

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

"A Denominational Building as we have thought of and planned for it is no mere monument of the past—we are building for ourselves that we may better carry on our appointed work and we are building for the next generation that they may be inspired to reach out for larger and better things."

F. J. HUBBARD
Conference Paper 1919

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth, Treasurer
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

The power of the gospel does not lie in historical statements alone, nor in systematic arguments. It lies in the active personal influence of the individual who has communed with Christ until he carries with him the helpful, inspiring, uplifting spirit of goodness which appeals to human hearts and makes them wish they too could find the Lord.

Men can not help admiring such a life. It is more than a sermon, better than a rebuke, and more winning than mere logical expositions of Bible truth.

There is nothing like the influence of a sweet-spirited Christian life shining on men by actual example, manifested by a nature blossoming under the influence of the divine Spirit until everybody can see that its possessor is really practicing what he preaches.

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

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The Sabbath Recorder

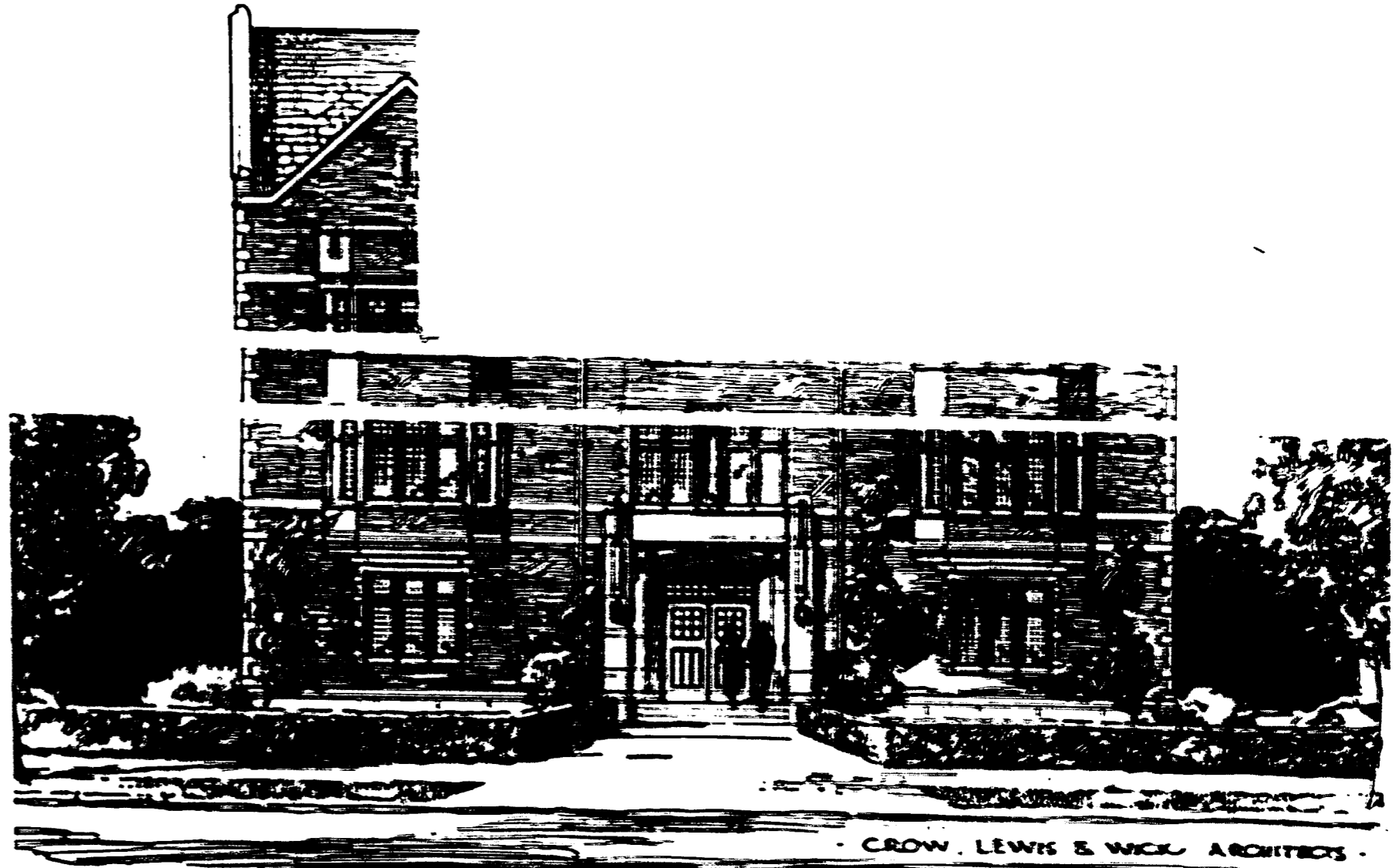
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 105, NO. 26

PLAINFIELD, N. J., DECEMBER 24, 1928

WHOLE NO. 4,373

The Amount Needed on December 18, 1928,
 to Complete the Building
 \$36,168.09



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have about three-fifths of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

Our Father in heaven, we look to thee for help to put off the old man and to put on the new man, created in righteousness and true holiness. Wilt thou help us to rise above the things that tend to discourage us. Give us such a sense of thy love and goodness that our fears and misgivings may give place to hope and assurance. Be our present help in times of need.

May we have such a sense of Christ within that we may be able to stand true against every evil influence and to fight the good fight of faith, which alone can bring the final victory. In Jesus' name. Amen.

How a Great Leader Was Saved to Us I have often thought of the experience of one of our greatest leaders in the ministry, who was saved to us through the Christian charity and broad views of one or two loyal leaders, who patiently and privately labored with him regarding points of difference in certain matters of Bible interpretation.

No man was ever better known or more influential in all our churches than was this good brother. Time and again in my early ministry did he speak to me of his experience, as a doubter of some Bible points, and express gratitude toward the good brother who patiently toiled to help him see the light.

In a quiet way one or two broad-viewed Christian brothers in the church were able to lead this brother on and save him to our people, and to become a great and honored leader among us.

Now my friends, listen. If at that time it had been the policy of those leaders to openly antagonize that brother while in his unsettled state of mind, he would certainly have been lost to us.

Many times during these passing years have I thought of the blessings which came to our churches through the good man who was saved to us by the liberal teachings of generous broad-viewed men. Had the effort been made to do this through public debate in which dogmatic effort had been made to compel him to see every point just as his critics saw, I am sure the effort would have been a signal failure.

More and more in later years have I come to feel that it does not pay to be too *dogmatic* regarding ancient creeds. The Bible and the Church have outlived more threat-

ening conditions than they confront in our day, and they will still be victorious after our work is done.

If we as Seventh Day Baptists would stop quarreling over creeds which all can not see just alike, and go to work *unitedly*, in the spirit of charity, to show the world the higher meaning of true Sabbathism, and to seek the salvation of sinners whom Christ came to save, revealing by our example the true spirit of Christian fellowship, it does seem as though our outlook would be more hopeful. The world is dying for want of such a spirit of active service in saving men. Soon some of us must lay down our work, and what we do for our fellow men must be done without delay.

A Timely Memorial From Forty-three States There lies before me a most timely memorial to the United States Senate regarding the inconsistency of the Peace Pact and the Cruiser Bill. It is signed by leading men in forty-three states of the Union, to the number of three hundred and sixty-three names. All through this list we find the signatures of men who are recognized as leaders in thought in this country—men who stand at the front in Church, school, and business life of America.

Their appeal to the Senate follows:

"We, the undersigned citizens, being in hearty favor of the ratification by the United States Senate of the General Pact for the Renunciation of War, look with grave apprehension upon the possibility of the authorization of fifteen additional cruisers in the present session of the Senate.

"We believe that the wholesome effect of the General Pact for the Renunciation of War upon the sentiment of nations and peoples will be largely nullified if the nation which first proposed the General Pact expresses lack of confidence in its efficacy by increasing its own armament. It seems to us idle to insist that the naval program has been conceived without reference to the program of any other nation, since the cruisers to be authorized are clearly in the class of vessels which were the bone of contention in the abortive Geneva Naval Limitation Conference. Whatever may be the merits of the American position as to the question of naval disarmament, it must be clear to every observer that the initiation of a new building program at this time will inevitably imperil the wholesome effect of the General Pact for the Renunciation of War and will give other nations occasion to question America's sincerity. We therefore urge

our representatives in the Senate to vote against the Cruiser Bill and for the General Pact for the Renunciation of War."

The SABBATH RECORDER sincerely approves this memorial and bids Godspeed to every movement of America looking toward the renunciation of war and planning for the peaceful settlement of misunderstandings and difficulties between nations.

A Loyalty that Cheers the Heart In a business letter to Brother North from "out West" I find these encouraging words from a loyal friend: "I see my RECORDER subscription is about out. I surely don't wish to join that one hundred mentioned by Brother Gardiner a week or two ago, so you will please find \$2.50 enclosed for renewal. I do not see how a Seventh Day Baptist can live and keep up religiously without the RECORDER. And they all must know that labor and material are very high in these days. Workmen must have their pay promptly or they can not feed and clothe their children."

Just a little careful thinking along this line, prompted by the spirit of true loyalty to the faith of our fathers, and to Bible teachings, would save a good deal of trouble here, and, I believe, would result in real satisfaction in homes at the other end of the line.

Food Memories Revived On another page will be found an interesting article by my old friend, George Henry Greenman, of Mystic Bridge, Conn., regarding the origin of the little church in Greenmanville, where I spent the first five years of my pastoral life after leaving college, more than half a century ago.

Very dear to me are the memories of those five years, and I have many times had reason to rejoice that my early years as a pastor were spent with those three conscientious, God-fearing, practical brothers, whose everyday lives had much to do with shaping my course as a minister of the gospel and a teacher in matters of true living.

A vivid picture of that Greenmanville congregation, with the location of the family pews, always occupied by the leading families, and surrounded by the workmen

from mill and shop and shipyard, Sabbath after Sabbath for five years, has abided with me during the half century since I was called to take the place of our missionary who went to China, 1879.

There was the corner near the pulpit, where week after week it was my privilege to teach nearly a dozen young people, several of whom gave themselves to the Lord; and those blessed prayer-meetings in the belfry—with now and then a cottage meeting in the homes after several had been baptized. Oh! how could such memory pictures fade from the mind of one who had enjoyed the scenes so much? I often wonder what has become of all that little company of boys and girls in Greenmanville of fifty years ago.

Then there was the temperance work with which the Greenmans were in full sympathy, and the Y. M. C. A. work "down town," in Mystic, all of which have left pleasant memories with me throughout the years.

THE OLD BELL

When the time came to make over the church into a dwelling, after the shipyard and mills had been given up and the men who had founded them had passed away, Brother George Henry Greenman sent me the old church bell for Salem College. To me it was a precious gift, and for two years before leaving my work in Salem, I kept the old bell carefully in the back hall of the college, waiting for its place in the new building.

When the old college burned, its bell went down in the fire, broken to pieces, and today the bell that calls students to their work in Salem College, is that dear old Mystic bell, from the Greenmanville church. It was cast in Boston more than three quarters of a century ago, and I hope it may be calling West Virginians to study for a hundred years to come.

Now turn to another page and read Brother Greenman's article.

The Building Fund Grows During the week ending December 18, the receipts for the building fund have amounted to \$2,812.50. This brings the total receipts up to \$53,831.91. Taking this amount from the \$90,000 required to complete and furnish

the building, leaves \$36,168.09 still to be raised, or *pledged*, before we can begin work.

We are glad to see the interest now being manifested in this very important movement. It does look as though our people all along the line are really anxious to see a denominational headquarters which will show their loyalty to the cause their fathers loved.

PRESIDENT WHITFORD IS NOW VISITING IN NEW JERSEY

DEAR MR. EDITOR:

The past week has been exceedingly full of journeys and changing scenes. Our travels have taken us from Westerly, R. I., to Plainfield and Dunellen, N. J., thence for two days to Shiloh, N. J., and return, and later in the week into New York City for a day and night. We are now to make Plainfield our headquarters for the coming week.

The drive from Westerly to Plainfield is one hundred eighty three miles long. The road follows the shore of Long Island Sound in Connecticut through New London, New Haven, and Bridgeport. The pavement is mostly in excellent condition; the road has recently been widened and straightened in many places. Much of the way from New Haven to New York the road is four tracks wide, giving full opportunity for continuous high speed. We did not drive through New York City, but crossed the Hudson River on the Dyckman Ferry, about twelve miles above Jersey City. This route avoided much traffic, and brought us to Plainfield through Hackensack, Newark, and Elizabeth.

On Wednesday we drove a distance of one hundred seventeen miles to Shiloh, N. J., the home of a considerable number of recent graduates of Milton College. Shiloh has a special interest for Mrs. Whitford, for her father and mother were, years ago, the beloved teachers of the old Shiloh Academy. Indeed, before their day, William C. Whitford, the first president of Milton College, was the principal of this same academy. Milton College has many genuine friends in Shiloh. The pastor of the flourishing Seventh Day Baptist Church there is Rev. Eli F. Loofboro, of the class of 1897.

Mrs. Whitford and I spent parts of three days in making numerous calls and in accepting the hospitality of many friends.

It will be interesting to list here the names of students and graduates of Milton College who have come from South Jersey, including Bridgeton, Shiloh, and Marlboro. Rev. Eli F. Loofboro has already been mentioned. In addition, the list includes Walter G. Bonham '77, now living in Bridgeton, N. J.; our own Professor W. D. Thomas '84; Cora Schaible, now living in Pleasantville, N. J.; Dr. Edward Fogg, Wasco, Calif.; Mrs. Clarissa Wheeler Rasmussen '07, Boulder, Colo.; Mrs. Elsie Richey Harris, Shiloh, N. J.; Milton Davis '24, Chicago, Ill.; Bessie Davis '26, Trenton, N. J.; David Davis, Battle Creek, Mich.; Paul Ewing '26, Chicago, Ill.; Paul G. Davis, '27, Riverside, N. J.; Louis Schaible, now in school at Storrs, Conn.; Eleanor Schaible '28, assistant supervisor of music in the normal school at Glassboro, N. J.; and Roscoe Lawrence, junior in Alfred University. The Marlboro people also claim Burton Davis and Arnold Davis, now freshmen in Milton, because this was their home several years while their father was pastor of the Marlboro Church, which is about three miles from Shiloh.

On our return from Shiloh to Plainfield on Friday, we spent a delightful hour visiting the campus and viewing the interesting buildings of Princeton University. Two small buildings of marble, beautiful in architecture, with impressive Grecian columns across the front, impressed me at once. The buildings are exactly alike and stand side by side. I hailed a passing student and asked him what the buildings were. I learned that they were erected for the use of two debating societies, "Whig" and "Clio." The left hand building was for the Whigs and the right hand for the Clios. I noticed, too, cards on all bulletin boards announcing a Whig-Clio debate on the following Saturday night on the question, "Resolved, That the Kellogg treaties should be ratified by the U. S. Senate." I would like to give an adequate description of the new cathedral-like chapel on the Princeton campus, but it is beyond my power. The exterior is most impressive and the interior is beautiful and restful.

Before closing this letter, I must tell of the marvelous experience Mrs. Whitford and I had last Saturday night in hearing and seeing the grand opera, Tannhauser, in the Metropolitan Opera House in New York. We were the guests of George W. Ives, a graduate of the Academy of Milton College in 1913. The house was packed with two tiers of boxes above the main floor and three balconies above the boxes, and people were standing in the rear.

We hope to reach home about December nineteenth.

Faithfully yours,

ALFRED E. WHITFORD.

Plainfield, N. J.,

December 10, 1928.

—In Milton College Review.

FINISH THE JOB

I am one of those who have had the privilege of seeing the work of the Near East relief. I am not ashamed that tears came to my eyes as the pictures were shown on the screen, because of the memories they invoked—the workshop where the children were being trained, and many other scenes that I remember so well. I never shall forget that day in Athens when these poor children paid a thanksgiving to Almighty God for their food.

Now that you have started the work, it must go on, and I will give you three reasons why it must be completed:

1. For the sake of the children.

Any of you who have seen these children realize how absolutely worth while it is to save lives like these. Some of the best stock is in these Armenian boys and girls. Those of us who deal with them at Columbia University know that some of the finest brains with which we deal come from these people. We must do the work for the sake of the children and we must not stop because we have saved them through their teens. My children at home are fifteen and seventeen years old respectively and I do not consider my job done by any means. I would not want any person who had the responsibility for them to drop the responsibility for their care at this point. Let's follow through until this thing is done, and the children have the chance to be established in life.

2. What it means to the spirit of good will in the World.

I have just come back from Europe. There is nothing that can save the situation there except good will, and there is only one thing that promotes good will and that is good will itself. Somebody must start it, somebody must keep everlastingly at it, deeming it a privilege to have a chance to promote good will. We have been handed this wonderful opportunity to show good will where good will counts most, and that is where it is shown to children.

3. What it means for our nation.

I am not very proud of the record of our government since the war, although I am feeling a little better since the Kellogg pact. What we have been doing has been rather self-centered. Here is something that we can do. Here is a chance for us, the American people, to say in terms that will be well understood that *we do care—that we are not isolated*, that we do not think that we can let the rest of the human race whistle.

Because of the children, because of the spirit of good will, because of the opportunity that comes to the nation, let's see it through!

Schwab said that passing through Arizona he asked a porter what the average tip was. The answer was that a dollar was the average. So, the following morning Mr. Schwab gave the porter a dollar. "For the Lord sake Boss, you're the first man that ever came up to the average."

As I understand it, it is our business to go out and place the average high and then get as many people as possible to come up to it.—Harry Emerson Fosdick.

Jesus hath now many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him, few are willing to endure anything for him or with him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his cross.—Thomas à Kempis.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

Mid-year meeting of the Commission in Pittsburgh, December 31 to January 2 or 3.

There is one more week in the first half of the Conference year. Remittances for the Onward Movement work, if sent from a distance, will have to be forwarded before next Sabbath if they are reported in the December receipts.

CONGRESS AND THE CALENDAR

(An editorial in the Plainfield "Courier-News,"
December 17, 1928)

One of the more important international matters which the current Congress will be asked to reach a decision upon is the proposed thirteen-month calendar presented as a resolution before the House.

The resolution will request the President to propose a conference of the nations of the world, or to accept an invitation on behalf of the United States to participate in such a conference if proposed by some other nation or group of nations.

It will be remembered that the year 1933, wherein January first falls on Sunday, is the most desirable immediate year in which to begin the new scheme of counting the days. The interval between 1929 and 1933 would be none too long to make preparations for the revolutionary change.

Behind the resolution, and behind the whole calendar reform movement is a host of the most eminent representatives of finance, commerce, industry, insurance, railways, labor, and the press. Wherever the proposed simplification of the calendar has been presented, it has met with wide approval.

It may be said that a time-measuring device which has endured for two thousand years is something well enough to be let alone. However, the complex business world in which we live today is all so new that we are only beginning to appreciate the

inefficiency of the system of dividing the year into unequal months. The calendar has been the football of whim and chance and of ignorance. The thirteen-month system advocated means thirteen months of twenty-eight days each; each month beginning on Monday, and the 365th day to be undated and falling between the old and new year.

[NOTE.—Each month will begin on Sunday, not on Monday.—W. D. B.]

FOR WE SAW HIS STAR

JOSEPH FORT NEWTON

(Extracts from a sermon in the "Christian Century.")

Even in fairyland no one ever heard such a story as Christmas tells. It must be true, because no one could have imagined it. Beside this tale, every romance in the world is tedious and tame, and the record is as amazing as the history: the perfect art of the story fits the perfect poetry of the fact. Only an ultimate art, nobly artless, is equal to such audacity of insight and a truth so fantastic. If, as Keats tells us, beauty is truth, and truth beauty, no other evidence of its authenticity is needed. It is beyond human invention; only God could have dreamed it.

If there were no Christmas, our idea of God might be august and awful; it could never be homey and happy. A God who revealed himself only in suns and systems would remain remote; he could never be intimately near. Such words as "eternity" and "infinity" chill our spirits and make our minds reel. They tell of a God who sits in silence on the far away hills of wonder, dim and unapproachable, a dweller in the distance. But Christmas reveals a little God, joyous and gentle, at once eternal and humble, nestling in the heart.

Ay, happy is the man deep down in whose heart the gay laugh of a child—free, trustful, joyous—makes his grim, gray philosophy foolish. It is to a hidden child in us, sleeping but never dead, that the story of Jesus makes its appeal, and that is why, when the clouds are off our souls and we are most truly ourselves, free from the pose of being wise, we know that it is true. The highest truth is never known by logic, but

by love. God is an artist and does not hang his pictures in a cold, dim light. The life of God, which is beyond our ken, may be more like the heart of an unspoiled child than a king on his throne, to whom cringing men bow down. There may be nothing in the universe, even with its light-year measurements, greater than the love that forgives a penitent man and binds up a broken heart. So Jesus taught—he whose generation and affinity are with elemental and eternal things—and by following him we come at last, not to the child that once we were, but to the child we never yet have been.

For, in a true sense, the urge into childhood, as it is called, is not backward but forward, not a return into an old but a growth and unfolding into a new childhood. After all, children, as some one has said, are rather symbols of youth than youth itself; they are unconsciously young. Whereas, in later life, if we be truly wise, we have the power of converting the symbol into the reality, and of being young and knowing it. As Jesus told us, unless we become, *not* little children, but *as* little children, we shall in nowise enter the kingdom of heaven. Such words should give us pause, since Jesus, whom our age is trying so hard to understand, so often insists that unless we have the child-attitude toward God and life and man, we can not even see his kingdom, much less enter it.

Life is in little fragments, today, set under a microscope for inspection—when it is not being flung on a screen so that we may watch our heart beat, note its score, and check its response to injected stimuli. Actually, we have a race that knows itself and is so fascinated with the knowledge that it can not stop looking at itself. There is no longer any privacy, scarcely sincerity—all is pose and posture. Jesus warned us not to do our alms or prayers to be seen of men, but, alas, that is the least of our troubles—the awful trouble is that we do everything to be seen of ourselves! Has a self-conscious self-knowledge robbed us of that wholeness and simplicity which alone makes Jesus intelligible? Has his word, "The kingdom of heaven is within you," taken up by the devil of introspection, become not a haven but a horror? Have we

looked into everything and through everything so long that we now overlook the little door that leads into the land of Christmas where love is just love, and beauty is just beauty?

For, unless our race is love-lifted and star-led, what hope have we that war will ever end, and the slum be cleansed, and mankind attain to a collective life that is just and merciful and full of joy? There is no valid fact against a great-spirited cooperation of nations and races but this, that we have a childish fear and lack a happy, childlike faith in the impossible things, which are alone worth the doing. Like the boys and girls in the market-place, whom Jesus watched at play, envy, spite, greed, petty pride, and, above all, jealousy—these are the real obstacles to those brave large reconstructions, those daring brotherly feats of generosity that will yet turn human life—of which our lives are tiny parts—into a glad, gracious, and triumphant fraternity all around this sunlit earth.

THE GREENMANS AND GREENMANVILLE

GEORGE HENRY GREENMAN

A little more than one hundred years ago there was born in the town of Hopkinton, R. I., four quite remarkable brothers—not remarkable for their book knowledge, as their opportunities for acquiring an education were very limited. Their parents, being poor, could not afford them many years in school, so they were obliged to go out into the world at an early age to earn their living. But these four brothers, although deprived of only a meagre knowledge of books, were remarkable as being endowed with abilities as natural born mechanics. In connection with their slight knowledge of books, one of them told me he had a strong desire to study grammar, but his teacher, probably not much versed in that branch of knowledge, told him he did not need it if he was to work with his hands for a living.

These four brothers left their homes and went to a small town twelve miles away to what was then called "Mystic"—now "Old Mystic"—at the head of a river or bay, where the tide rose and fell only two or three feet, and began building fishing smacks and sloops. The water was so shallow

low they were obliged to lash casks alongside of their vessels at low tide, and at high tide float them down to deeper water. At this early period New England rum was the common beverage, and this was furnished the workmen at eleven o'clock each day. Since these brothers were brought up to observe the seventh day of the week as the Sabbath, they went to work on Sunday morning and continued work until Friday night, when they walked home to Hopkinton, walking each week back and forth. After a few years there came a demand for larger vessels, so accordingly they secured a place just above the present "Elm Grove Cemetery," where the water was much deeper, and built a small ship called the *John Bar- ing*. After the completion of this craft, Silas Greenman, the oldest brother, who had married, moved to Westerly, R. I., and began vessel building there. As business increased, George, Clark, and Thomas S. formed a partnership called George Greenman and Company, and went farther down the river and bought land of Joseph S. Williams along the east side of the river, where the village of Greenmanville now is, and began building larger vessels.

These men had learned no trade, technically speaking, but picked up knowledge of ship building as they went along, with their natural aptitude combined with their mechanical skill. A portion of the land they bought was a point near the channel of the river where they located their shipyard. Here they built some vessels for the South American and other foreign ports. They also built a set of "ways" for hauling out vessels for needed repairs. When gold was discovered in California in 1849, a brisk demand for three decked clipper ships arose. This firm built several ships of this class. Other shipyards sprang up—four in number—which made Mystic a very busy town. Some of the finest modeled ships were built and some of them made the quickest trips around Cape Horn of any ships afloat. Prior to the ship building period several vessels were engaged in the whaling business from this port, which did a prosperous business. Besides clipper ships many other vessels were built, such as barques, brigs, schooners, side-wheel steamers.

The Greenman Brothers also built a woolen mill which was run by parties from Ashaway, R. I. They also bought two farms, one near the village and the other about two miles north. The former was run by Warren Lewis, the other by different tenants. They spent much money upon these farms—removing rocks, building heavy stone walls, and buying large quantities of fertilizers—which brought these farms up to a high state of cultivation and made them produce large crops of corn, potatoes, and hay. They also invested largely in the manufacture of book-binding machinery, cotton gins, etc.

They carried on ship building for more than forty years. When the Civil War came on, the demand for transports was large, but when the war closed ship building closed also and was confined to vessels for coast-wise trade. As the brothers were Sabbath keepers, no work was carried on in any business on that day. They had the control of quite a community of Sabbath keepers which had sprung up around them, mostly people in their employ. A church was organized and a meeting house was built. Rev. S. S. Griswold was pastor a number of years. The membership was at first about one hundred. Several other ministers were employed after Elder Griswold left. The membership gradually diminished by deaths, desertions, and parties moving to other places. The carrying on of business on Sunday was unpopular and a disturbing element in the village. The church finally became so few in number that it was discontinued and the house sold; it is now used as a tenement. This ended Sabbath keeping in the village of Mystic, or rather Greenmanville, except one or two families.

For five years previous to 1879, Rev. T. L. Gardiner was the pastor. This was his first pastorate. Rev. O. D. Sherman, the last pastor of the church, with his wife moved to Alfred Center, and both died there. The Greenman Brothers and their families are all gone with the exception of Martha G. Weston, of Brockton, Mass., and Harriett G. Stillman, daughter of Clark Stillman and wife of Doctor C. Kirtland Stillman, and the writer of this sketch.

Sic transit gloria mundi.

MISSIONS

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

EXPECTING CONVERTS

The first work of the Church is to win converts to Christ, and the second is to nurture in Christ's way of living those who have been won to him. It is folly to dispute over how either one of these objects shall be accomplished. What the Master wants is results—results such as the Church was intended by its Founder and Head to produce.

It is expected that all churches should make the winning of converts their chief effort. This is incumbent upon the larger churches as well as the smaller ones. Nevertheless it sometimes appears that we are demanding that the mission churches win converts, and are not looking for much of this work in the larger ones. But the larger churches have the best opportunity. They have the means, the numbers, the able pastors and other workers, and the equipment. Mission churches should gather in converts constantly; and all others should also.

One can not help wondering, however, whether many churches and pastors are expecting converts. To be comfortably situated is not enough. No church is filling its place till it is winning men to the world's Redeemer. It may cost agony to do it (it probably will), but nothing else will bring church or pastor up to Christ's standard. Are we winning converts? Are we looking for them? If we are not, why? Christ and all heaven want them.

SIMULTANEOUS BIBLE READING

The old year will soon be a matter of history and the new year will have opened its first pages to us. For several years twenty-eight Protestant denominations have begun the year by uniting in a Simultaneous Daily Bible Reading. This has been promoted by the Commission on Evangelism and Life Service of the Federal Council, and is being fostered by it again this year.

It is estimated that more than one mil-

lion people last year joined in this by all reading the same chapter each day during the first seven weeks of the year, or until they had completed the gospels of Matthew and John. Also hundreds of newspapers printed the chapter for that day, and some of them provided comments by able ministers.

This year First Corinthians, Second Corinthians, and Mark have been chosen. As usual, the reading will begin January 1, 1929, and it will end February 14. To promote this simultaneous reading the American Bible Society has prepared a neat booklet containing First and Second Corinthians and another containing the Gospel of Mark. These can be had at a cent apiece. If people do not wish to send for these penny editions, they can use their own Bibles.

What are some of the advantages of this simultaneous reading? There is the usual good that comes from the daily reading of God's Word, such as correcting one's ways, receiving new encouragement for the struggles of life, increased knowledge of divine things and man's exalted destiny, drawing nearer to God, and deepening the spiritual life. Furthermore, many do not read the Bible regularly or at all, and it is hoped by promoting this simultaneous reading that many of these may be led to read a chapter a day for a few weeks, and perhaps continue the practice in the months to follow.

When the new year comes in, will you join with a million other Christians in reading a chapter a day till First Corinthians, Second Corinthians, and the Gospel of Mark have been read? If so, you can use your own Bible or you can send two cents to the American Bible Society, Bible House, Astor Place, New York City, for the booklets described above.

Simultaneous Daily Bible Reading, according to the plans of the Commission on Evangelism, is to be followed for six weeks by the Fellowship of Prayer. But more about this later.

LETTER FROM CHINA

DEAR SECRETARY BURDICK:

Two dates assigned me on which to write the RECORDER have been neglected. One of them came while I was at Kuling, so the plea of "no time" can not be made.

Kuling is one of the mountains in the Lushen Range in the Kiang-si Province. For the Chinese its history goes back hundreds of years before Christ, but for foreigners in China it was "discovered" in 1895-1896, and during the thirty-odd years since has been developed to an astonishing degree. Three or four mountain-top valleys are involved, the central one, the "Kuling Estate," for the occupancy of which there was proper arrangement between the Chinese government and the "Kuling Council," has been built up and improved remarkably. The West Valley also has many, many buildings, the Chinese owning not a few. The houses have a very substantial appearance for the mountains abound in quarries and boulders, building material right at hand. In the East or "Lily Valley" the Y. M. C. A. has its buildings where it usually holds important meetings during the summer. South of this "Russian Valley" shows by its name to what nation most of the residents belong.

From various points we can look down upon the plain below and follow the yellow, winding ribbon of the Yang-tse River. There are many places of scenic or historic interest, some within easy walking distance, others to be reached by chair, some requiring more than a day. To come upon a temple hundreds of years old, made one conscious of the youth of one's own country. This region has been the center of China's famous porcelain industry, but like most interests, it has suffered from the recent disturbances and seems almost destroyed, let us hope for the time only.

Kiukiang, the port city on the Yang-tse and at the foot of the mountain, was a Communist center, and in the early spring of 1927 many of the year round residents at Kuling had to flee there on short notice. No one went up that summer and many felt that Kuling, so far as foreigners were concerned, was finished. Some missionaries who had reached the age limit in their missions and had built homes, purposing to finish their days at Kuling, mourned their houses as lost. When last spring, with more quiet times in China, it was suggested that Kuling would be possible this summer, few believed it. Kiukiang authorities, however, sent out reassuring messages, and little by little confidence was restored, and be-

fore the end of the season eight hundred or more had gone up there. Many unopened cottages there were, and in consequence a sense of loneliness to those accustomed to spending their summers there. To me it was a quiet, beautiful, restful, inspiring summer and I am particularly grateful for my weeks there. They were a blessing in many ways.

Kuling is more than a summer resort. Before the interruption of everything there were two schools, one for English girls and one for American boys and girls, both with good buildings. Hospitals for Chinese and foreigners were open the year around, some particularly for tubercular patients. It has been estimated that thousands of dollars have been saved for the various mission boards, as many missionaries who otherwise must have gone home temporarily or permanently, have been able to regain their health at Kuling and return to their stations for further work. With the "Blackstone Fund" a large church and rooming houses have been erected where summer conferences for Chinese Christian workers were held. They even attempted one this season, and it was considered remarkable that some hundreds from several provinces were able to attend. In Lily Valley the usual Y. M. C. A. meetings did not convene, but in their buildings, for a month, there were gatherings of the high school teachers of Kiang-si Province.

Usually, on the estate, there are various religious meetings and conferences but this year, aside from some denominational mission meetings there were only two series of meetings of general interest—one a week in which reports of the Jerusalem Conference were given and discussed, the other a series of Bible readings on the Messages to the Seven Churches, by Mr. Darlington of the China Inland Mission.

The conference which was held in Jerusalem last Easter has meant much to us. Several of the delegates, both Chinese and others nationals, went from Shanghai, and others were here on their way. There were addresses and much prayer, both before and during the meetings. The return of the delegates was eagerly anticipated, and many reports were given. One was conscious of a solemn urge upon the delegates to share with others their experience and findings.

This led to several conferences being held in different centers during the summer. I counted it a privilege that one was held at Kuling during my stay there.

The meetings were introduced with a sermon on Sunday morning by Doctor Westmann, a Swedish Lutheran, who was at the Stockholm Conference two years ago, and, I think, at Lausanne a year later. He gave a simple, true, strong message. Nothing in the Christian experience can take the place of the dealings of God with each soul, and of the individual soul with God. Nothing down through the years has changed that, nor ever can.

The conference was led by Rev. E. C. Lobenstine, who attempted to give as much of the background and details of the Jerusalem meetings as possible, and there was opportunity for discussion. Many nationalities were represented at Kuling, still not all of the fifty-two countries that sent delegates to Jerusalem.

Of course it is neither possible nor desirable that a full report of the Jerusalem-Kuling Conference be given here, but those present and all who hear about it must rejoice in the story of how, starting out with what seemed hopeless differences of attitude towards the various questions, before the end of the two weeks the two hundred fifty delegates could say, "It seemed good to the Holy Spirit and to us." They had come to a fine sense of unity and were able to unanimously agree upon certain findings.

There is nothing new in these findings, but there is something decidedly refreshing in these days of Biblical criticism on the one hand, and on the other an unholy fear that God's Book can be shaken, in this time of anti-Christian movements in some lands and worldliness everywhere, to have this company of representative men and women "find" that "Jesus Christ has proved all-sufficient to satisfy universal human need," that "Jesus has drawn to himself the attention and admiration of bewildered and groping mankind as never before," and that "Our message is Jesus Christ. He is the revelation of what God is and what man through him may become." The motive of the missionary enterprise is, "We can not live without Christ, and we can not bear to think of men living without him." There was great emphasis upon the necessity of

conveying the message through Christ-like living more than through preaching, hence, "The renewal of the life of the Church by a fresh inflowing of the Holy Spirit is therefore not merely a desideratum, it is a supreme necessity."

One wishes these reports, in full, could find their way to the hearts of the people of all the nations represented at Jerusalem and to all other people, carrying with them the impression of the new seriousness with which these questions seem to have been considered on Olivet during Easter week, when the delegates agreed that our risen Lord seemed indeed to be present.

Very sincerely yours,

SUSIE M. BUDICK.

*Grace School for Girls,
St. Catherine's Bridge, Shanghai.*

HOME NEWS

NORTH LOUP, NEB.—The church services was conducted by the Woman's Missionary Society last Sabbath day, with Mrs. Grace Hutchins in charge. L. O. Greene opened the service with reading and prayer, but the rest of it was done by the ladies. Mrs. Louisa Barber read the Scripture lesson and Mrs. Jennie Bee led in prayer. While the offering was being taken Mrs. Esther Babcock and Miss Ruth sang a duet, with Miss Louise Hutchins at the piano. The anthem was sung by the ladies' chorus, Mrs. Georgia Greene accompanist. One of George B. Shaw's sermons was read by Mrs. Cora Hemphill and the Lord's Prayer was repeated by the congregation.

The Woman's Missionary Society had another of their regular social meetings at the church basement on the night following the Sabbath. At these meetings the members bring their families; the supper is furnished and prepared by a committee of six, three appointed by the previous committee and three chosen by themselves. A slight charge is made, ten cents for children and fifteen cents for grown people, which goes into the treasury. The committee last time was Mesdames Georgia Greene, Stella Babcock, Ethel Hamer, Alice Van Horn, Matie Stillman, and Hazel Barber. Over seventy were present.

The Senior endeavorers were led by Al-

bert Combs on the subject "How Should a Christian's Christmas be Different?"

The intermediates were led by Ruby Babcock. She had given out sealed orders, and each one called on broke his seal and performed the duty found within the envelope: song, reading, prayer, etc. The lesson was, "Which Brings Greatest Success, Striving for Honor or Service?" The boys were asked each to name some man in the Bible and tell why and how he was successful. There were about twice as many girls present as boys, so half of them gave the same account of women of the Bible, and half of historical women. Longfellow's "Psalm of Life," was read as a fitting close.

The Juniors were led by Marguerite Babcock. The lesson was "Control Yourself." On Sunday afternoon they had their regular social and business meeting, and light refreshments were served. Miss Elsie Rood and Mesdames Fern Maxson and Eva Goodrich had charge.

The choir had its extra meeting with Mr. and Mrs. David Davis Sunday night, and the regular meeting at Mrs. Esther Babcock's home was held Wednesday evening, so as not to interfere with the school program Thursday.

The usual Christmas vesper services will be held Friday night, December 21. Special music will be given, in keeping with the sacred season. This service is given under the auspices of the Endeavor societies.

The Christmas program of the Sabbath school will be given Sunday evening, December 23. The program to be given will be in the form of a pageant, "Through the Years," and is centered about the Christmas songs, which are dear to the hearts of everyone. All parents are urged to cooperate with the teachers in the working out of this program. A special collection for some needy cause will be taken during the evening.

The Woman's Missionary Society met with Mrs. Cora Hemphill Tuesday for an all day meeting. The ladies quilted and used as their lesson the questions sent out by the Woman's Board.

The Young Women's Missionary Society, which was announced to be held Wednesday, was postponed because of bad roads, and because of so much sickness among the members.—*The Loyalist*.

INTER-SEMINARY CONFERENCE

NEAL D. MILLS

A party of five represented Alfred Theological Seminary at the Conference of the Theological Seminaries of the Middle Atlantic States, held at Chester, Pa., November 15 to 17. Rev. Walter Greene, Everett Harris, Harley Sutton, Ralph Brooks, and Neal Mills drove in Mr. Greene's new Ford, taking a day for the trip each way.

The theme of the conference was "Making God Real in Worship." The program consisted of addresses by prominent ministers and group discussions. Doctor Gavin of New York City spoke on "How Ritual Helps to Make God Real to Men in Worship." Dr. Albert P. Fitch of Park Avenue Presbyterian Church, New York, discussed "The Part Surroundings Play in a Formal Service." Rev. George F. Finnie, of Lewiston, Me., emphasized "The Influence of the Sermon," and Professor Augustine Smith of Boston University discussed "Religion and the Fine Arts."

We all found the conference both pleasurable and very profitable. There were many valuable suggestions about how to make the church worship more vital and meaningful. We came to an appreciation of the value of ritual in worship as well as the dangers that may come when ritual loses its meaning. We believe that some of our Seventh Day Baptist churches could make their services more worshipful by the use of more ritual of the proper sort. We were reminded that church music is an important part of worship and should not be mere entertainment.

We missed the Sabbath morning program in order to drive over to Shiloh, N. J., where we attended the joint communion service of the Shiloh and Marlboro churches. We enjoyed the fellowship and the cordial hospitality of the "South Jersey" people, and reluctantly set our faces toward home early Sunday morning.

I have seen more genuine hard work put into pleasure which was not pleasure than I have seen put into church work. Let us make our pleasures real and make them count for something, something which shall last and make us happy when we sit alone with ourselves!—*Margaret Slattery*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ADDRESS TO THE GRADUATING CLASS OF WASHINGTON COLLEGE, JUNE 4, 1928

MR. DANIEL WILLARD
(President of The Baltimore and Ohio Railroad
Company)

Mr. President, gentlemen of the governing body, members of the faculty, ladies and gentlemen of the graduating class, and others:

I considered it a very great honor, Mr. President, when I was invited by you to deliver the commencement address here today. You may recall that I expressed considerable doubt concerning my fitness for such an important task, but when I was told something about the long and commendable record of Washington College, and after being kindly but rather persistently urged by a number of mutual friends to accept your most complimentary invitation, I finally consented to do so.

I am told that General Washington was one of the first trustees of this college, and that he took a keen personal interest in its affairs. I also understand that the college assumed his name with his consent, and that on an occasion similar to this, he himself delivered the principal address. What an inspiration it must have been to the graduating class so honored, to be privileged to listen to the victorious commander of our armies during the War for Independence and later the first President of these United States! What would we not give if we could only see and hear him today! But if we can not have him with us in person, we can, I am sure, feel a certain inspiration from his actual presence here nearly a century and a half ago. You enjoy a heritage in that respect that so far as I know is not shared by another single institution of this character.

That you appreciate this heritage I have no doubt, and I venture to hope that all who have been so fortunate as to enjoy the opportunities offered by this college which

he helped to establish, will take from here, when they leave behind them the walls and traditions of their alma mater, an enduring inspiration for patriotism and good citizenship, the highest and most essential attributes of the people in a great republic such as ours.

When I have attended commencement exercises before, it has usually been as a spectator, and I was not at all certain that I rightly understood in just what sense the word "commencement" was used. It somehow seemed to me that the word "finishing" or perhaps "completion" would be more appropriate when used in connection with an occasion such as this. I learned, however, without going into too much detail, that by ancient usage and modern adaptation the word and the occasion were intended to mark the commencement of the serious duties of life by those who, having taken the established courses with satisfactory results, were given a certain recognized form of diploma testifying to that fact. In short, I found that the word "commencement" as here used was not intended to emphasize the completion of a course of study but rather to emphasize the beginning or commencement of one's life work.

The occasion, as I now understand it, would seem to suggest that the speaker address his remarks to the problems of the future rather than dwell upon the experience of the past. And yet it seems to me that we might well, and perhaps profitably, give brief thought at least to the three or four years you have spent at this college. What have you done here? What did you get here? What will you take away? Of course, you will not expect me to make definite and specific answer as to each individual, but I can state in general terms what I think you should have obtained while here and also what, in my opinion, you should take away. I was denied the privilege of what is spoken of as a college education, and consequently what I shall say is based largely upon observation and association rather than upon actual experience such as you have had.

You have most certainly added something to your fund of information while here. You could hardly avoid doing that, and still I am inclined to place relatively small value upon what you have learned from books

and been able to remember. Please bear in mind that I said "relatively small value." I would not wish to seem to minimize the actual value of information, but information is not always synonymous with true knowledge or real understanding. Your intelligence, or perhaps I should say your intellect, is a divine gift in the sense that it is inherent, but the intellect may be greatly cultivated and stimulated, and the academic work you have done here should have developed and sharpened your intellect just as your athletic work has developed your muscles.

The intellect can, of course, be trained and sharpened without going to college, but the opportunities for mental training in an institution of this kind should be most helpful inasmuch as they reflect the experience of years of careful thought by teachers and students concerning educational practices. I may assume, therefore, that you have all developed well-trained minds while here, with the knowledge of how to use them, together with a certain fund of information—some of which you will forget and some of which later on you may perhaps find to be more or less incorrect or obsolescent.

If I have seemed to place special emphasis upon the training of the mind, I have not intended by so doing to minimize the value and great importance of a well-trained body—fortunately it is rarely necessary to sacrifice either in the interest of the other.

It is also quite certain that while here you have formed many friendships, some of which you will cherish through life. Friendships developed in the atmosphere of school or college seem to possess certain enduring and sympathetic qualities which make for permanency.

You should have learned also while here, and I hope you have, to be tolerant of the views and even of the idiosyncracies of others. It seems to me that one of the distinctive characteristics of an educated man or woman is a certain spirit of tolerance towards others, and I feel sure that you can have no adequate idea at this time how desirable that is or how helpful it will be all through life.

You have presumably, then, acquired while here a certain amount of knowledge from the study of books and through association with others inspired with a common

purpose, and more important still perhaps, you have undoubtedly obtained a much better understanding and appreciation concerning knowledge itself—its many fields, its innumerable treasures representing the work of thousands of men and women, who have sought not only to compile and arrange in convenient form the thoughts and discoveries of others, but in many cases, as a result of painstaking research and inquiry have actually added something themselves to the accumulated knowledge of mankind. To illustrate more fully just what I have in mind—suppose that after you have left here you should wish to obtain more definite information about a certain matter—perhaps a chemical combination or period in history. You will know, or at least you should know, as the result of your studies, where and how to find it. That is what I mean by knowledge about knowledge. Knowledge of the kind I have just mentioned will be of enduring service to you through life.

You have been required, I suppose, to follow, in general terms at least, a certain technique designed to train and develop your mind and body, and therefore you will take from here the knowledge of how to use the one and develop and preserve the other. You will have made friendships among your instructors and classmates that will be a lasting source of pleasure and encouragement. All of this certainly may be said to be included in the content of your college education which you will take away from here. Now what will you do with it? What I am about to say may surprise you, but please remember that I am simply trying to tell you how certain things seem to me after such experience as naturally comes to one of my age. In my opinion you will make comparatively little use of most of the things you have learned by memorizing while here. You will not, so to speak, frequently reach into the receptacle of your brain or memory and take out some of your college content to be used simply as content.

You may well ask of what value then is your college education if it can not be used as such. Your college education undoubtedly will be and certainly should be of very great value to you all through life, but not, as I view it, in terms of college education

as such, but rather as it is reflected in the use which you make of the natural capacities with which you have been endowed and also in the satisfaction which you will realize from living.

If your college education does not enable you to make more effective use of all your faculties than you probably would have made without it—and if it does not also enable you to get a keener, broader and more satisfying intellectual enjoyment out of life than you probably would have obtained without it, then your college education from my point of view has been a failure.

A college education finds its best expression in human values and not in the mere memorizing of words and dates, however desirable that also may be. The late Dr. Charles W. Eliot, for many years president of Harvard University, once said, "Education at every stage of life comprehends three processes—development of power, acquisition of knowledge, attainment of character." You will notice that he placed the development of power first in the list. Speaking again concerning what a young man gets in college he said, "He gets knowledge, to be sure, but better than that he gets power."

I want to illustrate what I think President Eliot meant by power when he used that word as I have just quoted him and also what I mean by a trained mind.

In my business we meet with new problems almost daily. Sometimes they are expressed in familiar terms, but frequently not. I have had opportunity to observe the different ways in which different men attack such problems. The man without the trained mind will very likely follow what might be called a trial and error method, and frequently satisfactory results are so obtained, but frequently also at the sacrifice of an unnecessary amount of time and effort.

The man with the trained mind—and not all trained minds are trained in college—will probably attack the problem in quite a different way. He will be influenced, unconsciously perhaps, by the methods he learned while studying algebra, we will say. He will first of all endeavor to find out and clearly state what the problem really is. He will, so to speak, try and express it in terms

analogous to a definite equation, and I have found that a problem correctly stated is practically solved, in any event all that then remains to be done is to apply to its solution certain well known and fixed rules or formulas.

The man with the untrained mind hesitates to attack new problems because he has not at his command a well developed technique to assist him and upon which he can rely in such circumstances.

The man with the trained mind sees in a new problem something to be solved. He sees in it a challenge which he is ready to meet, and finds mental satisfaction in so doing. The ability to grapple successfully with new and strange problems is the power which I am certain President Eliot had in mind when he used the words I have quoted.

Speaking for a moment as an employer, I would much prefer to have in our business a young man with a well-trained mind or intellect and with a lesser amount of information or learning, than one with more learning but with a less thoroughly trained mind. The latter might forget what he had learned—while the former if he did forget, would know how and where to find and use what he needed or desired.

Assuming now that you leave here as selected and well-trained human material from which useful men and women may be expected to emerge—what should be expected from and of you? Society in its broadest sense, of which you are a member, has through the course of time adopted certain formulas or principles which have received the endorsement of the majority of mankind. It is because of the collective and persistent efforts of mankind through the agencies created by society that we have advanced as far as we have from the original or early state of primitive man and reached our present standard of civilization.

Whatever action organized society takes must find justification in the belief that it will result in bringing about the most good for the greatest number, and it is in the furtherance of that belief that schools and colleges have been established and have been carried on at great expense to the people as a whole.

Schools, so called, are usually supported by taxes levied upon all the people. Col-

leges such as this rarely, if ever, are able to exist on the tuition payments made by those who study there. They usually are supported, in large part at least, by appropriations by the state or by the gifts of individuals who presumably believe that by such gifts they are helping to promote the best interest of the state—that is to say, of society. The generous benefactors of the institutions of learning are not interested primarily in what happens to Susan Green or Robert Jones as individuals, but rather in how they and all others may best be fitted to help carry on the burdens of society, and aid in improving the conditions of mankind.

All this, if true, justifies me, I think, in reminding you, or perhaps in telling you, that in addition to taking away from here the things I have previously enumerated and which may be classified as assets, you take away also an obligation or debt to society because of what society has done for you and for which you have as yet paid only in part. Society has a very definite claim against you which it may not urge with equal force against those who have not for some reason or other been able to enjoy the advantages that have been offered to and availed of by you.

Your first duty to society is to be a good member thereof; that is to say, a good citizen, and if your college training here does not help you to be a good citizen, then again I say it has failed. How can you best fulfill your obligation to be a good citizen? By cultivating at all times a real and sympathetic interest in and understanding of the affairs of the state and nation, and then by a well-intentioned performance of all the recognized duties of citizenship. It is not necessary that you should hold public office, and probably most of you never will, but it is necessary if our political institutions are to endure, that you, and others like you, should do your duty at the polls and elsewhere towards selecting suitable men and women for public office, and towards the development of a well and correctly informed public opinion.

The affairs of the state are the affairs of the individual, and if neglected or badly managed, the result will be the same as it would be in the case of the individual. Every man and woman entitled to vote should

look upon the performance of that act as a duty as well as a privilege, secured by the founders and builders of our nation, the neglect of which reflects discredit particularly upon you as a selected class. It is an unhappy fact that in our country it has frequently happened at elections that more than one half of all those entitled to vote have neglected to do so, thereby shirking the most important duty of citizenship. The responsibility for what happens in our country during the next thirty years will rest very largely with you and those of your generation.

I can not urge too strongly the performance at all times of the basic duties of citizenship which I have enumerated—if, as I assume to be the case, it is your desire that those who will follow you shall have the same advantages and opportunities that have been preserved for you by the generations that have preceded you.

I have had opportunity to know many men and women and to talk with them about the elements that contributed most to their success or failure as the case may have been, and I am convinced that there is nothing, not even genius, that can be relied upon to take the place of constant, sincere, and well-directed effort.

I have known of young men seeking to avoid difficult or unpleasant assignments. No greater mistake could be made—for difficulties are frequently opportunities in disguise, and for that reason alone, if for no other, should never be shirked or avoided. I have heard men in middle or later life express regret that they had never had the opportunity to do something unusual or of worth while importance. The fact that opportunities seem to come to some and not to others is due in large measure, I am inclined to think, to the fact that those who grasped them were not dismayed or deterred by the fear of encountering difficulties or even failure if it had to be so. Even if it should happen that an opportunity seized, and a difficulty overcome, did not lead on to fortune—in fact did not seem to lead on to anything except hard work and self-denial—ever so, the fact that you could and did meet and overcome it will give you confidence in yourself and courage to try again.

You will meet, as you go through life, with a succession of problems calling for

solution, and it has been my experience that most problems are not as serious or difficult as they first appear. Frequently it will be found that any given problem is made up of a number of lesser ones, and if the lesser and simpler ones are separated from the major problem and dealt with in detail it will usually be found that the main question is not then so difficult as it at first appeared. I believe it is one of the fundamental military axioms to attack the enemy in detail when possible to do so, and it is the essence of good strategy, as exemplified by Napoleon, to maneuver for such an opportunity. The same principle will be found good concerning many of the problems of life.

Members of the graduating class, I congratulate you upon the good fortune which has enabled you to avail yourselves of the advantages afforded by Washington College. You are about to take up the serious duties of life in one of the most interesting periods in the world's history, and the training you have had here should be of great value. Do not permit yourselves to think that your days of study have ended or that your education is complete; as a matter of fact, it has barely begun, but you have at least learned how to study and where knowledge is to be found. Continue to seek knowledge; there is no more enjoyable or profitable employment.

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YOUNG MEN AND THE CHURCH

When Joshua was a young man he took a lot of interest in the place of worship. The reason why he did so was probably because he discovered the helpfulness of worship. There was plenty of fun and frolic around the camp, but Joshua had learned all along that pastime did not get him farther forward in the serious purposes of his life. It was no coincidence but a case of cause and effect that when a successor to Moses was to be chosen, the man best qualified to give moral and spiritual leadership to the

nation was the man who spent a large part of his time in the place of worship.

Too often the Church loses its hold upon young men. The fault sometimes lies with the Church in failing to convince young men that they are really wanted, and that there is a place for them and work for them to do. But all the blame does not lie at the door of the Church. The very young men who fight shy of religion as they understand it are part of the Church, and are free to make a place for themselves in the Church. It is only the truth to say that the reason why many young men are not interested in spiritual things is that the Christian life requires study, self-denial, and service to a degree that interferes with the conventional idea of "a good time."

What has the Church to offer young men? It affords a fellowship that can be made a true brotherhood. It provides an opportunity for the study of spiritual truth. It seeks to league young men together in service for their fellow men. It aims by means of worship to bring out a little more clearly the stamp of the divine image in human nature. It calls young men to discipleship as followers of Jesus, himself a young man, who by his youthful life has become the world's greatest moral leader. The Church needs young men and young men need the Church. *Pastor Ogden, in Northville Church paper.*

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MARGARET D. HULL

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS
Contributing Editor

"MERRY CHRISTMAS!"

Don't just say "Merry Christmas!"
But give some cause for cheer,
And do for someone, something
To bring a glad New Year.

The Christ-Child of the manger
(Who died upon the tree)
Said "What ye do to one of these,
Ye do it unto me."

And close to you are children,
Whose homes and lives are bare;
If you would have glad heart yourself
Make "Merry Christmas" there!

—G. H. C. in *Clinical Medicine*.

A MOTOR TRIP IN ITALY TO NAPLES, OLD HERCULANEUM, AND POMPEII

DAISY B. SCHRADER ANDERSON

June 13, 1928, we stayed over night at Veroll after a hard day's ride through sunny southern Italy. We had a fair night's rest, considering there were men talking and donkeys braying all night. We stopped at a practically new hotel; the floors were of tile and the wainscoting, marble. There is marble everywhere in Italy. The women do much needlework as well as work in the fields; cut work curtains and doilies were in evidence everywhere. One piece in the making lay on a chair in the living room of this hotel. It was very beautiful.

This hotel catered to working men mostly. A bright, lively young girl, who seemed to be at the head of the dining room, motioned us to the living room on the second floor, to which we ascended by an outside stone staircase.

It must be remembered that we could not speak their language, neither could they understand us. We were pilgrims in a strange land. As we stopped in front of the hotel with our Ford touring car a Spaniard came out to meet us. He had been in America and could speak English. He

was very friendly and did the translating for us.

The girl brought our supper to the living room, coming up the stone staircase with a round, hard loaf under each arm. We had this bread, soup, fried potatoes, and boiled eggs. I ate very little soup and an egg. Mr. Anderson and his brother, H. P., were hungry enough to partake of all.

The next morning as we waited for some repairing to be done on the car, women from the country went past to market with loaded baskets on their heads. They were dressed in shirt-waists and skirts, some wearing black velvet corselets outside their waists, for support. They walk very erect and swing their arms. First came two women, one with a great load of spinach, the other had green peas in her basket. Many more passed, some with cans of goats' milk in their baskets, and one with a pair of men's shoes along with her cans, taking them to the repair shop. A few had bundles of hay and twigs on their heads. It was a long way and a hard climb for them to get up to the city. They went up by a well trodden by-way.

We had stayed outside of the city at the foot of this great hill on which the city is built. All of the cities and towns are built on hills, wherever it is possible. We made five hairpin curves going up; the descent was not so steep. On the way up we overtook a woman with two good-sized lambs in the basket on her head, one dressed the other not dressed, for the market. Her man, in the best of spirits, was walking beside her wearing his good hat and using a cane. As we went farther to the top of the hill city the people were going to mass. On Sunday the women wear great red beads with their best shirt waists.

In the hill country there are vineyards; the grape vines are trained so they grow like small trees with bushy tops. Wheat, kale, and vegetables were growing between the rows. The wheat would have to be harvested with sickles. One girl by the highway was wearing a cloth twisted around her head and great ear-rings decorated with red enamel; she held a sickle in her hand and looked ready for her day's work.

Then we came to more level land and passed big fields of grain and kale. Many oxen are used in southern Italy—mostly

large, white ones. We saw a few gray ones. In one field they were harvesting grain with a yoke of oxen drawing an American twine binder. Many of them were hitched to reapers. It seems like a very slow process of farming.

The farmers live in small hamlets, walled in. We passed one farm yard that was more open to the highway. J. N. stopped at the house, bought a loaf of black bread and a ball of cheese, which was very tough, filled with butter made from goat's milk, with a nice little twist on top. We were told that the ball was made from mare's milk. I had something like sea-sickness. I could eat neither it nor the bread. I made my dinner of boiled eggs and an orange. The eggs we had bought at the hotel the night before.

As we came within forty miles of Naples we could see Mount Vesuvius pouring forth her smoke. It was the only cloud in the sky. This gave us a great thrill. The roads were very rough and clouds of white dust arose from them, sifting all over us. The day was very hot and with this dust it was very disagreeable. Nearer the city the roads were better. We met all kinds of conveyances on the streets. On entering the city Mr. Anderson found a young man who could speak English. He guided us through the city to a hotel near the bay, "Hotel France," where English and American tourists stop. He also did all of the bargaining for us and would not take a lira (money) for his trouble.

We had a very comfortable room with two French windows, concrete floor in octangular design, and high frescoed ceiling. All rooms in the hotels have high ceilings; this gives them better ventilation and makes them quite cool and comfortable, with the window blinds closed through the middle of the day. We went down to the restaurant below for supper. We had plenty of macaroni, vermicelli, and spaghetti. We could not read the Italian menu, so made a mistake in ordering.

After our meal we went to the beach and watched old Vesuvius pour forth smoke and flames. There was a line of thirteen electric lights leading up to the crater. Just why thirteen, I do not know. Part of the city, sparkling with electric lights, lay at the foot of this great mountain. This was

across the bay to the northeast from where we were staying. Boats were lying in the bay, dotted here and there with red and blue beacon lights. Old Pompeii is still on the east of this part of the city. We could see a part of the great mound from which the old ruins of this ancient city have been excavated. After an auto ride of nine days from Le Havre, France, to Cannes, Southern France, where we had the first glimpse of the beautiful blue Mediterranean, along the southern and western coasts of Italy, over the Apennines to old Genoa, Spezia, Pisa, Leghorn, Rome, and Naples, where we waited two days for a boat to sail for Alexandria, we felt that we had been watched over by the kind heavenly Father and kept from some dangers seen and perhaps many unseen or not taken note of.

(To be continued)

DEACON HOWELL LEWIS

Joshua Samuel Howell Lewis, son of Rev. Robert and Sarah Lewis, was born at Stonefort, Ill., April 14, 1858, and died at his home at Stonefort, Wednesday, November 21, 1928, at the age of 70 years, 7 months, 7 days.

As a child and as a young man he attended the country school at Old Town. After finishing the course here he continued his studies at the school for teachers at New Burnside, Ill. Following his schooling he taught successfully for twenty-five years, and throughout his lifetime the success of his former students was a great delight to him. There are today among those that called him teacher, ministers of the gospel, doctors, lawyers, teachers, public officials, and fathers and mothers of homes; truly it can be said of him, "He, being dead, yet speaketh."

When about twenty-one years of age he was converted during some meetings that were conducted by Rev. M. B. Kelley, Sr., and later was baptized by Rev. F. F. Johnson and joined the Seventh Day Baptist Church at Stonefort; he was a member of this church for fifty years. During this period of time he served in many capacities. He taught in the Sabbath school, served as a trustee of the church, and for forty years was church clerk. The care given to this latter task has resulted in a complete and commendable record of church affairs.

About thirty years ago the church recognized his worth as a Christian character and called him to ordination as deacon. In the way that was characteristic of him, he assumed the duties of this office, and until failing health prevented he cheerfully and efficiently discharged the duties and obligations of this high calling. The church, her interests, and success, were a great delight to him. He was especially fond of, and interested in, the children and young people. He sacrificed much in his lifetime to advance the kingdom of God.

September 17, 1882, he was united in marriage with Miss Emma Johnson. Seven children were born to them, three of whom died in infancy. Henrietta Lewis Tripp passed away in December 1924. Mabel, Sarah, Ralph, and the wife and mother survive him.

Perhaps Brother Lewis was best known as an orchardist, and by the hospitality of his home. His acquaintance among fruit growers practically covered southern Illinois, and hundreds of one-time guests could testify to the kindly attention given to them at his hospitable home.

He was a good husband, a kind loving father, a loyal citizen, an obliging neighbor, and a splendid Christian character. The community where he has lived his life has been made the better by it, and in his passing a gap will be opened that will be difficult to fill.

Besides his wife and children there are four brothers: John, Oliver, Ellis, and Ira Lewis; and one sister, Mrs. Cora Green, that survive him.

Many other relatives, his neighbors and friends, join with the family in mourning his loss.

"Beneath the cover of the sod
The lily heard the call of God;
Within its bulb, so strangely sweet,
Answering pulse began to beat.
The earth lay darkly damp and cold,
And held the smell of grave and mold,
But never did the lily say,
Oh, who will roll the stone away?
It heard the call, the call of God,
And up through prison house of sod."

—Pastor Hill in "Farina News."

The world will never be rid of wars until the people are better.—Bishop Warren A. Candler.

THE CHALLENGE OF VICTORY

ERNEST H. CHERRINGTON, LL. D., LITT. D.
(Director of Department of Education,
Anti-Saloon League of America)

The sweeping victory for prohibition which was registered at the polls on Tuesday, November 6, may prove more disastrous than any defeat. It is for the friends of the Eighteenth Amendment to determine whether the popular will so forcefully and so signally expressed at the ballot box shall find a larger and fuller expression in the advancement of national prohibition, or whether they will allow Election day with its amazing results to be merely a magnificent gesture.

The peril faced by every moral movement is that its supporters will demobilize too quickly. Themselves law abiding, they mistakenly assume that their adversaries will be equally scrupulous. All written history records this error and the lamentable results which have grown out of it.

When the Eighteenth Amendment was adopted—by majorities which are comparable only to those given dry candidates in the recent election—millions of the most ardent supporters of the prohibition cause believed that the fight was over, and that there no longer existed any necessity for maintaining an organized front. The history of the next few years testifies not only to the folly of that supposition but also to the harm wrought by what was never intended as desertion but which in reality was nothing less. Such weaknesses as prohibition developed, the growth of a well financed and highly organized illicit liquor traffic, the corruption of venal officials many of whom were placed in office by the support of wet congressmen and senators, with a host of other evils were the natural result of the demobilization of a large part of the dry army.

This fight is *à la outrance*. We have won a smashing victory. We must now make certain that we are not robbed of its fruits. The situation is more critical than the superficial observer may readily believe. The elimination of many foes of prohibition from both branches of Congress and from many other public offices while it increases the potential effectiveness of prohibition also constitutes a challenge to every friend

of this social policy. We will be measured by our response to the fullness of our opportunity.

It is well known to every political observer that the larger number of legislators respond in the degree that pressure is applied upon them by their own constituency. In a representative government such as our own, this is not only natural, but quite proper. If the people do not desire action on some specific policy, such action is not obligatory upon legislators in a democratic republic.

The coming session of Congress will be besieged by the friends and foes of some dozen important social policies. The attention of our national law makers will naturally be given most fully to such questions as are most forcefully supported. From the President down through the whole list of administrative officers, there will be the usual pressure to meet new policies and make those new adjustments which are inevitable in a new administration. There will not be wanting those who will urge the importance of their own pet policies upon the attention of our public servants. The friends of prohibition must maintain their organization and maintain it effectively if they desire to hold a place among those who will be eagerly contesting for the eye and ear of those in authority.

There is also a moral duty which rests upon us now more heavily than perchance at any time since the adoption of the Eighteenth Amendment. Not alone the President-elect, but a surprisingly large majority of those elected to various administrative or legislative positions were victors in the recent contest because of their position upon the outstanding issue of the election—prohibition. They are friendly to this cause. They are aware of the majority which supports it. They are conscious that only a minority which is even smaller than many of us had believed is opposed to this principle of prohibition or to its enforcement. All these officials are entitled to our fullest co-operation and most hearty support. If we disband today, or, if we reduce our forces to a peace footing, we will leave these men unsupported in the great task which confronts them. They responded to our appeal, believing that they would have behind them in their efforts to carry out the

wishes of the American people, the organized support of the anti-liquor element in American life. We dare not be recreant to that trust. If we disappoint them, we shall work irreparable damage to the cause which is so dear to us.

We especially need a new emphasis upon the duties and responsibilities of individual states in aiding the solution of this important problem. The Eighteenth Amendment never presumed that the federal government would alone bear the responsibilities for enforcement of the law. There must be co-ordination, co-operation, and concurrent action. Each state has its own burden to bear in this respect.

Honest and efficient state officers who are trying to do their duty in carrying out the will of the people concerning intoxicating beverages, should be made aware of the wholehearted support which they may expect from the friends of prohibition. The election returns have demonstrated the strength of the popular sentiment upholding prohibition. Organized, that popular sentiment may register itself in many ways that will greatly increase the splendid results already achieved under this social policy. Unorganized, that popular sentiment—which will not again have a chance to register itself at the polls for two years—will be as unco-ordinated and as helpless as a mob.

Vitaly important is it that we should not merely discuss the significance of a broad educational policy as an essential element of the prohibition movement, but that we should co-operate more completely in putting that program to work. The two million youth who reach their majority yearly plus the alien and his children constitute a field which has been too often ignored. Unless these can be fully informed about the vital truths concerning beverage alcohol and its menace to our modern civilization, our difficulties will grow instead of decrease.

The large sums invested in political activities as well as in very shrewd propaganda by the old-time liquor interests are evidences of the fact that these, while repeatedly beaten, have not yet surrendered. The stake of five billion dollars—the potential value of the licensed liquor traffic, if once more legalized—is the incentive which spurs the foes of the Eighteenth Amend-

ment to action. The friends of prohibition are fighting for a sober, happy, and prosperous land, free from the tentacles of the liquor octopus, free from the crime which it inevitably breeds, free from the corruption which is its essential element, and free from the pauperism and misery which trail this traffic everywhere. Our victory on Tuesday indicates the strength of public sentiment upholding this policy. Our task today is to so organize that sentiment, so express that sentiment, and so obey that sentiment that the next eight years will furnish irrefutable proof of the social, moral, and economic value of this method of dealing with one of earth's most ancient evils.

THINGS MEN WISH THEY HAD KNOWN EARLY

"Things I wish I had known before I was twenty-one," was the subject of three addresses delivered at the Y.M.C.A., Cleveland, recently. G. L. Fels, the first speaker, read a list of answers given. He had canvassed the membership, and these were among the answers he received:

I wish I had known—

1. What I was going to do for a living—what my life work would be.
2. That my health after thirty depended, in a large degree, on what I put into my stomach before I was twenty-one.
3. How to take care of money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seed sown—wheat produces wheat, thistles bring forth thistles, rag-weeds will spoil a good pasture, and wild oats once sown will surely produce all kinds of misery and unhappiness.
7. Things that are worth while require time, patience, and work.
8. That you can not get something for nothing.
9. That the world will give me just about what I deserve.
10. That by the sweat of my brow would I earn my bread.
11. That a thorough education not only pays better wages than hard labor, but it

brings the best of everything else, namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folk to live and deal with, and, best of all, the genuine satisfaction that you are somebody worthy of respect, confidence, and the priceless gift of friendship.

12. That honesty is the best policy not only in dealing with my neighbors but also in dealing with myself and my God.

13. The value of absolute truthfulness in everything.

14. The folly of not taking older people's advice.

15. That "dad" wasn't so old-fogy after all; if I had done as he wished me to do, I would be very much better off physically, mentally, and morally.

16. What it really meant to father and mother to rear their son.

17. What hardships and disappointments would be entailed by my leaving home against my parents' wishes.

18. More of the helpful and inspiring parts of the Bible—particularly the four books dealing with the life of Christ.—*Selected.*

CHRISTIANS OUTSIDE THE CHURCH

Can one live a Christian life outside the Church? The answer to this question is in the affirmative, but one can not live as good a Christian life outside the Church as he can live within it. Not so long ago I saw an orchard with all its trees well pruned and cultivated. There was a high fence around it. There were no weeds growing within that fence. No horse or cow roamed about inside the orchard. There was an abundance of fresh fine fruit, rich mellow apples, large red apples, and ripe juicy peaches. Just over the fence stood an apple tree. Its limbs were broken and its leaves were yellow. Weeds and grass had grown all about it. Horses and cows had rubbed it until it was bent away down. Its limbs were broken and bruised by horns and teeth of animals. There were a few small knotty apples on the top limbs. Yes, it was an apple tree outside the orchard, but it was a very poor one. If one can live a Christian life outside the Church, he can surely live a much better one inside.—*J. S. Hodges.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

LOVING AS JESUS LOVED

Christian Endeavor Topic for Sabbath Day,
January 12, 1929

DAILY READINGS

Sunday—Love for children (Matt. 19: 13-15)
Monday—Love of neighbor (Luke 10: 25-27)
Tuesday—Love of strangers (Mark 7: 24-30)
Wednesday—Love of friends (John 11: 1-5, 35)
Thursday—Love of mother (John 19: 26, 27)
Friday—Love of enemies (Luke 23: 34)
Sabbath Day—Topic: Loving as Jesus Loved
(John 13: 1-17)

Christ loved and gave himself. He would have us love and give ourselves. In no other way can he get his love into the lives that need his blessing.—*Dr. J. R. Miller.*

FORCES THAT ARE MAKING THE WORLD BETTER

SUGGESTIONS ON THE TOPIC FOR JANUARY 5,
1929

LYLE CRANDALL

After considering the topic for this week, the question arose in my mind, "Is the world growing better?" When I read the newspapers and see the accounts of so many crimes committed every day, I begin to wonder if the world is really growing better. If it is not, what can we as Christians do to remedy the situation?

It is true that certain forces are making the world better, but I fear that some of these are not functioning as they should. The daily readings of this week suggest some of them. Wherever the gospel is preached its transforming power is felt, and good seed is sown upon good ground, where it grows and bears fruit. We know that a comparison of nations that have the gospel with those that do not have it, proves that the message of Christ is a civilizing force. The gospel has been carried to nearly every nation, and its influence is felt wherever it goes.

The Church is another force which is making the world better, for it is a wit-

ness, a creator of ideals. We sometimes hear it said that the Church has failed in its mission. If this is true, why is it true, and where should the blame be placed? If it is not perfect, it helps the community even when its members fail to practice all they preach. Our duty is to stop criticising the Church, and help it in fulfilling its mission.

"Love is the mightiest force in the world. Without it we should have a selfish world, which would be hideous. Love is always seeking something better." It is one of the forces which will save the world.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, January 12, 1929

DAILY READINGS

Sunday—Jesus a neighborly boy (Luke 2: 51, 52)
Monday—A neighbor to Peter (Matt. 8: 14, 15)
Tuesday—Neighborly pity (Mark 7: 24-30)
Wednesday—The neighborly spirit (John 4: 1-14)
Thursday—Neighborly help (John 2: 1-11)
Friday—Neighborly invitation (John 1: 35-39)
Sabbath Day—Topic: Learning from Jesus how to be a neighbor (Luke 10: 25-37)

PAULINE MCHENRY

In order to be a neighbor like Jesus, we must know his teachings, so we go to church, to Sabbath school, and Intermediate Christian Endeavor meetings. In our Bible reading, we read that we should love the Lord our God, with all our mind and strength, and our neighbor as ourselves. If we are neighborly we will invite those who do not know about Jesus to go to church; or we may try to teach them ourselves, so that they will learn to love Jesus. The best way to learn of Jesus is to read our Bibles and pray every day.

Alfred Station, N. Y.

LLOYD W. PIERCE

One day as Jesus was teaching, a lawyer asked him, "What shall I do to inherit eternal life?" Jesus told him the story of the good Samaritan (which we are to study in our Bibles today). A man went down from Jerusalem to Jericho, and fell among thieves who wounded him. The priest and the Levite, who came by, did not help the man, but a Samaritan, who was hated by the Jews, did all in his power to help the poor wounded man. When Jesus turned to the lawyer to ask which was really the neigh-

bor in the story, the lawyer had to admit that it was the Samaritan. So Jesus taught that a neighbor is anyone who needs our help.

Alfred Station, N. Y.

CHRISTIAN FRIENDLINESS

SUGGESTIONS ON THE TOPIC FOR JANUARY 5, 1929

WHAT YOUNG PEOPLE NEED MOST
MISS C. CHESTER
(Ashaway Intermediate)

Jesus taught us the way to live for others. If we are Christians, and are worthy of the name, we will radiate friendliness—friendliness in our work, to those with whom we come in contact in everyday life.

If we are Christians, we will invite those who live in our community to come to our services and good times, and give them a cordial welcome when they do come. Perhaps there is a girl in our community who is a stranger. Just a word or a smile, and she is a stranger no longer.

It may be a little hard for us to push ourselves forward, but with each friendly deed we do we will grow in strength. Could we not, we young people of the community, radiate friendliness by asking the older people of our community to attend our meetings?

Could we radiate friendliness by singing and playing to those of our community who do not get out often? Singing Christmas carols, for instance? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christian friendliness—what an opportunity for us all!

INTERMEDIATES, GET ACQUAINTED

DEAR INTERMEDIATES:

Letters from intermediates and about intermediates have appeared in this column for some time and your Intermediate superintendent is curious to know just how many are watching week by week for these letters.

There is no letter on hand for publication this week, but that may not indicate lack of interest, for some of us are better at reading letters than at writing them; and then some of us are really very busy. So we are going to try an experiment—you who read this letter, and I who write it. We will not call any one's attention to this let-

ter but we will see who voluntarily reads the "Get Acquainted" column by the number of responses that come back. You keep faith with me by dropping me a line when you read this, and call no one's attention to the letter. I will keep faith with you by publishing later the exact results of our little experiment. I wonder if my intermediates at Milton Junction will see it; and I wonder if anyone besides you in your society will see it.

Of course, after it is all over, if the results are not what we think they ought to be, we will all work together to get others interested in reading the RECORDER and the Young People's Page.

Your confidential friend,

JOHN F. RANDOLPH,
Intermediate Christian Endeavor Supt.
Milton Junction, Wis.,
December 11, 1928.

HONORABLE MENTION

Intermediate topics for January have been written by the following people. We also give addresses. Write them through the "Get Acquainted" column.

Betty Crandall, Ashaway, R. I.
Pauline McHenry, Alfred Station, N. Y.
Lloyd Pierce, Alfred Station, N. Y.
Clair Hurley, Milton, Wis.
Mary Burdick, Milton, Wis.
Eleanor Olsbye, Milton Junction, Wis.
Florence Baker, Milton Junction, Wis.
Carol Chester, Ashaway, R. I.

FOR CHRIST AND THE HOME CHURCH

(Presented by Ruth VanVleck, Ashaway, R. I., in Sabbath morning service, November 17, 1928)

"Crusade with Christ!" To go with him in his world-saving way, we must be with him. Beyond all creedal statements and including them, this trumpet is a challenge to be Christian and "to do whatever he would have us do." Here our program stands or falls. We can only fail without him.

One definition of crusade is, "Vigorous, concerted action for some cause." So crusading with Christ for this church as Christian Endeavor members means a vigorous concerted action on our part to carry out our pledge.

Our pledge says: Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do. To carry out this part

of our pledge we can assume an active part in the church work. We can help in evangelistic programs. Then there is the chance to aid the pastor in calling on newcomers in the community, with the purpose of giving an invitation to the church and to the Christian life. Organized evangelism will help as much as anything else is apt to. A small, consecrated, earnest group who may gradually increase the number of persons who will promise to do definite personal work, should be organized. We already have mission study classes, why not have inquiry classes where the principles of the Christian life are discussed, and confession of Christ and membership in the church are encouraged?

Our pledge says also, that I will make it the rule of my life to pray and read the Bible every day. If we do this, we are sure to be better prepared to be examples to those about us. Then—and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior. If we do this, we will establish a habit which will be likely to follow us throughout our lives. Then there is always the opportunity for inviting friends to attend the preaching services of the church, and the Sabbath school. If the young people of the community who are not attending church services, be listed, and by letters, telephone calls, or spoken invitation, be urged to attend the various services of the church, they may get the habit also.

Last—just so far as I know how throughout my whole life, I will endeavor to lead a Christian life. If we follow the promises of the first part of our pledge faithfully, we will not be likely to fail in this part of our pledge, and our church will benefit by the Christian Endeavor crusade with Christ.

NEW SCRIPTURES FOR THE BLIND

The American Bible Society is publishing for the blind the first interpoint edition of the Standard Revised Version of the Old Testament in revised braille, grade 1½. There will be fifteen volumes in the new standard size, 11 x 11 inches. The Scriptures will be supplied at fifty cents a volume, the lowest price ever offered. This has been made possible through the use of

new methods of embossing and binding.

The American Bible Society is also supplying its present edition of the Small Volume of Scripture Passages, designated by the blind as their pocket Bible, at twenty-five cents a copy instead of fifty cents, as formerly. The society continues to supply volumes of Scripture for the blind in other editions and systems at \$1.00 a volume.

Scriptures for the blind are supplied by the American Bible Society at considerably less than cost, and these prices will obtain as long as the society's appropriation for this phase of its work will enable it to meet the difference between the cost and sale price. Further information may be obtained from the American Bible Society, Bible House, Astor Place, New York City.

THE TWO "ALLS"

A minister, upon finishing his sermon, went hurrying out of the church to catch the train. Upon arrival at the gate at the railway station he found he had just three minutes left.

A man who had heard him speak rushed up and said, "I am very anxious about my soul."

While the hurrying belated passengers pressed by them in the throng the minister replied, "I have only two minutes to catch my train. It is the last one through. I request you to read Isaiah 53:6. Go in at the first all, and come out at the last all."

The man went home, thinking over that strange instruction. He got out his Bible and opened to the passage referred to.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The anxious sinner after reading the passage said: "I am included in that first 'all'; after reflection he suddenly recalled that he was also included in the last 'all.'" He immediately fell upon his knees to accept pardon and cleansing, and to thank God for peace and quietness.—*J. W. Ham.*

"We are accustomed to look upon the times of our ancestors in this country as primitive and rough and hemmed in with privations. But just observe that the world still admires the wonderful songs they sang."

CHILDREN'S PAGE

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

DEAR CHILDREN:

This week, I will just wish you "A Merry Christmas and a Happy New Year," for we have more material than we can use this time. Leta Crandall, of Little Genesee, has sent us a charming Christmas story, as has, also, Miss Mary A. Stillman. These two stories will more than fill our page. Besides, in a later mail, has come another fine Christmas story from Mrs. Joseph B. Keller, two nice letters from Jennings and Garland Powell, of Salem, and a helpful paper, "Why We Join the Church," by Dorothy Arnold, of Ashaway. So you see we have several treats which must come another week.

Hoping you may all have the most joyous Christmas imaginable, I remain
Lovingly your friend,
MIZPAH S. GREENE.

CHRISTMAS HOSPITALITY

DEAR CHILDREN:

A Southern lady whom I know, a widow without a chick or a child of her own, thought she would be less lonesome if she gave a Christmas party. So she trimmed a tree, provided refreshments, and invited two poor white children, two little Negroes, two Italians, and two Jews. All the guests came and had a merry time.

The next year my friend thought she would enlarge a little, so she trimmed a bigger tree, provided more refreshments, invited the same children, and told them each might bring one other child. This party was a great success, and the house was full of gayety.

But alas, the third year her fame had gone out and all the children in the neighborhood came, whether invited or not! The house was full of noise and confusion, so the lady had to send out word she should have no more Christmas parties except for grown-ups. Too bad!

I don't know what the moral to this true

story is unless it is the old adage which our school janitor used to twist into: "Give them an ell and they will take an inch!"

Sincerely your friend,
MARY A. STILLMAN.

JOYCE ANN'S WAY OF THINKING

LETA CAROLINE CRANDALL

Four girls with their dolls in their arms walked up a path that led to Janice Winthrop's home. Presently they were at the door, each trying the new knocker that had recently been placed there. Janice, guessing that it was her friends, ran and threw open the door.

"Oh! oh! I'm so glad you've come, I've been so lonesome. Mother didn't think I'd better go out and play in the snow, on account of my cold," cried Janice as she greeted her friends.

"I've got a cheery fire in my room," she continued, "and we can play house up there."

The five happy girls ran joyously up to Janice Winthrop's room.

"I'll tell you what," said Nancy, "let's have separate houses, then come and visit each other. Sally Mae, you have that corner for your house. My, you'll have a 'swell' house with that table and those books, and yes, you've got a rocking chair too. Rosalind, you can have that corner with the dresser and chair. Joyce Ann can have that corner by the bed. Janice, you go over there by the cozy corner, and if someone will give me a chair, I'll have the middle of the room."

Each girl, being satisfied with their friend's arrangement, went to her corner, where she began to arrange her "house" the way she wanted it.

Nancy was given a rocking chair from Janice's mother's room, and two other chairs from the hall. Nancy made her a tiny house by putting her chairs in a circle. She called the attention of her friends to the imaginary door between two chairs, through which they must come when on a call.

Joyce Ann was busy fluffing up her pillows and putting her dolly, Betty, to bed when she was summoned to her toy telephone, which she had brought with her.

"Hello! hello!—oh, is this Janice?" asked Joyce Ann.

"Yes," came the answer from the opposite corner. "I'm serving tea this afternoon and I'd love to have you come over."

"Why, I'll see," came the voice from the other side. "I'm so busy today and Betty just will not go to sleep and it's so wet out, but I'm sure I can. If I can't I'll let you know."

"All right," came the answer. "I'll be expecting you over. Good-by."

"Good-by."

Janice called the rest of her friends and invited them to tea. They had all accepted and she went about preparing for her tea. First, she slipped downstairs, where she got permission from her mother to make catnip tea, if she'd be very careful and not spill any. Her mother gave her a dish of freshly baked cookies and a basket of big red apples. She put the plate of cookies on top of the apples and put a paper napkin over it so her neighbors couldn't tell what they were to have for tea. Then she got out her tea table and chairs and put them up near her cozy corner house.

Rosalind was first to arrive at Janice's.

"My, what a frightful day out," Rosalind said, as she pretended to shake snow off her clothes.

Janice welcomed her friend warmly and said, "It surely is cold, and snowy out. How is Bobby, he looks nice and healthy?" and she pulled the blankets from the doll's head.

"Oh, he is," returned Rosalind. "He's fine, but such a bother, always in mischief."

Soon all the guests had arrived and presently were seated at the little table eating their cookies and apples and drinking their tea with much pleasure.

Now and then a teaspoonful of tea or a cookie would go to a doll's mouth.

Suddenly they heard bells. They all leaned over the cozy corner and looked out of the window. A decorated car went slowly by and there in the seat sat Santa Claus. He was waving at a group of children who were yelling and following him down the street.

The five girls forgot that they were having tea. Instead, they all sat comfortably on the cozy corner and began to talk about Christmas.

"What do you want for Christmas, Sally Mae," asked Nancy.

"Oh, lots of things," she answered. "I want a doll carriage the most. Then I want a sled, a pair of beads to go with my pink dress, a big doll, stationery, shoes, hat, coat, a handkerchief to go with every dress, gloves, roller sk—"

"Oh, Sally Mae," interrupted Janice. "You don't want much, do you? I don't want much of anything, strange to say. But there is one thing I want *very* much, and I think mother is going to get it." She lowered her voice so her mother might not hear if she were anywhere around. "And that's that big, tall walking doll in Smith's."

"Oh, no!" cried Rosalind. "I'm sure mother's going to get that for me, but if she doesn't I hope she gets me the davenport and chairs that are in the furniture store. I think that is the cutest suite; it's just like the real big ones, and it would just fit my play house."

"Why, Joyce Ann, what are you looking at?" cried Nancy, as she looked out of the window in the same direction that Joyce was looking, and failed to see anything.

"I wasn't looking at anything. I was just thinking of last Christmas," Joyce Ann replied.

"Do tell us what you were thinking about, and tell us what you want for Christmas." This was from Sally Mae.

"I was thinking of Jesus," began Joyce Ann. "And I don't want anything for Christmas. I'll just take what I get."

"Tell us about last Christmas," Nancy teased.

"All right," said Joyce Ann. "I'll tell you exactly what I was thinking. Last Christmas eve we all hung up our stockings. Then we gathered about the fireplace. Daddy had the Bible in his hands. Joe was sitting in another chair between mother and daddy. Mother had the baby in her arms and I was sitting on the stool before mother with my head against her knees. We had candles burning in the windows and on the mantel. Then daddy began to read out of the Bible to us. He read that wonderful story of Jesus' birth. I remember I closed my eyes and thought out everything: how Jesus would look lying there in the manger; and I could see his mother, Mary, beside him. Ah! and that star! So bright! Those shepherds must

have been very happy. When daddy got through reading to us we went to bed. Mother came and tucked the corners close to me and kissed me. I went to sleep and dreamed about that very first Christmas.

"I hope daddy will read to us that same story again this Christmas. It is so sweet. I like that kind of Christmas best."

Silence fell on the little group, then Nancy burst out.

"That surely would be a nice Christmas—lots nicer than going to town just to see Santa Claus and a bunch of crazy 'kids' around."

"I've got an idea, girls," cried excited Joyce Ann. "Let's not get each other a present, as we always do, but instead, let's put our money all together and send it to a mission, to Jamaica, China, or somewhere."

"Oh, let's," cried four happy girls at the same time.

"We'll show people how to enjoy a *real* Christmas," said thoughtful Nancy as they began to gather their things up, getting ready to go home.

DISHONORING GOD

A parish paper has for its first article the arresting title "Empty Pews Dishonor God." The thought is based on the parable of the great supper. The church building is called "God's house" and its very presence in the community is an invitation from him to come to its services and enjoy his hospitality. The man in the parable was deeply hurt, we might even say insulted, when those to whom his invitations went out began to make excuses and stay away. These people failing to respond to the call were supposedly friends of the man. Christians who build the house and dedicate it to God by that act pledge themselves to attend upon its services. But in too many cases they fail to do so. According to the writer of the article referred to they are dishonoring their Lord. If those members of the church who absent themselves from worship without reason could only see the attitude they are assuming toward him whose love is their portion they might act differently. When they stay away they cause delay, they take the heart out of those who are there, they weaken the cause they profess to follow, and they bring about economic waste. The empty pew is an un-

necessary thing and produces nothing. The article puts some of the blame for this condition on the Christian who does nothing to fill those vacant seats. If those to whom they rightly belong do not attend then some one should be found who will come.—*Presbyterian Advance*.

DO YOU NEGLECT YOUR FRIENDS?

This recent happening, described by J. Kindleberger in one of his incomparable periodical letters to his customers and friends, probably needs to be taken to heart by many of us: "There was a little timid knock on our office door. We opened it, and there stood a man eighty odd years of age, one of the finest, sweetest souls that God ever made, a man we had known for years, but in the hurry and rush of our business and because he was on the shelf, we had lost track of him. As a matter of fact, we had neglected him. He took the chair we offered him and the tears came into his old eyes as he said, 'I just had to look you up. I don't get out very much; most of my old friends have died and, of course, the younger ones like yourself are busy; but this morning, as I came down the street, as I looked at men who looked at me and then passed on without even a nod, I was so hungry to see a familiar face and hear a familiar voice that I just had to look you up. But I won't bother you, I know you are a busy man and—'

"The old gentleman tottered to his feet; we gently pushed him back in the chair. We kept him as long as he would stay, and as he left we told him we were going to drop in at his home for a good long visit. We fully intended to, but business piled up on us, and this morning we heard that this good old soul had taken the long trail. Now we are full of regrets. Do we business men get so absorbed in our business that we fail to rap at the other fellow's door occasionally? We think so."—*The Assistant Pastor*.

It is the failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variable-ness, and shallowness in our spiritual experience and service.—*W. H. Griffith Thomas*,

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

CONSECRATION FOR THE NEW YEAR

REV. H. C. VAN HORN

(Pastor of the Church at Lost Creek, W. Va.)

SERMON FOR SABBATH, DECEMBER 29

Text—Romans 12: 1.

ORDER OF WORSHIP

DOXOLOGY

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

LORD'S PRAYER

RESPONSIVE READING—Psalm 19

HYMN—"Come we who love the Lord"

SCRIPTURE LESSON—Philippians 3: 1-16

PRAYER

OFFERING—"The Lord loveth a cheerful giver."

HYMN—"Savior, thy dying love"

SERMON

PRAYER

HYMN—"Take my life and let it be"

BENEDICTION

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service."

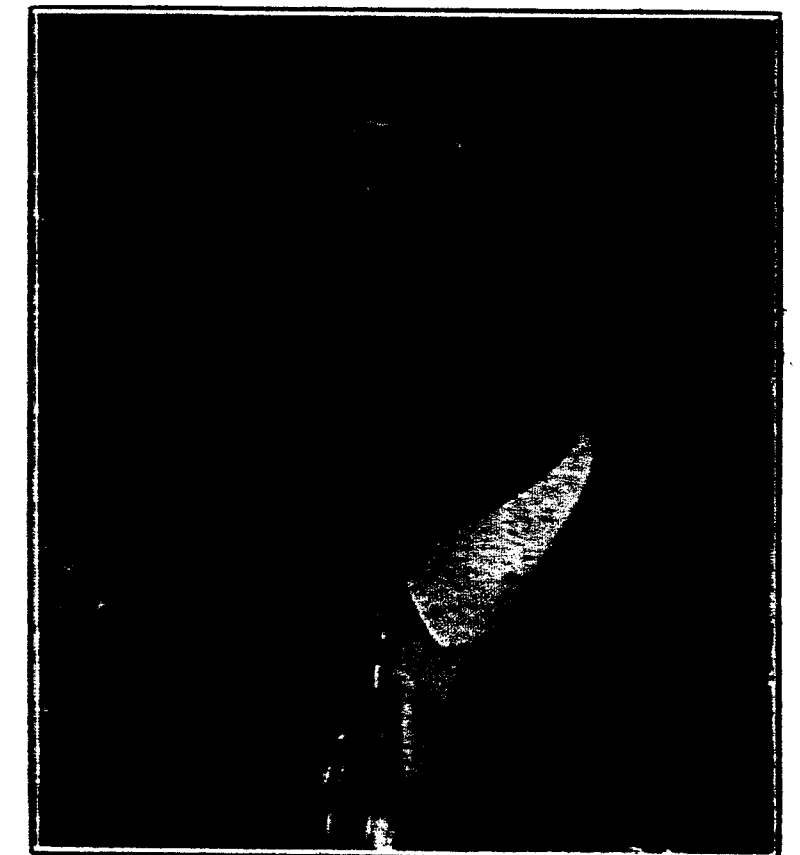
To "present your bodies" is equivalent to an appeal to "hand over your bodies." Imagine Jesus here on this platform, and you or me saying, "Here, Lord, I hand over my body to you—my life is completely at your service." In consecrating one's self to him, one is "lifting" himself out of his own hands into the hands of his Master. It appears to me that this is something of what Paul means in our text. As consecrated Christians this is what we do.

WHY?

Why does Paul so entreat those to whom he writes?

This letter is really the unfolding of God's mercies, and our text, connecting the practical teachings of the twelfth chapter of Romans with what has gone before, reveals what its effect upon us should be.

The first section of the epistle tells of fallen man and of the depths of sin. It is no rhetorical gesture concerning sin which Paul makes. He sees it in all of its filth and deadliness. With him there is no such thing as *respectable* sin. Often we have identified sin with vice and have judged



"whatever is clear of vice is also clear of sin, which is, in fact, the same as judging whatever sin is respectable is no sin." But there are sins of the heart and of the spirit as well as overt sins, or sins of the body. The sin of the Pharisee is as grievous as that of the "publican and sinner." The first section closes with "for all have sinned, and fall short of the glory of God." Chapter 3: 23.

The second section of the letter deals with *salvation*, and is summed up in 6: 23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." I do not obtain eternal life by joining the church, or by reading

the Bible, or by "turning over a new leaf," but by a free gift from him who bestows eternal life.

The third section ends with the assurance of security to all who love God and are hidden in him—chapter 8: 38, 39—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Our text is the conclusion, "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God which is your spiritual service."

HAVE YOU DONE THIS?

It is easy to excuse ourselves from going so far as this by easy asides: "I'll give a little more this year than I gave last"; or, "I will do this, or that." But why not face this question more frankly on this New Year's day? Why not say, "Jesus, I am yours, use me this year for thy glory"? Remember, "Ye are bought with a price." What I buy is mine. I do with it as I will. Bought by the blood of Jesus Christ, should I not feel that I am his, and gladly permit him to use me as he wills?

There was a quaint custom in the old Jewish economy. A man could not be compelled to be a bondsman forever, if through some misfortune he became the slave of another. In the seventh year he went free, and not empty-handed. But if through love, he did not wish to leave, his master led him to the door and thrust an awl through his ear into the doorpost, and he became his servant forever. The Psalmist (40: 6) alluded to this custom when he cried, "Sacrifices and offerings thou didst not desire; mine ear hast thou digged." And again he exclaims, "Behold I delight to do thy will, O God." Are we far enough on our way to a really consecrated life to say that—to say, "O God, dig my ear"? Or, do we say "I can't," or "I would have to give up too much"?

GOD DOES NOT ASK YOU TO GIVE UP ANYTHING

Now, you may be inclined to think this preacher has gone too far, and is inconsistent with the exposition of the text. Let

us reason together. Here is a father's loved little daughter. Her good and happiness is dear to his heart. Does he insist on her wearing some ugly old coat or dress to her party, when she wants to wear her lovely jacket and frock? He does not. He says, "Sarah, you are a fine and lovely little girl. I want you to look and be your best and have a happy time." "If ye being evil know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him."

BUT SOME THINGS WILL GO OUT OF YOUR LIVES

They will go out because something else, more worth while, comes in to take their place. As I write these words I look out upon the beautiful West Virginia hills—clothed with the soft browns and grays of on-coming winter. No longer are the woods green—the leaves are mostly in drifts and piles. Why did they fall? Little buds full of dormant possibility pushed them gently off. Some leaves, sear and lifeless, still cling to certain oaks—but in a few months they too will be brushed away by the new life in the up flowing sap making itself manifest. New life—the more worth while—is the reason.

A mother came to the pastor and complained that Jimmie was careless, indifferent, idle, and that she never knew where he was nights. Later she returned with new light in her eyes, where before had been pain. This was her explanation—Jimmie is different now. Carelessness has disappeared; indifference has given way; he is now industrious and saves his money; the occasional nights he is out, she knows where he is. *Why* the change? "He has fallen in love with Betty and is going to get married." A new, a vital interest has come into his life. That is the reason.

You used to love to play marbles, and distracted mother nearly to death with them. Why do you not spend your time playing with them now? Where are the dolls you used to mother so tenderly? Bigger, more vital interests have come in to take their place—farms and banks and other business; flesh and blood babies—perhaps now grown big and with babies of their own. That is the reason.

It is eminently true with the matters of

spiritual life, with the children of God. We should grow up unto God. "The old things are passed away. Behold they are become new," because in Christ Jesus one is a "new creature." "And be not fashioned according to this world; but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God." In such a transformation the things wanted—that seemed so necessary and desirable—satisfy no longer, and pass out of our lives. "Delight thyself in the Lord, and he will give thee the desire of thine heart." Sang Charles Wesley—

Thou, O Christ, art all I want,
More than all, in thee I find.

God grant that many, many of us, in the transformation of life—in 1929—may realize, personally, the great uplift and experience that Wesley expressed in his immortal verse.

It will come to all who will *really* consecrate themselves—who will "hand themselves over" to the Lord. Filled with the Holy Spirit, he is all one needs. One will never know what joy and peace and real pleasure are till he has "handed himself over" to the Christ. "Possession of that treasure spoils my joy in other things."

Amen.

DEATHS

BIGGS.—Rosa Thompson, daughter of Jacob and Sally Thompson, was born August 11, 1844, at Lumberton, N. C., and died at the home of her daughter, Daisy Biggs Maxson, at North Loup, November 25, 1928, aged 84 years, 3 months, and 14 days.

She was married near her birthplace about forty-eight years ago to John Biggs of the same place. To them were born three children, of whom Mrs. Maxson is the eldest. Another daughter, Blanche Fumage, lives in North Carolina; and a son, Dr. Hampton Biggs, lives at St. Petersburg, Fla. Besides her children, she leaves fourteen grandchildren and two great grandchildren.

In early life Mrs. Biggs was baptized and joined the First Day Baptist Church, but later, when Rev. Geo. W. Hills was doing missionary work at Hope Mills, N. C., Mr. and Mrs. Biggs accepted the seventh day Sabbath and joined the little Cumberland Church. Some years later the

family moved to Gentry, Ark., and became members of that church. There Mrs. Biggs retained her membership until her passing on.

Since Mr. Biggs' death in 1921, her home has always been with her daughter in North Loup, where she was a welcome member of the family. An unselfish spirit and a desire to be doing something for others, were characteristic of her life, and she will be greatly missed by those who knew her best.

The funeral services were conducted from the Maxson home, Monday afternoon, by Rev. Nathan Thomas, pastor of the Evangelical Church, in the absence of her pastor. Mr. Thomas spoke on God's promises. The music was furnished by a trio of ladies' voices. The body was laid to rest in the North Loup cemetery.

—Reprint

LEWIS.—Joshua Samuel Howell Lewis died at Stonefort, Ill., November 21, 1928, at the age of 70 years, 7 months, and 7 days. Extended obituary elsewhere in this Recorder.

T. L. G.

ROGERS.—Mary Elizabeth Morgan was born November 7, 1845, and died October 15, 1928.

She was married October 4, 1863, to Clarke S. Rogers, who died thirty-six years ago. To this union were born seven children, three of whom preceded her in death. She is survived by four sons—Iva M. of Rensselaer, N. Y.; Cady S. and Willard A. of New London, Conn.; Joseph S. of New Bedford, Mass.; six grandchildren—Mrs. Phoebe M. Skinner, Jean Grant, Mrs. Earl Vaughn, of New London, Conn.; Mrs. Donald Daboll of Waterford, Conn.; Stoneson Grant of Salt Lake City, Utah; Iva M. Rogers, Jr., of Rensselaer, N. Y.; and three great-grandchildren—Gladys R. Skinner and Richard Vaughn of New London, and Marion Daboll of Waterford.

Mrs. Rogers was a lifelong resident of Waterford, and was beloved by all who knew her. At the age of seventeen she came as a bride to the home at which she died. A faithful member of the Waterford Seventh Day Baptist Church, she will be greatly missed, for no task was too great in which she could serve others.

Funeral services were held October 18, 1928, in the Waterford Seventh Day Baptist church, conducted by her pastor, Carroll L. Hill. Interment was made in West Neck cemetery.

C. L. H.

VAN HORN.—Carrie Elnora Babcock, daughter of N. W. and Louisa Davis Babcock, was born May 22, 1870, near Welton, Iowa.

In the spring of 1872 she with her parents came overland to Nebraska, arriving at North Loup two days before her second birthday. She grew to young womanhood on the homestead of her father in Greeley County, the place now owned by her brother, R. O. Babcock, attending school in the Mansell Davis district and later at North Loup.

In early girlhood she joined the Seventh Day Baptist Church and was a faithful member until her death.

April 9, 1891, she was married to Orel Van Horn. They spent the first fifteen years of their married life on what was then known as the Van Horn ranch.

In 1908 they moved to the Marks place, south of town, living there till the fall of 1913, when Mr. Van Horn went to South Bay, Fla., and she with the children followed him in January, 1914, where they lived till the terrible storm which left them homeless in September of this year.

Shortly after the storm an infection in her foot developed rapidly and took her strength till she had none left to fight another trouble of a cancerous nature, and she passed away at the home of her cousin, Mrs. Alfred Maxson, at Stuart, Fla., November 21, 1928.

Funeral services were conducted on Thursday, November 22, by Rev. M. B. Kelly, a former North Loup pastor of hers, and she was laid to rest in Fern Hill Cemetery, at Stuart, Fla.

She leaves to mourn her loss, her husband, of South Bay, Fla., three daughters: Rua, instructor in the vocational department of the State University at Bozeman, Mont.; Ruby, stenographer for the Burdick Company of Milton, Wis.; Una, Mrs. Carl Anderson, also of Milton; two sons, Ivan of South Bay, Fla., and Clifford, of Tempe, Ariz.; one sister, Mrs. S. L. Clement, Riverdale, Calif.; and one brother, R. O. Babcock, of North Loup, besides other relatives and friends, all of whom will look forward to meeting her in that "Better Land."

—The Loyalist.

Sabbath School Lesson I.—January 5, 1929

OUR HEAVENLY FATHER.—Exodus 34: 4-7; Psalm 103: 1-5, 10-14; Isaiah 40: 27-31; Matthew 6: 24-34; John 3: 3-6; 4: 20-24; 8: 40-47; Romans 2: 2-11; 8: 14-17; 1 John 4: 7-16.

Golden Text: "As a father pitieth his children, so Jehovah pitieth them that fear him." Psalm 103: 13.

DAILY READINGS

December 30—Our Heavenly Father. Matthew 6: 24-34.

December 31—Our Father's Mercy. Psalm 103: 1-10.

January 1—Our Father's Faithfulness. 1 Peter 4: 12-19.

January 2—Our Father's Gift. Ephesians 1: 3-14.

January 3—Our Father's Love. John 3: 16-21.

January 4—Sonship With God. 1 John 3: 1-8.

January 5—Our Approach to the Heavenly Father. John 4: 20-26.

(For Lesson Notes, see *Helping Hand*)

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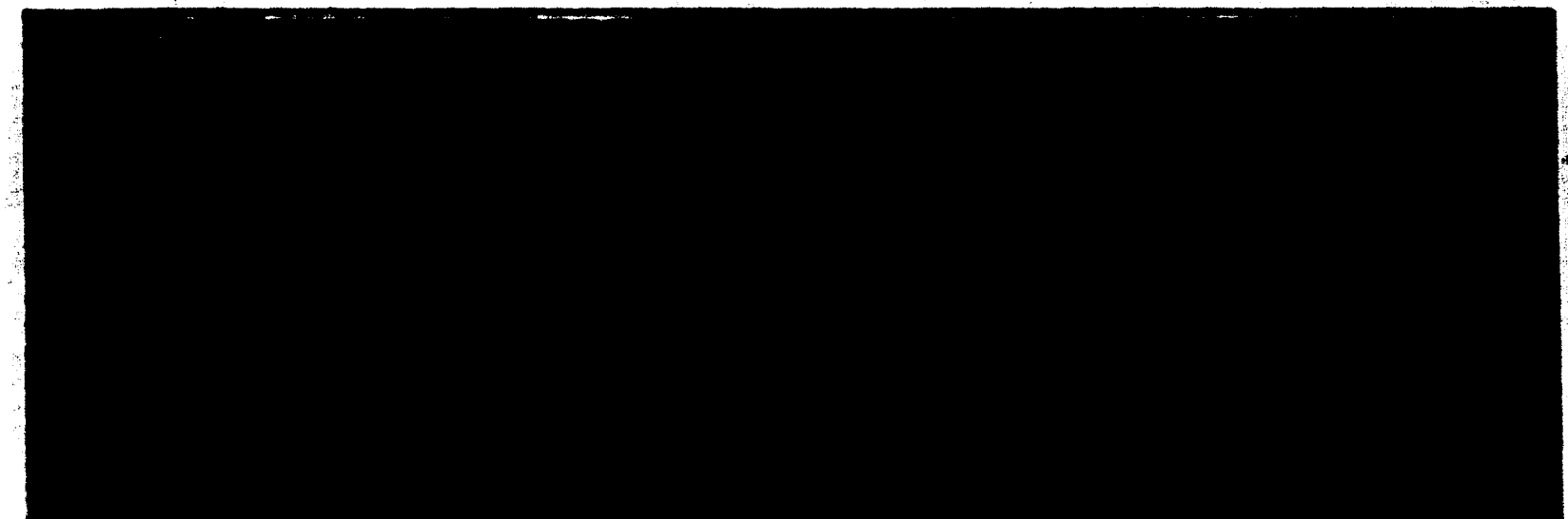
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