Half of the Conference Year has passed!
Has Half of Your Onward Movement Dollar been paid?

EACH $100.00 PROVIDES
$55.88 for the Missionary Society
13.59 for the Tract Society
2.57 for the Education Society
6.52 for the Sabbath School Board
.86 for the Woman's Board
3.08 for the Young People's Board
2.06 for Scholarships
.86 for the Historical Society
6.87 for the Woman's Board
7.71 for General Conference

$100.00 for Denominational Work

Prompt payment of pledges carries on the work with all bills paid every month—Saves interest charges.

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.

Contents
Editorial—What Is The Sabbath to You?—No. Let Us Not Do It—A Sabbath in New York Church
Conference Committee on the Religious Life
Annual Report of Dr. Bayley's Pastor
The Sun Go Down
Charles Head Clark
Education Society's Page—What's A College For
Bible Reading
North American Home Missions Congress
Alfred University Rejoices
Young People's Work—Cedar River—The Christian Endeavor Society—Young People's Board Meeting—Intermediate Corner—Junior Jottings
Letter to the Pastors
Sabbath School's Annual Report
Chart for Reading your Letter Exchange
Christian Mission Society Report
A New Year's Wish
It Is A Good World
Our Faith—The Economy of God
Adams Center
Fundamentals' Page—Miracles of Jesus XIV
Observations by the Corresponding Secretary
The Cumberland Church Encouraged
A Message on Evangelism
Sabbath School Lesson for January 31, 1931
I often wonder how the Sabbath to You? 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. It 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, hallowed day — a sign between me and God himself. And I love to think of it in the spirit of Christian love, and we will receive the blessing which the Sabbath is intended to bring to you in the 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" using the Lord's own word, it 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."
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 as if God has had a special union, 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. Sabbath light does shine here every week in the year.

The Conference Committee on the 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 Ashland, R. I.; Rev. Horace E. Sutton of Milton Junction, Wis.; Rev. Herbert C. Van Horn of New Market, N. J., and Rev. A. J. Bond of Plainfield.

The members of the committee were agreed that it is not the business of the committee to superintend programs or propose projects. Neither are they concerned with setting up new organization. Doubtless we have quite enough organization. All the committee can do is stimulate new interest perhaps in the churches and to give encouragement to our pastors and officers in these, to make the responsibility of the leaders of these organizations as the heads of the churches. Our pastors are the key men, without which none of our goals can be accomplished. And we feel confident these men are constantly on the goals could be accomplished. And we feel encouraged to our pastors and

E. Sutton was asked to have charge at this meeting, namely, Rev. Herbert C. Van Horn of New Market, N. J.

The committee agreed that it might prove helpful to present to the members of the SABBATH RECORDER a series of articles on evangelism, as was done last year. Rev. E. E. Sutton was asked to have charge of this matter, and he has already started in on evangelism, in the SABBATH RECORDER concerning it. We are asking all the people to read the book; and are urging all the people to the book of their preaching during the same month.

We are well aware of the fact that some of our pastors plan their work, including church and home, several months ahead. Doubtless many of these brethren have their themes planned for February. We would urge such to discard their subjects and well develop the plans which they have used in the past from Philippians, together with the themes.

THE CONFERENCE COMMITTEE ON THE 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, JUNE 1, 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 a lunch on a week-end at the home of a ladies' society who entertained us in the close of the day, during the period covered by this report. We have given six addresses, of this in the SABBATH RECORDER concerning it. We are asking all the people to read the book; and are urging all the people to the book of the sake of our Sabbath meeting. We have also, to the best of our ability, to lead the people of the church in the prayer meetings and in the Bible studies.

The faithfulness and consecration of the workers of the De Ruyter Church are evidenced by the continued attendance at the regular appointments. A unique prayer meeting sustained during the year in the homes of the members of the church, to a number 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 cooperation of its members and the efficient direction of Superintendent Coon has grown in interest. The generous contributions have aided materially in the financial burdens of the church, and especially in the ' wherein the seed is sown. Under the tactful leadership of Mrs. Leonard 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 this day will amply corroborate this.

Again, the interest in this old church is exhibited in the long distances over which people travel on Sunday even. A distance of 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 Sabbath school and other church activities and organizations in New Jersey have an evangelist has been called in for a series of meetings.

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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; Rev. W. H. Jenks, past president of Lihou, China Mission, September 17; Dr. O. P. Bishop, of Salem College, October 11; Rev. Paul S. Burdick, of Madisonville, N. Y., October 25; Rev. H. C. Van Horn, corresponding secretary American Sabbath School Society, November 8; besides the visiting preachers 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 work of the Church. Generous labor was expended in remodeling the gallery of the church work. Generous labor was expended in remodeling the gallery of the church work. Generous labor was expended in remodeling the gallery of the church work. Generous labor was expended in remodeling the gallery of the church work.

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 week 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?

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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, you have seen one of the most heart-rending accents it implores her not to abandon it.

Brother Emmanuel Anderson, of our Bath Church, conducted a Bible study that was followed by a message from Doctor Clark, which appeared in the March 19 (Michigan) Daily News:

Charles Beed Clark, professor of philosophy and education at Hillsdale College, passed away at his home on North Manning Street, Thursday evening (October 21). He was well known for teaching one of his morning classes, Wednesday, October 21, he was waiting for me to baptize them so that they should have continued longer, and are anxious for us to have more like them. No discordant note was sounded throughout the audience. Our people are looking up and pushing their way there now while he engages in manual labors there now while he engages in manual labors.

Our Charles Street (Kingston) Church that was organized last April with twenty-two charter members now has forty members who 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 had the means for the employment of capable men, widespread 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, W. I., Christmas Day, 1930.

Charles Beed Clark was born in Marshalltown, Iowa, June 12, 1868, the son of S. Ellis Clark and Mary Beed Clark. His childhood was spent on his father's farm and his early education was obtained from the county school in his vicinity. Studying three years at the Marshalltown High School, he entered Battle Creek College in 1889 with the Bachelor of Science degree. He was united in marriage with Myrtle Green, of Battle Creek, on June 29, 1890. He then entered the Graduate School of Yale University for the degree of D. D., and was graduated in 1893. He then went to Union College, Lincoln, Neb., as an instructor of philosophy and education, but the institution closed in 1899 when he entered the Gradu-
Graduates of his department have been placed containing his Master of Arts degree in many. A member of the College Baptist Church, philosophy and education at Alfred, Alfred, N. Benton, was beloved by his students in both of these capacities. At the fortieth anniversary of the presidency of Salem College, Salem, W. Va., he resigned his position at Alfred to accept the founding of Salem College, he was invited to give the address for that occasion. Requiescunt.

The following extracts are taken from the Hillsdale Collegian:

Professor C. B. Clark who has so ably conducted the Department of Art at Hillsdale College for nine years has filled his last appointment. Nature will have its revenge on Doctor Clark's personality are part of the stream of life which stretches out to eternity, and are no longer questions than can ever be untangled. Some men are given to noisy heralding of the things which take place in their inner life, but he sought the truth and followed where it led in his own quiet way. A philosopher of quiet demeanor, he truly told the truth as it was contrived to God that we so might be endowed with the capacity to see, realize, and apply in dealing with life and death, expressed as the divine will. 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 Church. Any man who desires to direct your attention to these principles as something pertinent to the Church or personal devotion. They apply to Church and denominational life. The Church had no part of the solemnity of the last tributes to him in his funeral. There remains simply to say that in our opinion there is no less than the Christian faith was exemplified in every sentence of his life and thought in other great human movements. How- ever, the truth remains. He may rightly be said to have known one another. A man who performs a service, do, indeed, in a large part now. He was outwardly the quiet nature which makes the deepest impression on an institution and its activities. It is a splendid thing to be said of a man that he has done his best and has done it well. As a preacher to the Decalogue. More than any other man in the community, he, and this was as true of extra duties as regular 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 satisfactory manner."

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:

"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. We refer to C. B. Clark. There appears elsewhere an appreciation of his service, and there appears also an account of the last tributes to him in his funeral. There is no need to quote this, and it is the desire of the editors of this paper to say that 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 they that shall inherit the earth."

So spake the voice of to every need of his life. The outward look, that is, the quiet rain which waters the earth most at Salem in August 1910 with a quiet dig-

The following is a biography of Charles C. Clark, president of Salem College, W. Va., where Doctor Clark was for nearly twenty years, expressing the thought that he could be present to add his testimony of the influence of Doctor Clark's work in building and improvements on the campus of Salem College. From a bulletin published six years ago, "Too much can not be said in praise and gratitude for the vision you 'exceeding abundantly above all that we can ask or think."

He was born by his wife, Myrtle Green Clark, his three children: Elwin Beed Clark, of Chicago, Ill.; Paul Victor Clark, of Jackson, ; and Gladis Clark Kent, of Hillsdale; also by four grandchildren, Betty Clark, Charles Richard Clark, and Barland and Donna Kent; and one sister, Mrs. W. A. Goster, of Cape, Okla.

Rev. Charles B. Clark

ing his duties at Salem College after a tenure of office of nearly twenty years. The graduate School of the University of Michigan for a year, and then entered the full-time organizing of education at Hillsdale College in 1921, a position that he actively held to the last. Professor Clark was member of the Michigan Schoolmasters Club, and of the Michigan Schoolmasters' Association. He was an active participating in the deliberations at the meetings of the professors of education. He was chairman of the appointment committee of the college, the class of 1921, hundreds of his department 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 his 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 Baptist church, his talents were at its service whenever and wherever need. He was a teacher of the Senior Class held during the winter months. Respon- sibility, 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 satisfactory manner."

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

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

"So we are glad—not that our friend is with God, the service seems to be the only healing. Blessed are they that sow beside all waters.—Isaiah 32: 20."

Blessed are they that sow beside all waters.—Isaiah 32: 20.
Life in a college community compels this era of athletic emphasis, it happens that it is a mark of authentic student-hood. Certainly a college's curriculum. It endeavors to furnish every student with the opportunity to introduce you to given facts as to show you how to get the best advantage of them for the health of their bodies. Then their power they exhibit when fitted together in certain patterns. Then their power transcends most other forces, for they can not only fashion the appropriate 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.

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 fifty feet high, you felt the stimulating vision may thereafter see potencies in a rain drop that you had not guessed before.

Your teachers are endeavoring to show you how to handle facts, as the pro-digious power they exhibit when fitted together in certain patterns. Then their power transcends most other forces, for they can not only fashion the appropriate nature to their liking but can tame even the spirit of man.

The college feels desirous to have you direct the new thought material you are to receive, not only fashion the appropriate nature to your judgments, attitudes, and conduct.

To reveal the power of our students the college feels the importance of personal knowledge to introduce you to given facts as to show you how to get the best advantage of them for the health of their bodies. Then their power they exhibit when fitted together in certain patterns. Then their power transcends most other forces, for they can not only fashion the appropriate nature to their liking but can tame even the spirit of man.

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 college to society or to life. How could you assimilate this universe of human experience—mathematics, history, art, science—into the blood-stream of your personality?

For the first time you had to stand on your own feet and make your own choices. Naturally shedding in college some of the childishness you perhaps found it easy to go far in freedom. You did not perceive the limitations of individuality, the written ministrations of society. You were unconscious of rights than of duties.

Right at this point in education, the modern college feels the importance of personal knowledge to introduce you to given facts as to show you how to get the best advantage of them for the health of their bodies. Then their power they exhibit when fitted together in certain patterns. Then their power transcends most other forces, for they can not only fashion the appropriate nature to 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 fifty feet high, you felt the stimulating vision may thereafter see potencies in a rain drop that you had not guessed before.

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appear equally so to retain on college staffs
I
policeman-discipline, a tonic, regenerative
con~inuing
disciplinary procedures are only makeshifts.
counsellors, and the like - to promote the
gives them a feeling of
leges under the
motive of crude personality.
enduring the motives of crude personality.
integrating into beneficial creativity our
experience possessing untold educational
recognize religion as a most vital area of human
experience, to create new parts of the moral
sagacious and
fathered by that
universe. Be not
persons
hearts.
unfruitful"

Find you the brawn and muscle of a
high-adventuring with America's challenge,
the world's challenge, to a high destiny
ringing in your ears:

"Bring me men to march 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
(Recommended 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 enl
list 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. Others will not harm any.
One who will enroll as many of its
own people as possible, and others around
them, as well. Let the preaching of on
these chapters, perhaps sections of the book
be used week by week. No better evange

The plan is for every one who will, to
read the book of Bible studies,
and to take the Bible as their guide.

DEAR P
A
TOR

As each one sends the same to the school
master, 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 the conditions which bind
religion is ultimately immoral and any which is
immoral is ultimately unintelligent.

But, too, religion gives men the sense of
belonging to a universe, of being a neces
sary part in the great cosmic adventure. It
gives them a feeling of love toward and
loyalty to the intractable God, with one
continuing purpose runs through the ages.
Contemporary master-scientists like Milli
kan of California, and Pupin of Columbia,
considered by the many different conference groups into which the delegates were di­vided. This 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 them equal salaries. The romance of home ary church wherever possible.

They argued that the saving of the soul and purification of society, hence there is a corresponding lack of inter­

Mass effect to be used as starting points for the various discussions.

They considered it of utmost importance to place 

church constitution in their number of children in the Sunday schools.

In regard to work on the frontier, in any case it calls for sacrifice, devotion, and courage. It is a place of power to save the soul and purify society, hence there is a corresponding lack of inter­

power to save the soul and purify society, hence there is a corresponding lack of inter­

they defined the task of home missionaries with training and 

sions for the foreign field and paying.

They suggested the necessity of em­

They decided to use the spiritual values of his 

They considered by the many different conference 


discussions.

Such emphasis was put upon the idea that new and 

was this subject considered by a distinct 

The writer wonders 

It defined the task of home 

was a speaker of power, with humor and 

saying that the church must be entered by the 


they assigned all the towns along one line of railroad to the Methodists, and all along

and in reliance thereon, money has been expended 

of heauty about Martha Ann—plain face, 

The writer wonders if this is true of Seventh Day Baptists as well as 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.

Alfred University Rejoices

President B. C. Davis is made glad, and we are glad. Almost wonder­ful how the million dollar effort for the university went over the top several thou­

sand 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 have been accepted and in reliance thereon, money has been expended by the trustees for the purposes for which the fund was obtained.

All Sabbath Recorder readers who join with the trustees and Alfred friends in re­juicing 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.

CEDAR RIVER

A STORY OF THE WEST VIRGINIA HILLS

Cedar River was beautiful, surpassingly beautiful to little Hope McMillen, with the light and shadows playing on it, as it rushed down, made a foamy line as it flowed, and at the falls, there was a little space spreading out in compara­tive stillness beneath the willows and syca­mores, then the current spread outward, to the 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 she saw in this desolate spot she had cast her lot to teach for a year—her first year out of college.

Hope, clasping one 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 pond. "Oh, Hope, stranger; reckon you must be the new teacher. And, as Martha Ann nodded as­

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s also, and the firmament, and the earth, and the sea; and the Spirit of God moved upon the face of the waters.

"I know I wouldn'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 shire 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 makers and its doings, and Cedar River, and life! Ev­

Everything's all so lovely!"

And so Martha Ann's face began to brighten.

They made a strange contrast as they rode up the valley: Hope so childishly pret­ty, with her love of life shining on her face, her curly brown hair flying out around her head, her little bare ten-year-old feet barely reaching the stirrups, yet riding well and in an accustomed horseman; nothing of beauty about Martha Ann—plain face, straight nondescript color hair, riding well, but not looking like a saucy little horse in the saddle, but to 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 hesitatingly, followed, they were turned into a side road and must ford the stream. She paused on the bank as Hope plunged in. "Well, missy, I believe you knew all about the horse's legs—and she could see big rocks in the bottom. She had ridden fords before, it was just a simple matter."

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

And Martha Ann, not to be daunted, rode in. When they had crossed over, Hope was the first to get to the bank, and 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 and over half a mile, when they came to a small, but neat log house, nestled against the sheer mountainside. A small yard oc­
The SABBATH RECORDER

Cupied the shelf of ground in front, sur-
rounding the flowers, and set out a small, pretty, and two little cedar trees. Martha Ann
would like this place.

They rode up between the cribs, dis-
mounted, and Hope had speedily un-
saddled 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 Martha Ann. She's my sis-
ter," she added to Martha Ann, "and keeps
house for us since our mommy died, two
years 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," the girl said, in
an inviting, "and we'll have a little bite on the table directly. Daddy
mounted, and after Hope had speedily un-

years with the

on

little chubby, rosy-cheeked child, several
went toward the house. Before they

loving

learned to love her. For no one could help

gotten by Martha Ann, or the community,

house for us since our

her early teens came out to greet them.

in

for a little old kid, and I hope you can eat

or the children whom she taught and who

Bridge-four momentous years, never for-

society

Monday-Training youth (Acts 18: 24-28)

Sunday-Caring for youth (John 21: 10)

Sabbath Day-Topic: "The

THE CHRISTIAN ENDEAVOR SOCIETY

SABBATH SOCIETY: Youth 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—The second society (1 Tim. 2: 1-11)
Thursday—Youth and evangelism (1 Thess. 1: 5-10)
Friday—Preached from John 6: 66-69
Sunday Day—Topic: The Christian endeavor society in the Church (2 Tim. 1: 11-15; Christian endeavor day)

THE CHRISTIAN ENDEAVOR PROGRAM IN THE CHURCH

As has been repeatedly said, Christian

Endeavor is the training school of 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, church

workers, youth superintendents, youth

leaders, 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 the Junior society, and

chorister for the Sabbath school.

The Christian Endeavor society can not

exist without the cooperation of the

Junior officers. During the absence of the

pastor, con-

The following report of the fiel-

d committee was accepted in full, and that two

dollars be paid toward her

mission trip. Miss Simpson urges a

full-time field worker.

December bulletins were mimeographed and

sent out.

December 4, 1930

Correspondence was read from Morton

R. Swinney urging a full-time field worker

for our board; from Mrs. C. A. Beebe, con-

cerning the importance of Young People's

Board work; from Mrs. L. Babcock, in

regard to someone else to write Junior

topics for the RECORDER; from W. D. Burd-


dick speaking further concerning the

commission at the mid-year meeting in New Jersey.

There was further consideration of the

much-discussed problem of field selection, 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 com-

mittee 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 dol-

lars 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 the

Mid-Winter meeting, and that twenty-five dol-

lars be paid toward her expenses; also that

it is the work of the board to attempt to

carry on the work here next year, but would

welcome a change.

The meeting was dismissed by a word of

thanks for the work of Ruby Babcock.

Members present: Marjorie Burdick, L. E.

Babcock, B. F. Johanson, Ruby Babcock,

E. H. Clarke, Richard Burdick, Sara Da-

vin, Virginia Willis.

Respectfully submitted,

Virginia Willis,

Recording Secretary.

December 4, 1930.

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—G. 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, presi-
dent.

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

Dr.

Amount on hand November 1

Onward Movement

Cr.

Mrs. Ruby Babcock, expense (supplies) 

Mrs. Elizabeth Austin, Junior supervisor 

American Sabbath Tract Society 

Balance

$751.90

43.40

795.30

717.74

$795.30

Because of her unavoidable absence from

the November meeting, the corresponding secretary

sent out a report for that month as follows:

REPORT OF CORRESPONDING SECRETARY, NOVEMBER 30, 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 Anna Rockwell, Rev. and Mrs. C. A. Beebe, Rev. E. G. Witter, Rev. E. F. Loobough, Miss Leta Crandall, Mrs. Elizabeth Austin, Morton R. Swinney.

RUBY C. BARBOCK, Corresponding Secretary.

The report for December was as follows:

REPORT OF CORRESPONDING SECRETARY, DECEMBER 4, 1930

Correspondence has been received from Mrs. Beatrice Grosscup, Miss Sara Davis, 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. P. 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 the December monthly bulletin has been received from L. E. Babcock.

RUBY C. BARBOCK,

Corresponding Secretary.

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for our board; from Mrs. C. A. Beebe, con-

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Members present: Marjorie Burdick, L. E.

Babcock, B. F. Johanson, Ruby Babcock,

E. H. Clarke, Richard Burdick, Sara Da-

vin, Virginia Willis.

Respectfully submitted,

Virginia Willis,

Recording Secretary.

December 4, 1930.
We must depend upon you and your church for the promotion of this work. You have our best wishes and as much money as you can spare will help. The publisher is in the hands of Seventh Day Baptists. Money appeals to Seventh Day Baptists.

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

OTHER SERVICES

The pastor has baptisms and some youth 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 there are three members of our church. Fifteen members have been requested by letters from other churches.

Prayer meetings on Friday nights have maintained through the year with an average attendance very constant. Only a few attend. 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 Adobe the 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 satisfaction with their accomplishments than he himself feels, and he earnestly asks you all for suggestions as to plans, and for co-operation in carrying them out.

Sincerely,

Geo. B. Shaw,
Pastor.
January 1, 1931.

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.
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.

NEW MILTON, W. VA., DECEMBER 27, 1930.

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.
**OUR PULPIT**

**THE ECONOMY OF GOD**

REV. PAUL S. BURDICK
Pastor of the churches at Leonaardsville and West Bedford, N. Y.

**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 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?" 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 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 Saviour.

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 can not expect much attention on the part of the clergy, or 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? But thou visitest him there, as I do. 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 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. God is the answer, then, to your question and answered it before the world began.

What is the answer, then, for you? The very hairs of your head are all numbered. He has exalted you, by putting you in the position which we call the soul, God is all that you have, and the least of created things, will he much more care for you. The very hairs of your head are all numbered. He has exalted you, by putting you in the position which we call the soul, God is all that you have, and the least of created things, will he much more care for you. The very hairs of your head are all numbered. He has exalted you, by putting you in the position which we call the soul.

After considering God's economy or order 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. Does he feel, when I am separated from him by sin, as though a part of himself were torn away; and does he follow the story of the lost sheep, and even me.

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 this inner interest in you, he actually came into this world in the form of his Son. The words of love which God waited to speak 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 to himself, not imputing their trespasses unto them. For this is the love of God, that whilst we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received our reconciliation."

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 saving right? His laws may be working to preserve the raindrop. 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 impartially personal. They act upon the evil and the good, the just and the unjust. And what assurance have we that God cares for us, desires good and 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.

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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. Assume that five thousand people had been feeding on his teaching, and 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. A boy wandered away from his parents and of the friends who joined in the search is no greater than the minutes, then sit in the shade of the search. He was playing by our side in the sand, picking up shells, throwing them into the sea. They found the little body, lifeless from cold and exhaustion, curled up at the foot of a tree. "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. Assume that five thousand people had been feeding on his teaching, and 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.

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The officers who were re-elected for 1931 were C. C. Williams, clerk, W. P. Jones, treasurer, C. A. Stoddley, 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 Malby, 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. Malby, 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 shall see results of good
Then let us do "with all our might."
Deeds that are lovely, pure and right
So beautiful and white
And careful what we write.
A hope and faith of many things
This book unfolds now to our view
A picture of the New Year
And all the good and lovely things
Our lips when we ought to speak for Jesus
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.
mark of scholarship nor an attribute of agnosticism settles nothing. It is neither a J
mainframe than:
are myths, legends, or fabrications. They are records, just as well attested as any other
c~atically
village:

ulled
them: The miracles of Jesus attest not only his divine authority and power, but also the
divine character of his mission. "They served their purpose as the credentials of the
kingdom, the effective 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 now seen a bit of God's majesty, a bit of his miraculous power. They had been conformed to the image of Christ in the Holy Spirit through his miracles of mercy. It is a vital part of the Gospel

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 Gospels:

2. The miracles of Jesus are told so naturally and simply, it seems but sheer folly

3. The historicity of these miracles is just as well attested as are the other activities
of Jesus. The New Testament logic demands that these records stand or fall together.
In face of the facts presented, by these records, it is quite 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 comprehen
sive view of Christ's power and his willing
ness to save. How could he be 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 truth; but also the divine object of his ministry. They are attestments of his
gospel, and simply, it seems but sheer fool
try to account for their presence.

6. The miracles of Jesus are told so nat
urally

It is to Laugh.—A professor, indignant over a loquacious and verdant classmate, undertook to "sit on" him. With great dig
nity 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 suggest that there is a

something of our de

THE SABBATH RECORDER

REV. HERBERT C. VAN HORN

Our Depost—Dr. Arthur Jutson Brown, in a challenging article in the Christian Century of January 7, urging the sensibility
ness of organic unity among the churches, he suggests that it is not by might, nor by power, but by
our Father gave to us through the preaching

The five resident members of the
class will now give its attention to the

THE CUMBERLAND CHURCH ENCOURAGED

From the Cumberland Seventh Day Bapt
tist Church of North Carolina to the Sabb
th 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. Wil
l am L. Burdick and Rev. Herbert C. Van Horn with us for the first time in 1930. Though the time was so brief, their presence and the preaching of three good sermons gave to us, through the Holy

THE SABBATH RECORDER

may not be expected to sac

"I have loved thee with an ever

"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 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). Eld
er Van Horn told of something of our denom
nional work, and the origin and growth of the Denominational Building. The audi
ence 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 serv
ants to God, ye have your fruit unto holi
daughterhood; for Christ; a definite number added to the
church: a definite number attending Con
ference, association, conventions; a definite
number enrolled for special Bible reading,
or study, etc.: a definite program for per
sonal evangelism, missionary effort, social life, etc., to be rai
sed in its budget, both for local and denomina
tional work. But no one from outside can say
Church and ought to include them 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
	

December 6: 22). The five resident members of the
church were present at all of the services and felt much encouragement.

Sabbath morning, at Walter J. Fill
yw's, Mr. Van Horn preached from the words, "I don't think I am right and everyone else is wrong. Don't send me any more of your stuff." His implica
tion is plainly to be seen. But Sev
enth Day Baptists and they should hold it to that every
one else is wrong and they are right. We do believe we are right with respect to the
Sabbath truth and stand upon the
blessings of others. This is the "deposit" we must make to a church union when it is effectuated. We are not in the way of true Christian progress. If we are faith
ful 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
organized union.

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 and they should hold it to that everyone else is wrong and they are right. We do believe we are right with respect to the Sabbath truth and stand upon the
blessings of others. This is the "deposit" we must make to a church union when it is effectuated. We are not in the way of true Christian progress. If we are faith
ful 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
organized union.

You may be wondering about the Lord's 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 the Lord, 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 closing of the prayer session on the evening after the Sabbath, with Elder Van Horn was moderator, and with Elder Burdi to present the "Resolutions," the church voted to license Brother Walter J. Perry, as a preacher, and he has largely 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:

If men have outgrown the old convictions, if there is nothing to be saved from, and the sense of sin has disappeared. Having lost the science, which used to move men to seek religion, the religious phase has largely disappeared. Having lost the thrill of the gospel message, they have not outgrown the old need of a personal choice of Jesus Christ as their Savior. They have not grown 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 something that can be argued about, it is a life to be experienced. A love which is now of God loves inspire 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 Clarksville, W. Va., Jan. 3, 1931, Miss Virginia Davis, aged 60, the sixty-fourth year of her age. Her home was in a mission all her life and she has lived for many years. She was the daughter of Amaziah and Mary Sutton Davis, and was born October 18, 1897, in Long Run in Doddridge county. In early life she became a member of Virginia Davis, affiliated with 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 United Brethren in Christ. She joined the Buckhannon Church, in Marshall county, wile she was a young lady, and where she and her sister had lived for many years.

Miss Davis was born in a mission all her life and she has lived for many years. She was the daughter of Amaziah and Mary Sutton Davis, and was born October 18, 1897, in Long Run in Doddridge county. In early life she became a member of Virginia Davis, affiliated with 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 United Brethren in Christ. She joined the Buckhannon Church, in Marshall county, while she was a young lady, and where she and her sister had lived for many years.

She attended school at Preston and later went to Oxford College, Oxford, Ohio, and where she lived for many years. She was united in marriage with R. Sherman Langworthy, of Brookfield, by Rev. J. M. Townsend, of Marshall county, Ohio, on October 13, 1896, and where she and her husband lived for many years. She was united in marriage with R. Sherman Langworthy, of Brookfield, by Rev. J. M. Townsend, of Marshall county, Ohio, on October 13, 1896, and where she and her husband lived for many years.

Two children were born to them: Mrs. Bertha Rogers, of Leonardsville; Frank E. Langworthy, of Brookfield, and Mrs. Jennie Case, of Leonardsville. They have been married for many years.

In 1884 the Searle Relief Corps, No. 23, was organized and Mrs. Langworthy was a charter member, and has been a faithful and devoted member until the present time. She has been active in the work of the church, especially in the women's society, also in the work of the church, especially in the women's society, and in the work of the church, especially in the women's society.

On January 26, 1897, she was united in marriage with Rev. James Rogers and Mrs. Langworthy, of Brookfield. They have been married for many years.

Mrs. Langworthy preceded her in death on March 15, 1918. She is survived by her seven great-grandchildren, seven great-grandchildren, and many other relatives and friends. She has been almost an invalid for three years and for two years she has 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. They always expressed their love for her Lord, and her splendid family have beautiful memories of her love for them, and they manage to live as faithful Christian mother can minister. Put off, change your ways, return to the home by your pastor and the body was laid to rest in the Brookfield cemetery.

SABBATH RECORDER

Sabbath School Lesson V.—January 31, 1931

JESUS THE GREAT PHYSICIAN.—Luke 4: 31 to 37

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

DAILY READINGS


(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, sow sowing in God's great morning bearing your sheaves with you. In the silence of the night when deep sleep falleth upon you, and when the walls were gone down from the walls and you are alone with God, there on bended knee let your bowels to God, and when the day dawn arises, your heart to God, and when the day dawn arises, see the ingathering. "And the Father which seeth in secret shall reward thee openly."—P. Christian Advocate.
SPECIAL NOTICES

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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Entered as second-class matter at Plainfield, N. J.

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96

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The Seventh Day Baptist Missionary Society will be glad to forward it uncharged to all who desire to receive it. Write to the Secretary, G. H. Davis, Switzerland, Va.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor of the Y. M. C. A. Building, Montgomery St. Bible study at 2.30 p.m., followed by preaching service. For information concerning weekly prayer meeting, write the pastor, Rev. H. F. White, Missionary, Box 1437 W. Cobin Street, Phone Warren 4730 J. The church clerk is Mrs. Grace Spalding, 240 Washington Street. Phone James 3299-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services in the Judson Memorial Baptist Church, Washington Square, from the Judson Memorial Sabbath school meet at 10.45 a.m. Preaching service at 11.30 a.m. A cordial welcome to all services.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in the Baptist Temple (formerly Masonic Temple), corner of State and Dearborn streets. Sabbath school meets at 10 a.m. Service at 11 a.m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 204 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church meets o’clock Sabbath morning, followed by Bible school. Sunday School meets at 10 a.m. Prayer meeting Friday evening. All services in church, corner Forty-second and Chicago Avenue, Gerald O. Harris, Pastor. Phone 1475 Leona Street.

The Minneapolie Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robinsondale are cordially invited to meet with us. Phone Miss Evelyn Schul. Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a.m. on Wood Avenue, one-half block west of Thirty-fourth Street. Rev. J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11450 Michigan Avenue, are co-pastors.

The Seventh Day Baptist Church of Battle Creek, Michigan, holds regular Sabbath services on Sabbath day at 10.30 a.m. in its new house of worship on the corner of Railroad Avenue and Houlton Street. Seventh Day Baptist Sabbath school follows. Prayer meeting is held Wednesday evening. The pastors are Dr. R. E. Church and Dr. R. W. Longley.

The Seventh Day Baptist Church of White Cloud, Michigan, holds regular Sabbath services, each Sabbath, beginning at 11 a.m. Christian Endeavor meeting at 7:30. Visitors are welcome.

The Detroit Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school, 3 a.m.; Christian Endeavor service, 10 a.m.; Sunday School, 2 p.m.; Christian Endeavor meeting at 4:30 p.m. Rev. R. E. Church, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet every week in the Daytona public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 11 a.m. and 7 p.m. Rev. W. E. Dwight, Pastor. Address is 436 Fairview Court, or local telephone 2532, Daytona Beach.

The Mill Yard Seventh Day Baptist Church of New York, holds a regular Sabbath service at 11 a.m. on Academy Street, New York City. The preaching brethren are cordially invited to attend these services.
The Seventh Day Baptist Church of Chicago holds regular preaching services each Sabbath. Visitors are cordially invited to meet with us. Phone 3316 W. Van Buren, 3:30 p.m., church service at 2 p.m., church school at 10:30 a.m. and 2:30 p.m. Everybody welcome.


The Seventh Day Baptist Church of Battle Creek, Mich., located at 303 East Lake St., offers to Sabbath students a perfect place to study. Sunday school meets every Sabbath morning, 8:30 a.m., school follows at 9:30 a.m. The Sabbath school is conducted on the line of the printed literature of the American Sabbath Tract Society. The sermon is at North Avenue, telephone 5-2496.

The Seventh Day Baptist Church of White Cloud, Mich., 3 miles beyond the town, offers to Sabbath students a perfect place to study. Sunday school meets every Sabbath morning, 8:30 a.m., school follows at 9:30 a.m. The Sabbath school is conducted on the line of the printed literature of the American Sabbath Tract Society. The sermon is at North Avenue, telephone 5-2496.

The Denver, Colo., Seventh Day Baptist Church holds regular services on First and Third Sabbath mornings, 9:30 a.m., and Sabbath school at 10 a.m. The Sabbath school is conducted on the line of the printed literature of the American Sabbath Tract Society. The sermon is at North Avenue, telephone 5-2496.

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These same churches raised last year 14,308.00
Gain over last year $ 3,759.00
The Onward Movement treasurer reports
cash received for first six months of
this Conference year $12,799.45
Received same period last year 10,778.48
Gain in receipts first six months $ 2,020.97

Other churches have still to conduct their canvass. Will YOU
help raise the budget

100%