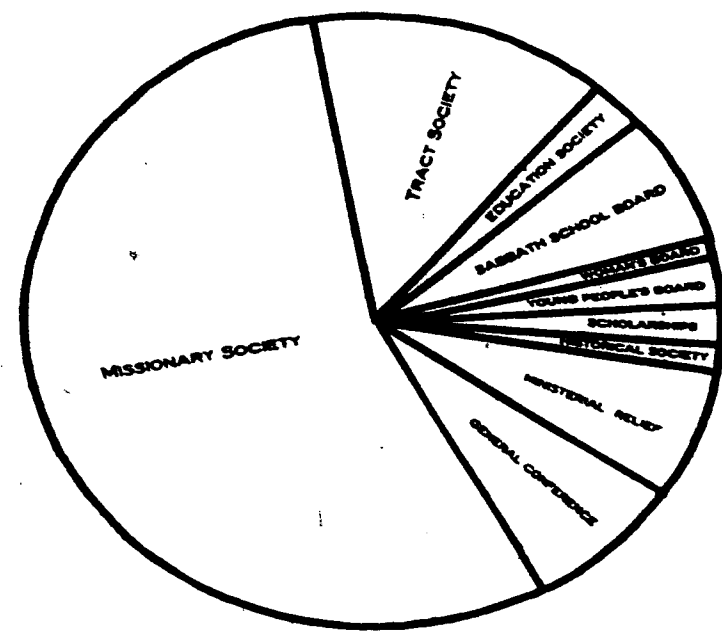


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The Sabbath Recorder

Vol. 110

JANUARY 19, 1931

No. 3

THE SABBATH

the divinely appointed weekly reminder of God's gracious presence among men, is necessary if we are to possess a strong personal religious faith, or maintain a genuinely Christian social order.

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

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SEVENTH DAY BAPTIST DIRECTORY

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and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 19, 1931

WHOLE No. 4,480

What Is the Sabbath to You? I often wonder how the Sabbath seems to our young men as it comes and goes, week by week. Do we all enjoy it as we should? Do we receive the full Sabbath blessing which the Lord intended for us to enjoy, or are we simply thinking of it as a rest from toil?

There is a wide difference between the two ideas. The one leaves God out, while the other makes him prominent and brings him near.

Precious and helpful is the Sabbath to him who regards it as God's holy day. To the one who recognizes Jehovah's reason for giving it, and who gives it the sacred place for which it was designed, the Sabbath must be a great blessing—a spiritual uplift. Such a Sabbath brings God near to his children and makes the world seem brighter and the outlook better.

As for me, in these years of old age, I am coming more and more to think of it as God's holy day, rather than merely as a day for rest. I often find myself saying, "God's holy day. His precious Sabbath," as I go about on the seventh day of God's week. And the very thought is uplifting. Regarded in that light, the Sabbath should bring God very near, and give you a blessed spiritual uplift. Please do not fail to receive the blessing which the Sabbath is given to bring to you.

In our Bible the Sabbath is exalted as a hallowed day — "a sign between me and thee," saith the Lord. "Hallow ye the sabbath as I commanded your fathers." It is "a perpetual covenant" between God and his people "forever."

To him who delights in Sabbath keeping and who regards it as "honorable" and "holy unto the Lord," there is a precious promise: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Jesus was speaking of this very thing when he said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." This law was to hold while heaven and earth shall stand, or forever, as Jesus taught.

Therefore, the seventh day of God's week, to me, is holy time, made sacred by God himself. And I love to think of it in just this way. It seems precious indeed to me. How does it seem to you?

No. Let Us Not Do It! It is the policy of the SABBATH RECORDER to publish the gospel of good cheer which will appeal to all who long to walk in the way of life as taught and practiced by Jesus Christ.

We do not understand that "Fight the good fight of faith" means to strike at every one who does not believe exactly as we do, but it is a fight against our own evil tendencies, in order to subdue them, and to bring ourselves into closer communion with God.

We can plead for the truths we hold dear, and teach the principles found in the Bible, with a far greater effect for good if we leave the spirit of "fight," as the world understands it, entirely out of the question.

Let no one ask the RECORDER to publish a "slam, bang" against any person or any people. It is far better to simply emphasize the truth we hold than it is to strike at some person who holds a different view of the matter. Let our appeals for truth be made in the spirit of Christian love, and we will be more likely to win.

A Sabbath in New York Church It is always a pleasure to meet our people in Sabbath service in New York City.

Their meeting place is in the old Judson Memorial Church, 55 Washington Square. They have worshiped here for several years. The congregation is composed of members who dwell in this group of cities around New York, and members from Staten Is-

land, and from New Jersey and Connecticut within driving distance of the meeting place.

Here we see friends whom we have known years ago in western and central New York State, New Jersey, and in New England. As they assemble from Sabbath to Sabbath, it seems a good deal like a reunion, or home-coming of old-time friends, from three or four states where we labored years ago.

The loyalty of the members of this congregation is to be admired, coming as they do from homes in this group of large towns and from the country round about, to worship in the heart of Greater New York, and to magnify the Sabbath truth as found in the Bible. The Sabbath light does shine here every week in the year.

CONFERENCE COMMITTEE ON THE RELIGIOUS LIFE

The Committee on Religious Life had its second meeting of the year at Plainfield, N. J., during the holidays, when members of the committee who do not live in Plainfield were here to attend the meeting of the Commission.

All members of the committee were present at this meeting, namely, Rev. William L. Burdick of Ashaway, R. I.; Rev. Erlo E. Sutton of Milton Junction, Wis.; Rev. Herbert C. Van Horn of New Market, N. J.; and Rev. Ahva J. C. Bond of Plainfield.

The members of the committee were agreed that it is not the business of the committee to project programs or propose projects. Neither are they concerned with setting up new organization. Doubtless we have quite enough organization. All the committee can hope to do is to stimulate new interest perhaps in the churches and to give encouragement to our pastors and other workers in the churches, where the responsibility primarily rests. Our pastors are the key men, without which none of our goals could be accomplished. And we feel confident these men are constantly on the job, and are seeking always the best methods to be used in developing the religious life of their people.

In considering the work of promoting the religious life of the denomination, evangelism comes in for early discussion. The

committee called to mind with a great deal of interest the evangelistic campaigns already engaged in during the present Conference year. The fact was commented upon that our churches and ministers no longer rely upon a single method of evangelism. In one association five pastors joined together and conducted meetings and carried on evangelistic efforts in a church of the association with encouraging results. Another pastor had a series of "week-end evangelistic services," inviting in to assist him neighboring Seventh Day Baptist pastors. Another pastor received into church membership a score of young people through pastoral evangelism, using the regular church activities and organizations in securing these splendid results. In other instances an evangelist has been called in for a series of meetings.

It is hoped that all these methods, and others that may suggest themselves, will be studied by our pastors and churches, and that whatever method shall be used it shall be thought of only as a channel through which the Holy Spirit can touch the hearts of people and turn them to the Savior.

The committee agreed that it might prove helpful to present through the columns of the SABBATH RECORDER a series of articles on evangelism, as was done last year. Rev. Erlo E. Sutton was asked to have charge of this matter again this year.

The committee decided also to propose a plan for prayerful Bible study, and agreed to recommend the reading of Philippians during the month of February. Rev. Herbert C. Van Horn was asked to promote this Bible study, and he has already sent a letter to each of our pastors explaining the plan. He will have something in the SABBATH RECORDER concerning it. We are asking all the people to read the book; and are asking the pastors to make it the basis of their preaching during the same month.

We are well aware of the fact that some of our pastors plan their work, including their sermon themes, months ahead. Doubtless many of these brethren have their themes planned for February. We would not urge such to discard their subjects and well developed plans unless this proposition appeals to them as having special value at this time. On the other hand, we believe

there would be distinctive value in a united effort of the kind proposed, and we hope many will be glad to fall in line. If it could be unanimous we believe such a study of this Scripture would prove a spiritual blessing to many lives in all our churches.

It has occurred to the present writer that it might be suggestive and helpful if our ministers should send to the RECORDER, texts which they have used in the past from Philippians, together with the themes.

THE COMMITTEE ON RELIGIOUS LIFE,
A. J. C. BOND, *Chairman.*

ANNUAL REPORT OF DE RUYTER'S PASTOR

ANNUAL REPORT OF THE PASTOR OF THE
DE RUYTER SEVENTH DAY BAPTIST
CHURCH, JANUARY 4, 1931

In submitting this, my first annual report, as pastor of this church it becomes me first of all to acknowledge with gratitude the goodness of a Father through whose providence I have been led in green pastures, and beside the still waters.

The cordial welcome accorded to us will always remain with us a pleasant memory. The hopes that were awakened in our hearts of pleasant and profitable work among you have not been disappointed.

One of the happy experiences of this year was with a large class of students who entered eagerly upon a constructive series of studies in the Life of Christ. Designed as a chronological arrangement of the events of Christ's ministry, this resulted at the close in a harmony of the gospels.

Following this the pastor had the joy of leading one in a study preparatory to church membership. Through a combination of influences under the Spirit's direction, six others also decided to consecrate their lives to Jesus, and offered themselves for baptism and church membership. On June 14, these seven candidates were led into the baptismal waters. Four others, including the pastor and his wife, three by letter and one by statement, were received into membership of this church.

With sadness I recall that three of our members have been taken from the scene of their earthly labors by death. These were

Bennie Burdick, Lucian Wells, and George T. Stillman.

The faithfulness and consecration of the workers of the De Ruyter Church are evidenced in the attendance upon the regular appointments. A unique prayer meeting sustained during the year in the homes of the members and conducted by a member of each household has been a constant joy to the pastor. This method of conducting the weekly prayer meeting has been a source of strength and inspiration to us all.

The Sabbath school through the co-operation of its members and the efficient direction of Superintendent Coon has grown in interest. The generous weekly contributions have aided materially in the financial burdens of the church, and especially in the "Onward Movement."

Under the tactful leadership of Mrs. Leon Parker, the Ladies' Benevolent society has passed one of its most successful years. With woman's usual efficiency, this organization has responded to the needs of the church. The society's report to be presented today will amply corroborate this.

Again, the interest in this old church is exhibited in the long distances over which people come to these services. Perhaps fifty miles will represent the extreme distance to church that some have traveled. In spite of sickness and the bad roads in the winter season, the attendance upon our Sabbath morning worship has been such as to encourage us.

This report to be complete must necessarily include some statistical items. An examination of my records shows that I have preached in my own pulpit forty-four times during the period covered by this report. In other pulpits twenty-two sermons have been given. I have given six addresses, most of them in the public schools of the vicinity. Your pastor was honored with the privilege of giving an address at the General Conference in Salem, W. Va., last August.

Outside of De Ruyter I have supplied for a church in the following places: Alfred Station, in exchange with Pastor E. D. Van Horn, Cuyler, Lincklaen, Scott, Adams Center, Leonardsville, and have spoken to the inmates of the Cortland County Jail, and to the attendants at the Chapel of the Cortland County Home.

During the year this church has exchanged visits with the Verona Church, and gave up its services here one Sabbath to supply our little company at Scott with a Sabbath service.

The following named persons have been pulpit guests during the year: Rev. E. D. Van Horn, president of the General Conference, August 2; Dr. Rosa W. Palmborg of Liuho, China Mission, September 17; Dr. O. P. Bishop, of Salem College, October 11; Rev. Paul S. Burdick, Leonardsville, N. Y., October 25; Rev. H. C. Van Horn, corresponding secretary American Sabbath Tract Society, November 8, besides the ministerial delegates and board representatives at the association in June. We will recall the pleasure and profit which these instructive and uplifting addresses afforded us.

Responding to the suggestion of the Finance Committee of our General Conference, this church observed "Loyalty week," and accordingly met at the church on Sunday, November 23, and devoted the day to the faithful consideration of our relation to the "Onward Movement." Pledges received by our canvassing committee from those present indicated a decided upward trend in consecration to our denominational interests.

In my own parish I have made 347 calls and visits. In Scott I made eleven calls; in Brookfield, about one hundred calls during the evangelistic campaign conducted by the pastors of the association. About seventy calls were made in this village in the interests of the work of the W. C. T. U., and in addition, outside our own membership, thirty-nine calls were made. All this routine work may seem monotonous, but it was relieved by at least one wedding.

I have been impressed during this year of happy work with you by the hearty cooperation shown in all the enterprises of church work. Generous labor was expended in remodeling the gallery of the church, thus providing a convenient place for serving meals, for social functions, and much desired class room for the Sabbath school.

In behalf of Mrs. Van Horn and myself, I wish to include in this report our sincere

gratitude for the very many expressions of your thoughtful regard for our comfort and happiness, and for the warm Christmas greetings that came by post card. Your generosity in voting our summer vacation, and in providing for our Conference expenses, will be treasured memory.

Looking back over the year, we can but be assured of God's bountiful blessing on the work we have tried to do together. In the forward look I ask you to take for just a moment, may we not hope that he will vouchsafe his approval.

"So far his power has blessed us,
Sure it still will lead us on."

The present week we are uniting with the Christian world in the "Week of Prayer" for world wide evangelization. I have in mind for this month the organization of another class for special Bible study in the Gospel of John. I am expecting a hearty response to this. Immediately following the close of our public schools in the summer, I plan for a three weeks' Vacation Bible School to be held in De Ruyter, or in some locality near by. I bespeak your hearty co-operation in this enterprise for supplementary religious instruction for our children.

You generously granted the pastor a leave of absence to do his part in the work at Brookfield. That same force of workers will be available for a similar meeting here next autumn. Shall we not prepare the way for a great revival of religion for this locality by starting the fires burning in our own hearts now.

With an earnest prayer for God's continued blessing,

Respectfully submitted,

T. J. VAN HORN.

I SAW THE SUN GO DOWN

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

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

AHVA J. C. BOND.

Sabbath Day,
January 10, 1931.

MISSIONS

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

PREPARING AND KEEPING PREPARED

Thoughtful people must very often be surprised that there is so little wisdom used in the affairs of Christ's kingdom.

There are several causes for the bungling way religious matters are so often managed. If those conducting the Master's business are not in the full enjoyment of religion, not fully submitting to the Father's will, the Holy Spirit can not lead them, and serious mistakes must ensue.

Failure often comes because those who attempt to direct the affairs of the kingdom do not understand their work and do not inform themselves as men do (as they themselves do) in worldly matters. If one is to teach, he makes thorough preparation for his teaching; if one is to be a mechanic, he serves an apprenticeship; if one is to heal the sick, he makes a special study of medicine; if one is to advise in legal matters, he takes a course in law. But it too often happens that men see no need of preparing themselves for leadership in the Church of Christ, and consequently these matters are directed with a lack of wisdom that would not be tolerated in many lines of human endeavor. Young people who desire to prepare themselves for usefulness should take special courses to fit themselves to conduct wisely, as well as humbly, the affairs of Christ's kingdom. If they are thinking of being missionaries, before they end their preparation, they should take courses in missions. The entire missionary problem has changed during the last ten or fifteen years, and the requirements are far different and the preparation far different than in days past.

Those who have been engaged in mission work in years past, whether as missionaries on the field or as those at home holding the ropes, need to prepare themselves anew that they may keep pace with the tide of events which are changing so rapidly. Because one was well posted regarding conditions and needs in the field of missions twelve or fif-

teen years ago, is no sign that he is today. It means effort to keep abreast with the necessities of the day in the field of missions, the same as it does in any other important work; but it is worth while and we can not expect success unless we are willing to pay the price.

If we keep in the full enjoyment of religion, seek the Master's will, diligently prepare ourselves and keep ourselves prepared, our mistakes will not defeat us and the cause we love will advance.

THE MISSIONARY'S GOD

The chief item in the missionary's message is his God as revealed in Christ. It is this which differentiates Christianity from all other religions, and the Christian missionary's message from that of the message of other religions.

Men always and everywhere have believed in a God of some kind. Men's conception of God determines in a large measure their character. The conception of God in the minds of more than one half the people of the world is expressed by some inanimate or monstrous object which they worship. This is all debasing and leads to miseries indescribable.

Furthermore, many who profess to believe in the Christian's God—the God who is holy and worthy to be followed by all his creatures, who loves and who will hold no good thing from his children, who is all-wise and knows what is good for all, who is almighty and can do what is best for his children, who longs to lift up men and wash away their sins, who can be known by experience as well as in theory—many who profess to believe in such a God as this, the Christian's God, live in doubt and fear as though he does not exist. It is the privilege of the missionary, home or foreign, to proclaim such a God as is revealed in Christ, personal experience, nature, and history. This should be his great message, and he should constantly study how to present it successfully. If he fails here, he fails everywhere, no matter how eloquent, scholarly, learned, and persuasive he may be. One of the most impressive recent attempts to picture the Father and God is from the pen of A. Maude Royden, published in the *Federal Council Bulletin* for January, two paragraphs of which are given below.

Have you ever seen a sick child in the arms of its mother, or watched over by its mother, when it was delirious with fever and pain? If you have seen that, you have seen one of the most godlike sights, one of the most moving things in life. The child does not know its mother. She watches it, she listens to every breath, she keeps its little flickering spirit alive during the night and during the chill hours of dawn, when life flows so feebly. She tries to give to it just what will keep it alive or bring it relief from pain or slake its thirst or allow it to sleep; everything on earth that it is possible to do to relieve pain and to reinforce life she is doing. And all the time her child does not know she is there, and perhaps—and this is one of the most heart-rending things I have ever witnessed—perhaps it thrusts her away and dashes from its own lips the medicine that might heal it, the opiate that might bring it sleep, the drink that would slake its thirst. All the while the child cries out for its mother, and in the most heart-rending accents it implores her not to abandon it. Such a mother, if she is wise and strong, never wavers. She knows that the child is turning the knife in the wound every time it thrusts her away or cries out to her to come when in fact she is there; but not for one instant does she leave that child or relax any effort; and if the child lives through the night it is because it was so nursed. But for her care, that little life would have flickered out, and all the time it believes itself abandoned by its mother, who will not hear it cry and will not come to its assistance!

So lies the sick world in the arms of God, who not for an instant leaves it alone, without whom we should not live an hour, in whom we live and move and have our being; without whom we could not find strength to blaspheme; without whom we should have no voice to reproach him, no mind with which to reason that he is not there. And all the time we cry out for his help, and thrust from our lips what he would give us, and strike away the arms with which he would sustain us. And it is not possible as long as we are possessed with delirium and fever that we should know God.

LETTER FROM REV. D. BURDETT COON

DEAR RECORDER READERS:

Last night, Christmas eve, was a night of wild revelry all about us here. All night long automobiles were rushing about, people were laughing and shouting on the streets, effects of Jamaica rum were seen in the staggering walk of some, and heard in the loud guffaws of others, and the sound of firecrackers filled the night hours with hideous noises. What burlesquing mockery of the song of the angels celebrating the advent of the greatest event in human history!

But there are other things I want to write

about this beautiful Christmas day. All vegetation is as green and lovely as a June day in the States. Beautiful humming birds are getting their breakfasts from the flowers in front of the veranda where I sit writing these words. Melodious music from the throats of the nightingale fills the air. Take sin out of Jamaica, and it is a paradise of God. Nothing but the blood of Jesus will do it.

A few weeks ago, in response to repeated urgent requests from one of the members of our church at Bath, who lives in a country place called Sedgwick Pen, five miles from Bath, we spent three days and three nights in his community holding three night meetings there. Congregations ranged from 84 to 275. One night seven of our people from Bath were over, walking the five miles home after the service. They rendered very valuable help in prayer and song and testimony in the meeting. We presented Seventh Day Baptist faith and doctrine to the people. We were very kindly received and urged to come again for more meetings. Such experiences can be repeated in almost all parts of the island if only we had men of God to give the message.

Last Sunday night a short series of meetings closed in our Kingston church, that had continued from the Friday night before. The church had invited a few of our people for these informal services just for mutual spiritual enjoyment and encouragement. Brother C. E. Hunt, of Kingston, led the prayer meeting Friday night. It was a good start for the spiritual feast. He conducted the Sabbath school that convened at nine thirty Sabbath morning. Sister C. E. Hunt, as usual, taught the children's class. Brother A. S. Finn, the teacher of the adult class, had arranged with the following persons to review the quarter's lessons: Arthur Batson, Mrs. Coon, Icilda Reynolds, Joseph Brown, and A. S. Finn. Brother Brown is from our Luna Church. The others are of our Kingston Church. Each part was ably filled. At eleven o'clock Brother Simeon Lyons, of our Bowensville Church, preached a most excellent practical gospel sermon. We wished that all of our churches in the States could have heard it. We have heard him preach others just as good. He is the man who has built up our company at Wakefield, but who has had to cease

labors there now while he engages in manual labor for the support of himself and wife.

At two thirty o'clock that afternoon Brother Emmanuel Anderson, of our Bath Church, conducted a Bible study that was interesting and instructive. This was followed at three thirty by an address by Superintendent Coon on the subject of "Seventh Day Baptist History and Church Polity." This elicited so great interest that the people asked for its further consideration at another time. At four thirty Brother Reginald Ross, of Bath, conducted the vesper service. This was full of spiritual fervor, praise, and thanksgiving. It would have done your souls good to have heard the many testimonies from former Sunday keepers who are finding great joy in keeping the Sabbath of the Bible and of the Christ.

At seven thirty o'clock Sunday morning Brother Joseph Brown led a warm-hearted prayer and conference meeting. This was followed by an interesting discussion of the subject the superintendent considered the day before. People are eager to learn the real Seventh Day Baptist way, and to know that it is the New Testament way. At eleven o'clock Brother A. S. Finn preached a good sermon, as he always does when given the opportunity. At three thirty that afternoon Sister Coon led a "Round Table" discussion of Christian Endeavor work. People here know very little of the practical working of our Christian Endeavor societies in the States. But some are very anxious to know. They were much encouraged because of this meeting. At the closing meeting on Sunday night Superintendent Coon preached the sermon to a good and appreciative audience. We had representatives here for these meetings from seven of our churches and companies, Bath, Luna, Castleton, Bowensville, Williamsfield, and Wakefield. The meetings were the most like our associational meetings in the States of any we have attended in Jamaica. Many felt they should have continued longer, and are anxious for us to have more like them. No discordant note was sounded throughout the sessions. Our people are looking up and pushing on.

Our Charles Street (Kingston) Church that was organized last April with twenty-

two charter members now has forty members. And others have offered themselves for baptism and membership in the church. There are five places in Jamaica right now where candidates, converts to the Sabbath, are waiting for me to baptize them so that they may unite with our churches. If we but had the means for the employment of more consecrated workers under wise leadership such candidates and converts would be multiplied many fold. Jamaica is ripe for Sabbath reform and the building up of our cause. Our people must not be recreant to our task in this promising fruitful field.

Faithfully yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica, B. W. I.,
Christmas Day, 1930.

CHARLES BEED CLARK

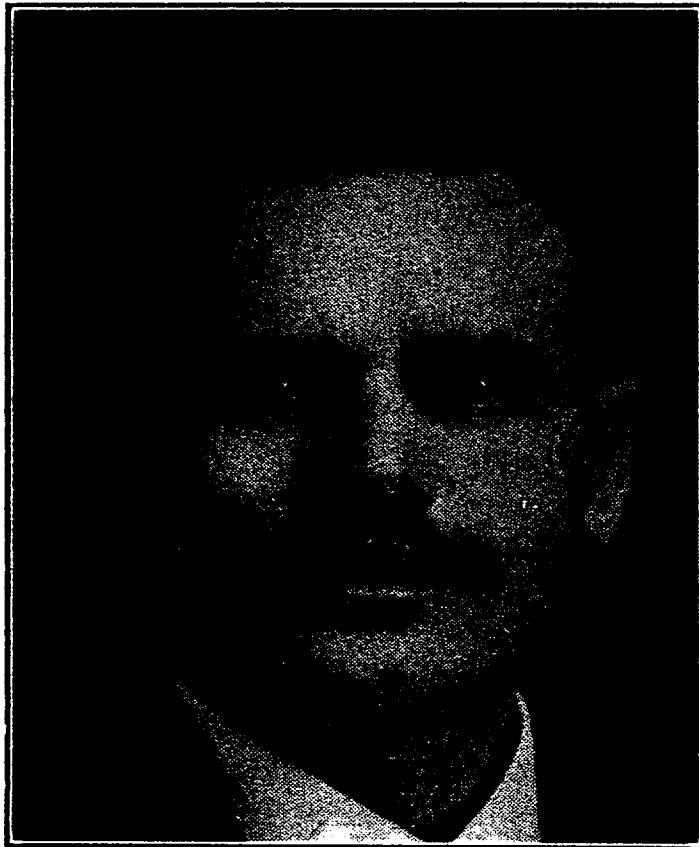
PREPARED BY CORLISS F. RANDOLPH

The many friends of the late Charles B. Clark, who, for seven years, was professor of philosophy and education in Alfred University and subsequently was president of Salem College for eleven years, will be interested in the following biographical sketch of Doctor Clark, which appeared in the Hillsdale (Michigan) *Daily News*:

Charles Beed Clark, professor of education at Hillsdale College, passed away at his home on North Manning Street, Thursday evening (October 30) after an illness of but two weeks. While teaching one of his morning classes, Wednesday, October 15, he suffered a slight stroke of apoplexy. His students cared for him until the doctor and ambulance arrived, when he was transported to his home. His condition was slowly improving during the past two weeks; but last evening he quietly passed away, his death due to a cerebral hemorrhage.

Professor Charles Beed Clark was born in Marshalltown, Iowa, June 12, 1868, the son of S. Ellis Clark and Mary Beed Clark. His childhood days were spent on his father's farm and his early education was obtained from the county school in his district. Graduating from the Marshalltown High School, he entered Battle Creek College from which he was graduated in 1889 with the Bachelor of Science degree. He was united in marriage with Myrtie L. Green, of Hebron, Wis., on June 29, 1889. He then entered the Graduate School of Yale University for the year 1890-1891. After the year at Yale, he went to Union College, Lincoln, Neb., as instructor of history, and served faithfully that institution until 1899 when he entered the Gradu-

ate School of the University of Michigan, obtaining his Master of Arts degree in 1901. For the next seven years, he held the chair of philosophy and education at Alfred University, Alfred, N. Y. He was granted the honorary degree of Ph.D. by Milton College in 1908. He resigned his position at Alfred to accept the presidency of Salem College, Salem, W. Va. He was also professor of education at this college and was beloved by his students in both of these capacities. At the fortieth anniversary of the founding of Salem College, he was invited to give the address for that occasion. Relinquish-



Rev. Charles B. Clark

ing his duties at Salem College after a tenure of office of eleven years, he returned to the Graduate School of the University of Michigan for a period of two years and thence to the professorship of education at Hillsdale College in 1921, a position that he actively held to the last.

Professor Clark was a member of the Michigan Schoolmasters Club, and of the Michigan State Teachers' Association. He was an active participant in the deliberations at the meetings of the professors of education. He was chairman of the appointment committee of the college, and through his endeavors hundreds of graduates of his department have been placed in positions which they have filled with credit through the excellent training received under his able instruction. His sympathetic co-operation with the State Department of Public Instruction resulted in a demand for graduates from the department of education.

As a citizen, Professor Clark was of the highest order; and his community services were many. A member of the College Baptist Church, his talents were at its service whenever and wherever needed. He was a teacher of the Senior Men's Bible Class, was a deacon of the church, an active usher for a number of years, and a teacher in the Sunday School Teachers' Training

Class held during the winter months. Responsive to every need of his church, his devotion to the ideals of the Christian faith was exemplified in every phase of his daily life, be it in the classroom, in his home, or in his community and neighborhood life.

A few days after he was first stricken, just a week before his death, while hope of recovery was still strong and every one was doing all that could be done for his comfort and for relief of his anxiety about his many duties, and he was receiving many tokens of love and affection, a prominent man in the community wrote:

"I hope your work, in good hands, will go on so well that you can dismiss it from your mind in satisfaction.

"The sincere interest of your good friends envelops me with a high sense of your noble spirit. It reminds me that 'the meek shall inherit the earth'; and do, indeed, in a large part now.

"God cheer you, Great Heart, and do for you 'exceeding abundantly above all that we can ask or think.'"

He is survived by his wife, Myrtie Green Clark, his three children: Elwin Beed Clark, of Chicago, Ill.; Paul Victor Clark, of Jackson, Mich.; and Gladis Clark Kern, of Hillsdale; also by four grandchildren, Betty Clark, Charles Richard Clark, and Barbara and Donna Kern; and one sister, Mrs. W. A. Gonter, of Gage, Okla.

The following extracts are taken from the *Hillsdale Collegian*:

Professor C. B. Clark who has so ably conducted the department of education at Hillsdale for nine years has filled his last appointment. Nature who gave him birth has received him again to herself. Nature organizes her complexes and then untangles them to produce equilibrium. But the complexes of Doctor Clark's personality are part of the stream of life which stretches out to eternity, and are not to be easily, if they can ever be untangled. Some men are given to noisy heralding of the changes which take place in their inner life, but he sought the truth and followed where it led in his own quiet way. A philosopher by nature, he could not do otherwise. Always a thorough student in the field in which his interests lay, he was conscious of the stream of thought in other great human movements. However, the turmoil of thought affected him within. He was outwardly the man of quiet demeanor, of good will toward men, self denying in his relations with others, speaking the truth as he saw it, and trying to make life as meaningful for others as possible. No one could be more conscientious in the performance of duties than he, and this was as true of extra duties as regular ones.

Some times after all is said and done, it is the quiet nature which makes the deepest im-

pression on an institution and its activities. It is the quiet rain which waters the earth most beneficially. It comes and goes without too much disturbance, but the thirsty earth drinks it in and then sends forth wide petaled blossoms in return. It is a splendid thing to be said of a man that he left the world better for being in it, that his influence was wholesome, that he was dependable, that he spoke the truth. The fortitude with which Doctor Clark met the problems of life, his untiring devotion, his balanced citizenship are contributions which never shall be forgotten by Hillsdale's faculty and students. We may say with the poet, "He being dead, yet liveth."

At the funeral:

S. O. Bond, president of Salem College, W. Va., where Doctor Clark was formerly president, expressed a feeling of gladness that he could be present to add his testimony of the influence of Doctor Clark's life among those hills. Regarding new building and improvements on the campus of Salem College, President Bond read from a bulletin published six years ago, "Too much can not be said in praise and gratitude for the vision and labors of Doctor Clark in this service to our college."

No more fitting words could be spoken in closing than those of the Master selected by Rev. Bell, "Blessed are the meek for they shall inherit the earth."

The service, preceded by an opportunity for friends to view the body, was conducted in a beautiful manner and great was the honor paid to the memory of this faithful teacher, stalwart citizen, kind friend, loving father, and true Christian.

The following *editorial* is also from the *Collegian*:

It is with great reluctance that we attempt to express editorially our sincere appreciation of the loss to Hillsdale of one of her most beloved faculty members through the death of Professor C. B. Clark. There appears elsewhere an appreciation of him, as there appears also an account of the last tributes to him in his funeral. There remains simply to say that in our opinion there can never be a man found who shall so sympathetically, understandingly, and kindly approach the problems of students as did Doctor Clark.

His kindly, careful mannerisms, his philosophical approach to the weighty problems of student life, his sturdy championing of the right things of life—these are what shall remain for those of us who did know him to remember. It may rightly be said that to know him one need only look around him, his influence was felt widely. The kindly twinkle in his eye, his long discourses in class, his almost childish glee in finding students who loved work in his department shall all be missed, and the ache occasioned by their lack shall have time as their only healer.

During the year 1909-1910, Doctor Clark was president of our General Con-

ference, and presided at the annual session at Salem, in August, 1910, with a quiet dignity and devotion which, to quote the words of Charles C. Chipman, one of the leading spirits of that Conference, "kept the meetings throughout on the verge of mysticism." He had been ordained to the gospel ministry but a short time before, and the solemnity of the obligations typified by that service, doubtless, found its way into his address as president of the General Conference, in the course of which, with an almost uncanny pre-vision, he pointed out the issues facing us no less than the Christian Church at large. Note the following extract:

The institution, church, or denomination which turns inward upon itself is looking into the bottomless pit. The outward look, that is, the aggressive look, is the only saving look for an institution like the Church. When its chief concern becomes its own existence, death and decay have already begun their work. While the Church continues aggressively to serve the cause which gave it being and existence, it will grow and flourish. Indifference to this primary law of life is positively fatal. It is a divine law and it is useless to contend with God and the universe. It is my desire to direct your attention to these principles as something pertinent and worthy of your best thought and consideration. They apply to Church and denominational life. The Church, or rather the churches, especially the Protestant churches, have been superficial and short-sighted in their study and methods. Would to God that *we could* be endowed with the capacity to see, realize, and appreciate that in dealing with these principles of life and death, expressed as the divine will through the laws of the universe, we are just as unquestionably dealing with God as we are when we confer with the Decalogue. More than anything in the world we need an enlarged horizon and an increased power of vision, with a correspondingly deepened sense of responsibility and conviction. So at this Conference there should be a universal prayer for a baptism of insight, for the penetrating eye, and then for the heart and courage to adjust ourselves to our convictions.

So spake the voice of the seer; and, though he is dead, the voice is as vibrant with warning and counsel as when the words were first uttered.

"So we are glad—not that our friend is gone,
But that the earth he laughed and lived upon
Was our earth too; that we had closely known
And loved him and that our love we'd shown.
Tears over his departure? Nay, a smile
That we had walked with him a little while."

Blessed are they that sow beside all waters.—*Isaiah* 32: 20.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

WHAT'S A COLLEGE FOR?

PAUL E. TITSWORTH

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

(Continued from last week)

Some of the basic needs of personality which the contemporary college expects to meet are:

First. Health. Possibly there was a time when stooped shoulders, impaired eyesight, and dyspepsia constituted the landmarks of authentic student-hood. Certainly it is not so *anno domini* 1930. Indeed, collegians nowadays are generally a vigorous breed. For stamina, I'd be quite willing to match Alfred's football squad against Charlemagne and his paladins. Of course, in this era of athletic emphasis, it happens that a man or a woman sometimes becomes a physique and nothing more.

The modern college works out its health program with quite as much scientific thought as its curriculum. It endeavors to furnish every student with the opportunity to make his body the responsive, dependable instrument for a trained mind and a rich soul.

Alfred is fortunate in adding to its student health program modern hospitalization in the Clawson Infirmary.

At Washington College, we have only this year instituted a health service whereby each student receives at least two thorough medical examinations annually. According to the data so obtained, he will be counselled in matters of diet, exercise, or possibly the consultation of his physician.

At this point the department of physical education enters the picture to furnish corrective and general body-building exercise. In addition, most colleges while not withdrawing energy from intercollegiate games, are working on plans to democratize sport, giving every one a chance to play. Among

other institutions, the University of Wisconsin has developed a notable program for just this purpose, having recently strengthened its department of intramural sports, with a full quota of directors and coaches. College exists then to promote physical well-being among its students, affording them opportunity to become intelligent care-takers of their bodies. Only men and women with such standard equipment can stand the gaff of modern life.

Second. College, of course, has an instructional responsibility. "Old Man Ignorance" is abroad in the land and supports many an ancient evil. Untutored folk constitute a rich soil from which superstition, bigotry, hatred, anarchy, and war shoot up like rank weeds.

The scientific method, which in recent years overflowing the banks of science has flooded most other areas of human activity, fructifying them bountifully, has as its most fertile element the demand, "Get the facts."

College feels not so much the obligation to introduce you to given facts as to show you how to get and appropriate them and to help you to feel the importance of always getting or possessing them as the basis of your judgments, attitudes, and conduct.

A drop of water may or may not be important, but if you have ever experienced a storm on the North Atlantic, with a sea running forty feet or more, your stimulated vision may thereafter see potencies in a rain drop that you had not guessed before.

Your teachers are endeavoring to show you, not so much isolated facts, as the prodigious power they exhibit when fitted together in certain patterns. Then their power transcends most other forces, for they can not only fashion the energies of nature to their liking but can tame even the spirit of man.

Today the colleges of America are striving by more scientific types of instruction to reveal to students the significance of facts as the potential elements of personal competency, of effective knowledge. As the cell is the unit of organic structure, and the crystal of certain solidified chemical compounds, so the fact is the unit of wisdom. To reveal to you its high meaning is an important responsibility of the college.

Third. Out of this instructional obligation grows a third which the modern institution must meet, that of student guidance and counsel or personal work.

When you came to college you found yourselves in unfamiliar surroundings. You faced tasks of strange materials and enlarged difficulty. You did not easily see the relation of your subjects to each other or to life. How could you assimilate this new universe of human experience—mathematics, history, art, science — into the blood-stream of your personality?

Perhaps for the first time you had to stand on your own feet and make your own choices. Naturally shedding in college some of the restraints of childhood, you perhaps found it easy to go far in freedom. You did not perceive the limitations of individuality, the unwritten moral obligations of society. You were more conscious of rights than of duties.

Right at this point in education, the modern college feels the increasing responsibility to provide students with wise and seasoned counsellors—more of them than formerly—to help with personal and college problems of every description and eventually to show them how, in a democratic community—and such is a college—responsibility is a deeper word than freedom.

The college desires constructively to help you direct the new thought energy released by your coming to college, to assist you as you begin to think, for the first time, about the intricate problems of human relationships, and to spot-light out for you the Scylla of exaggerated individualism and the Charybdis of colorless conformity.

Here is an overtask for the modern college, one that surpasses the boundaries of any and all departments, this helping you to fit together into a constructive, integrated pattern the thought material coming to you from your studies, your associates, and the environing college atmosphere.

That students may achieve an overview, something more vital than a ragout of facts, that they may discover in their total college experience dynamic material out of which to forge a creative philosophy has become an enlarging purpose of modern education.

Fourth. Akin to this concern of the college stands a fourth major obligation — to meet the social needs of students. College is, primarily, work, not recreation; but "all work and no play makes Jack a dull boy." So Mrs. Ames was right to recognize the social needs of students here at Alfred by generously locating on this fortunate campus the Susan Howell Social Hall.

At its dedication Dean Degen spoke wise words pertinent in this connection.

"There was a time," said she, "when almost no provision was made for the social life of the students. Educators have come to realize that through the social program quite as much as through any department of education character is formed and personality given a chance for development and expression."

Life in a college community compels you to learn to practice frictionlessly the give-and-take required among fraternities, classes, groups, and individuals. Nowhere, perhaps, can you acquire better the habit of turning the trick easily and smilingly than on a stirring campus.

And again, the opportunity, yea, the obligation to co-operate which college life affords—a lesson usually splendidly learned in athletics—is a priceless contribution to the human race, a counterbalance to the forces of division now working havoc in the world.

These distinctively social qualities — a *savoir faire*, adaptability, co-operativeness — college owes you the chance to achieve quite as much as it owes you a knowledge, let us say, of French irregular verbs. The world into which you are sometime soon to plunge is one of huge undertakings in business, state, and religion whose very foundation stone is co-operation.

Fifth. Religion is likewise coming to be reckoned as central in any education intended to produce the creative personality. Significant it is that such an institution as Columbia should recently have concerned itself further for the religious development of its students by setting up a strong undergraduate department of religion; or that the University of Iowa should encourage an outstanding school of religion. For a number of years Alfred has pioneered here, too, offering through Dean Main, Professor

Whitford, Dean Degen, and others, splendid courses in religion. These are not isolated instances but only a few of an increasing number of colleges that now recognize religion as a most vital area of human experience possessing untold educational possibilities.

Another eloquent testimony to the augmenting esteem of religion in college exists in the upspringing recently of many beautiful chapels on the campuses—I cite Princeton as an example—not merely of those colleges under the ægis of some church, but of independent institutions.

But most of all noteworthy is the increase in religious workers in colleges. Alfred has been in the forefront in this respect in securing the services of Mr. McLeod. If it is desirable to have coaches in athletics, dramatics, and debate, it would appear equally so to retain on college staffs one or more religious "coaches"—chaplains, counsellors, and the like — to promote the greatest human interest of all.

Every college faces problems of discipline, each case of which reveals a weakness, sometimes a fundamental imperfection, in the raw material, or a mistake somewhere in the processing of it. Too often disciplinary procedures are only makeshifts. Every campus needs—in addition to the policeman—discipline, a tonic, regenerative force that will penetrate to and purify the springs of life, ennoble, broaden, and make enduring the motives of crude personality, integrating into beneficial creativity our often scattered powers and wayward impulses.

It is sometimes said that if a man is ignorant, he should be sent to the schoolmaster, but if he be bad to the preacher. To my mind the realms of education and religion can not so easily be separated. I feel that any conduct which is unintelligent is ultimately immoral and any which is immoral is ultimately unintelligent.

But, too, religion gives men the sense of belonging to the universe, of being a necessary part in the great cosmic adventure. It gives them a feeling of love toward and loyalty to the inscrutable God whose one continuing purpose runs through the ages. Contemporary master-scientists like Millikan of California, and Pupin of Columbia,

have recently testified to the power of religion in this respect. And more recently still, Einstein has joined the prophets, writing most persuasively of the cosmic religious sense which leads men to "seek to experience the totality of existence as a unity full of significance."

Here, then, in religion college finds a potent ally in forming creative personality, an ally whose resources it has only begun to fathom.

Do you begin to see the picture of what a college is for? Do you perceive the program of the modern college begin to emerge?

Of such elements—health, knowledge, friendship with and guidance of wise teachers, stimulating social development, and liberating religion—is the vibrant creative personality forged. The present-day college exists to promote them, to bring them, yea, even instruction, in from the periphery to a deservedly more central place in education.

It is to set them in a new fullness more richly at your disposal that Alfred is making its present supreme effort, that it is being born again, as it were, fathered by that sagacious and patient leader, President Davis, being refounded at this turn of the century cycle.

The proud men who cut down the forests on these rugged hills to place the farms a-top them, who tamed this stubborn stony clay soil to do their bidding, who built a house to God and followed it by one dedicated to the development of citizenship, founded better than they knew. They labored; others have labored; you are now entering into their labors.

And so, equipped as a vibrant, creative personality, made more possible by the increasingly stimulated offerings of the Alfred of 1930 you face the mechanized, confused world of today. With your whole man so augmented, so empowered, you should be self-starting and self-continuing persons going forth to produce a new citizenship, to create new parts of the moral universe. Be not "Of the Unfruitful" whose

... Mouths are full of dull and empty words
Set to thin tunes and maudlin melodies.
Look at their hands and laugh within your hearts.

Behold their jowl and paunch, how amply fed,
And couched in comfort and luxury.
Find you the brawn and muscle of a man?
Nay, they are sit-at-homes. Not one in ten,
Will leave the hearth
To seek life naked underneath the sky."

Be not like unto them, but dare to go a-high-adventuring with America's challenge, the world's challenge, to a high destiny ringing in your ears:

"Bring me men to match my mountains;
Bring me men to match my plains;
Men with empires in their bosoms,
And new eras in their brains;
Pioneers to clear thoughts' marsh-lands
And to cleanse old error's fens.
Bring me men to match my mountains.
Bring me men."

BIBLE READING

(Promoted by Religious Life Committee)

"Thy word is a lamp unto my feet, and a light unto my path."

This is not a contest. It is a plan to enlist and encourage as many as possible to read the Epistle to the Philippians every day, during the month of February.

The plan is for every one who will, to read the book through, at least once, every day in February. Oftener will not harm any one. Each church will enlist as many of its own people as possible, and others around them, as well. Let the preaching of the month center in the epistle. Prayer meeting topics may well be taken from these chapters, perhaps sections of the book be used week by week. No better evangelistic movement could be inaugurated than in this way; no more efficient missionary effort made than by promoting this outside of our own immediate boundaries; no more far-reaching interest be shown by a church in its non-resident members than to enlist them in such a Bible reading.

A new and distinct experience will come to many who for the first time read a book of the Bible through at a sitting. A spiritual uplift will come to others who for the first time read a book of the Bible through until its truths glow in their minds and its message grips their hearts.

Dwight L. Moody said the greatest event in his personal Christian experience was "the month I read Ephesians through forty-seven times." Dr. James M. Gray, in a book of Bible studies, advocates the method

of repeated reading of a book through until one has the message of the book, and the message has him. J. Campbell Morgan has said that his first step in studying a book of the Bible is to read it through from seventy-five to a hundred times.

Such methods should transform our preaching—and our hearers. There is no field more open to great opportunity than that presented by a Bible reading pew to a Bible furnished preacher. In such a campaign, begun with one book of the Bible and continued throughout the year in reading others, our churches will be strengthened and built up, and our denomination will find new vigor and zeal. Such a campaign will, indeed, be an honest "experiment in sincerity and reality," for Seventh Day Baptists claim to be a people of the Book, and to take the Bible as their guide.

"As the hart panteth after the waterbrooks,
So panteth my soul after thee, O God."

RELIGIOUS LIFE COMMITTEE,

Per HERBERT C. VAN HORN,

Corresponding Secretary.

DEAR PASTOR:

Will you not promote this in your church—as a real means of grace in Christian experience and growth? We are not aiming to secure reports, but trust that you will encourage your people in this plan. We hope many will carry the idea throughout the year, using other books.

Some publicity and suggestions will appear in the RECORDER.

Your committee extends to you and your people its greetings and best wishes for a successful and spiritual year's work and experience.

H. C. V. H.

NORTH AMERICAN HOME MISSIONS CONGRESS

MRS. ABBIE B. VAN HORN

NUMBER II

The idea of the Home Missions Congress was conceived by Rev. Wm. R. King, secretary of the Home Missions Council, and it is largely due to his efforts and ideas that the congress was planned and successfully carried out. Every delegate was presented with two "Data Books" containing materials on the subjects which were to be con-

sidered by the many different conference groups into which the delegates were divided. These books furnished the information to be used as starting points for the various discussions.

Group one considered the general field of home missions. It defined the task of home missions as the "effort to bring the people of North America to Christ and Christianize the nation; to bring the Christian impulse to bear upon political and economic life; to supplement the state where needed in providing means of education and medical and surgical care for needy peoples." One of their conclusions was that it was desirable to develop a "national" (native) church wherever possible.

Others suggested the necessity of employing home missionaries of training and calibre equivalent to that demanded of missionaries for the foreign field and paying them equal salaries. The romance of home missions should be emphasized and books should be used to place the home missionary enterprise before the people.

There exists a weakened conviction of the truths of the Christian religion, of its power to save the soul and purify society, hence there is a corresponding lack of interest in the propagation of Christianity.

The writer wonders if this is true of Seventh Day Baptists as well as of other peoples, and prays that a deeper conviction of the saving power of Jesus Christ and of the spiritual values of his Sabbath may come upon us all.

The third group considered the subject of "Comity and Co-operation." Not only was this subject considered by a distinct group but it came up in some form before practically every separate conference and something on that theme was found in nearly every report. It was stated upon the floor of the congress that such advance had been made in church co-operation and union that the difficulties in the way were no longer matters of technique but of heart and mind and spirit. Over and over again emphasis was put upon the idea that new and unchurched fields should be entered by the various denominations rather than fields already occupied by others. Such procedure may be encouraged by the organization of state councils of churches or state home missions councils.

The presence of Doctor Oliver, of Saskatoon, president of the United Church of Canada, brought added interest to the thought of church union. Doctor Oliver gave an address before the congress on "Winning the Frontier of Canada." He was a speaker of power, with humor and pathos blended in his story of the Canadian frontier. He said every experiment possible in allotting territory to the various churches had been tried in his country before the day of church union. At one time they assigned all the towns along one line of railroad to the Methodists, and all along another to the Presbyterians, etc. Then they gave the Methodists one town and the Presbyterians the next, etc., so that the Methodist was interested in his destination, the Presbyterian in his *pre*-destination. The best year before church union was not as good as the poorest since union in financial contributions, in church membership, and in the number of children in the Sunday schools.

In regard to work on the frontier, in any place it calls for sacrifice, devotion, and courage, and though it is a place of poverty it is also a place of opportunity. To the heroes of the frontier we owe a debt which can never be repaid.

ALFRED UNIVERSITY REJOICES

President B. C. Davis is made glad, and we are glad for him. It is almost wonderful how the million dollar effort for the university went over the top several thousand dollars. Brother Davis writes the editor as follows:

As President of Alfred University, I am directed by the board of trustees to express to all persons who have given to the Centennial Program Fund the appreciation and sincere thanks of the trustees for the gifts which have made the success of this campaign possible.

Their gifts and pledges have been accepted, and in reliance thereon, money has been expended by the trustees, and commitments to spend money have been made to carry out the projects or propositions for which the fund was obtained.

All SABBATH RECORDER readers will join with the trustees and Alfred friends in rejoicing over this wonderful uplift for the university in this its time of need.

The heavens declare the glory of God, and the firmament sheweth his handiwork.

—Psalm 19: 1.

YOUNG PEOPLE'S WORK

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

CEDAR RIVER

A STORY OF THE WEST VIRGINIA HILLS

I

Cedar River was beautiful, surpassingly beautiful to little Hope McMillen, with the light and shadows playing on it, as it rushed down under the old covered bridge, there for a little space spreading out in comparative stillness beneath the willows and sycamores, then suddenly rushing onward, to follow its wild course down through the mountains, out among the hills, finally to mingle itself with the placid Ohio, to flow on peacefully to the sea. But it looked only grim and forbidding to Martha Ann Baker, as she got her first view of it, looking first at the rushing stream, then at the mountains which hemmed it in on either side, then at the little huddle of rough buildings which formed the village of Cedar Bridge. She thought of the long miles of mountains which separated her from her home, from friends, from her Sabbath, from all she had ever known; and here in this desolate spot she had cast her lot to teach for a year—her first year out of college.

Hope, dashing out of the store toward two horses tied to a willow on the bank, almost stumbled over Martha Ann, as she sat, buried in thought, on the edge of the porch.

"Oh, beg pardon!" she cried. "Howdy, stranger; reckon you must be the new teacher." And, as Martha Ann nodded assent—"Can you ride?"

"Sure, I can!" Martha Ann answered, coming quickly to earth again. (Was there ever a West Virginia girl who couldn't ride?)

"Well, yonder's yore hoss." Hope jumped down from the porch, and at her nod, Martha Ann picked up her little bag and followed. She led her horse to the side of the porch and mounted, but Hope was already in the saddle, waiting.

"Would you mind telling me, little girl," the stranger girl asked, as they started up

the road, "who you are, and where we're going?"

"I'm Hope McMillen. We're goin' up to poppy's, where yo're goin' to stay at. An' would you mind tellin' me"—with a saucy imitation of her companion's expression—"Why yo're lookin' so sad an' gloomy on such a bee-eautiful day?"

"Oh, I know I shouldn't, little Miss Hope. But it's all so new to me, and I'm a long way from home and—well, you wouldn't understand it, but I'll get over it."

"I shore hope you do, it's such a lovely day. Oh, Miss Baker (yore name's Baker, ain't it?), I just love the world and its mountains, and Cedar River, and life! Everything's all so lovely!"

And so Martha Ann's face began to brighten up.

They made a strange contrast as they rode up the valley: Hope so childishly pretty, with her love of life showing all over her face, her curly brown hair flying out around her head, her little bare ten-year-old feet barely reaching the stirrups, yet riding like an old accustomed horseman; nothing of beauty about Martha Ann—plain face, straight nondescript color hair, riding well, but not easily like Hope. Yet you would feel at first glance that you would like Martha Ann.

They rode on, chatting together (Hope would see to that part of it) for nearly a mile, when Hope turned abruptly from the road, directly toward the river. Martha Ann, following, saw that they had turned into a side road and must ford the stream. She paused on the bank as Hope plunged in. The water was so swift and swirled so about the horse's legs—and she could see big rocks in the bottom. She had ridden fords before, but never one like this.

"Aw, c'mon!" Hope's teasing voice called out. "I thought you could ride!"

And Martha Ann, not to be daunted, rode in. Fortunately for her, the horse knew the ford, and so she came through to the other side, clinging desperately to the horse's neck. Hope waited for her as she rode, almost breathless, up the other bank. "Cheer up, most there!" she called. And sure enough, the trail wound for about half a mile up a little run, when they came to a small, but neat log house, nestled against the sheer mountainside. A small yard oc-

cupied the shelf of ground in front, surrounded by a picket fence, and set to flowers and two small cedar trees. Martha Ann would like this place.

They rode up between the cribs, dismounted, and after Hope had speedily unsaddled and turned out the horses, they went toward the house. Before they reached the porch, a slender, dreamy-eyed girl in her early teens came out to greet them.

"Faith," said Hope, "this yere's our teacher, Miss Marthy Ann. She's my sister," she added to Martha Ann, "and keeps house for us since our mommy died, two year ago. Hi, Charity!" she called, and a little chubby, rosy-cheeked child, several years younger than Faith, came to the door. "She's my little sister."

"Come on in," Faith invited, "and we'll have a little bite on the table directly. Daddy and Roger's coming down the hill now. I ain't much of a cook, but do the best I can for a little old kid, and I hope you can eat it. Yo're shore welcome here, anyhow."

And so began Martha Ann Baker's four years with the McMillens on Laurel Run, and her first four years of teaching—two on the head of Laurel, and two at Cedar Bridge—four momentous years, never forgotten by Martha Ann, or the community, or the children whom she taught and who learned to love her. For no one could help loving Martha Ann.

(To be continued)

THE CHRISTIAN ENDEAVOR SOCIETY

Christian Endeavor Topic for Sabbath Day,
January 31, 1931

DAILY READINGS

Sunday—Caring for youth (John 21: 15-17)
Monday—Training youth (Acts 18: 24-28)
Tuesday—The first society (Matt. 10: 1-8)
Wednesday—Youth and missions (2 Tim. 2: 1-11)
Thursday—Youth and evangelism (1 Thess. 1: 5-10)
Friday—Pledged to Christ (John 6: 66-69)
Sabbath Day—Topic: The Christian Endeavor society in the program of the Church (2 Tim. 2: 1-15. Christian Endeavor day)

THE CHRISTIAN ENDEAVOR SOCIETY IN THE PROGRAM OF THE CHURCH

As has been repeatedly said, Christian Endeavor is the training school for church workers, so it should have a very vital part in the church plan of work. From Chris-

tian Endeavor societies come many of our Sabbath school teachers, choir singers, pianists, and even pastors. In one society I know of, all the officers except two are teachers in the Sabbath school, and the two exceptions are organist for the Junior society, and chorister for the Sabbath school.

The Christian Endeavor society can not exist without the co-operation of the older church members, and the pastor. In a Sunday society not far from one of our churches, the pastor was so indifferent to the aims and worth-whileness of Christian Endeavor that the society finally died. The older members of the church can sometimes visit the society; in fact, they might be honorary members. They can give *short*, to-the-point talks when called upon, being careful to speak on some topic included in the program of the meeting. But they should not attempt to run the society. In turn the Christian Endeavor members might sometimes, during the absence of the pastor, conduct the morning or evening church services; or perhaps they could have charge of the opening exercises of Sabbath school.

Some activities for Christian Endeavorers during the year: visiting and singing for sick and shut-ins, especially at Christmas; taking magazines to those who love to read; caring for the flowers for the church services, and afterward, taking them to someone who appreciates them; looking out for strangers who attend church; supporting prayer meeting by attending and taking part; being present and attentive at every church service if at all possible; *living* Christian Endeavor, all the week, every week.

The Christian Endeavor society in nearly every one of our churches will in all probability have charge of the church services this Sabbath morning. I hope that these societies will use their own members for several short talks on topics such as: "What Can C. E. Do for the Church?" "What Can the Church Do for C. E.?" and "What Can I Do for My Church and C. E.?" Use your own Christian Endeavor pianist and song leader, organize a Christian Endeavor choir in time to practice enough, and sing during the service these songs: "Faith of Our Fathers," "Fling Out the Banner," "Give of Your Best to the Master," and our own rally song.

And don't forget to send a write-up of your observance of Christian Endeavor week to the Editor of the Young People's Page, so other societies can learn about what your society is doing. C. L. B.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was called to order at the home of Dr. B. F. Johanson, by Miss Marjorie Burdick, president. A devotional service was led by L. E. Babcock.

The report of the last meeting was read and approved.

The report of the treasurer was given as follows:

TREASURER'S REPORT, MONTH ENDING NOVEMBER 30, 1930

<i>Dr.</i>	
Amount on hand November 1	\$751.90
Onward Movement	43.40
	<u>\$795.30</u>
<i>Cr.</i>	
Mrs. Ruby Babcock, expense (supplies) ..	\$ 25.00
Mrs. Elisabeth Austin, Junior superintendent	30.00
American Sabbath Tract Society	22.56
Balance	717.74
	<u>\$795.30</u>

Because of her unavoidable absence from the November meeting, the corresponding secretary gave her report for that month as follows:

REPORT OF CORRESPONDING SECRETARY, NOVEMBER 6, 1930

Letters and cards written—23.
November bulletins and social mimeographed and sent out.
Three lessons in "Denominational Studies" have been mimeographed.
Letters have been received from: Miss Anza Rockwell, Rev. and Mrs. C. A. Beebe, Rev. E. A. Witter, Rev. E. R. Lewis, Rev. E. F. Loofboro, Miss Leta Crandall, Mrs. Elisabeth Austin, Morton R. Swinney.

RUBY C. BABCOCK,
Corresponding Secretary.

The report for December was as follows:

REPORT OF CORRESPONDING SECRETARY, DECEMBER 4, 1930

Correspondence has been received from Mrs. Bessie Grosscup, Mrs. H. L. Polan, Rev. Ralph Coon, Morton R. Swinney, Miss Thelma Davis, Rev. A. E. Johansen, Mrs. Blanche Burdick, Mrs.

Elisabeth Austin, Miss Dorothy Maxson, Rev. W. D. Burdick, Rev. L. F. Hurley.
Letters and cards written—20.
December bulletins were mimeographed and sent out.

Three lessons of Mr. Simpson's denominational studies were mimeographed.
Topic cards have been mailed to a few societies whose membership report has just been received. The cur awarded for work on the activities chart has been received from Little Genesee, engraved and sent on to Ashaway.

RUBY C. BABCOCK,
Corresponding Secretary.

Correspondence was read from Morton R. Swinney urging a full-time field worker for our board; from Mrs. C. A. Beebe, concerning the importance of Young People's Board work; from Mrs. Herbert L. Polan, in regard to someone else to write Junior topics for the RECORDER; from W. D. Burdick speaking further concerning a representative to meet with the Commission at the mid-year meeting in New Jersey.

There was further consideration of the much-discussed problem of field secretary, but it was decided that no definite action could be taken at the present time.

A bill of twenty dollars was allowed to help pay for the fellowship breakfast at the General Conference at Salem.

The following report of the field committee was accepted: inasmuch as the president has her work in Kalamazoo and the Young People's Board meets in Battle Creek, the field committee recommends that two dollars be paid to the president for each trip to board meeting. It further recommends that the president be asked to represent the board, with Rev. Wm. M. Simpson, at Commission meeting, and that twenty-five dollars be paid toward her expenses; also that if it is the wish of the denomination, the board will attempt to carry on the work here next year, but would welcome a change.

The meeting was dismissed by a word of prayer by Ruby Babcock.

Members present: Marjorie Burdick, L. E. Babcock, B. F. Johanson, Ruby Babcock, E. H. Clarke, Richard Burdick, Sara Davis, Virginia Willis.

Respectfully submitted,

VIRGINIA WILLIS,
Recording Secretary.

December 4, 1930.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Each group has some gift (1 Cor. 12: 1-11)

Monday—Beauty of humility (1 Pet. 5: 5)

Tuesday—Youth in training (1 Sam. 3: 1-10)

Wednesday—Full-time work (Matt. 4: 18-20)

Thursday—Youthful energy (1 Tim. 4: 12-16)

Friday—Training for leadership (1 Sam. 17: 32-37)

Sabbath Day—Topic: The Intermediate Society in the Program of the Church (1 Cor. 15: 58. Christian Endeavor day)

Topic for Sabbath Day, January 31, 1931

FOR INTERMEDIATES

Our lesson reading is short but how much there is in it for intermediates or any other part of the church.

"Be steadfast." This is good advice for intermediates. Do not let clever arguments of the careless draw you from your intermediate work and your church interests. Do not let pleasures distract your interest from your part in the program of the church. Be steadfast.

"Unmovable." We admire the soldier who holds his ground, who can not be driven from his trench; we admire Captain Lawrence who said, "Don't give up the ship." We also admire the Intermediate society that fills its place in the church program and will not slack. Unmovable.

"Abounding in the work of the Lord," giving service generously, heaping measure, not grudgingly. Some service intermediates can give is: acting as ushers, singing in the choir, playing in the orchestra, distributing literature and flowers, visiting and singing to the sick, training themselves for greater service.

"Your labor is not in vain"; it is all very worth while.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Try this method for a change when teaching your juniors the names of the books of the Bible. "Ask for the name of the first book and as the hands are raised the superintendent calls on someone to give the name of that book. Without asking for the next book, hands are raised for Exodus. After

this is given by someone, hands are raised again for the next book, and so on. This requires more concentration on the part of the junior than reciting the names straight through, parrot fashion."

LETTER TO THE PASTORS

DEAR LEADER:

Just a year ago the Committee on Distribution of Literature of the American Sabbath Tract Society launched a program of far-reaching importance to Seventh Day Baptists. It had to do with the extending of the influence of the SABBATH RECORDER, and with the use and distribution of other Sabbath literature. We believe this is one of the best steps taken for years in the way of tract distribution. Careful planning was done and the work was well inaugurated. But it is not the work of a single year.

The committee is gratified with the splendid co-operation of local church committees and leaders. We believe for the most part the placards were displayed as received and the tracts sent out were read by our people. We would like to know if special reading or discussion groups were conducted in your church. We appreciate the fine spirit manifest and bespeak your continued interest and support of the program. We hope you will reorganize your local committee to go on with this work. We are enclosing a postal for your convenience in letting us know what has been done in your church along these lines. Please fill in and mail at your earliest convenience.

We wish to point out that one of the most important steps of the campaign is as yet unpromoted, namely, that of the distribution of Sabbath literature by the local church under the direction of the local committee or leader. We trust your committee will assist us all it can in this continued work. The plan is to get our best tracts in the hands of people who are not Sabbath keepers. As many contacts as possible are needed, the more personal the better. They can be sent out from your local center, or we will mail them out directly to the people whose names and addresses you furnish. Details of the plan and suggestions will go out to you soon. A SABBATH RECORDER campaign will be launched along with this other promotion work.

We must depend upon you and your church. Often you have been approached with money appeals. This is a call for service in the interest of promoting the truth which God has laid upon Seventh Day Baptists. You will not fail us or him.

Sincerely yours,

DISTRIBUTION OF LITERATURE COMMITTEE,

Per H. C. VAN HORN,

Corresponding Secretary.

American Sabbath Tract Society,

510 Watchung Ave.,

Plainfield, N. J.,

January 3, 1931.

SALEM PASTOR'S ANNUAL REPORT

(Report of the pastor of the Salem Church for 1930, given at the annual meeting January 3, 1931, and requested for publication by the recording secretary of the Tract Society who chanced to be present.)

With devout thanksgiving to God for numberless blessings, and with sincere appreciation of the good people he serves, the pastor herewith submits his tenth annual report.

The things accomplished during the year are so few and of such secondary importance that I hesitate to call attention to them.

THE PULPIT

The pastor has preached from our pulpit on Sabbath mornings forty sermons. In the same services he has given twenty-three sermonettes to the boys and girls. On three Sabbaths he has been present when others have preached. Others preaching here have been the reverends R. N. Shaffer, H. C. Van Horn, Ferdinand Ruge, A. L. Davis, A. J. C. Bond, Paul Flanigan, Harry Flanigan, E. J. Woofter, and S. D. Ogden. Sabbath services have also been conducted by the Christian Endeavor society, the Vacation Religious Day School, and by Miss Miriam Shaw. For all these occasions the pastor has arranged for speakers and for local assistance in conducting the services. For this assistance he returns grateful acknowledgment.

OTHER PREACHING SERVICE

The pastor has given sixty-three other sermons and addresses in West Virginia, New York, and Rhode Island. Included in this number are eighteen sermons at Adams

Center, N. Y., and regular Sabbath, afternoon appointments once each month at Clarksburg and at Smithburg. The pastor has also regular appointments at the West Virginia Industrial School for Girls on Sunday afternoons for the months of April, August, and December.

OTHER SERVICES

The pastor has baptized three young people. We are sorry the number is so small. He has conducted two funerals. We are glad the number is so small. He has officiated at four marriages. Of the eight contracting parties but three are members of our church. Fifteen members have been received by letter from other churches.

Prayer meetings on Friday nights have maintained through the year with an average attendance of slightly more than thirty, mostly young people. The pastor has been teaching at the college in a small way throughout the year. At present it is two classes in the night school.

He has attended Sabbath school regularly and taught occasionally.

He attends Christian Endeavor prayer meeting when not at some other church appointment.

The pastor has done what calling time and strength would permit, with special reference to those who are old or who were ill, and has made an effort to extend this service beyond the narrow limits of our society.

Members of the church could not well feel less satisfied with the pastor's accomplishments than he himself feels, and he earnestly asks you all for suggestions as to plans, and for co-operation in carrying them out.

Affectionately submitted,

GEO. B. SHAW,

Salem, W. Va.,

January 1, 1931.

Pastor.

Trials, temptations, disappointments, all these are helps instead of hindrances if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured, if weathered in the right spirit, makes a soul nobler and stronger than it was before.

James Buchanan.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the Children's Page in the SABBATH RECORDER and I am going to write a letter for it.

I was at our Christmas program and I got a ball, a pencil with loose lead, a tablet, a knife, a book about the outdoor chums, a pair of suspenders, and lots of candy.

I am getting along fine in school. I have read fourteen library books since I wrote you the last time and am reading two more.

I enjoyed the story that Keith Thorn-gate sent.

Your little friend,
LEWIS EDWIN DAVIS.

*New Milton, W. Va.,
December 27, 1930.*

DEAR LEWIS:

I thought it was about time you were sending another letter. I was so glad to hear from your brothers, too.

It was fine to be well remembered at Christmas. The Greens had a fine Christmas, too, with a number of pretty and useful Christmas gifts. Claire and Eleanor had a well decorated Christmas tree which we kept up until January second. It made quite a muss as the cat formed the habit the last few days of getting behind the tree and jumping through it. You can guess what happened to some of the ornaments.

You are certainly doing your share of reading. You can not get too much reading if it is the right kind, and does not make you neglect your studies in school, and I am sure you do not.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the Children's Page and I thought I would write a letter, too.

I got a ball for Christmas, a tablet, a croquet set, a knife, two pencils, and lots of candy.

I am in fourth grade in school. I have seven books to study, and hope I will get promoted to fifth grade. I have read eight library books this year.

Your true friend,
WILSON B. DAVIS.

*New Milton, W. Va.,
December 27, 1930.*

DEAR WILSON:

You, too, were well remembered at Christmas. Did you have a Christmas tree? My big boy always goes to the woods just before Christmas and cuts us a Christmas tree. This year he got the best one yet. I'll have to tell you what happened to our tree Christmas eve. A young couple came in and Mr. Greene married them right in front of it. It was lighted up with electric lights and made a very bright bridal background.

You, too, seem to be a good reader. You see I am interested in libraries and library books for I often work in the Andover library, and pass out books to many boys and girls.

I believe you have written to me before, have you not? Write often.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

As my two brothers are writing a letter to the SABBATH RECORDER for the Children's Page, I asked mother to write one for me.

This is my first letter to the Children's Page. I am four years old; will be five next April. I like to go to Sabbath school and do go most every Sabbath when it is nice. It was too bad for me to go today.

I was at our community Christmas tree at our church. I got two books, a tablet, pencil, crayola, moulding clay, little hammer, candy, and a pair of overalls.

Yours truly,
ELSTAN DAVIS.

*New Milton, W. Va.,
December 27, 1930.*

DEAR ELSTAN:

I am so glad you got mother to write for you until you are old enough to write for yourself, which will be in a few years now. My birthday, too, is in April, but I

A NEW YEAR'S WISH

To help and cheer my fellow man,
To smooth his pathway when I can;
To bear my bit of care and hold
Myself above the lure of gold;
To keep the faith, let come what may,
To work with courage and to play,
To live this year from end to end,
Not selfishly, but as a friend.

I do not ask the coming year
To shower me with gifts of cheer,
Or have my pathways strangely turned
To selfish joys I have not earned;
I do not ask one single day
Of merriment or idle play
Beneath a sky serenely fine,
If it shall not be rightly mine.

But from the coming year I ask
The strength to do my daily task;
God grant that I may do my part
And show no bitterness of heart;
I would go forth from day to day
To service in a bigger way,
And try by true endeavor here
To make of it a happy year.

—Edgar A. Guest,
"Herald and Presbyterian."

IT IS A GOOD WORLD

There is much kindness and love in the world, no matter what pessimists say.

That old order, "Women and children first," which is sometimes spoken in an ironical or facetious manner, usually carries weight when an emergency arises.

Some there are who may hold their heads too high, scarcely deigning to recognize those less fortunate than themselves. However, if a calamity occurs—an earthquake, a flood, or a fire—these haughty beings are often the first to give generously and even eagerly of their energy, time, or money to aid the distressed or the helpless.

Circumstances cause some people to appear at times lacking in sympathy or generosity, but the striking of some appealing chord of life puts into motion their best impulses.

OLGA VALERIA RUEDY.

Oakland, Calif.

Clear thinking is quite as important as correct living; and the man who helps to make men think aright helps to advance not only intellectual but moral progress, and to augment the sum of human happiness.

—The Sabbath Observer.

will be two years more than eleven times five years old. You must get Lewis and Wilson to figure out just what my age will be next April.

I just guess you have kept your fingers busy since Christmas with all your nice presents, and of course you wore those nice overalls at the same time. When my big boy had his first pair of overalls and rubber boots he insisted on taking them to bed with him. Is that what you did?

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have wanted to write to you a long time but I have never quite done it. I hope you are well.

My teacher's name is Adrian Soff.

When I was writing I was at grandfather's place. They were making ice cream. Grandmother was washing the dishes. I played the French harp a little bit. That was written Friday.

I am in third grade in school. I am seven years old.

I got a map, candy and nuts, slippers, sky rocket, and a candle for Christmas.

I have a brother named George Edward Brissey. I have a Bantam. I have another hen. Her name is Bowy.

I forgot to tell you I got some modeling clay.

JUNIOR BRISSEY.

*Berea, W. Va.,
December 26, 1930.*

DEAR JUNIOR:

I am very much pleased to know that you have "quite done it" this time and have written this good letter. I am sure mother will be as pleased as I am, and more so, for I know just how mothers are, for you see I am one myself.

I think you must be another boy who enjoyed Christmas this year, since so many good things came your way. I enjoyed hearing about your presents. I think West Virginia must be a fine place in which to spend Christmas, since I have heard so much about it from four West Virginia boys. West Virginia is all right. I had a wonderful time there last summer.

Sincerely your friend,
MIZPAH S. GREENE.

OUR PULPIT

THE ECONOMY OF GOD

REV. PAUL S. BURDICK

Pastor of the churches at Leonardsville and West Edmeston, N. Y.

SERMON FOR SABBATH, JANUARY 31, 1931

Text—Matthew 18: 14.

ORDER OF SERVICE

HYMN—"Majestic sweetness sits enthroned"

RESPONSIVE READING—Psalm 8

SCRIPTURE READING—Matthew 10: 29-31; 18: 10-14; John 17: 11, 12

PRAYER—followed by the Lord's Prayer

OFFERING

HYMN—"This is my Father's world"

SERMON

HYMN—"The ninety and nine." (May be sung as a solo)

BENEDICTION

even no thought, will ever perish, and that finally personality itself is destined for eternal existence. God, who conserves the substance and the energy bound up in a drop of water or a grain of sand, is able to save also that entity which we call the spirit or the soul of man. He is the great Economist, the great Saver.

Going a step further, it is capable of proof that there is a realm of good to which the soul is to be saved, and a realm of evil from which it is to be saved, and that God



"Even so it is not the will of your Father who is in heaven that one of these little ones should perish."

I remember with what surprise I first heard the statement made by a physics teacher that matter could never be destroyed. The usual question, "What happens to a piece of paper when it burns up?" was answered by our teacher, who showed that all the substance of the paper remained, either in the ashes or in the smoke. Likewise, we learned that a drop of water might change to ice or to vapor, or even be resolved into the elements, hydrogen and oxygen, but its substance still remained.

It is no less true, although it may be harder to prove, that no act of ours, and

is not merely an impartial observer, but is actively interested in this process of saving human souls to the realm of good. The statement in our text that "it is not the will of your Father who is in heaven that one of these little ones should perish," is not the expression of a passive attitude merely, as though someone should say, "I am not willing that things should be so and so, but what can I do about it?" No, our heavenly Father is actively interested in saving every one of his "little ones." The story of the shepherd seeking the lost sheep, which immediately precedes our text, is sufficient illustration of this truth.

I know there are some who say that among the vast concerns of this universe,

man can not expect much attention on the part of the Creator, and they quote the eighth Psalm to emphasize man's littleness. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him and the son of man that thou visitest him?" But, as a matter of fact, the Psalmist was impressed with man's exaltation, rather than his insignificance, when he said, "What is man that thou art mindful of him." After considering God's wonders in the universe about him, and then to what heights man has been exalted in the midst of creation, the Psalmist exclaims, "How glorious is thy name in all the earth." Doctor Maclaren says this Psalm teaches that the gulf between man and matter is greater than that between man and God.

But while there are some who make the mistake of thinking that man is too insignificant to expect much attention from the Creator; there are some, on the other hand, who think that man is so important that God could not very well get along without him, and that it is impossible to suppose that God would consign so important a being as man to outer darkness or eternal punishment. Again let us call attention to our text. It says that it is not the will of your heavenly Father that one of these little ones should perish. That is, he is doing his utmost to prevent their being lost. But it also recognizes the obstinacy of the human will, for anyone who insists on shutting himself forever from the source of light and life, will certainly gain for himself eternal darkness and death.

This is the view, then, that we gain of the economy or "saving-ness" of God, from a study of Scripture, reinforced by personal experience. If he cares for the sparrow, and the least of created things, he will much more care for you. The very hairs of your head are all numbered. He has exalted you, by placing you over his other creation, but most of all is he anxious that through obedience to him you may dwell in his righteousness and gain eternal life. Yet he will not force your will, but waits for you to accept.

But how may I be confident that God is actually working on the side of right? His laws may be working to preserve the rain-drop. His knowledge may be vast enough

to take in the sparrow, the grains of sand on the seashore, and even me. He may even have given me a place in the universe somewhat above other created things. But so far as I have observed, his laws are impersonal. They act upon the evil and the good, the just and the unjust. And what assurance have I that God cares whether I do evil and suffer punishment, or do good and receive a reward?

O searching soul, God heard that question long before you asked it. He knew long ago that you would wonder just what his position is—whether it is merely the attitude of an impartial and disinterested judge, meting out rewards and punishments to fit each case, or whether there is beyond that a warm personal regard that makes him suffer when we suffer and rejoice when we overcome. Yes, he heard your question and answered it before the world began.

What is the answer, then, for I must know. Does he feel, when I am separated from him by sin, as though a part of himself were torn away; and does he follow, follow with aching, longing heart? Could I be sure of that, I would turn to him with contrition, and ask once more for pardon and a share in his love.

O yearning soul, God is all that you have hoped and much more. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "If ye then, being evil, know how to give good gifts unto your children, how much more will your Father who is in heaven give good things to them that ask him." And to show his interest in you, he actually came into this world in the form of his Son. The words of love which God wanted to speak to you were put into human speech by Jesus Christ. The sympathetic understanding which God feels for you was once expressed in action by the Man of Galilee.

Christ was God's representative on earth. He perfectly expressed God's attitude toward men. "God was in Christ, reconciling the world unto himself." So if we can find in the life of Christ any examples of this economy or "saving-ness" which we have attributed to God, then we may be sure that what we have hoped for is true. God is actually interested in us, and is putting forth every effort to save us, because he

sent forth his Son to express that saving desire in its fullness.

Did Christ express that divine economy that we have been speaking about? Let us take two illustrations from his life, one showing his attitude toward material things, and the other toward human souls, to prove our point. After feeding the five thousand he commanded the disciples to gather up the broken fragments "that nothing be lost." He could provide amply for their needs, but would provide nothing to be wasted. In this he was the perfect exemplar of the Father, who created ne'er a drop of water too much.

The other illustration from the life of Christ concerns his attitude toward human souls that were put into his keeping. He says in his last prayer (John 17: 12), "I kept them in thy name which thou hast given me, and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled." There is summed up in that statement a lifetime of earnest, tender care for others, but an acknowledgment, as well, that after God through Christ had done all he could, there might still be some who would choose another way.

Years ago, when this country was largely wilderness, a family settled near what is now Little Genesee. A boy wandered away from home one day and became lost in the big woods. A searching party was organized to scour the neighboring forest. When nightfall came, they continued the search with lights, shouting as they went. But all to no avail; the boy could not be found. Three days the searching continued until they found the little body, lifeless from cold and exhaustion, curled up at the foot of a tree. My friends, the anguish of those parents and of the friends who joined in that search is no greater than the anguish in the heart of God over one sinner who is gone from the fold.

A boy is lost today. It may be your boy or mine. It seems but a moment ago that he was playing by our side in the sand, picking up shells, throwing them into the sea. It does not seem that he could have wandered far. He will be back in a moment, no doubt. Let us bask in the sun a few more minutes, then sit in the shade of that tree. But he does not return, and we grow

uneasy. We scan the beach more closely and even look apprehensively out into the water. Back from the shore is a jungle of bushes and weeds. Into it we rush, calling his name. We are joined by others in the search. But why have we waited so long? If half this frantic energy had been expended in keeping him safe, he would never have been lost. Why were we not more careful? A little more thoughtful attention to him, and a little less for ourselves, and this never would have happened. O God, if you will help us to find him now, we promise to work with you to see that he and other boys are kept safe in future.

But who is this, coming slowly down the beach. A man, almost exhausted, dripping wet, is carrying a burden on his back. It is our boy, pale and frightened, but otherwise unhurt. It seems that while playing on yonder point of rocks, he fell in. His cries were heard by this man, who plunged in, and at the risk of his own life, brought him out of the swift current and the pounding waves. Our benefactor is gone. He gave no name. Who he was we can not tell. But in our joy over the rescue let us not forget the promise we have made to God. Strengthen the life lines. Keep the lifeboat ready. Set guardians round about to save our youth from wandering.

Friends, I hope the analogy is clear. The Church is our lifeboat. The Sabbath school is a life line. Jesus Christ by infinite pains has brought the one who wandered and placed him safe in our arms. Shall we grow careless again? Shall indifference return? Or shall we accept God's plan of economy toward every one of these "little ones," as our plan as well?

PRAYER

O heavenly Father, who didst seek from the foundation of the world to save us and make us all thine, we pray that no longer must the winepress be trod by thee alone, but that our blood may be mingled with thine upon our garments, as we labor with thee to seek and to save those that are lost.
Amen.

But as we meet and touch each day,
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry.

—Susan Coolidge.

ADAMS CENTER

ANNUAL REPORTS

The annual meeting of the Adams Center Seventh Day Baptist church at Adams Center, N. Y., was held on Sunday, January 4. Dinner was served at noon and the business meeting was called at 2 p. m. The annual reports of the clerk, pastor, treasurer, board of trustees, Ladies' Aid and Bible school were given and showed a good condition of affairs.

The clerk's report showed that seven members were added to the church by baptism and one by profession and that there had been a loss of three by death—Deacon Amos Stoodley, Mrs. May Babcock Jones, and Mrs. Mercy Greene Langworthy, leaving a net gain of five.

The reports of the trustees and the treasurer showed that the finances of the church were in good condition.

The Ladies' Aid, as usual, has been active and reports receipts of over \$600, and the Bible school reports a good year.

Details of these reports are not given as much concerning the activities of the officers and auxiliary societies is embodied in the pastor's report which is given in full.

PASTOR'S REPORT

The year just closed affords ample opportunity for gratitude to God as well as many reasons for self-searching and confession on the part of the entire church membership. To evaluate and report the work of the church as a whole and his own work in relationship to the church is not an easy task for the pastor. He attempts to do so fully conscious that, of necessity, he can report only external facts and evidences, rather than inner reality.

The average attendance at morning worship for the year was 72, a gain of 9.1 per cent over the average of last year, which was only 66, and 6.4 per cent under the high average of 78 made two years ago. The prayer meeting attendance averaged 17.6 which is a slight gain over last year.

You will learn from the treasurer's report that the church has spent more money than ever before. But the increase was due to two special items which are permanent additions to the church property. Aside from these two items of expense the amount raised for the support of the church and the

denominational work is fairly comparable with other years. In a year of depression this shows a commendable loyalty. Your pastor's faith that the church would maintain the support of its work in spite of hard times seems to be vindicated by the facts. He is sure that the same loyalty will continue.

The installation of the pipe organ was a major event for our church. It has become already so much a part of our church plant and church worship as to require no words of comment. Another valuable addition to our property is the new well at the parsonage. To have a well so conveniently located to both house and barn, with water of the finest quality and in great abundance even in this year of drouth, is a great blessing to the pastor's family.

The various organizations within the church are carrying on about as in former years, with some of them improved and some not so flourishing. The Ladies' Aid society reports another prosperous year. The Christian Endeavor society is at low ebb, owing to numerous conditions, some of which seem to be inevitable. Others, no doubt, are capable of being remedied. The Sabbath school has had a good year with evidences that some of our younger pupils have a growing interest and earnestness in studying the way of life.

Under the vigorous preaching of Rev. Geo. B. Shaw the church experienced a real religious revival last spring. A deepened interest seems manifest to the pastor since that time. Most of the seven baptisms are directly traceable to those meetings. The division of the membership into groups was both a preparation for and an outgrowth of those meetings. Some of the group leaders have done good work with their groups. Some have done little. All, no doubt, could do more. Let us plan more carefully for the present year.

The community Vacation Religious Day School under the leadership of Mrs. Iris Maltby was a creditable advance in the religious training of our children. May the good work continue.

The church has been favored by the presence of two denominational workers during the year. Doctor Palmberg brought us a message from the China mission, and Secretary H. C. Van Horn deepened our inter-

est in the Tract Society and the entire denominational program. In the absence of the pastor the pulpit has been supplied by Rev. A. B. Aldrich, Rev. Albert Todd, and Rev. W. A. Gardiner. On two Sabbaths the morning service was in charge of the Group on Worship. All of these have lent variety to our worship and deepened our devotion to the tasks of the kingdom.

The pastor's activities have been many and varied. He worked with four other pastors of the association in the evangelistic campaign held at Brookfield, which resulted in a goodly number of conversions and the rebirth of several backsliders. He assisted Pastor Aldrich for a short time in a campaign at Smithville. He has continued his work at Honeyville, baptizing five persons into the fellowship of that church.

He assisted in the worship periods of our vacation school, drilled, and took a part in, a pageant at the association at De Ruyter, was a delegate to the Southwestern and Northwestern associations, and served in various ways at those meetings. He attended the General Conference, delivering an address and conducting the prayer and conference meeting.

During the year the pastor has been requested to discuss the proposed "New Calendar" three times. Two of these were before the Study Club, the other being before the high school assembly. He has served as president of the Parent-Teacher's Association, served as a member of the troop committee of the Boy Scouts, and has again drilled the community Christmas cantata.

The pastor's records show that he has delivered 113 sermons and addresses, conducted 50 prayer meetings, shared the sorrow of 18 funerals and the joy of three marriages, baptized 12 people, and made 449 visits and calls.

It has been a busy and happy year. Your pastor is grateful for all the opportunities to serve that have been his. He rejoices in whatever good may have been accomplished and prays that the seeds sown may yet bring forth a bountiful harvest. In the faith that God will bless by his spirit and grace all our sincere effort and our loyalty and love, he would begin another year, calling upon the church to join him in deepening our spiritual life, sharing our faith in definite personal work for souls, growing more like our

Master by drinking deep, as he did, from the secret springs of prayer and fellowship with God.

Respectfully submitted,
LOYAL F. HURLEY.

The officers who were re-elected for 1931 were: moderator, C. C. Williams; clerk, W. P. Jones; treasurer, C. A. Stoodley; trustee for three years, N. George Whitford; organist, Mrs. Hanna Greene; chorister, Mrs. Delberta Greene.

Two deacons and two deaconesses were elected. They were Gilbert Horton, E. De Chois Greene, Miss Anna Maltby, and Mrs. Margaret Stoodley. This is the tenth year that Rev. Loyal F. Hurley has been the pastor of the church, and the thirtieth year that Clark A. Stoodley has held the office of treasurer.

The church voted to give Leon M. Maltby, who is now a student in Westminster Theological Seminary in Philadelphia, a license to preach.

It was also voted that an invitation be extended to the General Conference to hold its annual session in 1932 with the Adams Center Church.

W. P. JONES,
Church Clerk.

Adams Center, N. Y.,
January 11, 1931.

BOOK OF THE NEW YEAR

The New Year comes again and brings
A hope and faith of many things
That we may nobly do,
Then let us do "with all our might,"
Deeds that are lovely, pure and right,
The beautiful and true.

This book unfolds now to our view
Fair pages all unwritten through
So beautiful and white,
Then let us each from day to day
Be guarded in the words we say,
And careful what we write.

That in the other years we may
Look down the vista of the way
With calm and steadfast look,
See no regrets, remorse, or shame,
Within affixed to our fair name,
Now written in this book.

—Ruby Price DeBoe.

"Tempests may shake our dwellings and dissipate our commerce, but they scourge before them the lazy elements, which otherwise would stagnate into pestilence."

Fundamentalists' Page

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

MIRACLES OF JESUS

XIV

LOST FACULTIES RESTORED

(MATTHEW 9: 27-34)

(This is the fourteenth and concluding study in the series. It has not been our purpose to study all the miracles as recorded in the four gospels, nor even to study them in their historical sequence, though that would be an interesting and helpful study. It was our purpose to study the group of miracles (the first recorded) found in Matthew, chapters eight and nine. This article completes the series.)

The series of miracles seemed to reach its culmination in the raising from the dead of Jairus' daughter. Yet these two miracles have special value. While in the preceding miracle we have a resurrection, in these two, likewise, we have a resurrection—in the former, it is the raising of a body from the dead; in these two, it is the raising to life *faculties that have long been dead*—sight to the blind and speech to the dumb.

Sight Restored (27-31)

Immediately after leaving the chamber of death, two blind men met Jesus, and they followed him pathetically pleading, "Thou Son of David, have mercy on us." And Jesus, after testing their faith, touched their eyes saying, "According to your faith be it unto you." And the sight that had long been dead was restored to life.

Commentators have ever seen in the miracle of restored sight a parallel to the resurrection of our lost, or dead, spiritual powers. The death of the spirit is parallel, not to the total death of the damsel, but to the partial death of the blind.

Speech Restored (32-34)

Going out of the house, a dumb man was brought to Jesus, "possessed with a devil." When Jesus had cast out the evil spirit, "The dumb man spoke." His speech was restored.

The cure of the dumb demoniac, like the healing of the blind men, comes very close to the spiritual condition of man, the healing of whose soul was the primary work which Christ came to perform. The outstanding difference between these two miracles is this: In the case of the blind men, they had lost their faculty of sight, while nothing is said as to the cause of their blindness. In the case of the dumb man, the loss of speech seems due, not so much to natural causes as to the domination of an evil spirit. For "when the devil was cast out the dumb spake."

Certainly this healing is closely parallel to the case of the spiritually dead. What is it that keeps us away from God? What seals our lips when we ought to speak for Jesus and confess him as Master? The one word answers—sin. Let that demon be cast out, and our tongues will be loosened for him. Like the Psalmist each can say: "My lips shall shout for joy . . . and my tongue shall talk of thy righteousness all the day long" (Psalm 71: 23, 24.) Well may we pray, "O Lord, open thou my lips, and my mouth shall show forth thy praise" (Psalm 51: 15).

Our series of miracles as recorded in these two chapters of Matthew (8 and 9) is now complete. With the possible exception of one, they are all works of mercy. We could not part with a single one of them. There has been no repetition. Each miracle studied has had its own peculiar and special value. And what a list they form!—the healing of the leper, the centurion's servant, Peter's mother-in-law, stilling the storm, casting out legions of evil spirits, the forgiveness of sin, healing a chronic invalid by the wayside, raising the dead, restoring sight to the blind and speech to the dumb—all different, yet all needed to bring out some aspect of divine truth concerning Jesus—all revealing Jesus as Master of disease and evil spirits, Lord of nature, Savior from sin, and Conqueror of death.

No wonder the multitudes beholding such mighty works said, "It was never so seen in Israel" (33). No wonder the Pharisees, jealous of Jesus' power, unwilling to admit his divine Kingship, and unable to evade the culminating effect of this succession of miracles—"signs of the kingdom"—were driven to the contradictory, even blas-

phemous, suggestion, "He casteth out devils by the prince of devils."

In Matthew 4: 23, Jesus' three-fold ministry is declared to be that of teaching, preaching, and healing. He was presented to us as a master Teacher and Preacher in the Sermon on the Mount (in chapters 5-7). He is presented as the great Healer (in chapters 8 and 9). And his healing ministries are just as well authenticated as his ministries of teaching and preaching.

The work of training his disciples next engages the Master's time and energy. Many other miracles are performed by him, for his works of mercy go hand in hand with his teaching. Matthew records some of these later on. He now turns his attention to other activities of the Master. His miraculous powers, his sympathetic interest in sick and suffering humanity, have been sufficiently presented, for the time being. Yet these recorded miracles close with the same declaration that preceded the Sermon on the Mount: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (9: 35).

CERTAIN CONCLUSIONS

1. Miracles are a vital part of the Gospel records, just as well attested as any other part of Christ's activities. They can not be rejected without doing *violence to the entire content* of the New Testament.

2. The miracles of Jesus are told so naturally and simply, it seems but sheer foolishness to try to account for their presence in the records on the assumption that they are myths, legends, or fabrications. They are found in the oldest records—the first gospel reduced to writing—Mark's Gospel. Many of them bear evidence of an eyewitness.

3. The historicity of these miracles is just as well attested as are the other activities of Jesus. Consistent logic demands that *these records stand or fall together*. In face of the facts presented, by these records, *it is more rational to believe in miracles than to deny them*. One may remain *agnostic* concerning all miracles, but agnosticism settles nothing. It is neither a mark of scholarship nor an attribute of faith.

4. These miracles give us a comprehensive view of Christ's power and his willingness to save. How could he better prove that he came to save sinners, than by doing deeds of a Savior?

5. The miracles of Jesus attest not only his divine authority and power, but also the *divine character of his mission*. "That they served their purpose as the credentials of the kingdom, the objective historical experience of the Church has abundantly demonstrated."—Hall, "The Messages of Jesus."

6. The miracles of Jesus had a providential place in the training of messengers. The disciples had to learn, as well as others, that the kingdom of God had also to do with man's physical needs and wants. Bodily disease and suffering and physical want were concrete evidence of national atheism around them. The multitude was hungry for God, and Jesus reveals God to them in his miracles of mercy.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Our Deposit.—Dr. Arthur Judson Brown, in a challenging article in the *Christian Century* of January 7, urging the sensibleness of organic unity among the churches, suggests that no one church has a monopoly either in truth or arrogance. Fairly and reasonably he says, "All of us need to recognize that each body of believers has a deposit that it should not be expected to sacrifice, but which should be carried into a union for the enrichment of the common faith." This is not a new thought for Seventh Day Baptists. It is just the position and philosophy many of our leaders hold. We believe Seventh Day Baptists have a truth which the whole Christian Church needs. "The prosperity of the Christian Church depends upon the Sabbath," asserts Dr. Charles E. Jefferson. A United Church will need the Sabbath. Seventh Day Baptists hold this distinctive truth ready as its contribution when the time of a church union comes.

The writer recently read from last year's files a bit of correspondence in which a petulant writer instructed the Committee on the Distribution of Literature to discontinue

his RECORDER, saying, "I don't think I am right and everyone else is wrong. Don't send me any more of your stuff." His implication is plainly to be seen. But Seventh Day Baptists do not hold that everyone else is wrong and they are right. We do believe we are right with respect to the Sabbath truth and that we should urge it upon the attention of others. This is the "deposit" we must make to a church union when it is effected. We are not in the way of true Christian progress. If we are faithful and remain loyal to the truth which our God has entrusted to us, we shall have one of the most valuable contributions that can be made to a much needed and overdue organic union.

It Is to Laugh.—A professor, indignant over a loquacious and verdant classman, undertook to "sit on" him. With great dignity he addressed the group before him: "The class will now give its attention to the president and founder of the 'Smart Aleck Association,' who is now speaking." As is often the case under such circumstances, the uproar of laughter that followed was not understood or appreciated by the irate professor.

Church Goals.—We wonder how many of our churches set definite goals each year. Some do. It has been our observation that the churches who do are the ones really making progress. A church goal should embrace a definite number definitely won for Christ; a definite number added to the church; a definite number attending Conference, association, conventions; a definite number enrolled for special Bible reading, or study, etc.; a definite program for personal evangelism, missionary effort, social life, etc.; the amount of money to be raised in its budget, both for local and denominational work. But no one from outside can say what any one church ought to include in its goals. Has *your* church set itself a definite goal? A church without a definite goal seems too much like a ship without a definite port. It may have charts and compass, bunkers of fuel and a pilot, but if it has no port to make, what is the use of a voyage at all? To start somewhere but with nowhere in mind may get us there—but is it where we want or ought to go? We

cordially invite pastors to write us of the goals of their respective churches. Your goals may stimulate others to define some objectives for their own achievement.

THE CUMBERLAND CHURCH ENCOURAGED

From the Cumberland Seventh Day Baptist Church of North Carolina to the Sabbath Recorder.

It is difficult to express in words the deep joy and gratitude that was felt by the small remnant of this church at having Rev. William L. Burdick and Rev. Herbert C. Van Horn with us on the Sabbath of December 6, 1930. Though the time was so brief, their presence and the preaching of three good sermons gave to us, through the Holy Spirit, a feast for our souls for which we had long been hungering.

On Sabbath morning, at Walter J. Fill-yaw's, Mr. Van Horn preached from the words, "Not by might, nor by power, but by my Spirit, saith the Lord" (Zechariah 4: 6). In the afternoon, in the Chapel of the Confederate Women's Home, Doctor Burdick spoke of the never failing loving-kindness of the Lord for his people from the words, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jeremiah 31: 3). Elder Van Horn told something of our denominational work, and showed pictures of the Denominational Building. The audience was larger than at the other two services. The evening service was at Walter's. Elder Burdick used the text, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6: 22). The five resident members of the church were present at all of the services and felt much encouraged.

We had been asking the Lord to pour us out a blessing, and he heard our humble petitions and granted us such a spiritual refreshing and uplift as we have not, as a church, experienced in many days. Our hearts are still rejoicing in the good things our Father gave to us through the preaching and prayers of his chosen servants. May his blessing be upon these and their work, and upon all who remember us in prayer.

We are truly grateful to the brethren for coming to minister to our spiritual needs, to the Missionary and Tract boards for sending them, and to all who have helped to make possible this visit. Would that ministers and means were available so that we might have such visits more frequently.

We humbly thank our heavenly Father whose "tender mercies are over all his works," extending to even the least of his little ones.

At a conference of the church after the close of the preaching service on the evening after the Sabbath, with Elder Van Horn as moderator and with Elder Burdick to present the "Resolutions," the church voted to license Brother Walter J. Fillyaw to preach the gospel; and he was consecrated to the work of the Lord by the prayers of the church and the visiting ministers.

Please pray for us that the Lord may keep us by his grace and enable us to go forward in whatever work he gives us to do.

EMILY P. NEWTON.

A MESSAGE ON EVANGELISM

The following is the full text of the message on evangelism adopted by the Executive Committee of the Federal Council at its recent meeting in Washington:

We, the members of the Executive Committee of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion.

It can not be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have become content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared. So that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the

Savior's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is his power whose name was called Jesus, for he should save his people from their sins and who said of himself, "And I, if I be lifted up, will draw all men unto me." To know him is life eternal. How are we to gain that knowledge? Jesus himself said that the only way to discover him was by the Holy Spirit. It is through him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about, it is a life to be experienced. Faith in the God of love inspires the life of love.—*Selected.*

DEATHS

CLARK.—Rev. C. B. Clark, professor of education at Hillsdale College, Mich., died October 30, 1930.

A more extended notice will be found elsewhere in this issue.

DAVIS.—At St. Mary's Hospital in Clarksburg, W. Va., January 2, 1931, Virginia Davis, in the sixty-fourth year of her age. Her home was in Salem where she and her sister had lived for many years.

She was the daughter of Amaziah and Maria Sutton Davis, and was born October 19, 1867, near Long Run in Doddridge County. In early life she became a Christian, being baptized, like so many of about her age, by Rev. S. D. Davis. When the Greenbrier Church was disbanded last year, she with a number of others became a member of the Salem Church.

Miss Davis is survived by one sister and by two brothers, Mary of Salem, Jerial of Smithburg, and Lloyd of Washington, D. C. And now "Aunt Molly" will go and live with "Uncle Job" at Smithburg.

Virginia Davis exemplified in rather large measure the simplest but most fundamental Christian virtues. She was humble, unselfish, patient, hard working, uncomplaining, charitable in judgment of others, loyal to her folks and to her Savior, reminding one of the thirteenth chapter of First Corinthians where nothing is said about intellectual attainments, social positions, or material possessions. G. B. S.

GRAY.—Elmina Monroe was born March 26, 1850, in the town of Fulton, Rock County, Wis., and grew to womanhood on her father's farm near Rock River.

When eleven years of age she was baptized by Rev. James Rogers and united with the Rock River Seventh Day Baptist Church, transferring her membership in later years to the Milton Junction Church. She was also a member of the Local W. C. T. U. She attended school at Milton College and for several years was numbered among the successful teachers in Rock and Jefferson Counties.

On May 4, 1876, she was united in marriage with Channey D. Gray and to them five children were born: Carl B., Fred M., Winferd H., Lottie, wife of H. L. Baker, and Myrtle, wife of J. E. McWilliam. There are nineteen grandchildren and three great-grandchildren. Her entire life was spent in Milton Junction and vicinity. In the spring of 1919, owing to the condition of Mr. Gray's health they gave up their own home and took up their residence in the home of their elder daughter, Mrs. H. L. Baker, where Mr. Gray passed away on April 1, 1920, and where Mrs. Gray remained a loved and honored member of the family since that time, except for the past six months which have been spent in the homes of her other children.

About four years ago she became afflicted with arthritis, which the skill of physicians and the ministry of loving hands were unable to check, and which with complications terminated her earthly life on December 21, 1930, at the home of her son Fred M. Gray.

She exemplified a lofty type of wife and mother, beautified by a fervent belief in Christian religion and a devoted attachment to her home and family. She was loved and respected by all with whom she came into contact.

Farewell services were conducted by Pastor J. F. Randolph from the home at 2 p. m. and from the church at 2.30 p. m., on December 24, 1930. Rev. E. E. Sutton assisted in the service. Interment was made at Milton Junction.

J. F. R.

LANGWORTHY.—Eveline Rogers Langworthy was born at Preston, N. Y., October 22, 1843, and passed away at her home in Brookfield, December 5, 1930.

She attended school at Preston and later went to Oxford Academy. At Preston, on October 15, 1867, she was united in marriage with R. Sherman Langworthy, of Brookfield, by Rev. J. M. Todd, after which she came to Brookfield with her husband to establish their home at the Langworthy farm north of town. This was their home until 1895, when they moved to her late home in Brookfield.

Seven children were born to them: Mrs. Bertha Rogers, of Leonardsville; Fred C., of Brookfield; Clayton, of Adams Center; Mrs. Jennie Case, of Cazenovia; Mrs. Lina Brooks and Mrs. Merletta Frair, of Brookfield; and Mrs. Mabel Perry, of Jordan.

In 1884 the Searle Relief Corps, No. 23, was organized and Mrs. Langworthy was a charter member. She was an active member until the disbanding of the organization in 1924, being the only person to hold a continuous membership. During the years she held every elective office in the organization.

On January 26, 1867, she was baptized and joined the Second Brookfield Seventh Day Baptist Church, where she has retained her membership almost sixty-four years, being active in the work of the church, especially in the Ladies' Aid society, which she joined within a year of its beginning, or about fifty-two years ago.

Mr. Langworthy preceded her in death on March 15, 1918. She is survived by their seven children, all of whom were present at the funeral services; and one who was taken in as a son by Mr. and Mrs. Langworthy and counted a brother by the children in the home, Homer C. Ramsdell of Sycamore, Ohio; seventeen grandchildren, seven great-grandchildren, and many other relatives and friends.

She has been almost an invalid for three years and for two years has not been away from the home, where she has been tenderly cared for by her daughter, Lina, and others of her children as they were able to come back home.

A good woman has gone on to meet her Lord, and her splendid family have beautiful memories of one who has ministered as only a true and faithful Christian mother can minister.

Funeral services were conducted at the home by her pastor and the body was laid to rest in the Brookfield cemetery.

H. L. P.

Sabbath School Lesson V.—January 31, 1931

JESUS THE GREAT PHYSICIAN.—Luke 4: 31 to 5: 39.

Golden Text: "Surely he hath borne our griefs, and carried our sorrows." Isaiah 53: 4.

DAILY READINGS

January 25—Power Over Unclean Spirits. Luke 4: 31-37.

January 26—Healing the Sick. Luke 4: 38-44.

January 27—Cleansing the Leper. Luke 5: 12-16.

January 28—Raising the Dead. Luke 8: 49-56.

January 29—Physician of Souls. Matthew 9: 10-13.

January 30—A Healing Ministry. Matthew 9: 35-10: 1.

January 31—The Price of Redemption. Isaiah 53: 1-6.

(For Lesson Notes, see *Helping Hand*)

Sow what you can and leave the seed with God. If it be your lot to sow in tears, withhold not your seed. You will come back in God's great morning bearing your sheaves with you. In the silence of the night when deep sleep falleth upon men, when the watchmen have gone down from the walls and you are alone with the night and with God, there on bended knee let your sowing be. When the day dawn arises, you will see the ingathering. "And the Father which seeth in secret shall reward thee openly."—*P. Christian Advocate.*

SPECIAL NOTICES

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Vol. 110

JANUARY 26, 1931

No. 4

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is not only a part of the law of God which must be obeyed, but Sabbath keeping affords one an opportunity to know the whole will of God.

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

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