if that is the greatest need.

We left China feeling very close to our Chinese friends, and wishing to do everything possible while in America this year to lessen the separating distance between

our friends there and here toward the real hastening of the day when "they all shall be one."

Yours in cordial greeting,  
MARY R. DAVIS.

*Chichibu Maru,*  
December 31, 1930.

#### HOME NEWS

MILTON JUNCTION, WIS. — The Milton Junction Sabbath school gave their Christmas entertainment Christmas eve. The first thirty minutes were given over to a candle-light vesper service consisting of a Christmas pipe organ recital by Miss Gladys Sutton and carols sung by six young men. The children of the Sabbath school had a short program of songs and recitations, after which a young ladies' chorus, under the direction of Mrs. Edna Shelton, presented a cantata, "On to Bethlehem." At the close of the program each class designated their "white gift," and there was the usual distribution of gifts to the children.

On Friday evening, December 26, the Christian Endeavor societies presented "Holy Night," a pantomime compiled and directed by Trevah Sutton. Most of the parts were taken by members of the three Christian Endeavor societies.

Tuesday evening, December 23, a group of Christian endeavorers sang carols to ten shut-ins.

On New Year's eve the class of college-age students of the Sabbath school held a watch party at the home of Trevah and Gladys Sutton. Several out-of-town students who were spending the vacation in Milton were invited.

GLADYS MANLYN SUTTON.

#### A NEW YEAR OF GRACE

God with his blessing has the Old Year crowned,  
In the New Year his love will still abound:  
All that the Old Year taught us of his will  
May we in this New Year of grace fulfill.

New tasks of brotherhood for us await,  
Peace and good will must cast out greed and hate:

The Spirit of the Christ must take the place  
Of selfish pride in knowledge, wealth, and race.

For our dear land our heart-felt praise we pour  
Thy daily blessing on it, Lord, implore,  
That we may catch a vision of the task  
To us intrusted, now we humbly ask.

—Martha S. Clingan.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### JAY W. CROFOOT ACCEPTS PRESIDENCY MILTON COLLEGE

Rev. Jay William Crofoot of Shanghai, China, has accepted the presidency of Milton College and will assume office next July, according to a cablegram received by the board of trustees last Saturday noon. Professor W. D. Burdick who has been serving as acting-president will retain his office until the end of the school year.

For more than thirty years, President Crofoot has been connected with the Seventh Day Baptist Mission in Shanghai, and for a major portion of that time has been at its head. His efforts have been equally divided between his religious and educational activities and he is known as a scholar. A man of extensive experience in American institutions as well as in China, he is well fitted for his new position.

Mr. Crofoot is the elder son of Rev. A. G. and Elnora Gardiner Crofoot, and was born at Nile, N. Y., on May 1, 1874. He was a member of the First Alfred Seventh Day Baptist Church. He attended high school at Wellsville, N. Y., and college at Alfred University, Alfred, N. Y., from the latter of which he received his B. A. degree in 1895.

Following his graduation, Mr. Crofoot taught one year in Clark's Falls, Conn., and then returned to Alfred, where he was principal of the grammar school for three years. In 1898 he was united in marriage to Miss Hannah Larkin, daughter of George S. and Anna Titsworth Larkin and sister of Dr. Eugene Larkin of Chicago.

In the year 1899 he sailed with his wife to China, to become a teacher in the mission school there. Returning in 1906 he studied for one year at Alfred Theological Seminary following which he was ordained to the ministry at the Seventh Day Baptist Conference in August 1907. During his furloughs in America he has been active as a religious and educational worker.

During his last visit to the United States he was asked to become pastor of the Seventh Day Baptist Church at Battle Creek, Mich., and was instrumental in the construction of its new church building. Since his return to China he has been active in making possible several new mission buildings.

President Crofoot has a daughter, Miss Anna Crofoot, who is now a teacher in Hancock, Mich. His son, Burdet Crofoot, spent one year in Milton as teacher of biology, and lives in Plainfield, N. J.

—Milton College Review.

### WHAT'S A COLLEGE FOR?

PAUL E. TITSWORTH  
(Founders' day address at Alfred's ninety-fourth birthday—December 4, 1930)

College is a man's best opportunity to educate himself for his world destiny.

Let me say this at once, although in giving you the whole of this Founders' day address in my first sentence, I am violating the canons of effective writing which advise against letting the cat out of the bag too soon. Then, too, I am certain you-all, as we say in the South, would be quite content, yes, perhaps better pleased, if this address might achieve such brevity—which, we are reminded, is the soul of wit, that is, of wisdom.

On the other hand President Davis, I am sure, would feel cheated by anything short of a two-hour address. So you see I must go on.

If you want entertainment and dim illumination, if you wish to be alternately amused, amazed, cheered, jeered, flattered, and flattened, I suggest that you stop, one by one, a few passers-by on Main Street, not of course in Alfred, but, let us say, in Gopher Prairie, and ask each one of them what a college is for.

These good people, victims of your Platonic hold-up, will display a broad spread of opinion. You may be astonished at much abysmal ignorance in a day when the whole world swears either by or at education, and when the college is producing graduates with inexhaustible fecundity. They will tell you, these Main Streeters, that college is confounded foolishness, or a luxury that only the rich can and should afford, or a seed-bed for all manner of pernicious

doctrines — atheism, economic quackery, psychological vagaries, or bolshevistic balderdash—or possibly they will tell you college is Aladdin's lamp, by rubbing which you can become forthwith healthy, wealthy, and wise.

Some of the strollers on Main Street will assert that college is a monastery where students should live in cells, subsist on bread and water, and think only of their studies; or, that it is a church, whose main business is preaching; or a cold storage plant where students pack away blocks of raw information, most of which is destined to remain but frozen assets; or that it is a bull market where modest investments of ability may produce fat dividends of earning capacity; or a factory for polishing off crudities and levelling up social respectabilities; or a relay race for passing on the social inheritance from generation to generation; or, finally, that it is really an athletic club, set against a background of academic dignity, for providing fans and "Fannies" with their sport thrills.

After listening to these cross currents of opinion you will feel like another seeker after truth, Omar Khayyam:

"Myself when young" writes he, "did eagerly frequent  
Doctor and saint, and heard great argument  
About it and about; but evermore  
Came I out by the same door where in I went."

That such confusion reigns on Main Street in Gopher Prairie is, I admit with due humiliation, largely the fault of us educators, college presidents and the like, who have not talked enough, simply and straightforwardly, with the common people about what we are trying to do with our colleges.

This statement certainly does not hold true of the man whom we honor today as the re-founder of this sturdy college, tucked away among old Empire State's most beautiful hills—President Davis. Him the common people of this country-side have heard gladly as he has gone in and out among them, for lo these thirty-five years, preaching and practicing education.

To be perfectly frank, we should admit that it may not be so unexpected, after all, that confusion exists among the thoughtful, as well as among those who may not have a brain in their head, regarding the purpose

of a college. The American college, you recall, is still but a lusty youngster of less than two hundred summers who hasn't found itself. *Que voulez-vous?*

It is a young Solomon come to the leadership of a great people, in uneasy times, and a bit dazed at the herculean task ahead. Nor has it yet digested its inheritance, thrust as it has been into the noisy midst of an up-pushing folk busy conquering a continent. What is that inheritance?

The avowed purpose of the English university from which it immediately sprang was to produce culture befitting an aristocratic society; that of its stepfather, the German university, to extend the bounds of learning; and that of its uncle, the French university, to systematize human knowledge and perfect the technique of thought.

The first two American colleges, Yale and Harvard, came into being to produce an educated ministry which in colonial times constituted, with the law, the only profession, as we now think of profession, and provided most of the trained leadership of those days. But America's third seat of learning, William and Mary, struck a new note at its founding. In Virginia, where the sense of and tradition for intelligent citizenship abounded early, far-sighted leaders established at Williamsburg, in the midst of its earliest populated area, a college to train citizen-leaders to carry on the colony, to wrestle successfully with the baffling problems of a new government struggling to be born.

These ideals passed through an alumnus of William and Mary, Thomas Jefferson, to the University of Virginia, which he founded. Evidently, these ideals made dynamic the atmosphere of Virginia, for George Washington gave them expression July 11, 1789, in a letter he wrote to Dr. William Smith, the founding president of the college I have the honor to represent. Wrote Washington:

"In civilized societies, the welfare of the State and the happiness of the people are advanced or retarded in proportion as the morals and education of the youth are attended to."

It is this tradition of citizenship training that interests us today. It is perhaps our main college tradition as opposed to that of Europe or the professional ideals of some of the early colleges in this land.

As American civilization, in its mighty westward trek, moved away from the Atlantic seaboard, it required intelligent men to set up a practicable government, to organize the chaos of the frontier into the order of a protecting society. Pausing in the transcontinental conquest to establish permanent outposts, civilization's vanguard left here, in the northern spur of the Alleghenies, some of its able leaders to hold the territory already won. Alfred, founded as a frontier school in 1836, testifies to the character of that conquest, to the drive its originators felt to give this then western country an intelligent citizenry. And today, under totally different conditions, such citizenship remains its supreme objective.

The history of Alfred's founding, I shall not rehearse. You know it, or ought to—not as a matter of petty performers strutting their solemn stuff, on an inconsequential, provincial stage, but of vivid actors on the swelling American scene. Play your imagination over these fellows who, with their backs to the howling wilderness, set up a school, drove an impossible bargain with fate, and trusted in God. Out of their blood and sweat, their vision and faith, springs your present opportunity.

"Though poverty awaited where the vast,  
Stark prairie and horizon met at last,  
Yet was their goal — how priceless still it  
seems! —  
Unhampered freedom and untrammelled  
dreams.  
Hovels are mansions, homesteads broad estates,  
And settlements are cities now. The Fates  
Caught up their severed flaxen threads and  
spun  
With magic art the pattern they begun—  
Caught up chimeric hopes, abandoned schemes,  
And made a world more wondrous than their  
dreams."

The shadow of such pioneers moves upon us today; through the veins of us, their spiritual children, courses their very life blood. They played a great game; so must we. We are spinning out the pattern they began. That is the homage we owe them.

Well, they're gone; we've come. The simple hand-made world of 1836 has become the intricate machine-made world of 1930. Manually, it has grown easier; spiritually, it has grown harder. In the short intervening years, America, like Gentle of Pennsylvania football fame, has made an

amazing one-hundred yard run across the field of progress.

A single flight of an airplane today can carry us to people living not only by standards of one century ago but of twenty. Indeed, millions of people are still so living.

"America's farms, with the modern harvester combine, are in the same world with the wooden plow. America's modern turbines disseminate the energy of modern industry in the same world with the wooden wheels of the Far East. America's great army of modern educated youth is in the same world with the darkness and hopelessness of other lands. . . . And the story of all this modern marvel is spread by the instant miracle of radio to hearers along dusty paths trod by unshod feet." (*Julius H. Barnes, "Nation's Business," December, 1930.*)

The disparity in the standards of living of individuals and of nations in the same world; the compulsory intimacy of peoples crowded together, no longer like neighbors but as actual housemates dwelling in unbreakable wedlock on this shrinking globe; the world's creation of a mechanized civilization it can't quite manage—of such stuff are the bafflements of today.

Such a world did not exist in 1836. Such a world you face.

The world you face is the measure of the job the modern college faces.

With a small initial financial investment, Alfred produced good citizenship in 1836. At the turn of the century cycle, however, even with a happy augmenting of her resources during the past quarter-century, the world is pressing its imperious demands upon her, requiring her significantly to lengthen her cords and strengthen her stakes, if she is to produce a citizenship adequate for 1936.

The situation offers an intriguing problem in spiritual dynamics—with apologies to Professor Potter. The million dollars which must be—and please God will be—raised by December 20 next, is the energy of good will, love, and prayer of Alfred's friends transmuted into a bank balance and so transmitted to the college. Now a bank balance is concentrated energy too, and does things when it comes in contact with a good college. This potential force Alfred will

forthwith transmogrify into materials, services, stimuli—rich opportunities for you, its students, whose supreme responsibility it then becomes to transmute all this by the alchemy of your individuality, into vibrant, creative personality. And so the cycle of spiritual power transmission and change runs on beneficently.

But how can a college help its students build up a vibrant, creative personality which is the basis of citizenship for 1936?

Parson Jones, colored, was dining with Rastus Johnson who had set before his spiritual adviser an exceptionally delectable fowl. Licking his lips with utmost gastronomic satisfaction, the parson observed,

"Dat am a specially fine chicken, Rastus, where did you-all git him?"

"Dat am a trifling question, parson," quoth Rastus. "When you preaches specially good, does I ax you, where you-all git that sermon?"

More secret than the source of Parson Jones' sermon is that of vibrancy and creativity in personality. As a personalist, not a behaviorist, I possess deep reverence for the impenetrable mystery of personality. All education is self-education. Remember Goethe's injunction, spoken by Faust:

"Was du ererbt von deinen Vätern hast,  
Erwirb es um es zu besitzen."

("Wouldst thou possess thy heritage, essay  
By use to render it thine own.")

And I remind you of the opening sentence of this address which you have long ago forgotten, "College is a man's best opportunity to educate himself."

While this throws the responsibility for your education back squarely upon you, you develop or decay by what you feed on. Cassius, enviously watching the growth of Cæsar's vaulting ambition, wondered what meat his sovereign fed upon. And so the responsibility for your intellectual and spiritual menu is thrown back squarely upon the college.

I am a pretty faithful reader both of the *Fiat Lux* and the *Alfred Sun*. The *Fiat* represents what Balzac would call *la comédie humaine*, the human comedy — represents one quite as varied as does the *Sun*. College, like village, happenings, range from low comedy through the commonplace to

tragedy, from obstructionism, flat failure to high achievement. In short, the college, weekly, like the town paper, gives me the impression of reflecting the characteristic attitudes and activities of a community. Indeed, the contemporary college is a community living in which is real living. And the student personality played upon by all the dynamic forces that this community releases, seizes upon those it needs and wants, and essays to render this heritage its own.

Back in days of Julius Cæsar, when I was a student in Alfred, when no scientific philosophy of education existed, college aimed chiefly to inform the mind. Today education expects to build the whole man to affect the total personality. Interests twenty-five years ago lying in the penumbra of college objectives have now become their focus.

Accordingly, institutions of higher learning now confront—gladly—the augmented task of rendering students a many-sided service. They must set before modern youth an enriched spiritual fare which can be used to build vibrant, creative personality. Naturally, the student must match the efforts of the college with a will to develop himself, like the German student who declared, "Ich will mich entwickeln." He must bring appetite to the banquet of his opportunity. (*Continued in next issue*)

#### DR. WILLIAM E. BARTON

REV. A. J. C. BOND

Dr. William E. Barton died recently in a New York hospital and funeral services were held in the Broadway Tabernacle in New York attended by the immediate family and many people who had been associated with him in the various activities of his busy life.

Doctor Barton was a Congregational minister of distinction, and was perhaps the best authority in America on Abraham Lincoln. The fact that he occupies more space in *Who's Who* than does any other person, is an indication of the importance and wide range of his activities. The present writer first met Doctor Barton on the way to Europe to attend the World Conference on Faith and Order. We traveled together across the Atlantic and on the continent, stopped at the same hotel in Paris,

and were closely associated in the work of the conference at Lausanne.

In the division of the conference which considered "Our Common Confession of Faith" we soon found ourselves in agreement, especially in our opposition to the "catholic" position as represented by delegates from the Anglican and the Greek Orthodox communions.

In our common work in that division I learned to admire Doctor Barton's ability as I had already come to appreciate his friendship.

At a Christian Unity Conference held at Buck Hills Falls, Pa., last spring, sponsored by the *Christian Herald*, it was my privilege to meet Doctor Barton again and to renew our friendship.

I highly appreciated his public reference at that meeting to the specific contribution which he felt I had made to the final statement with respect to our common confession of faith as it was adopted at Lausanne.

To many Doctor Barton is best known as "Safed the Sage." I hope the SABBATH RECORDER whose editor traveled in Palestine with Doctor Barton years ago, can find space for the following which was published in the *Christian Century* after the death of his wife, five years ago, and which that paper republished after the passing of Doctor Barton a few weeks ago.

#### THE FOOTSTEP ON THE STAIR

#### A PARABLE OF SAFED THE SAGE

(Dr. William E. Barton, "Safed the Sage," died December 7, 1930)

After that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our summers, we gathered our children about us and were proud and glad. And the children said, father and mother have sailed for forty thousand miles upon the seven seas, and have seen strange continents and islands, and now are they home again. Furthermore, they have sailed for forty years upon the tempestuous Sea of Matrimony, and have kept their troubles out of the newspapers. Go to, now, and let us give them the time of their sweet young lives, and celebrate their fortieth anniversary. And they did even so. And we feasted and were happy.

And we lingered in that lovely spot longer than we had ever done before, until autumn came, and the leaves turned red and gold, and the forests were glorious. And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning, and the sun shone radiantly upon the forest. And I said unto Keturah, remain where thou art and take thy supererogatory beauty sleep and I will build a fire.

And I went down the stair, and I gathered sticks and laid them on the hearth, and lighted the small wood, so that the logs soon were blazing. And as I rose, I heard the footstep of Keturah, descending the stair, and I stepped forward and greeted her at the foot, and saluted her, and led her to the fire, and said, "Behold how goodly it is and how pleasantly warm."

And she stood with me, and said, "The day is glorious, and the earth is beautiful and God hath been very good unto us."

So we broke our fast, and began the day with joy. But before that day had ended, an angel passed that way, and cast a shadow as it passed; and the angel beckoned unto Keturah, and she turned and smiled at me in farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and dawn broke late and unwelcome. And the sorrowful sun had hidden its face, and the skies wept.

Then I rose, and descended the stair, and gathered sticks, and builded a fire. And as it began to blaze, I rose, and turned as it were instinctively, as if I had heard a footstep, even the footstep of Keturah, descending the stair. And there was no sound, but only an agony of silence. And I sat me down in grief and desolation.

Now the footsteps of Keturah while she was yet visibly near made music as they trod the common paths of life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places.

And I have not lost them forever. For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away.

Now there will come a day when I also shall ascend the stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the gate; for I shall hear her footstep coming a little way down to meet me, and we shall go in together.

—*The Christian Century.*

Let the Church come to God in the strength of a perfect weakness, in the power of a felt helplessness and a childlike confidence, and then, either she has no strength, and has no right to be, or she has a strength that is infinite. Then and thus, will she stretch out the rod over the seas of difficulty that lie before her, and the waters shall divide, and she shall pass through, and sing the song of deliverance.

—*Mark Hopkins.*

## YOUNG PEOPLE'S WORK

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

### A STORY OF THE WEST VIRGINIA HILLS

Next week we hope to start another serial story on this page. In respect to the author's wishes, the story will be printed anonymously, but it is written by one who has lived in, and loves, the West Virginia hills, and wants to hand on something of their message to RECORDER readers. The author tells us that, although many incidents of the story are based on actual fact, both the characters, the location, and the plot are largely fictitious. However, fiction is sometimes truer than fact and we hope you will enjoy this story, and come to love Hope McMillen, its heroine, and gain a little strength from it in meeting the problems that face you in life.

C. A. B.

### MY DENOMINATION

Christian Endeavor Topic for Sabbath Day,  
January 24, 1931

#### DAILY READINGS

Sunday—Our message (1 Cor. 2: 1-5)  
Monday—Our missions (Matt. 28: 18-20)  
Tuesday—Our great men (Heb. 11: 1-10)  
Wednesday—Our service (Matt. 20: 25-28)  
Thursday—Our healing ministry (Acts 3: 1-11)  
Friday—Our high aims (Rom. 12: 1-10)  
Sabbath Day—Topic: What my denomination means to the world (2 Cor. 2: 14; 4: 1-6; Denominational day. Beginning Christian Endeavor week)

It might be well also to look up a few references especially related to our specific mission in the world; not to the Sabbath only, but to a full gospel: first, Revelation 12b, which gives the fundamental principles of our faith; then others such as 1 John 2: 3. The tract, "Seventh Day Baptist Fundamentals," states well the grounds of our faith.

#### WHAT DO SEVENTH DAY BAPTISTS MEAN TO THE WORLD

Let us face this question squarely, and admit that we don't mean very much. Most of the world has never heard of us, and many of those who have, have not given any

serious thought to us, or to the principles we stand for.

#### WHAT HAVE SEVENTH DAY BAPTISTS DONE?

As has often been pointed out, we have, for a small people, a glorious history; but we can't live on it. We can look back to it for inspiration. Thousands are lifted nearer to God by singing those grand old hymns: "Majestic Sweetness," "Bound for the Promised Land," "Another six days' work is done"; but how few of them know that they are Seventh Day Baptist hymns. To the world, our history is little known.

#### WHAT ARE SEVENTH DAY BAPTISTS DOING?

We may look at the work of our missionaries, and feel that we are accomplishing something; but it is as nothing compared with the work of larger denominations. We have a church here on Little Prairie which we think is doing a good work; but at the farther end of the county they never heard of us. In all this great state of Arkansas we are occupying only three little corners. In my class of thirty young ministers from all over the South, at Nashville last winter, not one had ever heard of Seventh Day Baptists. They had me listed as an Adventist until I set them right. Of course, such conditions are not universal. In West Virginia our denomination has an influence out of all proportion to its size; and the same is true, I think, in Rhode Island and perhaps some other states; but the truth remains that to the world we are little known. We must turn, then, to another question.

#### WHAT CAN SEVENTH DAY BAPTISTS DO?

As long as we stand alone in the world, holding up a full gospel, as the Ritchie Church covenant says, "Keeping all the commandments of God, and observing all the ordinances of the gospel," so long we have a real and vital mission to the world.

There are others upholding baptism; but they leave out the Sabbath. There are others standing for the Sabbath; but do they stand for the Bible, and the Bible only?

Let us forget that we are a little people. God has given us a mighty work to do, in bringing the world back to full love and complete obedience, to "the commandments of God and the faith of Jesus."

Let us not ask, "Are we justified in a separate denominational existence?" but let us ask, "Are we worthy of having this mighty truth in our care, and are we being faithful in transmitting it to the world?"

C. A. B.

#### QUIET HOUR THOUGHTS

"For we preach not ourselves, but Christ Jesus the Lord." We are living in an age when the world needs to know and practice the principles which Jesus taught. He came into the world to establish peace and good will, and he taught peace. This is a lesson which the world needs to learn and practice. The first and most important duty of every denomination is to preach Jesus and his ideals and principles.

One of the important truths which our denomination teaches is the seventh day Sabbath. Do we, as young people, believe firmly in the Sabbath and do we observe it as we should? Let us examine our lives first to see if we are loyal Sabbath keepers, for if we are not, we can not help our denomination preach this truth to the world. Do we have the will-power to stand true to our convictions when crises come? Crises come to all of us, when our faith is tested. How will we stand the test?

#### NEW ENGLAND UNION RALLY

The New England Seventh Day Baptist Christian Endeavor Union held its quarterly rally with the Rockville Christian Endeavor society on the evening of December 6.

A half hour worship period was conducted by the members of the Ashaway society with Rev. Carrol L. Hill as leader.

Morton Swinney, the president, took charge of the business meeting which followed. It was voted to admit the new Intermediate society of Waterford as member of the union. The president gave a brief report on the work of Mr. Edwards, the native worker on the Jamaica field whom the union is helping to support, and it was voted to continue this work.

The speaker of the evening was Hon. Samuel H. Davis, of Westerly, treasurer of the Missionary Society, who gave us a very interesting talk on the Work of Missions.

A few thoughts gleaned from his address follow:

The work of missions is largely up to the young people.

Someone has said there are no heathen babies. No matter where they are born, they are innocent and sweet—but there are many heathen among the older people, even in America.

Our mission is to the young people; the hope of the cross is to the young people. If we begin with the children to teach the story of the cross we can meet with great success.

Jesus said, "Go ye into all the world and preach the gospel." The Seventh Day Baptist Missionary Society has for many years been spreading the gospel to several nations, also on the home field.

Mr. Davis then told us about the work of the Missionary Society; he also gave a very interesting report of the work on the Holland field.

In closing, he left this thought: In order that this work may be carried on, it needs the help of each individual, and each one needs the help of the great Leader, Jesus Christ.

MRS. BLANCHE BURDICK,  
*Union Reporter.*

#### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Evangelism (Acts 10: 34-48)  
Monday—Medical missions (Acts 3: 1-10)  
Tuesday—Work of peace (Matt. 5: 9)  
Wednesday—Helping the community (Neh. 4: 7-11, 16-23)  
Thursday—Setting high standards (Matt. 5: 43-48)  
Friday—Testimony on immortality (2 Tim. 1: 8-11)  
Sabbath Day—Topic: What my denomination means to the world (Acts 26: 12-20. Denominational day. Beginning Christian Endeavor week)

Topic for Sabbath Day, January 24, 1931

#### MY DENOMINATION

There is a reason for denominations. Each denomination that emphasizes some truth which is being neglected by the world is needed. Our work is to emphasize the truth that we have, which others neglect.

In early days Methodism brought to the Christian Church a revival of evangelism. The Methodists saw a great need and filled that need. Every denomination is richer in

evangelism today on account of the work of John Wesley and his followers. Seventh Day Baptists, too, believe in evangelism and practice it. You seldom hear a Seventh Day Baptist sermon that does not announce some truth founded upon the fact of divine salvation from sin. Our schools and medical missions at home and abroad are only various methods of furthering the same truth.

The special emphasis of Lutheranism is on salvation by faith and not works of merit. Good works are the result of salvation and not the cause of it. Faith is the cause. Seventh Day Baptists also believe this.

Friends believe in the Spirit of God working in the soul of men. It might have happened that the rest of us would have neglected that truth if the Friends had not made so much of it.

The special teaching of Congregationalists is the independence of local congregations. Seventh Day Baptists are congregational in their form of church government. No church organization is higher than the local church.

With the other Baptists we believe in immersion, and we hold other truths in common with other denominations, but the special truth that we hold, which most of the Christian world neglects, is the seventh day Sabbath. That gives us a right to be a separate denomination.

It is our duty to teach and practice evangelism wherever it is neglected or needed. We have a message of faith where that message is needed. It is our duty to preach every Christian truth whenever and wherever each is needed. But our broadest field of service in spreading truth is in the observance of the seventh day Sabbath, the Bible Sabbath, the Sabbath of Christ. No other truth is so neglected in the Christian world. Are we living up to our obligations as Seventh Day Baptists?

#### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

#### THE TEACHER'S REQUEST

Heavenly Father, who hast granted unto me the privilege of being a co-laborer with thyself, help me as I endeavor to teach the children under my care.

Grant me understanding, that I may interpret thy truth aright.

Give me sympathy, that I may know childhood.

Teach me to live as Christ lived, that I may be patient.

Help me to live as Christ lived, that I may be a worthy example.

Reveal to me the greatness of my task, that I may never be tempted to slight my work.

Strengthen my faith, that I may never yield to discouragement.

May every failure be a challenge to nobler effort, and every success a clarion call to grander endeavor.

Save me from aught but the highest and holiest ideal—that of leading to thyself those whom thou hast entrusted to my guidance. Amen.

—MARGARET HOLDEN.

#### DR. M. B. KELLY

Rev. Mordecai Bartley Kelly, son of Rev. Mordecai Bartley and Nancy Joyner Kelly, was born at Villa Ridge, southern Illinois, June 19, 1863, and died at Good Samaritan Hospital, West Palm Beach, December 18, 1930. He was next to the youngest child in a family of ten—two sisters and eight brothers, and the last of the family to go into the great beyond.

When a lad, he gave his heart to God and joined the Seventh Day Baptist Church.

At the age of twenty-one he was married to Miss Jennie Lewis, daughter of Rev. Robert Lewis of Stonefort, Ill. In little more than a year, the young wife and a baby daughter, Olive, were laid to rest and the bereaved young husband turned his thoughts to the gospel ministry to which, since boyhood, he felt he had been called.

He took his theological course at Alfred University, Alfred, N. Y., and the University of Chicago.

On June 30, 1888, at Alfred, N. Y., he was married to Miss Kate F. Threlkeld, who with their son Paul and wife, and daughter Ruth, survive him; also their daughter Mrs. Blanche Chamberlain and husband and two children, Burnel and Stanley, of Sacramento, Calif., and a host of relatives and friends are left to mourn his loss.



His first pastorate was at Nile, N. Y. His pastoral work extended over a period of thirty years, with the exception of two years of evangelistic work among churches of the Middle West and three years with his family spent in California because of a nervous break in his health.

The churches he has served have been in western New York, Chicago, Nebraska, Kansas, and Michigan. His last pastorate of eight years was with the church at Battle Creek, Mich. After this pastorate, he accepted the position of chaplain of the Battle Creek Sanitarium. He gave up this position after two years and came to Florida because of his wife's health. Here, with his son Paul and his wife's brother, he has been faithfully working to develop a first-class citrus grove on the North Fork of the beautiful St. Lucie River.

The last seven years of his life have been spent in the vicinity of Stuart, where he has tried to "live in the house by the side of the road and be a friend to man." And during the last two winters he served the Seventh Day Baptist Church at Daytona Beach as pastor.

During his last illness he made a brave fight for life. But the Master said, "I go to prepare a place for you."

It must be, his place is ready, and he has gone home to live with Jesus.

Funeral services were held in the Baptist Church, on Sunday at two o'clock. The three clergymen who were most closely associated with Doctor Kelly in life each had a part in the exercises—Rev. U. E. Reid preached the sermon; Rev. E. M. Rooks read a brief sketch of Doctor Kelly's life, prepared by Mrs. Kelly; Rev. H. W. McCombs had charge of the singing, and said a few words concerning his association with Doctor Kelly—this because of his acquaintance with the deceased having been longer than that of the other two pastors.

The burial was in Aukona Cemetery beside the Indian River, which Brother Kelly loved so well. —*Stuart Daily News.*

THE SERMON BY ELDER U. E. REID

Text—1 Timothy 4: 6. "Thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained."

If Doctor Kelly had lived until today and health permitted he would have taught the men's Bible class in this church the beautiful instruction of the Apostle Paul to Timothy. No relationship between two servants of God is revealed by the pages of sacred literature more beautiful and tender than the relation between these two men of God—Paul, the aged, experienced preacher, and Timothy the young and inexperienced preacher.

A worthy comparison to this sacred friendship is found in that of Elijah and Elisha. In 2 Kings 2: 6-13 we read: "And Elijah said unto him, Tarry, I pray thee, here, for the Lord hath sent me unto the Jordan. And he said, As the Lord liveth, and as my soul liveth I will not leave thee. And *they two* went on. And fifty men of the sons of the prophets went and stood to view afar off: and *they two* stood by Jordan. And Elijah took his mantle and wrapped it together and smote the waters and they were divided hither and thither, so that *they two* went over on dry ground. And it came to pass when they had gone over that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass as *they still went on and talked*, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, My father! the chariot of Israel and the horsemen thereof. And he saw him no more . . . and he took the mantle of Elijah and stood by the bank of Jordan." The soul of Elisha was knit to the soul of Elijah, even by a divine love and would not be separated except by death.

Another notable example is that of Moses and Joshua. Of which we notice one sentence in Joshua 1: 2 "Moses my servant is dead; now therefore arise."

I have brought to our attention these references because, to my mind, we are laying to rest today, preeminently, a preacher. We are not unmindful of the other relationships of his life. No one has ever graced the

relationships of the home circle with more fullness than he; as a citizen he was an able champion of every community uplift, but he was preeminently a preacher and it is from that angle that we are attempting to make some estimate, and I am only too keenly conscious, an inadequate estimate of his life.

I do not believe that we, here at Stuart, have witnessed the full blaze of his ministry. We saw the sunset glow; others in his youth and middle life realized the mighty sweep and power of his enthusiasm. And yet during the few years he spent among us he gathered to himself an affection and admiration as a preacher of the gospel, eloquently voiced today by this large gathering of many beliefs and no-beliefs, of white and colored, to pay affectionate tribute to him as a minister of the gospel.

May we now notice, in a limited way, the gospel according to Doctor Kelly. There is a gospel according to Matthew, Mark, Luke, and John; there is also the gospel according to Doctor Kelly; furthermore, there is a gospel according to you and a gospel according to me.

What are some of the points of emphasis in the gospel according to Doctor Kelly?

1. His gospel was a gospel of conviction.

He had deep and abiding convictions as to truth and never made any compromises with error. He believed that the Word of God is *the* truth of God; that certain things are eternally true and others eternally false. He had no patience with the popular falsehood, that a thing is true or false according to the individual view you take of it.

He had a clear perception of the battle that is now being waged between truth and falsehood. In sermon, Bible lecture, and in conversation he sought constantly to fortify us for the battle for the truth in the immediate future. Perhaps no living man had a clearer insight into this than he, and I am glad to have had the benefit of his thinking on this all-important subject.

And while I am speaking of his unwavering conviction it is well that I speak of his broad and charitable sympathies with those who differed from him in the bounds of evangelical truth. He remained loyal to the denomination of his father and of his own choice, that of Seventh Day Baptist; but for Christ's sake, he was ever ready to lend

encouragement and assistance to all who were seeking to magnify Jesus as our atoning Savior.

2. His gospel was a gospel of the *grace* of God. After the fashion of the Apostle Paul, he projected no human merit into God's plan of salvation. It was all of the love, mercy, and grace of God. Oh, how he could stir our hearts as he would speak of the glories of the cross.

3. His gospel was a gospel of *experience*.

We have the facts of the gospel, but these facts must become facts of experience before they live in us. In fact, I doubt if we should say a man has preached unless he testifies to the saving power of Christ according to his own experience. The Apostle Paul never failed to give his Christian experience. It is, "Christ in you the hope of glory." Doctor Kelly spoke in terms of certainty concerning this experience of grace. There was no question mark about his eternal hope. He could say, "I know whom I have believed."

He was not only certain about his Christian experience but he was certain about his divine call to the ministry. It was a touching and sacred experience he kindly shared with us before the Bible class; how in his youth, when an unfavorable providence had thwarted plans and crushed his heart; down upon his face, prostrate before God, the Holy Spirit planted in his soul the conviction that he *must* preach the gospel. He never for one moment doubted or discounted that call. With this call as a background and fortified by its impelling conviction, he went forth to preach, with winning power the unsearchable riches of Christ.

4. His gospel was a gospel of the Lord Jesus Christ. The Lord Jesus Christ was the center of his heart, life and ministry. He ever sought to magnify the Christ and put him first. Well do I remember a recent utterance when he said, "Brethren, the older I get the more do I realize the mistake of putting our emphasis on secondary things; the ministry that shall have power in the coming years is the ministry that puts Jesus Christ first."

Perhaps some would think that the term, minister, implies a minister of Christ, but not necessarily. We can be a minister of

moral standards, a minister of ethics, a minister of charity, a minister of community welfare; and while a minister of Christ may and should include all these, it is possible for one to do all these things and never touch the throne of Christ.

In conclusion, may I ask what message has he for us today? Some of the most powerful factors in the kingdom of God today are, not the living but the dead. "Blessed are the dead that die in the Lord, yea, they do rest from their labors and their works do follow them." His form lies before us lifeless and still and his tongue is mute and silent, but they are eloquent to us with a divine challenge! I would summon my brother ministers to view with me the ascending chariot, and to all and to each, will you not be inspired to nobler lives? Can we ever be little or untrustworthy again under kingdom responsibilities? Shall we hear the charge, "Moses, my servant is dead; now therefore arise"?

To the bereaved loved ones, what more can I do than point you to the blessed Savior who kept and sustained him? He has the balm of Gilead; he is the resurrection and the life.

Husband, father, citizen, Christian, preacher, saint of God, Hail! and Farewell!

SUBSTANCE OF REMARKS MADE BY  
REV. H. W. MCCOMBS

I deem it a great privilege to have been counted among the friends of Doctor Kelly, and a privilege to bear testimony here today to his friendliness, faith, fidelity, and fearlessness.

From the beginning of our acquaintance he made me feel that we were not strangers, but friends and brothers. That was characteristic of this good brother, in his relation to all of us ministers. He gave not only courtesy, but cordiality; and though a strong preacher himself, he showed the most kindly feeling toward the rest of us, and gave us much encouragement. In a number of instances he gave me the warmest commendation for my efforts to preach the gospel we both loved.

For he was a man of God, with great faith in the revelation given through Christ. Not having a church of his own here, he freely gave his services to the churches on the ground, seeming to count it a joy to preach

the gospel of Christ as opportunity was afforded. His preaching deeply impressed his hearers, for it bore the stamp of real faith and sincerity.

His fidelity to the revealed truth in Christ was manifest. While broad in his sympathies, and brotherly to the evangelical forces, he was true to the Bible, and could not be swerved for a minute from the basis of evangelical religion. His fidelity to our common faith was a source of strength to his brethren in the ministry and to the members of the various churches.

And he was fearless in his defense of that revealed truth. He did not hesitate to oppose heresies and speak out strongly against what he thought was false and dangerous. Kindly, yet fearlessly, he maintained his position as a preacher of Christ and salvation through him. We have lost a brother, a friend, a strong man of God from our midst; but his influence will remain with us, and his work among us will not be forgotten.

#### ALFRED GETS \$1,020,000

*Special to The New York Times.*

ELMIRA, N. Y., December 21. — Alfred University's \$1,000,000 centennial fund drive went over the top today by about \$20,000. The campaign, which started in June, closed at 6 p. m.

At noon the tabulations showed \$991,000 received, and donations and pledges continued to come in in the afternoon. About \$2,000 more was received after the six o'clock dead-line.

The chapel bell of Alumni Hall, a ninety-six-year-old structure, was tolled for the first time in several years to mark the success of the drive, which was under the direction of Dr. A. Wesley Miller of Chicago.

The \$1,020,000 will be used in adding a men's dormitory, a new gymnasium and infirmary, and two new laboratory buildings to the twenty-five buildings on the campus at Alfred, near here, and for equipment and supplies.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—*Hebrews 12: 5b, 6.*

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing a letter for the SABBATH RECORDER for the first time.

I enjoy looking at and reading the Children's Page.

I have a cat named Twilight, because he is not quite dark.

I think it is fun to write for the RECORDER. I am seven years old and soon will be eight. My birthday is February seventeenth.

My cat is beside me now washing his face and hands.

I have a friend named Muriel Curtis.

Yours truly,

LURA PEARL POLAN.

Brookfield, N. Y.,  
December 26, 1930.

DEAR LURA:

I think you have made a very good beginning and I hope to receive many more good letters from you. Of course you will write often since you enjoy reading our page so well.

I should like to see your cat, Twilight, for I am very fond of kitties. Our kitty, too, sets a good example to boys and girls by bathing himself very often. He sometimes chooses queer places to take his bath, like the top of the piano, the radio, etc. I wouldn't advise you to follow that example.

I know your friend Muriel Curtis but probably she does not remember me.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have not written for quite a while. I certainly enjoy reading the letters on the Children's Page of the SABBATH RECORDER. I like the stories, too. I am sending one with my letter. In Sabbath school last week for our lesson we were to write a story, choosing one of the following topics: Pre-

tend you are a shepherd and write the story.  
2. Tell the story as if you were an angel.  
3. Pretend you were the inn-keeper and write the story. I chose the one about the shepherds and wrote my story.

I am eleven years old. I am in the sixth grade this year. We are having our Christmas vacation now. We got out Tuesday afternoon. We don't go back to school until January fifth.

I think I have written enough for this time. I will write again.

Yours sincerely,

FRANCES POLAN.

Brookfield, N. Y.,  
December 26, 1930.

### THE SHEPHERD'S STORY

FRANCES POLAN

This is probably about the way one of the shepherds would have told the story of the birth of the baby Jesus.

We lived in the country of Judea. One night as we were watching our sheep on the hillside, a bright light shone down upon us. An angel of the Lord appeared in the sky. We were very much afraid. The angel said to us, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly with the angel there was a multitude of the heavenly host praising God, and saying, "Glory to God in the highest and on earth peace, good will toward men."

After the angels had gone we decided we would go and see the baby Jesus. We went as quickly as we could and found Mary, Joseph and the baby lying in a manger. When we had seen him we told everyone we saw. The people all marveled at the things we told them.

DEAR FRANCES, DIGHTON, AND ALPHA:

I'll not try to write you a letter this time, but leave room for your splendid stories. I am so glad you sent them. Thank you.

Sincerely yours,

MIZPAH S. GREENE.

## THE INNKEEPER'S STORY

DIGHTON POLAN

Toward evening of one of the days when the people could be taxed, I saw a young man and woman coming towards my inn. When they got up to the door the man asked if there was room in the inn for him and his wife. I didn't like to turn them away, but there was no room for them in the inn. The young woman looked very tired and weary as though they had come on a long journey. (I afterwards found out she had come from Nazareth in Galilee.) They then went out to the stable to sleep.

During the night I was very restless and didn't sleep very well, so I got up in the night and went out to the stable. I saw a bright star in the east which hung directly over the stable. Off on the hills I saw a light over the hillside and saw angels over the shepherds and their flocks. After a little while I saw the shepherds coming towards the stable.

I went down to the stable with them and found the man and woman and a little baby called Jesus in one of the mangers. I then took them up to my inn for the rest of the night.

After a period of about twelve years I saw the same man, Joseph, and the same woman, Mary, and the boy Jesus coming toward my inn. They asked me if I recognized them and I said, "I surely do." They went on to Jerusalem to the passover feast and I saw them several times in Jerusalem.

After the Passover feast I saw them going home to Nazareth.

Brookfield, N. Y.

## THE SHEPHERD'S STORY

ALPHA CRUMB

This is the way the shepherds might have told the Christmas story more than nineteen hundred years ago.

One night as we were watching our flocks of sheep on the plains near Bethlehem we suddenly saw a great light which shone all around us. We were afraid, for we saw an angel of the Lord.

The angel told us not to be afraid for he brought good news which is for the whole world. He said that in the town of Bethlehem a babe was born that night which was Jesus the Saviour of the world. He

told us we would find the babe wrapped in swaddling clothes lying in a manger.

We then saw a great company of angels and all were praising God and saying, "Glory to God in the highest and on earth peace, good will toward men."

After the angels were gone we went with haste to Bethlehem to see the baby Jesus. We found Mary and Joseph and the babe lying in a manger. When we found out that the angel's words were true we went and told many people. The people that heard our story were surprised at the things we had seen and heard.

Mary, the mother of Jesus, kept all these things in her heart and thought about them.

We went back to our flocks praising and glorifying God for what we had seen and heard.

Brookfield, N. Y.

## RUTH AND BENJAMIN

(By Benjamin)

"Hast thou been to the post office this day?" Thus spake Ruth as Benjamin entered by the side door, bringing with him a blast of wintry wind. As he was removing his rubbers, to which was clinging enough snow to leave marks, when melted, on the varnish of the kitchen floor, Ruth continued: "I suppose there were no letters, for tomorrow is the day we hear from the father and mother of Sunny Boy."

Wiping the fog from his spectacles Benjamin replied, "Only the paper and two or three circulars from publishing houses, and a copy of another new text book in economics."

"Is there any news in the paper?" said Ruth, as she carefully folded one of Benjamin's shirts which she had been ironing, and laid it aside by itself, for a button was missing and must be replaced.

"Time hath failed me as yet, only have I glanced at the headlines; and then, as you know, our New York *Herald-Tribune* is always a day late out here, as it comes by mail, and therefore perhaps what we read in its columns could hardly be called 'news' in these days of radios and extra editions, morning, noon, and night. But I noticed that Senator Norris has declined the invitation sent him by the most distinguished American philosopher, John Dewey, to abandon the ranks of the G. O. P., which

being interpreted meaneth the Republican party, and to become the acknowledged leader of another, a new, as it were the third party, all as a protest against the two great political parties of the present time. I notice also that Senator Borah refuses to leave or to be eliminated from the Republican party. I sometimes wonder why these men, and there are others like them, do not break away. The views they hold and the policies they advocate are in some respects quite different from those generally accepted as being *regular* in the party. Why do they not play the game as it is, or get out?" and he started for the basement to replenish the furnace fire with more coal.

But Ruth spake up and said, "Out of thine own mouth, my husband, will I convince thee. How often have I heard thee say that the life and growth of an organization, be it man, plant, or animal, be it a party, a church, a school, or a denomination, depend upon those of its members who have something new to contribute, new thoughts, different views; those members who patiently and tactfully stay by and support and continue to serve; who can adjust and adapt and harmonize the new and the old. I have often heard thee say that one can serve a cause far better from within than from without; that one can have more influence in determining the course of a ship by staying on board than by deserting. Doubtless these senators, Norris and Borah, can serve this country better by staying in the party than they could by —" But Benjamin had disappeared down the steps — "when thou hast fixed the fire then bring from the store-room a nice large apple, for I am making a salad for our supper, which will soon be ready. Come now, step on it."

## STATEMENT ONWARD MOVEMENT

## TREASURER

December, 1930

	December, 1930	July 1, 1930, to December 31, 1930
<i>Receipts</i>		
Adams Center, special	\$160.00	\$360.00
Albion	15.00	15.00
Alfred, First	\$272.90	
Special	110.00	
	\$382.90	809.19

Alfred, Second	\$ 48.00	
Special	25.00	
	\$ 73.00	186.50
Andover	9.90	25.20
Attalla		
Battle Creek	62.75	98.25
Berlin		67.00
Boulder		
Brookfield, First	\$ 18.20	
Women's Benevolent society	50.00	
	\$ 68.20	117.80
Brookfield, Second		
Carlton		35.16
Chicago		
Denver	100.00	125.00
De Ruyter	\$ 20.00	
Special	20.00	
	\$ 40.00	127.00
Detroit		
Dodge Center	16.00	37.00
Edinburg	6.66	51.71
Exeland		
Farina	100.00	200.00
Fouke	35.00	35.00
Friendship		80.00
Genesee, First	\$ 40.00	
Special	150.00	
	\$190.00	190.00
Gentry		7.00
Hammond		42.00
Hartsville		2.00
Hebron, First		40.00
Hebron, Second		
Hopkinton, First	\$139.00	
Special	25.00	
Christian Endeavor society, special	6.00	
	\$170.00	212.00
Hopkinton, Second	11.00	21.25
Independence	197.00	316.00
Jacksonville		
Little Prairie	4.00	6.00
Los Angeles	\$108.00	
Special	7.50	
	\$115.50	115.50
Lost Creek		
Marlboro	23.90	75.37
Middle Island		15.00
Milton	\$297.58	
Special	27.00	
	\$324.58	1,103.07
Milton Junction		
Ladies' Aid society, special	50.00	575.43
New Auburn		
New York City	\$ 73.86	
Special	50.00	
	\$123.86	477.67

North Loup .....	\$ 32.00		Interest .....	9.29
Special .....	2.00		Conference collections .....	573.10
Carroll Swensen, dimes, special .....	35.00			<hr/>
				\$12,799.45
Nortonville .....	\$ 69.00	421.00	Denominational budget, six months .....	\$10,821.33
Pawcatuck .....	34.00	89.31	Specials .....	1,978.12
Christian Endeavor society, special .....	\$350.00		Total .....	<hr/>
Junior Christian Endeavor society, special .....	7.00			\$12,799.45
	2.00		<i>Disbursements, December 31, 1930</i>	
Piscataway .....	\$359.00	2,172.00	Missionary Society .....	\$1,956.50
Plainfield .....	50.50	117.50	Special .....	686.50
Woman's Society for Chris- tian Work, special .....	\$837.50			<hr/>
	100.00		Tract Society .....	\$ 471.80
			Special .....	10.00
Portville .....	\$937.50	1,334.80	Sabbath School Board .....	\$ 228.90
Richburg .....		10.00	Special .....	25.00
Ritchie .....			Young People's Board .....	\$ 108.50
Riverside .....		250.00	Special .....	27.00
Roanoke .....			Woman's Board .....	\$ 30.10
Rockville .....	\$ 9.00		Special .....	15.00
Christian Endeavor society, special .....	2.00		Ministerial Relief .....	45.10
			Education Society .....	240.80
Salem .....	\$ 11.00	61.65	Special .....	100.00
Junior boys and girls, white Christmas .....	\$103.25		Historical Society .....	190.30
	2.00		Scholarships and Fellowships ..	30.10
			General Conference .....	72.45
Salemville .....	\$105.25	810.50		<hr/>
Scio .....		30.00		\$4,363.50
Scott .....			HAROLD R. CRANDALL, <i>Treasurer.</i>	
Shiloh .....	\$147.33		118 Main Street, Westerly, R. I., January 1, 1931.	
Ladies' Benevolent society..	100.00		<b>FINDS MEXICAN IDOL</b>	
	\$247.33	272.33	What is regarded as "an archaeological gem" was recently discovered in Mexico by Professor Pandurang Khankhoje, a Hindu savant. It is an enormous stone idol situ- ated on a low hill in a remote part of the district of Texcoco, just a short distance from Mexico City. Archaeologists and scientists who have examined the idol say it is the image of a water goddess wor- shipped by one of the peoples who ruled Mexico ages ago. They called the huge image "Chalchiutlique," meaning "she of the skirt of emeralds." The idol is over thirty-two feet high and about seventeen feet ten inches thick, and at its base are four large basins—apparently for different kinds of water.— <i>Selected.</i>	
Stonefort .....		20.00	When the fight begins within himself, a man's worth something.— <i>Browning.</i>	
Syracuse .....				
Verona .....	15.00	135.00		
Walworth .....	\$ 15.00			
Special .....	63.00			
Helping Hand society, special .....	15.00			
	\$ 93.00	93.00		
Washington .....				
Waterford .....	\$ 25.00			
Christian Endeavor society, special .....	3.00			
	\$ 28.00	135.00		
Wellsville .....	10.00	10.00		
Welton .....		185.62		
West Edmeston .....		50.00		
White Cloud .....		95.25		
Individuals .....				
Lucius Sanborn .....	\$ 20.00			
W. H. Tassell, M. D. ....	10.00			
Mystic, special .....	2.00			
Interested .....	5.00			
	\$ 37.00	356.00		

## OUR PULPIT

### AN UNCONVENTIONAL SERMON

REV. EDWIN SHAW  
Professor of Religious Education in  
Milton College

SERMON FOR SABBATH, JANUARY 24, 1931

(Given at Milton, Wis., May 24, 1930, in the  
absence of the pastor, Rev. James L. Skaggs,  
who was at White Cloud, Mich., attending  
the ordination service of Rev. Robert Wing.)

Text—John 9: 2, 3.

### ORDER OF WORSHIP

PRELUDE  
DOXOLOGY  
INVOCATION  
RESPONSIVE READING  
HYMN  
SCRIPTURE  
PRAYER  
RESPONSE  
NOTICES  
OFFERTORY  
HYMN  
SERMON  
HYMN  
BENEDICTION  
POSTLUDE

In the SABBATH RECORDER the week before last was an article by Dr. Edwin H. Lewis. I may be over optimistic in supposing that most of you who are here this morning have read that article. Good Seventh Day Baptists are supposed to read the SABBATH RECORDER regularly and exhaustively. Mrs. Lena Smith, a lone Sabbath keeper of Buffalo, N. Y., who attended church here with her husband three weeks ago, and visited at our home, told me that she read the SABBATH RECORDER every week from cover to cover, even those scholarly articles that have been appearing recently on Biblical Criticism, although she confessed that they were so learned that she failed to become very much interested in them, but she read them, none-the-less. Her example of loyalty is well worth our

imitating, and I presume that many of you, being of her type, read this article by Doctor Lewis.

He delivered it in his home church at Plainfield, N. J., recently from the pulpit on a Sabbath morning; and my young friend, Dean Daland, said to me the other day that I could refer to this article as an outstanding example of an unconventional sermon, that is, a sermon not of the usual form or style or type. So when my beloved Cousin Velle, the chairman of our pulpit supply committee, asked me to preach today in the absence of our pastor, who is at White Cloud, Mich., attending the ordination of Robert W. Wing, a very dear friend of mine, I meditated about as follows: I have a lot of old sermons on hand from the years gone by, but they are out of date; I do not like to give them again just as they are, and the effort to resuscitate them from the stupor of years of silence and dust is unpleasant and unsatisfying. On the other hand I have no time to prepare a new formal regulation type sermon; why not give the people an unconventional sermon? Of course Cousin Velle will see to it that a check from the church treasurer comes to me, but he also knows that I shall give the church a check for ten dollars more than my subscription for the year calls for; and if so distinguished a scholar and eminent a speaker as Doctor Lewis can give in his home church an unconventional sermon, why may not I, at least for once, do the same in my own home church? You see my line of thinking. It was, in the terminology of book logic, the *argumentum a fortiori*, that is, the argument from the greater, or stronger, a type of argument often used by the Great Teacher. Only I turned the argument about and made it face the other way, from the greater to the less. Jesus said: If God so clothe the grass of the field, how much more will he clothe his own children that cry unto him day and night? And another example: If ye being evil know how to give good gifts to your children, how much more shall your Father who is in heaven give good gifts to them that love him?

And so I reasoned with myself: If so great a teacher and preacher as Edwin Herbert Lewis can give an unconventional ser-

mon, how much more may a person of my far less mental stature, and spiritual calibre, and physical dimensions, venture to present a sermon of an unconventional type?

Doctor Lewis chose a text of Scripture, and I am doing likewise, although I can not hope to be as consistent as he was in arranging my thoughts into a well ordered and connected whole, a unity growing out of the thought of the text.

My text is taken from the Gospel by John, the ninth chapter and the second and third verses. "And his disciples asked him saying, Rabbi, who sinned, this man or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents, but that the works of God should be made manifest."

It was one week ago this morning, just after Sabbath school, that Cousin Velle asked me to speak today; and so while Pastor Skaggs was preaching I listened with perhaps a little more attention than usual. I always do listen, and with interest, for that matter, although I sometimes close my eyes in so doing, to shut out the light from the window behind him. You know, friends, we are fortunate here in having a pastor who has something to say that is timely and worth while and instructive and interesting. He was well along in years when he was here as a student in Milton College, and he was advised to go on to the theological seminary before he had completed a full course. Because of this fact, when he had taken the regular work in the seminary he was not given the degree of Bachelor of Divinity. He also pursued courses of study at Crozer Theological Seminary while he was pastor at Shiloh, N. J., and he also did work at Union Theological Seminary and at Columbia University while he was pastor at Plainfield, N. J.; but he has never been granted a degree from any institution. This year he is completing full requirements by preparing a thesis and will be given the Bachelor of Arts degree in course by Milton College at next commencement, and at the same time there will be bestowed upon him the honorary degree of Master of Arts. But what I was thinking about was that any one of a good many of his sermons would make a creditable

thesis for the regular degree of a college of liberal arts. I especially liked his sermon last week, and when I greeted him at the door of the church I told him so, and added that I might possibly comment on his sermon today, not attempting to add anything to it, or to try to give it any greater emphasis, or to criticize it in any way, but to take the same thought and treat it in an informal, or to use again the word I got from Dean Daland, in an unconventional way. And it was with this thought in mind that I chose my text, although the text was brought especially to me in the class at the college that is taking a course in the Life of Christ, eight young people, fine young people. You know, I love the young people at the college. I know that some of you think that they are going to the dogs. I know that some of you do not approve of some of the views that they hold, and that I hold, in religion, and in ethics, and sociology. But they are open-minded and honest, investigating, learning, discussing, giving and taking, accepting what seems reasonable, rejecting what seems irrational, willing to admit they are wrong when convincing evidence to the contrary is presented. You would be surprised; I presume you would be shocked, if you attended my classes and listened to the reports that are presented, reports of books that have been read, of articles in magazines and papers, and original investigations of their own carried on among themselves, in a scientific spirit, a spirit of truth-seeking, of fact-finding. We get all sides of such questions and problems as prohibition, marriage and divorce, industrial wrongs, birth control, sterilization of the unfit, treatment of criminals, immortality of the soul, ethics of the movies, the search for God, alcohol and tobacco, truthfulness and its problems, and so on and so on. Some of these articles thus reported are radical, some are conservative, more are sane and sensible. The young people take them all in, and are here learning, of themselves, to judge wisely, to sift and to sort, to weigh values, to make just estimates, to classify, to recognize truth and error, to choose well and wisely, and to select out of the abundance and apparent confusion that which is worth while, values which are permanent and enduring.

I say I come to love these young people, I come to know them fairly well, I have confidence in them, I trust them; and from an experience running back almost fifty years, to be exact, forty-nine years ago next December, I can testify with assurance and with confidence, that the moral tone, the noble ideals, the lofty ambitions, the real Christian character of these young people is just as high and good, if not higher and better, than any group I have known during this half century, in spite of the fact that in the changing concepts of these years their outward conduct may in some instances not meet the approval of some of you. They are honest, upright, kind, and helpful, sterling in character, filled with a spirit of service, and "by their fruits shall ye know them," said Jesus; and it was to the inside of the cups and platters that Jesus called attention rather than to the outside.

But to my text, which came to me while I was working with one group of these young people. About the same time another group was discussing the work of Ezra and Nehemiah at Jerusalem, noticing the rather exclusive and narrow and racial policy of these leaders, and the type of Judaism which they imposed upon the Hebrews at that time.

Another group was searching for data and information in reference to the American immigration question and the various sociological, religious, and ethical problems connected with and growing out of the present situation.

Another group was investigating the matter of prisons and public punishment, in connection with which the group spent a day in visiting the Wisconsin State Prison at Waupun.

Another group was dealing with the matter of better social organization for rural communities, while the two groups in the course of ethics were presenting reports of books, magazines, and papers, on all sorts of subjects, such as I mentioned a moment ago.

But to my text again. This class of eight young people wanted to know what Jesus meant when he said, "Neither did this man sin nor his parents that he should be born blind, but that the works of God should be made manifest in him." Now what answer or explanation would you have made?

Well, this is about the way I look at it. The more I study the life of Jesus, the more I meditate upon what the evangelists report that he said and taught and did, the more I come to see beneath the surface, beneath the mere words, I see great underlying principles and purposes and eternal truths. Now in the first place it is evident from the question of the disciples that they entertained a view that was commonly held among the Jews of those times that disease and disaster and accidents were directly sent from God as punishment for sins. And so in this case they wanted to know, from Jesus, who was guilty of sin that the man was born blind, whether it was the man himself or his parents. Evidently this was a question often raised by the Jews in such and similar cases; and Jesus wanted to disabuse their minds of this view, or philosophy, of life. He said at another time, "the rain falleth on the just and the unjust." If a drouth comes, or a flood, or a tornado, or an earthquake, it is not sent as a punishment for the sins of wicked people. If an epidemic of typhoid fever comes upon a community, it is not sent as a punishment for the wicked people. It may be due to carelessness or indifference of some one in reference to sanitary matters, but the typhoid bacteria know no preference for the righteous or for the wicked person. And so in reference to the misfortune of this blind man, Jesus wanted his disciples to understand that the affliction was not sent as a punishment.

As a matter of fact, as we know, it may have been due to some error, to some mistake, some wrong doing, some sin of parents or others, but not of the man himself, if he were blind from his birth. But it was not a punishment, sent directly and purposely and definitely because of the sin of anybody.

Well, why was it then; here was a man blind; why such an affliction? Jesus says it was that the works of God might be made manifest. What does this mean? What does he mean by the works of God? Let us see. Let us read the next verse, what Jesus says immediately after uttering these words. Here it is! "I must work the works of him that sent me while it is day. The night cometh when no man can work." And immediately he proceeded to demonstrate the works of God by anointing the blind

eyes with clay and spittle and sending the man to wash, and lo, he came seeing. The works of God, then, are shown in the works of Jesus, works of helpfulness, relief of suffering, producing happiness, human service, unselfishly, joyfully given. What was this blindness? It was an opportunity for service; that is what it was, an opportunity for service. That is what Jesus meant when he said, "that the works of God might be made manifest"; it was an opportunity for service.

Now perhaps you see the connection between the text and the pastor's sermon a week ago, which was a message explaining and exalting service. And you remember how clearly and definitely Pastor Skaggs pointed out the nature of real, true, genuine service, using the words and the acts of Jesus as examples. You remember also that the lesson which he read was taken from the story which relates the account of the washing of the feet of the disciples by Jesus when the group had gathered in the upper chamber to celebrate the Jewish feast of the Passover, to them an example of humility, of real service, forgetful of self. Several times in my life I have at Salemville, Pa., and at Snow Hill, Pa., taken part in a religious service with people who hold that the words of Jesus on this occasion are to be taken in a literal sense, and they practice, once a year, what they call the service of humility, or feet-washing. I have joined with these devout people when I have been present, and can testify to the spiritual value which they receive from the service. We men folks sat in two rows facing each other, forming an aisle, and the two elders of the church who were selected to conduct the service for the men passed up and back in this lane. On one occasion by my side sat an aged brother, over ninety years old. His joints were stiff, and he found a bit of difficulty in stooping over to relace his shoes after the service, when a stalwart young farmer who sat opposite him kneeled down and tied the shoes for the old man. This act was not a part of the service, but to me it illustrated the principle, and was a demonstration of what Jesus meant, far beyond and better, than the real ceremony itself. It was an opportunity for service. And I may truly say that the old

gentleman had not sinned, nor had anyone else, that his joints were stiff, but that the works of God might be made manifest in him. There was an opportunity for service.

The works of Jesus were and are the works of God. His will was to do the will of his Father, to visit the sick, to feed the hungry, to clothe the naked, to preach good news, the gospel, to the poor, to fit men by that inner process of impulse for righteousness, to become worthy, valuable citizens of the kingdom of heaven, that is, to become worthy valuable members of the brotherhood of God.

An unconventional sermon may be long or short. It has no standard to which it must conform. This might have been longer but for the fact that on Thursday afternoon about four o'clock when I had a couple of hours that I might have devoted to it, I was inveigled away, quite willingly, by my son Leland and by my dearly beloved office partner, Professor Inglis, to the golf course at Janesville, where for a time I held the lead, but finally succumbed to the superiority of youth and skill, and came out last on the final score. Let us pray.

Our Father,

We would be true, for there are those who trust us;  
We would be pure, for there are those who care;  
We would be strong, for there is much to suffer;  
We would be brave, for there is much to dare.

Our Father,

We would be friends of all, of foes, the friendless;  
We would be giving, and forget the gifts;  
We would be humble, for we know our weakness;  
We would look up, and love, and laugh, and lift.

Our Father,

We would be prayerful every busy moment;  
We would be constantly in touch with God;  
We would be in tune to hear his slightest whisper;  
We would have faith to tread the path that Jesus trod.

Our Father,

We would have eyes that are always open  
To see every chance for service true;  
We would have ears to hear all cries for help and counsel,  
We would have hearts to understand things old and new.

Our Father,

We would try to put ourselves in others' places,  
To see their views and thoughts of life;  
We would do to others as we would ourselves be treated,  
We would live in peace and banish strife.

Our Father,

May we see in each occasion  
Not a chance for wealth or fame,  
But an opportunity for service  
For mankind in Jesus' name,  
Amen.

### SPECIAL CHRISTMAS ACTIVITIES IN THE PLAINFIELD CHURCH

#### THE CHILDREN'S CHRISTMAS SERVICE

The Christmas service of the primary and beginners' departments of our Sabbath school was a high spot in the life of each one present. The children began weeks before to talk of Christmas, to bring their "love gifts" and to make decorations for the tree.

The Sunday before Christmas some of the children helped construct a beautiful, lighted "Putz" in our church parlor. A "Putz" is a representation on a table of the "manger scene" and other relating events, with tiny houses, people, and animals. It greatly helps to impress the story upon the children's minds.

At sunset the afternoon before Christmas about twenty children with their parents, friends, members of the Junior department, and some little poor children gathered before the "Putz" to hear the wonderful "Story of the First Christmas," told them by their able superintendent, Miss Evalois St. John, assisted by Miss Lucy Whitford. The scene was truly beautiful as the room grew darker because of the fading daylight, and the interesting faces of the children were lit up by the light from the "Putz" as they listened enrapt to the dramatically told story.

Afterward the children were served star shaped cookies and gingerbread men and were given little gifts. With the children's "love gifts" some less fortunate children were made happy.

R. L. H.

#### THE CHRISTMAS GIVING SERVICE

The Christmas giving service of the Sabbath school was presented Friday evening, December 26, in the form of a nativity play—"There Was One Who Gave a Lamb." The service opened in the dimly lighted

auditorium with a processional of sixteen young ladies, dressed in simple white robes, each bearing a lighted candle, marching through the aisles of the church as they sang, "Hark, the herald angels sing." They passed out through a side door to later group themselves as angels behind a gauzy blue curtain, which was suspended back of the stage, where they sang Christmas carols throughout the service. During this interval a solo, "O holy night," was very effectively sung by Roy E. Titsworth.

The first scene represented a pathway leading to Bethlehem. An angel appeared in the path, who met different wayfarers on the road and questioned them to see if they were willing to present to the Christ Child their highly valued material possessions. Those wayfarers who were ready to give their gold or grain or flowers only when they themselves no longer had need of them, could not find their way to the Christ Child, nor could they understand the wondrous things the heavenly angels told of.

A little girl wandered by with a lamb as dear to her as a brother. She met the angel and offered to give this little lamb to the Christ Child, of whom the angels sang. Not until this great gift was offered was the veil lifted from men's eyes. Some curtains at the back of the stage were parted, showing the beautiful manger scene. The little girl presented her lamb to the Child and was followed by the adoration of the shepherds and the wise men.

The man with grain, the man with gold, and the girl with flowers, after discovering the Christ Child, came together toward the center of the stage. The girl with flowers said, "We have come upon the Christ Child in all his beauty! Shall not we also lay our gifts before him? Slowly and reverently they all laid their gifts before the manger, kneeling as they made their offerings.

The final scene was most impressive, with the angels grouped in the choir loft just behind the gauzy blue curtain, below them the manger, Joseph and Mary, and the Babe represented by a ray of bright light, the shining angels standing near, the wayfarers now generously presenting their gifts to the Christ Child, and farther out and just below them the shepherds and the wise men kneeling in reverence. Then the kings one by one presented their gifts of gold, frankin-

cense, and myrrh to him who according to the fulfillment of prophecy was to be the King of kings and Lord of lords.

Unusual and painstaking care had been used in selecting appropriate colors and materials for the costumes. Every one taking part seemed to feel the spirit of the occasion and put in his or her very best to make it a success. The soft candle lights, the variety and richness of colors, the reverence of those taking part, made an impression on the listeners which will not soon be forgotten. When the opportunity was given to all to bring a gift to the King, a substantial sum was realized which will be used this year for the poor and needy during this period of depression.

L. B. L.

#### THE HOLIDAY SEASON "GET TOGETHER"

In spite of the crowded personal and church calendar during the holidays, Plainfield had its "get together" supper and program in honor of its young people home from college. I wonder if the RECORDER readers would not be interested in a list of these people. This will mean a bit of genealogy, too, since their ancestors are better known over the denomination than they are at present anyway. Here is the list:

Misses Elizabeth and Mary Bond, first and third daughters of Rev. and Mrs. A. J. C. Bond—Elizabeth is teaching in the music department at Salem and Mary is a sophomore there; Mr. Donald E. Lewis, a sophomore in Amherst, and Kenneth Lewis of Peddy Institute, sons of Mr. and Mrs. N. E. Lewis; Miss Betty Davis, a senior in the New Haven School of Physical Education, and her younger brother, Winston Davis, children of Mr. Theodore Davis and grandchildren of the late Dr. and Mrs. David H. Davis, who were among the first of the denomination's missionaries to China; Miss Iva Ellis, daughter of Mr. and Mrs. Oscar Ellis, a sophomore in Barnard College; Miss Lammechiena Bakker, a freshman at Alfred, daughter of Mr. and Mrs. Jacob Bakker; Frances Wells, a junior at Alfred, daughter of the late Dr. Frank Wells, and Mrs. Wells who is in Alfred with Frances. We continue to consider Ruth Hunting, daughter of Mr. and Mrs. Irving Hunting, a college person, although this year she is teaching English in a high school on Long Island. Then Frederik Bakker, a brother

to Lammechiena, and John Spicer were home as they are often during the year. Fred is in the law school of New York University, and John Spicer, the third son of Mr. and Mrs. C. W. Spicer of Toledo, Ohio, is attending Columbia's graduate English department. I can not just decide where the wives of such people as these should be included, anyway she "got-together" with the others and had an enjoyable evening. We regretted that Etta North, the oldest daughter of Mr. and Mrs. L. H. North, this year a freshman in Milton, could not be with us.

After scalloped oysters and pineapple short cake the company was divided into eight groups, each under the leadership of a college person. Each of these groups presented a proverb in pantomime to be guessed by the remaining groups. One of the most astounding features was Pastor Bond's possession of enough one dollar bills to supply each member of his group with one, having a five dollar bill left for himself. This made the execution of that proverb, "To him that hath shall be given," very easy.

Each person of another group was supplied with straw from the dismantled "manger" scene, and a fork. While these "farmers" worked industriously, Everett Hunting's "sun" Jackie, shone upon them with a flash-light. Now who's the first to guess that one?

These stunts showed as great originality as the next game displayed musical knowledge. This was a "musical romance" which needed the names of familiar songs to complete it. Elizabeth Bond played the airs on the piano and the talented ones in the group filled the names in their proper spaces. Mrs. W. C. Hubbard, and the sisters, Mrs. Roland M. Davis and Mrs. Roy E. Titworth, were the winners of this contest.

Following this came the most enjoyable event of the evening. No Christmas is quite complete without the reading or telling of "The Story of the Other Wise Man." So in order that our Christmas should lack nothing, Pastor Bond read this lovely story to us accompanied by the showing of colored slides. Then while still under the spell of this story and with a lovely picture on the screen, the entire group sang "Silent night, holy night." And this closed a happy evening together.

V. B. S.

## Fundamentalists' Page

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

### MIRACLES OF JESUS

XIII

DEATH VANQUISHED (MATTHEW 9: 18-26)

We have now come to the culminating point in the series of miracles thus far considered—the raising of the dead. Here Jesus proves himself the *Master of death*.

The disciples of John had come to Jesus with an important question: "Why do we and the Pharisees fast oft, but thy disciples fast not?" John tells us that the disciples asked this question, being prompted by the Pharisees who hoped to entangle Jesus. Yet, doubtless, the disciples asked the question in good faith, for to them, fasting was a vital necessity.

Jesus was in the midst of his discourse when a message came to him from the chamber of death. "While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live."

Luke tells us she was an "only daughter about twelve years of age." Both Mark and Luke say the man was a "ruler of the synagogue," and that his name was Jairus. It is evident from the parallel accounts that the daughter was not dead when the father left the house, but by the time he reached Jesus he expected her death—"Even now" she is dead.

Being a "ruler of the synagogue," Jairus naturally shared the views of the Pharisees with whom Jesus had been reasoning. Doubtless, too, it was only the critical sickness of his little daughter that drove him to Jesus—the Great Healer. Nothing is more touching than his prayer. Mark says he cast himself at Jesus' feet. We hear the sob, "My little daughter is at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live" (Mark 5: 23). "If a miracle were not in question," says Dean Chadwick, "the dullest critic in Europe would confess

that this exquisite supplication was not composed by an evangelist, but a father. And he would understand also why the very words in their native dialect were not forgotten, which men had heard awaken the dead."

In response to the request, Jesus and his disciples set out for the death chamber. There was no delay. A most precious revelation of Jesus' readiness to help! He was, and is, ever responsive to human suffering and need.

#### HEALING BY THE WAYSIDE

It would seem that Jesus was no sooner on the way than another sufferer met him—a chronic invalid, a woman "with an issue of blood twelve years." As the Master made his way through the jostling crowd, a woman "came in the crowd behind him, and touched his garment . . . and straightway the fountain of her blood was dried up." Here was an act of superlative faith. She had said, "If I but touch the hem of his garment I shall be made whole." And she knew she was healed even before Jesus spake to her—healed before Jesus called upon her for a public confession. Jesus felt that "virtue had gone out of him," and he asked, "Who touched me?" And the woman came forward and "fell down before him and told him all the truth" (Mark).

Oh, the blindness of the unfeeling critics! Of course many of them throw this miracle bodily overboard, as they do all miracles. Others, who do not deny outright, seek to discredit it. Among other things they say: (1) The woman in her diseased condition was ceremonially unclean, and had no right to be mingling among folks. This makes her presence improbable. (2) The ethics of her conduct is brought into question. She ought not to have stolen the blessing. (3) It is but a superstitious notion that healing could come in any such a way. It therefore savors of the mythical.

But brushing all these superficial objections aside—for none of these things are relevant to the case—Jesus rewarded this woman's faith, regardless of the laws of ceremonial cleansing, or hair-splitting ethical surmising. Furthermore, this is the only woman, so far as our records show, upon whom Jesus bestowed any epithet, save a formal one. The gracious words fell from

his lips, "Daughter, be of good comfort; thy faith hath made thee whole." She had received more than she had asked or hoped for—not only bodily healing, but the *open benediction of her Lord*.

The woman healed and made happy, Jesus resumed his journey. The girl had been at the point of death when the father left the house in quest of Christ. It is all over now. Messengers came from the sick room saying, "Thy daughter is dead: Why troublest thou the Master any further" (Mark). Then Jesus spoke those assuring words, "Be not afraid, only believe."

On entering the house, exerting the same divine authority, the same moral ascendancy, by which he had twice cleansed the temple, he drove out the crowd of professional mourners and curious spectators. Of his disciples, he took into the house only Peter, James, and John. "And when he was come in he saith . . . the damsel is not dead, but sleepeth." "And they laughed him to scorn." Laughter in the presence of death! The Lord could not reveal himself to such. Henceforth, professional mourners with their heathenish lamentations were to be out of place in the homes of our Christian dead. They are not dead, "but sleepeth." That is our Christian hope.

All being excluded, save the parents of the child and his three most comprehending disciples, with a gentleness that ever marked Jesus' attitude toward childhood, "he took her by the hand, and the maid arose." Remember Peter was an eye witness to this miracle. He doubtless told Mark, using Jesus' own words, which Mark records thus, "Taking the child by the hand, he saith unto her, *Talithi cumi*." And Mark translates those Aramaic words, "Damsel, I say unto thee arise." "And straightway the damsel arose, and walked."

This is the simple story of this miracle. And throughout it is told so simply and so naturally that every word, and every touch reveals Jesus as the divine Son of God. And only a mind prejudiced against all miracles can remain agnostic toward this miracle. *Only a reluctance to believe any miracle prevents this miracle proving itself to every candid mind.*

But let me ask, how are we to account for this miracle finding a place in the Scriptures if it is not a historical fact? Really,

if it is not history, its presence in the records is a miracle demanding explanation. Mark's Gospel, the first to be written, gives this miracle in more complete detail than any other. Remember, too, that Peter was an eye-witness to this miracle, and that Peter and Mark had very intimate relations. The common opinion is that the Gospel of Mark is substantially Peter's. The most important patristic writers of the second, third and fourth centuries uniformly bear testimony to this fact—such men as Papias, Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius, and Jerome.

Again, the very simplicity and naturalness of the account of the miracle testify to its truthfulness. Doctor Chadwick says, "It could not have grown up in the soil which generated the early myths and legends by the working of the ordinary laws of the mind." "It is psychologically impossible," says Doctor Rishell, "for the uneducated early Christians to have given birth to such miracle stories as those of the New Testament had they not witnessed the events there described. No one man, however gifted, nor any four, could have produced them in all their simplicity and self-consistency. And to suppose that they grew up as myths and legends grow, and yet took the form they actually wear, is to suppose that in that place and age and instance human minds operated in a manner different from anywhere else. If educated, talented men wrote those accounts then they believe them or were hypocrites."

(*Foundations of Christian Faith.*)

Beyschleg does not question the historicity of this miracle—in fact, all those dealing with raising the dead to life. But he thinks that life was not wholly extinct, and supposes that a time might come when separation of soul and body would have been so complete that *even Jesus could not have brought them together.* (Leben Jesu.) Poor materialist! If Jesus exercised an influence over nature and the bodies of others, which finds no parallel in ancient or modern times, why try to limit his power? Why not admit that he was God, or that he performed these miracles by the power of God?

Again we ask, How could men accept Jesus as a revelation of God except on suffi-

cient evidence? And what could prove the presence of divine power but its evident exercise? There is but one logical answer: The only way to exercise convincing power was to *deviate from the natural order.*

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

*Wrong Number.*—On presenting a railroad ticket, some weeks ago, together with a clergy certificate, the courteous conductor called attention to a discrepancy between the figures on the ticket and those on the certificate. He graciously corrected the error saying, with reference to the ticket agent, "you will have to watch these fellows for such mistakes." The writer was at fault for not carefully checking up. Often we see at bank tellers' windows, and others, the warning to count your money or change; or, that corrections must be made at the time of transactions. This is perfectly proper. There is value in "check and double check." For the most part, people are honest. But too much should not be taken for granted. Mistakes are easy to make. Does *your* ticket bear the right number? Is the destination rightly marked? Have you checked up?

*Headed Wrong.*—The importance of carefully checking up was impressed upon the writer not long ago when he found himself many miles from his course and headed in exactly the opposite direction from what he was wanting to go. In the dark he had followed directions of the man at the filling station explicitly—but the fellow told him wrong. He had said to turn left when he should have said, "turn right." Confidently and without a single misgiving did we follow the well marked trail. But we were headed dead wrong, going south, when we should have been going north. Circumstances extenuating one for not checking up sooner did not prevent the waste of hours and miles. Chagrin and warmth of feeling did not bring back the lost time, and only hours of time could recover the miles traveled in the wrong direction. The time was *lost*; the miles had to be retraced. In much of life you can not even retrace your steps. "I thought I was right" is not enough, if

one is wrong. That a man's conscience is clear will not excuse, if a man is wrong. The Apostle thought he was doing God a service when persecuting the Christian Church, but he found it was all a terrible mistake. Repentance can be ever so sincere and earnest, and a course of action be exactly reversed; still there are losses that can never be repaired. Conscience is a monitor not a guide. It must be guided by the word of God. The safest way when there is opportunity to check up is to "check."

*Carry Through.*—The following verse taken from a recent number of *Church Management* carries its own message to us as individuals, churches, and as a people.

"It isn't the job we intended to do,  
Or the labor we've just begun  
That puts us right on the ledger sheet;  
It's the work we have really done.  
Our credit is built upon the things we do,  
Our debts on the things we shirk.  
The man who totals the biggest plus  
Is the man who completes his work."

### NEW ENVOY TO MEXICO WILL SERVE NO LIQUOR

Shortly after the newly appointed United States ambassador to Mexico, Joshua Reuben Clark, Jr., had taken up his residence in the embassy in Mexico City, he issued a signed statement, which said:

"Whether alcoholic beverages shall be served in American embassies and legations is a question regularly determined by the various chiefs of missions concerned. Some have determined the question in one way; some in another. I have decided not to serve alcoholic beverages in the embassy in Mexico City during my term at this post."

The ambassador held his first reception on December 9, at which no liquor was served. He has a precedent for his action in that of General Charles G. Dawes, who, on arriving in London as ambassador, ruled that no liquor should be served at the embassy.

A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal, is like a ship in a calm, that moves not so fast as it ought.—*J. M. Mason.*



## RELIGIOUS EDUCATION

REV. ERLO E. SUTTON  
Director of Religious Education  
Contributing Editor

### MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday night, December 21, 1930, at seven-thirty o'clock. The president, D. Nelson Inglis, presided and the following trustees were present: D. Nelson Inglis, Louis A. Babcock, Edwin Shaw, John F. Randolph, Robert E. Greene, James L. Skaggs, Harold O. Burdick, John N. Daland, and A. Lovelle Burdick. Director of Religious Education Erlo E. Sutton was also present and Robert Randolph and Mrs. A. L. Burdick were visitors.

Prayer was offered by Rev. Erlo E. Sutton.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports from the standing committees were called for. There was no formal report from the Committee on Publications, but there was a considerable informal discussion on the question of lesson helps.

The Committee on Field Work reported concerning the activities of the director of religious education during the past quarter and the plans for his work during the weeks to come. The report was approved.

The quarterly report of Director Sutton was presented, adopted, and ordered printed with the minutes.

#### REPORT OF DIRECTOR OF RELIGIOUS EDUCATION FOR THE QUARTER ENDING DECEMBER 21, 1930

The first part of the quarter was spent in preparing the lessons for the *Helping Hand* for the first quarter of 1931, and other work required in the office. The major portion of the quarter was spent on the field.

Leaving home on October 13, twelve days were spent in North Loup, Neb., where special meetings were held. Fourteen regular church services were held. In addition to the evangelistic services, a Leadership Training Class was taught. Five credits were earned by those who attended. Some "sat in" who were not working for credit.

Leaving North Loup on the twenty-seventh, a day was spent in attending the Nebraska State Convention of the Council of Religious Education, which was held at Hastings. This was almost on a direct route from North Loup to Nortonville and Gentry. The attendance at this meeting gave an opportunity to see what was being done in this state, meet some of the officers, and some co-workers of the International Council of Religious Education.

A stop of an afternoon and evening was made at Nortonville, Kan., as it was almost directly on the route to Gentry. Here a conference of Bible school workers was held in the parsonage during the afternoon, and a popular conference was held in the church during the evening. For mid-week meetings, both these were well attended. The interest in religious education in this church is unusually good, much above the average. They now have several students in a nearby community school of which Pastor Ogden is dean.

A week-end was spent at Gentry where three services were held in the church, and a social in one of the homes, that the director might get better acquainted with the people. While the attendance at the services was small, the interest seemed fairly good.

At Fouke a social had been planned for Thursday night, at which the director was asked to present in detail the work of the Sabbath School Board. Four public services were held in the church at which your worker was the speaker. One of these was an address on religious education, the others being gospel sermons. The interest in all lines of work seems to be good here.

Reaching Nady on November 11, eight days were spent in work. During this time ten church services were held, with the house well filled most of the time. The work here was largely evangelistic. In this community there has been a general religious awakening, beginning with the association last summer. With the coming of their new pastor the prospects for the future seem better, as the people are deeply interested in the work of the kingdom.

The next church visited was at Hammond. Here three public services were held, and on Sabbath night there was a social gathering at which your agent was asked to speak concerning the work of the board. Numerous questions, showing an interest in the work, were asked. The interest in religious education and other lines of work seemed good. It seems, with a live little church like that at Hammond, this would be an ideal place for our people to go if they wish to spend the winter in the Southland.

The last church to be visited was the little church at Athens, Ala. This church is less than five years old, but at the present time seems much alive. Two brothers are entering the ministry, one of them being now ordained and pastor of a church, while the other has accepted a call to become pastor early next spring. This, of course, will somewhat weaken the church, but with a pastor on the field the prospect seems good for the future. Three serv-

ices were held here, and the director was asked to use the Sabbath school hour to present your work.

The work on this trip was planned so as to bring the director on his return to Columbus, Ohio, for the December meeting of the Lesson Committee, and the meeting of the Educational Commission of the International Council of Religious Education. This meeting was held December 1-3 in the Deshler-Wallick Hotel.

Since returning home Friday evening, December 5, the time has been used in clearing up correspondence and the preparation of lesson material for the second quarter of 1931, much of which is now ready for the printer.

Respectfully submitted,

ERLO E. SUTTON.

The treasurer, Louis A. Babcock, presented the quarterly report of the treasurer which was adopted and ordered filed with the minutes.

#### TREASURER'S REPORT

L. A. BABCOCK

In account with

THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

#### Dr.

September 20, 1930, to balance.....	\$169.73
September 30, Exeland Church .....	7.27
October 6, interest on Cheesebrough bond .....	15.00
Rev. Harold R. Crandall, Onward Movement .....	98.10
October 9, Interest on certificates of deposit .....	18.82
November 5, certificate of deposit transferred .....	200.00
Interest on same .....	.45
November 6, Rev. Harold R. Crandall, Onward Movement .....	91.56
November 7, North Loup Church .....	44.60
December 4, Rev. Harold R. Crandall, Onward Movement .....	98.10
December 8, Interest on Lincoln Building .....	13.75
	<u>\$757.38</u>

#### Cr.

October 1, Rev. E. E. Sutton, salary....	\$134.00
October 13, Rev. E. E. Sutton, expense..	125.75
November 5, Rev. E. E. Sutton, salary..	133.00
December 3, Rev. E. E. Sutton, salary..	133.00
Mrs. Walter L. Greene, salary .....	25.00
	<u>\$550.75</u>
Balance on hand .....	206.63
	<u>\$757.38</u>

Milton, Wis.

December 21, 1930.

A vote of commendation for the work done by the director on his recent trip throughout the Southwest was recorded. The president and secretary were appointed a committee to reply to a communication from Geo. M. Ellis on matters to be brought before the Commission of the General Conference.

The minutes were read and adopted.

After prayer by Rev. John F. Randolph the meeting was adjourned.

A. LOVELLE BURDICK,  
Secretary.

## MARRIAGES

ROGERS-WELLS.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., December 2, 1930, Emmet C. Rogers and Mrs. Jennie Smith Wells, Rev. T. J. Van Horn officiating.

WILCOX-VAN HORN.—At the home of the bride's parents, Mr. and Mrs. Harry L. Van Horn, Garwin, Ia., December 25, 1930, by Rev. D. F. Myers, Clifford G. Wilcox, Milton, Wis., and Echo G. Van Horn, Garwin, Ia.

## DEATHS

BONHAM.—Hannah, daughter of Richard W. and Mary Loper Ayars, was born in Salem County, N. J., 1846, and passed away November 30, 1930, at Penns Grove, where she and her daughter Mary were visiting a granddaughter, Mrs. Freda Duke.

Mrs. Bonham was united in marriage to Isaac E. Bonham in 1877. To this union were born Irving and Mary. They and her grandchildren have been a comfort to her in her declining years, especially since the death of Mr. Bonham, sixteen years ago.

Mrs. Bonham was among the oldest members of the Shiloh Church. Having united with the church in early life, she continued loyal to the end.

Farewell services were conducted by her pastor, E. F. Loofboro, at the home in the village. The remains were laid to rest in the Shiloh cemetery.

E. F. L.

KELLY.—Rev. M. B. Kelly died at West Palm Beach, Fla., December 18, 1930.

A more extended notice will be found on another page.

LIPPINCOTT.—Inez Van Horn, daughter of Louis and Addie Knight Van Horn, was born at Garwin, Iowa, August 4, 1894, and died at Mercy Hospital Janesville, Wis., November 15, 1930.

She was brought up in a Christian home and under the influence of the Garwin Seventh Day Baptist Church. In her younger days she became a member of that church. She transferred her membership to the Milton Church in 1926.

She was married to Luen Lippincott December 31, 1914. Three children were born to this union: Warren, Leslie, and Darwin, all of whom and their father are living. Several years ago the family moved to Milton, and Mr. Lippincott and the boys are continuing to make their home in the village.

Mrs. Lippincott is also survived by her mother, Mrs. Addie Van Horn Garwin; two sisters, Mrs. Frank Hurlley and Mrs. Ray Lippincott; Milton; and four brothers, George and Frank of Milton, and Orell and Alvin of Garwin. Her father and one brother, Leolin, preceded her in death.

Mrs. Lippincott was a faithful, loving, and industrious wife and mother. Some years ago she served for a time as superintendent of the Junior Christian Endeavor society in the Milton Church.

The funeral was held from the Milton church, and burial was made in the Milton cemetery. The service was conducted by Pastor James L. Skaggs.

J. L. S.

POTTER.—Kizziah Titworth Potter died at Alfred, N. Y., December 22, 1930.

A more extended account will be found on another page.

Make a rule and pray God to help you keep it, never if possible to lie down at night without being able to say, "I have made one human being a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—*Charles Kingsley*.

#### Sabbath School Lesson IV.—January 24, 1931

JESUS TEMPTED.—Luke 3: 21 to 4: 30.

*Golden Text*: "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Hebrews 2: 18.

#### DAILY READINGS

- January 18—Jesus Tempted. Luke 4: 1-13.  
 January 19—Tempting God. Deuteronomy 6: 10-19.  
 January 20—Not by Bread Only. Deuteronomy 8: 1-10.  
 January 21—Angel Guardians. Psalm 91: 9-16.  
 January 22—Enduring Temptation. James 1: 12-18.  
 January 23—Able to Succor. Hebrews 2: 13-18.  
 January 24—Conquerors Through Christ. Romans 8: 31-39.

(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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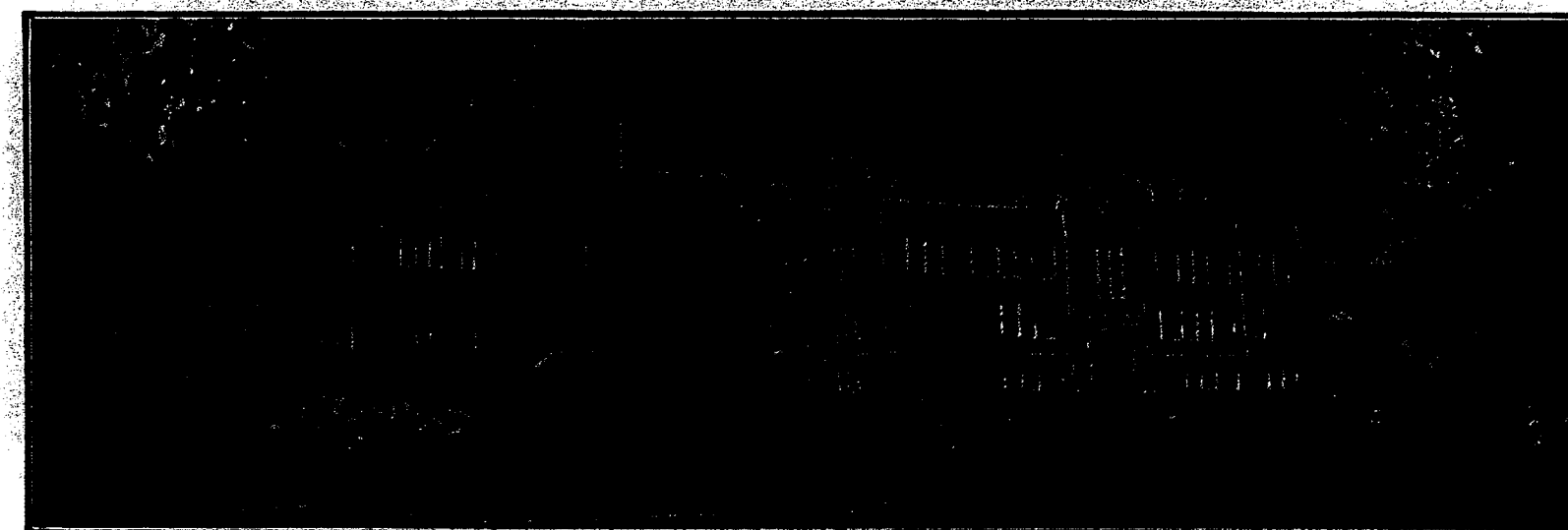
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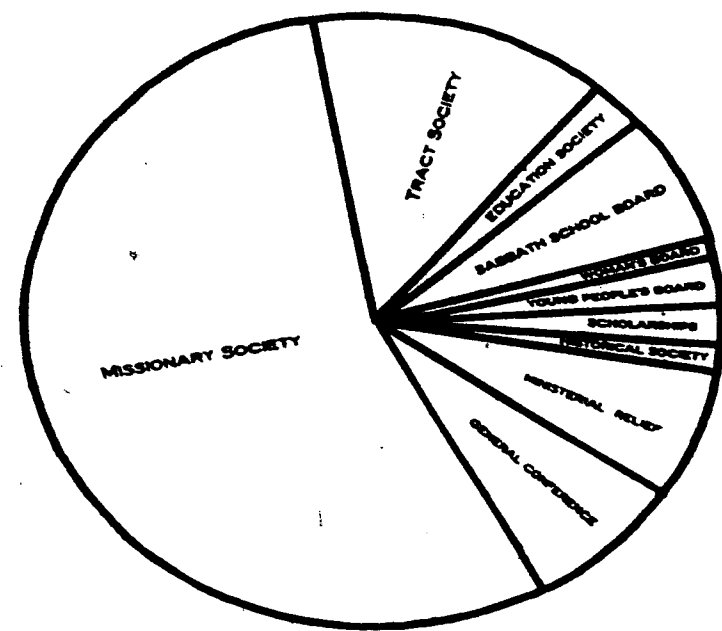
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## THE SABBATH

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A. J. C. BOND, D. D.

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