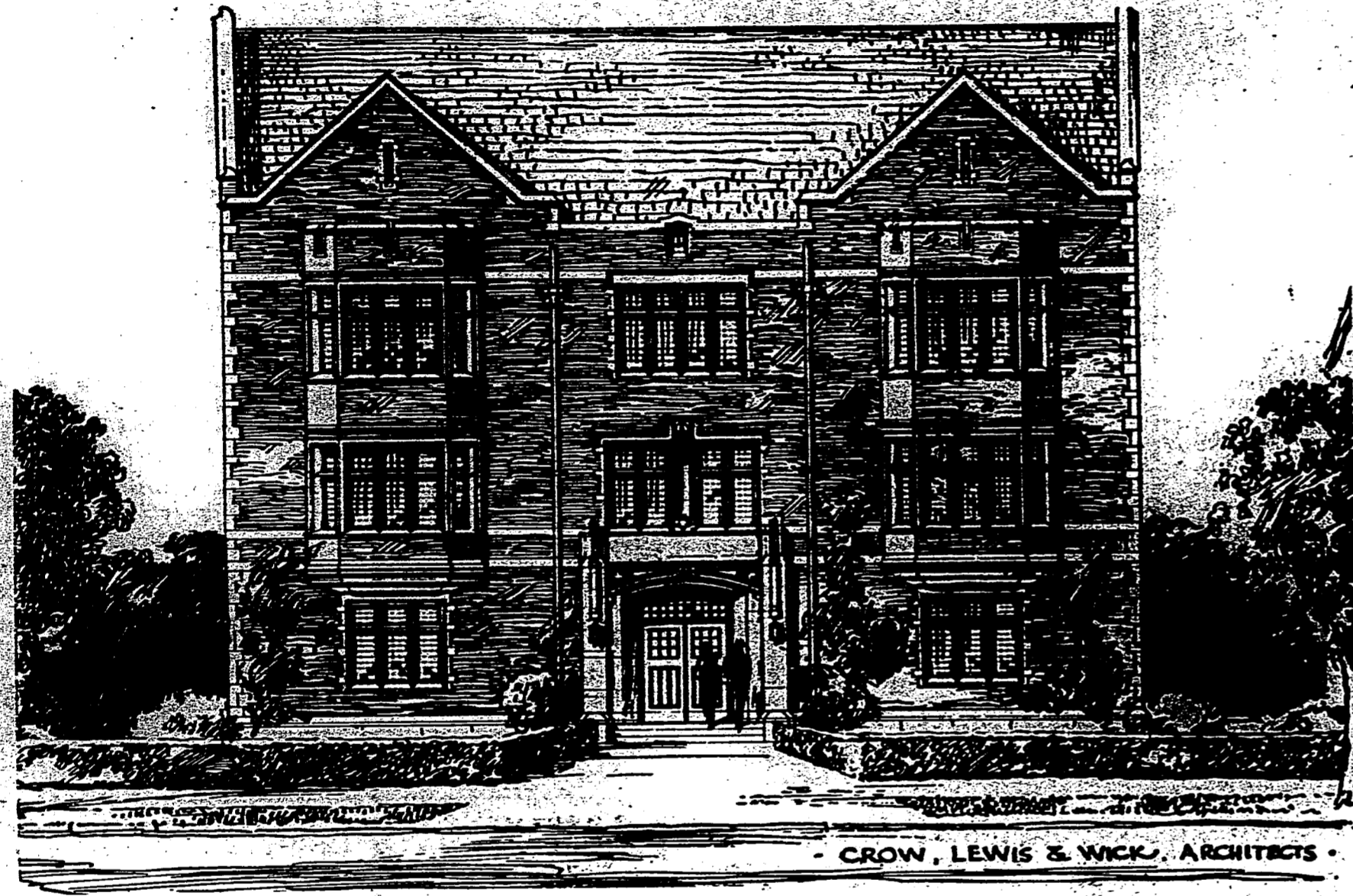


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



"The man who keeps everlastingly at it does not have to keep at it everlastingly."

—Frank Irving Fletcher

All the money pledged by January 31st. We can do it.

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

FROM "OVER THE RIVER"

And I sit and think when the sunset's gold
 Is flushing river, and hill, and shore,
 I shall one day stand by the water cold,
 And list for the sound of the boatman's oar;
 I shall watch for a gleam of the flapping sail;
 I shall hear the boat as it gains the strand;
 I shall pass from sight with the boatman pale,
 To the better shore of the spirit land,
 I shall know the loved who have gone before,
 And joyfully sweet will the meeting be,
 When over the river, the peaceful river,
 The angel of Death shall carry me.

—Nancy A. W. Priest.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

President—Claude L. Hill, Farina, Ill.
Vice-Presidents—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

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President—William M. Stillman, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
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Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
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Miss Vivian Hill, Farina, Ill.
 Royal Crouch, Centerline, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Texarkana, Tex.

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EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich.; General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

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George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmborg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

The Sabbath Recorder

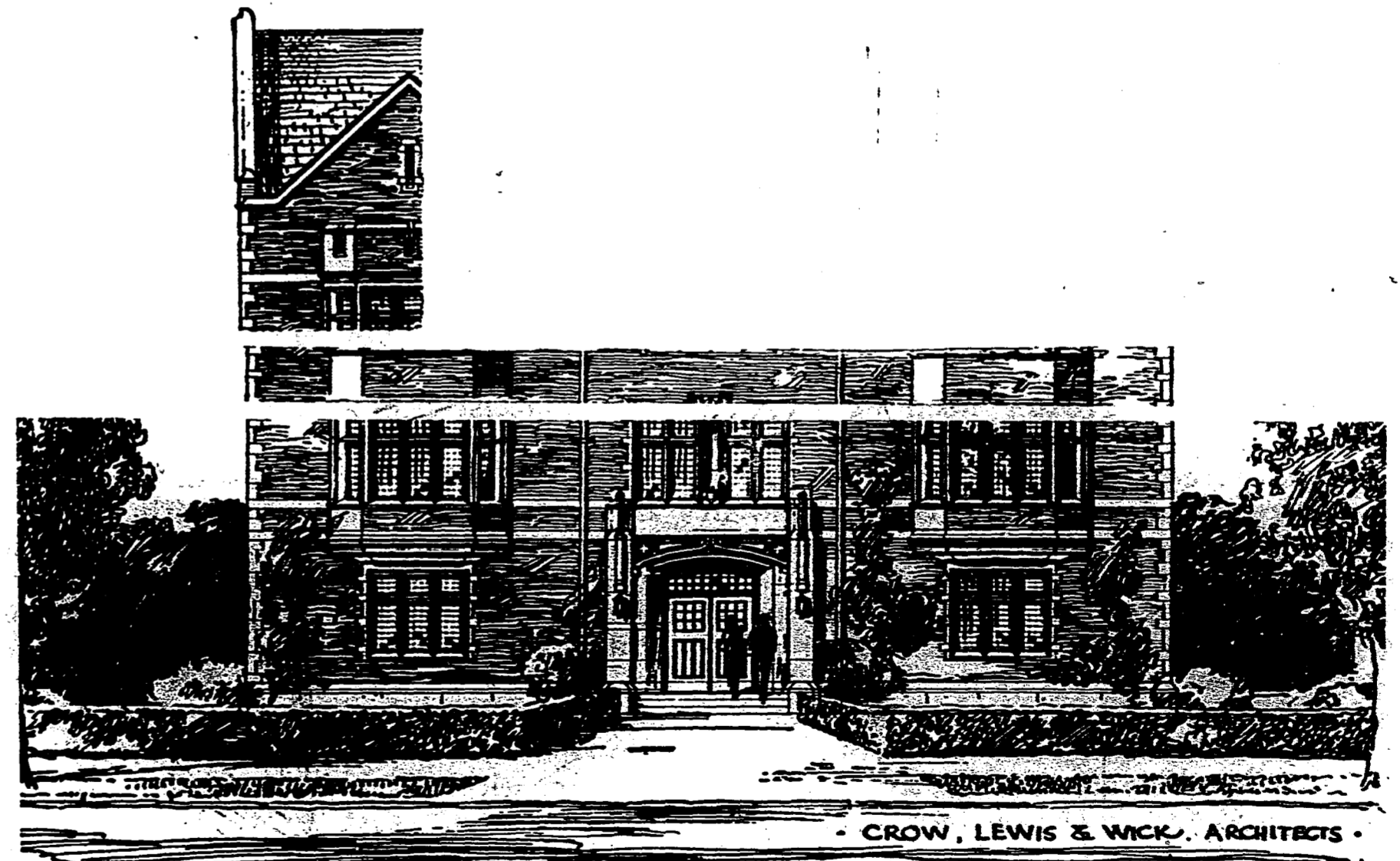
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 2

PLAINFIELD, N. J., JANUARY 14, 1929

WHOLE No. 4,376

The Amount Needed on January 9, 1929,
 to Complete the Building
 \$34,024.09



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 over 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 dear heavenly Father, we do thank thee for the gift of thine only begotten Son, our Savior, and for the spirit he manifested among men. We are moved by the spirit of his prayer as he neared the Cross, that his followers might be one in spirit and that they might be kept from the wiles of the evil one. Help us, we pray thee, to realize the great need of real unity in the spirit of brotherly love if we desire to bring our fellow men into thy kingdom. May we never be weakened by the spirit of contention, but may we be made strong in the spirit of brotherly love that the world may know that thou hast sent us, and that the Christ really dwells in our hearts. In place of the spirit of contention may we manifest Christian forbearance and love in a way that will win men to thee. In Jesus' name. Amen.

The Value of the Denominational Paper Every denomination seems to understand the value of some regular weekly paper that shall minister to the welfare and unity of widely scattered churches. Hence the various church organizations, without exception so far as I know, are urging loyalty to their respective papers, even though no one of them is self-supporting, to say nothing of the fact that large financial deficits occur in every case.

They seem to think that funds expended for such deficits are the same as money spent for mission work.

If denominational papers are so essential for the larger bodies of Christians, there must be a far greater need of such a medium of communication with a small, widely scattered people.

What could Seventh Day Baptists do in these times without the SABBATH RECORDER?

As a means of exchanging views regarding important questions of faith and practice, as a source of help and comfort for aged and infirm Christians, as a medium of information regarding activities common to all the churches, and as an active promoter of unity and fellowship in our common interests, the denominational paper is indispensable. There could be no such thing as extensive co-operation without it. There must be some common means of knowledge regarding our various lines of work and their needs, that will promote general interest and give needed inspiration.

Again, we have a large constituency of

lone Sabbath keepers scattered over the world. Many of them are keeping well in touch with our work and doing something to help it along through the information and inspiration gained by the SABBATH RECORDER.

Then our homes do need such a paper. They are literally flooded by worldly periodicals, and are surrounded by a multitude of distracting influences. It would be suicidal for any home of our people to cast its influence against the only paper devoted to the cause our fathers loved, and to banish it from the children who sorely need its spiritual uplift. It is the purpose of the RECORDER to place within easy reach and in attractive form for our young people those things that promote the higher life.

Our Mission As a People Every denomination is supposed to have some special mission—some specific object to be sought, or a particular truth to be promoted—usually for the purpose of counteracting some error or to protest against false teachings that have crept in during the centuries. The Baptists stand for immersion as the correct form of baptism. Methodists emphasize the doctrine of salvation by faith, and each one of several denominations makes special effort to magnify the particular tenets that make it a separate organization.

In common with all others, the Seventh Day Baptist people have a special and important mission of their own. To be sure they hold many doctrines in common with the regular Baptists and with some other brotherhoods, but as a separate people we are duty bound to go one step further in a particular mission for the restoration of the Bible Sabbath. It is ours in a peculiar sense to exalt God's holy day. We must be consistent with the plainest teachings of the Book we claim to follow in matters of faith and practice. In this matter we go one step further than most Protestants do in protesting against the errors and teachings of Rome. We believe in all sincerity that other Christians are in error regarding this fundamental Sabbath truth, that they are misled by the traditions of men, and that Sunday keeping is a case of paganism surviving in Christianity. God calls us to uphold this Sabbath truth as our special mis-

sion. It is ours to keep it alive and before the eyes of the world until the time is ripe for its restoration.

For us to be untrue to this mission would be to turn a deaf ear to God's call, and bring self-condemnation to our own hearts. We should rejoice in that we are called of God to magnify this wonderful truth, as his chosen minority to keep it alive.

In common with all others we are called upon to evangelize the world by preaching the gospel of repentance and remission of sins. "Go ye into all the world and preach the gospel" is God's command to us as certainly as to others. But we must not neglect our *special* mission, if we would meet his approval.

CAREFUL PREPARATION IS NEEDED

If we are to do our best for God in our mission to others, we must first recognize our mission to *ourselves* by way of preparation. Before the young man can become a successful preacher or missionary, he must carefully prepare *himself* for the good work. When this is well done he can become a blessing and help to others. This is doubly true of a denomination. We must cultivate the true spirit of our mission in our *own homes* and among *ourselves* if we are to become a power for good beyond our borders.

Our homes, churches, and schools should be developing powers for good work in the line of our special mission to others. If we fail in these respects we shall never be able to accomplish much as light shiners for the Sabbath truth we profess to hold.

If in our own homes we render clean, joyous, faithful service to the Master, giving him the first place in our hearts, and doing what we can to interest our brightest young men in the work of the kingdom of God as ministers and teachers, and if we cheerfully provide better support for our pastors, giving God's blessed work the prominence it deserves, we certainly might hope for greater gains and for fewer desertions from the Sabbath cause. Our mission to ourselves *should begin at home*.

Again, our mission to ourselves calls for a high estimate of the importance of our schools in training our young people for their life work. After doing our best for them in the home while they are growing

up, it would seem like throwing away the best results of years to send them out for an education where the influences are strong against the faith of their fathers. Conscientious, God-fearing Christian teachers, in schools situated in communities where the Sabbath truth is exalted and honored, come next to the parents in the home as character builders for our boys and girls just coming to be men and women.

Another essential in our mission to ourselves is a real theological seminary of our own. It should be something more than merely a department of religious education in a school that does not even mention it in its catalogs. It should be a clearly acknowledged, well defined seminary, with Seventh Day Baptist endowments and a full course in theology taught by consecrated believers in the Bible Sabbath.

The most prosperous years in our history came to us through the first theological class that was graduated from our seminary. From 1871 to 1874, ten to twelve students for the ministry worked together, studied and recited together, and held religious meetings together, or by two or three boys in partnership in vacation revival work, for three full years of seminary work. In this way they came in touch with one another at every turn, day after day, week in and week out, until they received their diplomas and went to their widely separated fields of labor.

When that class broke up it was like breaking up a family, with a dozen brothers to go forth greatly endeared to one another. Their fields were scattered across the continent and on to China. Every General Conference and association brought companies of them together until the meetings seemed like home-coming reunions. Revivals and organization of churches resulted from their work for some years, and critical misunderstandings were unknown. Then several students for the second theological class came in and became thorough-going friends with those of the first class before it had to leave school.

Now I am sure Seventh Day Baptists can see the benefits of such a school with yoke-fellows educated together, and the disadvantages of having our ministers educated in widely scattered schools of other faiths, from which students are graduated without

knowing one another and with utter loss of the friendships and family-like ties so essential for a small denomination where opposition to our faith is so strong. As the last living member of that first class, I may be pardoned for saying these things. And I do hope that a study of our mission to ourselves will impress upon Seventh Day Baptists our great need of a real seminary where their ministers can be educated together.

LISTEN TO PRESIDENT ALLEN

I know no better way to close this editorial than to recall a few words from that grand old man, President Jonathan Allen, given in his report to Conference in 1870, and also some of his report for 1871.

Any denomination which does not educate its own ministry can not be a denomination in fullness and completeness. The destructive power of such a failure increases in proportion as that denomination is small and unpopular, until with us it becomes, as we apprehend, a question of life and death. This is grounded in the very nature of things. . . . A denomination whose ministry is recruited by means of converts from other sects, though they may be individually men of piety, ability, and every way desirable additions to the denomination, yet they never can work with that unity of spirit and action which they could have, if they had been . . . educated together in common sentiments, modes and habits. The difficulty is perpetuated where the ministry is trained by other and diverse denominations. (See Conference minutes 1870, page 10.)

ONE YEAR LATER

Now it is with special regard to this most practical principle, that we take deep interest in commending the establishment of a theological department in Alfred University. It is an imperative necessity, not only for the higher usefulness of the university, but to meet the most urgent needs of our churches. . . . If we would attain the highest form of unity and strength, we must provide for unity and completeness in our system of education. . . . Never before have there been so many Seventh Day Baptist students committing themselves to the gospel ministry, as are at the present time pursuing their studies in Alfred University. And it is no fancy work with them. They make their preparation practical as well as theoretical; vacations are spent by most of them in missionary labors in destitute localities. As the direct result, large numbers have been brought to the saving knowledge of Christ; four churches have been formed; another will doubtless be formed very soon. Here are some of the first fruits of our preparatory work at Alfred. . . . In a theological department we reach the highest grade of learning. It is here that we educate denominationalwise. No preparatory work can equal it in its importance

to our great mission. . . . Now permit us to express the confident hope that Alfred University, with its theological department, may so far enjoy the confidence and support of our churches, as to become a mighty power in the defence of Bible truth against every form of infidelity.—*J. Allen.*

President Allen's words are very appropriate, and it is to be regretted that his teachings have seemed to be so completely forgotten by our people. I wonder if his "confident hope" expressed in the last lines quoted above can be fully realized today.

Tact in Winning Men Every pastor should be a soul winner and a soul builder. There is quite a difference as to the amount of natural ability for these two phases of Christian work. It seems to me that the very first characteristic of a minister of the gospel should be a strong desire to win men to Christ. Such a minister will have a deep sense of the exceeding sinfulness of sin—the desperate wickedness of the human heart—and the absolute necessity of repentance and regeneration.

It is a wonderful gift of God to be able to reach the hearts of men and bring them to Christ. But when this is done, the minister's work is but just begun. The pastor as a soul winner must possess the ability to be a soul *builder* if his converts are to become a blessing and help to the church and real lights in the world. The evangelism that seeks and saves a soul must be followed by the practical teaching work—the Christian education—which builds true character and results in permanent service.

Tact and wisdom in winning souls are great gifts. Some men seem to possess qualities by which they are eminently successful in such work.

I recently read of two instances in which a pastor exemplified this principle of proper tact in winning men. A man who made no pretension of being a Christian, one evening requested his pastor, who was making a friendly call, to step into the bedroom and take a look at his two beautiful children who were just falling asleep for the night. The pastor was glad to do so, and as the two men stood there looking on the sweet faces of the children, the pastor said kindly, "Do you as a father mean to say of these beautiful children, that you will do nothing toward enabling them to go to heaven?" This

proved to be one of God's arrows that smote the father's heart and brought him to Jesus.

On another occasion, as this pastor was about to go out into a night of fearful storm from the door of a rich friend, the man spoke of its being a fearful time for the poor and handed the pastor some money to use for them wherever he found it was needed. As the skillful evangelizer accepted the money, he said to the man, "How is it that you are so generous to the poor, and yet are not generous enough to give your heart to God?" This was another tactful effort that resulted in the saving of a soul.

Many a sinner has been brought to God through little, tactful ways carefully improved by the child of God.

Report of the Miss Titsworth, our treasurer, reports the receipt of \$1,121 in cash and pledges since our last report on the Building Fund. This brings the total up to \$55,975.91. We need only \$400 more to be able to report another block of \$8,000.

The Plainfield Church canvass has resulted in the pledging of between \$55 and \$60 per resident member. This is only a partial report.

AN APPEAL TO THE PRESS OF THE COUNTRY

(Address of Professor Thomas N. Carver, of Harvard, at Boston City Club, Monday noon, December 10)

Thomas Nixon Carver, professor of political science, Harvard University, addressed the press of the country and especially the press opposed to the Eighteenth Amendment at a luncheon at the City Club, Boston, held Monday noon under the auspices of the Manufacturers' and Business Men's Committee of the Anti-Saloon League of America, attended by six hundred leading citizens of Boston and vicinity.

"An appeal to the press, especially to those editors who do not favor prohibition. You may not be convinced by the election that the country is overwhelmingly dry. There were too many other factors in the campaign to establish that as a demonstrated fact. You must be convinced, however, that the country is not overwhelmingly wet.

Prohibition was certainly one of the most talked about issues of the campaign. The outcome certainly indicates to any reasonable person that the country is not wet enough to repeal the Eighteenth Amendment or even seriously to modify the dry laws. At any rate it is not likely that any candidate for the presidency will again stake his success on a program of repeal or modification, much less on a program of nullification. To those who take the position that the country is still wet in spite of the returns there is not much that can be said. 'None is so blind as he who will not see.'

"When we consider the great personal popularity of Governor Smith, the mildness of his proposals in the way of modification, his remarkable skill as a campaigner, and the vigor with which he argued for the Canadian system of dispensing liquor, we can not find any sufficient reason for his overwhelming defeat except the fact that the country is dry or at least not wet enough to induce a majority to vote for him and his proposals. By what person or under what circumstances could a proposal for modification be more favorably presented to the American public? If Governor Smith could not make modification popular who could? Does any other candidate want to try it?"

"To those who dispise the kind of people who constitute the majority or who voted for Mr. Hoover there is this to be said, if we are to have democracy at all, we must accept the will of such majorities as we have. When we accept the fact that the government must be in the hands of the common people we must realize that these 'Babbitts,' these 'country yokels,' these church-going people are the common people, they are the masses. If you are a Democrat at all you must accept their will in matters of government. If you are not willing to do that you should frankly advocate a monarchy, an aristocracy, or the dictatorship of a minority.

"To the frank and open nullificationists, there is also something to be said. If the American people are really determined actively to support the prohibitory law you are not ignoring a forgotten law. You are actively opposing your own government and its officers when you try to nullify this law. You will, in fact, if you are a nullificationist, be in active rebellion against the gov-

ernment in its active enforcement or attempt at enforcement of the law. Do you want to put yourself in that position? If you want the American to forget the prohibitory law you will not succeed by active disobedience or defiance that will only create a more active determination. Don't try to scare the American people or their government. If you think that you can by open disobedience or defiance cause the people or the government to forget or repeal a law which seems to be as popular as prohibition, you have, in the language of the street, 'another think coming.'

"There is only one honorable choice before you that is between insurrection and acquiescence. Active nullification of an active law amounts to insurrection. It is actively resisting the active efforts of the government to enforce it. It is an appeal to what some have called the 'glorious right of revolution.' It is an attempt by the method of breaking heads to regain what you have lost by the method of counting heads that has been tried many times before, usually without success.

"Why not acquiesce? Why not be good sports? Democrats have acquiesced in the defeat of Governor Smith as the Republicans would have acquiesced had Mr. Hoover been defeated. With almost the entire metropolitan press of the country against prohibition, see how little influence you had. If the Anti-Saloon League could 'put across' prohibition and if the united power of the metropolitan press could not defeat it or even produce any noticeable diminution in its popularity, what a humiliation that would be for the metropolitan press. As a matter of fact, the rising tide of opposition to drink is due to factors which lie deeper than Anti-Saloon Leagues or metropolitan dailies. Such agencies can accelerate or retard a movement of this kind. They can neither start nor stop it.

"The tragedy of Governor Smith's astounding and overwhelming defeat lay in his utter inability to understand the American people. He simply could not believe that any considerable number of people were really dry. His surroundings made it impossible for him to see that fact. Maybe you and other editors of metropolitan dailies are in the same position. If so, God help you. If the American people are really de-

termined to go on with prohibition you can't stop them. You can make it more difficult of enforcement. You can compel the government to appropriate a few extra millions of dollars and put a few extra thousands of men into the enforcement work but you can't stop it.

"Whatever other faults and weaknesses the American people may have, they are not cowards. They are not likely to back down just because enforcement is difficult. This is especially true of the country people, the 'country yokels' as some find comfort in calling them. They were brought up on difficulties. They have been facing and conquering them for generations. Please note, especially, that they are not likely to back down just because you and the smart set insist on calling them bad names.

"Our appeal is simply this: Don't aid and abet those who are actively breaking a law which your government is actively trying to enforce. Don't muddle the minds of your readers by confusing an active law with an obsolete law. Don't encourage anyone to think that it is either smart or clever, either courageous or honorable, to outwit your government. Don't excuse the boot-legger or his patron. Don't vilify enforcement officers who are trying to do what the law requires them to do and what they have sworn to do. If you want to castigate any of them, try it on those who are shirking their duty. Don't caricature or cast aspersions upon those private citizens who are not only obeying the law but trying to help the government. This will not weaken their determination. It will only encourage law breakers and add to the cost of enforcement. In short, throw your vast influence on the side of your government and not against it. Help the government in the carrying out of this 'great social experiment noble in purpose and far reaching in results' or at least don't encourage active resistance to your own government."

"I dare no more fret," said John Wesley, "than curse or swear. To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things well."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Jamaica Association convenes at Kingston on January 25, 1929.

Treasurer Harold R. Crandall received \$3,944.94 in December. In December, 1927, he received \$3,819.32.

Receipts in the first six months of this Conference year amounted to \$10,769.01; for the first six months of last year, \$10,560.40.

Rev. A. J. C. Bond, our leader in Sabbath Promotion, is attending a hearing before the Foreign Affairs Committee of the House of Representatives, on a resolution introduced by Representative Porter, requesting the President to call an international conference for the revision and simplification of the calendar. Watch for his report.

PROPOSED CALENDAR REVISION

This subject is attracting the attention of the public more and more, as articles in the papers indicate, but only a few are aware of its significance to the religious world.

Within ten days I have received letters and articles, addressed to me as general secretary, urging our co-operation in opposing the proposed revision of the calendar.

Dr. Jonas Simon, president of the "American League for Creative Jewishness," New York City, has written me twice, and telegraphed and telephoned me four times regarding the hearing in Washington on the resolution before the Foreign Affairs Committee of the House of Representatives. Doctor Simon closed one letter with the words, "Yours for the defense of our most precious religious goods."

I have received three letters from C. S. Longacre, general international secretary of the Seventh Day Adventist Religious Liberty Association, Takoma Park, Washington, D. C., giving information about the

"Hearings" and enclosing a copy of "A Memorial and Remonstrance to the Congress of the United States," on the proposed simplifying of the calendar.

From Philip Slomowitz, managing editor of the Detroit *Jewish Chronicle*, comes a letter in which he encloses his editorial on "Danger in Calendar Reform" that appeared in the paper December 28. In this article he says:

It may be argued by some Jews that so few of our people now observe the Sabbath that it is not worth while, for the sake of a handful, to battle against the proposed reforms. In reality, however, an important Jewish principle is at stake. Because so few observe, and because so many misunderstand the relation of the Jewish Calendar to the civil one, the recommendations for reform, should they be adopted, may so confuse matters for the already misunderstanding further to weaken the faith of these uninformed. It is well that it be understood that the Sabbath, having been raised by Judaism into the realm of supreme holiness, has served as the most important backbone in the Jew's struggle for survival. Because a minority insisted on keeping the Sabbath day holy, it was made possible for the entire people to pivot around this one great principle in retaining Israel's individuality. So that even for the sake of the smallest minority of Sabbath observers, it is important that Jews exert every effort against the proposed reforms in our calendar.

In our Jewish argument against the reform of the calendar there also enters an element of sentiment. We have observed the seventh day of the week as the Sabbath for thousands of years, and by endangering further its observance we will also endanger the very foundation of all Jewish sentiment. . . . We have much to learn from the command of Moses to observe a day of rest, and by taking the religious sentiment out of this command we are exposed to the danger of commercializing the Sabbath and of going back thousands of years, when there was a need for a Moses to proclaim the holiness of a day of rest.

Already, we are robbed of too much sentiment in modern living. The proposed reform in the calendar threatens to rob us of another sentiment. Let us fight it.

In reply to these letters I have sent each writer a copy of our action at the General Conference opposing the proposed change in the calendar.

GROUP CONFERENCE AT SALEM, W. VA.

REV. CLIFFORD A. BEEBE

General secretary and Mrs. W. D. Burdick met with pastors and other representatives from the churches of the South-eastern Association at Salem, W. Va., on

Thursday and Friday, November 8 and 9, to study the work of the denomination.

Representatives were present from the churches at Salem, Lost Creek, Berea, Roanoke, and Greenbrier.

The success of the meeting was hindered by the fact that very few representatives were present throughout the sessions, while Secretary Burdick presented the work of the denomination in a series of discussions, none of which was complete without the others. The Berea delegation was necessarily absent from half of the sessions of the conference, including the last session which was given to findings from the discussions, and a general discussion on the denominational work.

The chief value of the discussions to those who attended was to present a unified and up-to-date picture of the work of the denomination as a whole. Some of us who have not attended our General Conference recently have ideas of the work gleaned from meetings we have attended in the past, and many of which are now out-of-date. I feel that personally, not having attended the last two Conferences.

The chief value of the meetings to be churches of the association depends upon what the delegates do at home in passing on to others what we received. The Lost Creek pastor planned to hold a series of group meetings in different parts of the community, to pass on these things. Other churches might well do the same.

MID-YEAR MESSAGE OF THE COMMISSION TO THE CHURCHES

The Commission of the Seventh Day Baptist General Conference held its mid-year meeting in Pittsburgh, Pa., on December 31, 1928, and January 1, 1929, with President Claude L. Hill presiding. All members were present except Rev. Loyal F. Hurley, who was detained at home on account of illness in his family.

Those present were Rev. Claude L. Hill, Farina, Ill., president of the General Conference; Frank Hill, Ashaway, R. I.; Rev. Edgar D. Van Horn, Alfred Station, N. Y.; Curtis F. Randolph, Alfred, N. Y.; Rev. Herbert L. Polan, Brookfield, N. Y.; Professor Edward E. Whitford, New York City; George M. Ellis, Milton, Wis.; Dean

Moses H. Van Horn, Salem, W. Va.; Rev. Willard D. Burdick, secretary, Plainfield, N. J.

President Hill opened the session with brief introductory remarks in which he emphasized the growing importance of the work of the general secretary, and then left to him largely the naming of the problems confronting the Commission at this time.

The secretary then gave a comprehensive and detailed report of the work so far this year. He also presented a long list of contributed answers to questions proposed by him at the various sectional conferences held throughout the denomination. This report formed the basis of much of the discussion that followed, and many of the contributed answers read proved helpful.

Much of the discussion centered around the fact that most of our boards are handicapped in their work by a shortage of funds. It was clearly shown that if the full amount of the budget were raised, none of our boards would come through the year with a deficit.

The Commission urges upon our churches the desirability of making a more sympathetic study of our denominational work, and then of making a more determined effort to meet the needs.

The work and problems of our missions at home, in China, and in the American Tropics were discussed at great length. Also the interests of the Tract Board were before the Commission frequently for consideration.

The Commission commends the zeal of the Tract Board in the raising of funds for the completion of the denominational building, and wishes to commend to the membership of the denomination the making of pledges in order that this worthy undertaking may be soon completed.

After rather a lengthy discussion of our interests as expressed through the Sabbath School Board and the Young People's Board, the following action was taken:

We very deeply regret the apparent necessity of the Sabbath School Board having to discontinue the services of its director of religious education, Rev. Erlo E. Sutton, as a full time employee, and hope that even yet the board can devise some way whereby he can be continued in this splendid work for which he is so well qualified.

Another matter that received considerable attention was the request of many churches for a basis of apportioning the quotas to the churches, other than the membership basis now in use. Action was taken instructing the secretary to conduct a referendum among the churches relative to certain church quota plans considered by the Commission, and that final action be postponed until the pre-conference meeting.

The Commission expressed its disapproval of any change in the calendar which might endanger the identity of the Sabbath. The general secretary was instructed to attend a hearing if one is granted, and if in his judgment it seems best, on a resolution now before the Congress of the United States, proposing the calling of an international conference for the simplification of the calendar.

Considerable time was given to a consideration of denominational overhead expense. A committee was appointed to take the matter under advisement and report at the pre-conference meeting of the Commission.

After some time spent in discussion of the work of the general secretary for the next few months, it was recommended that conferences be held with individual churches and where possible, with groups of churches, along similar lines to those of our recent group conferences; and that he follow up the work of these conferences in any way that seems best to him.

We invite the executive committees of our associations to consult with the general secretary, Rev. Willard D. Burdick, in regard to presentation of denominational work on their programs.

**STATEMENT ONWARD MOVEMENT
TREASURER, DECEMBER, 1928**

Receipts	
DENOMINATIONAL BUDGET	
Adams Center	\$ 52.00
Alfred, First	178.90
Alfred, Second	182.20
Andover	2.00
Battle Creek	67.00
Berlin	21.00
Boulder	12.50
Brookfield, First	5.20
Brookfield, First, Sabbath school	10.00
Charleston	15.00
Denver	14.51
Dodge Center	21.00
Dodge Center Sabbath school	4.01
Edinburg	7.35

Genesee, First	171.50
Hammond	65.00
Hebron, First	45.75
Hopkinton, First	55.00
Hopkinton, Second	8.00
Independence	239.75
Little Prairie	29.50
Los Angeles	107.00
Lost Creek	150.00
Marlboro	15.75
Milton	278.89
Milton Junction	50.00
New Auburn	8.00
New York City	74.71
North Loup	32.00
North Loup Young Women's Missionary Society	25.00
Nortonville	170.50
Pawcatuck	200.00
Piscataway	69.15
Plainfield	187.00
Richburg	26.00
Richburg Ladies' Aid society	50.00
Ritchie	9.25
Riverside	250.00
Rockville	20.00
Rockville Loyal Workers	5.00
Salem	116.00
Scott	30.00
Verona	70.00
Walworth	42.00
Waterford	90.00
White Cloud Sabbath school	26.00
Mrs. A. Brown, Jr., E. Pensacola Fla.	5.00
	\$3,314.42

SPECIAL

Adams Center	
For Ministerial Relief Fund	
From estate of Andrew J. Greene	\$ 100.00
For Sabbath School Board	28.00
For Missionary Society	40.00
For Ministerial Relief Fund	
From Sabbath school	15.37
Alfred, Second	
For Missionary Society	4.12
For Tract Society	4.13
Fouke Ladies' Aid society	
For Woman's Board	25.00
Genesee, First	
For Tract Society	15.00
Hopkinton, First	
For Missionary Society	8.25
For Tract Society	8.25
For Education Society	8.25
For Young People's Board	25.00
For Denominational building	10.00
Independence	
For Missionary Society—	
Christmas offering	9.15
For Missionary Society	
From Bethel Class	5.00
Milton Junction	
For Miss Anna West's salary	
From Ladies' Aid Society	50.00

HOME NEWS

For denominational building		
From Mrs. David B. Anderson	5.00	55.00
New York City		
For Tract Society	15.00	115.00
For denominational building	100.00	
North Loup		
For denominational building		
From Young Women's Mis-		
sionary society	25.00	
From Mrs. Ava Johnson	5.00	
From Miss Alice Johnson	5.00	
From G. W. Thorngate	10.00	45.00
Richburg Ladies' Aid society		
For Woman's Board		5.00
Verona		
For Missionary Society	35.00	
For Woman's Board	25.00	60.00
Walworth		
For Sabbath School Board		20.00
Seventh Day Baptist Christian		
Endeavor Union of New		
England		
For increase Mr. Berry's salary		
—Georgetown	5.00	
For Native worker—Jamaica		
From Hopkinton, First, sen-		
iors	5.20	
From Hopkinton, First, in-		
termediates	.88	
From Hopkinton, Second, in-		
termediates	.88	
From Pawcatuck seniors	5.20	
From Pawcatuck juniors	.88	
From Rockville Christian		
endeavorers	2.62	
From Waterford Christian		
endeavorers	4.34	25.00
		<u>\$630.52</u>
Denominational budget	\$3,314.42	
Special	630.52	
Balance December 1, 1928	39.00	
Total	\$3,983.94	
<i>Disbursements</i>		
Missionary Society	\$1,483.48	
Tract Society	625.11	
Young People's Board	160.63	
Sabbath School Board	282.30	
Woman's Board	364.05	
Ministerial Relief	362.21	
Education Society	100.98	
Historical Society	30.69	
Scholarships and Fellowships	73.92	
General Conference	419.43	
Contingent Fund	27.72	
	<u>\$3,930.52</u>	
Balance January 1, 1929	53.42	
Total	\$3,983.94	

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Ave.,
Yonkers, N. Y.,
January 1, 1929.

NORTONVILLE, KAN.—The ladies of the church held a bazaar and harvest home supper at the Legion hall on November 22. The attendance was not large, but something over \$80 was reported cleared.

On the evening of Thanksgiving day the church held a community service of Thanksgiving, Pastor Ogden preaching from the text, "It is a good thing to give thanks to the Lord." Psalm 92: 1. Unfavorable weather made the attendance smaller than it would have been.

The interior of the church has recently been redecorated, making a very much needed improvement. The work is the generous gift of C. C. Snay.

The average attendance at the Friday evening prayer meetings during the fall was thirty-two. The averages by months were: September, thirty; October, forty-four; November, twenty-one. The topics during November were a series on the subject of prayer. On November 23 good reports from the East Kansas Christian Endeavor Convention were given by Lucille Prentice and Lois Wells.

The canvass for the Onward Movement, which was preceded by a series of printed articles, was launched by a sermon by the pastor on November 17 and December 1. Incomplete returns at the time this report goes to press show pledges amounting to somewhat less than \$500. This does not include the customary contributions from the women's societies and the other auxiliary organizations of the church.

The intermediates held a good standard social on the evening after the Sabbath, November 24. The young people have been selling Christmas greeting cards to raise money for the society. Members of the Intermediate society will also distribute the Seventh Day Baptist calendars this year.—*The Review.*

RIVERSIDE, CALIF.—Pastor Hargis has been giving us some strong sermons. The prayer meetings are increasing in interest. A group of young people, with the pastor, went out to the Nuevo school house and conducted a Sunday evening service.

Tomorrow is the day for our Christian Endeavor to go to the county hospital to

have a service of sermon and song for the inmates.

Mr. and Mrs. Frank Mack and grandson, and Mrs. Cartwright of New Auburn; Mrs. Tenney of Battle Creek, and Mrs. Pheba Crandall and four grandchildren are spending the winter with us. Mrs. Howard, of Farina, is returning to the parsonage soon. We will all be glad to welcome her back again.*

Miss Louisa Jenner returned to her home in Boulder, after a visit at the home of her grandfather, Newall Sweet. Our young people regret her departure as she was a good addition to our Christian Endeavor group.

If any of the RECORDER readers want to get away from the cold and snow, just come to Riverside, where the thermometer registered seventy-two degrees above, on Christmas day.

The children, choir, and young people of the Riverside Church gave a very pretty pageant entitled "The Shepherd Boy's Vision" at five in the evening on the Sabbath before Christmas. It was a fitting welcome to Christ the "Prince of Peace."

After the pageant a party was given in the church parlors for the children of all ages.

A beautiful Christmas tree brought down from the mountains by Harry Van Horn was laden with gifts for the little folks, Elverson Babcock acting as Santa Claus.

The Men's Brotherhood will entertain the ladies of the church at a banquet New Year's day at six-thirty. They promise a program of much interest to all.

The annual church dinner will be held Sunday, January 6, the quarterly business meeting preceding it.

Many of our number have been suffering with the "flu," but we rejoice in the news that all are recovering.

MRS. G. E. OSBORN,
Press Correspondent.

NEW MARKET, N. J.—The old Picataway Church, although not often heard from in this department, is still desirous of a place in the thoughts and prayers of our sister churches. This reminder of our existence here is handed to the RECORDER in the opening days of the new year, and is given with the earnest prayer for the prosperity of all the dear churches of our communion.

Doubtless we are not alone in the feeling that we have many obstacles in the way of the larger progress we long for, but that is not going to be the subject of this letter. We drop that formidable word here with the hopeful reflection that under the alchemy of God's abounding grace difficulties may be transmuted into increments of higher character and larger efficiency.

In reviewing the past year we are reminded of many tokens of God's favor. The interest in the general work and special enterprises of the church have been loyally sustained. The pastor is constantly helped by a consecrated company of men and women who take to heart the work that the church is here to do. Then there is a group of about twenty boys and girls, ranging in age from five to twelve years, as bright and happy as ever gladdened the heart of any pastor. These, under the hearty co-operation of the Christian Endeavor society and through the efficient work of the primary superintendent of the Sabbath school, are developing rapidly in a hopeful direction.

At the annual meeting, in April, it was voted to redecorate the auditorium of the church. This was promptly done, and this sanctuary of worship, beautified by a new steel ceiling and appropriately painted walls, was rededicated to the Lord by a special service on the Sabbath of June second. This work of repairing was extended to the parsonage, making its inmates happy with some repaired and redecorated rooms. In spite of this strain on our local budget, a recent canvass for the denominational building resulted in over one thousand dollars being subscribed for that enterprise. Since those who have subscribed to this fund clearly understand that the Onward Movement budget is not to suffer in consequence, we are expecting as generous a response, proportionally, to this canvass which is now on.

We were happy in the experience with the Eastern Association that met with us in June. The fellowship with the visiting delegates and the inspiration of their presence and the messages they brought were a joy to us all. The pastor had the exhilaration of attending the Central, Western, and Southeastern associations as delegate from his own, a long to be remembered privilege. The Central Association was a special joy, since it gave the opportunity of a brief visit

with the dear friends of his pastorate there of only a few years ago. We were especially glad to welcome to our Sabbath eve prayer meeting recently, Secretary W. D. Burdick, who gave us at that time an inspiring address.

The church here magnanimously granted the pastor the usual summer vacation, which was improved by a visit to the home of our daughter in Ohio, where four happy and restful weeks were spent. The journey to and from over the mountains and through the valleys of Pennsylvania in our well-behaved "Ford" was a pleasure long to be remembered.

Death has claimed three of our members during the year, and we are saddened by their departure. We trust that we are not indifferent to the added responsibility that these losses involve, and that we shall face the future with hope and courage and faith for the dawning of brighter days. Do not forget us in your prayers.

THEMES OF THE PASTOR'S SERMONS PREACHED IN THE PISCATAWAY PULPIT IN 1928.

Beginning the New Year Aright	Gen. 1: 1
The Paramount Political Issue	Prov. 14: 34
Materials for Manhood	1 Cor. 3: 21
The Man on the Wrong Road	John 14: 6
The Man on the Right Road	Mark 10: 32
The Pathway of Perennial Pleasure	Psa. 16: 11
Why the Sabbath	Mark 2: 27
The Run-away Slave (See Book of	Philemon)
Standing by the Cross	Rom. 1: 16
The Perfection of Love	John 19: 26
Proving the Promise	1 Cor. 13
The Story of the Bulb. (Children's sermon)	Mal. 3: 10
Work in the Church with the Living Christ	John 11: 25
The Joy of Reconciliation	2 Cor. 6: 1
Compensation	Rom. 5: 11
The Greatest Woman in the World	Matt. 19: 27
Sabbath-keeping an Economic and Spiritual Asset	Prov. 31: 29
Others	Isa. 58: 14
The Exaltation of God in our Church Service	John 10: 16
Internationalism of Jesus	2 Chron. 6: 41
How a Kingdom was Lost	Matt. 28: 19
The Riverside Conference	1 Sam. 15: 28
The Problem of Work	Matt. 9: 38
The Christian Focus of Attention	Matthew 11: 29, 30
The Sword of Jesus	Hebrews 12: 2
Temptation	Matthew 10: 14
Practice of the Old Time Virtues—Does it Pay?	Matthew 4: 10
The Meaning of the Cup	1 Tim. 4: 8
Thy Kingdom Come	Matthew 26: 28
Our Todays and Yesterdays	Matthew 6: 2
	Eph. 2: 21

Divine Estimate of a Man
Steps into Friendship with God
The Miracle of the Word
Quo Vadis
The Angel's Message
The Making of a Crown

Matthew 12: 12
Jas. 2: 23
2 Tim. 2: 9
John 14: 5
Luke 2: 10
2 Tim. 4: 8

T. J. VAN HORN.

NORTH LOUP, NEB.—The church was a scene of great activity New Years day—for this was the day that the members gathered to break bread together and to enjoy a visit with friends and fellow members. The guests were received by Mr. and Mrs. R. O. Babcock and were welcomed to the church.

The kitchen was filled with busy ladies who were heating the various viands brought in, while in the rest room, a whole force cut cake, pie, and bread. The coffee, potatoes, meat, and gravy were cooked by the church and were excellent. Three long tables were spread in the basement and two smaller tables for the children. The committee estimated that about two hundred were fed, besides a number of dinners which were taken to the sick and shut-ins of the village.

The children were entertained by Mrs. Louisa Barber, who kept them busy playing games suitable to the day and occasion.

The dish washers did their duty manfully, and in an incredibly short time all the tables were cleaned and the dishes washed and put away.

After dinner the members of the church were called to order by Moderator, H. H. Thorngate, for the quarterly business meeting. It was voted to pay \$350 toward the moving expenses of Rev. Harold Crandall. It was also voted that it be the sense of the meeting that the church favor turning over the government of the North Loup cemetery to the township or village boards and the trustees, and Messrs. A. H. Watts and C. J. Rood were appointed to meet with the members of the organizations to fully discuss the change.

Sickness prevented many from attending who would have been present, but all who could be there express thanks to the committee who did so much to make the day of fellowship enjoyable and pleasant.

Professor L. O. Greene preached at the usual service Sabbath morning, using as his text: "Get thee out." From this he made a splendid new year sermon.

The Senior Christian endeavorers held a

social Thursday evening at the home of Professor and Mrs. L. O. Greene. Games were played under the direction of Miss Eunice Rood, chairman of the social committee. A luncheon of sandwiches, pickles, cake, and cocoa was served.

The baby balsam which was sent to the C. W. Barber family by the Polans decorated the communion table Sabbath day. It was lit with electric lights and trimmed with tinsel. The little tree was very popular and a dainty bit of freedom!

The tiny daughter of Mr. and Mrs. B. L. Van Horn, Miss Lida Marie, accompanied her parents to church Sabbath morning and was a delightful small participant.

Communion services will be held next Sabbath morning and Professor L. O. Greene will again preach. The usual covenant meeting will be held Friday night at the prayer meeting.

A good sized box was filled with clothing and some popcorn and shipped to Little Prairie, Ark., last week under the auspices of the Sabbath school. A donation of money was also sent to our people in the Southland.

The New Year was the theme of all the Endeavor societies Sabbath afternoon.

Following the services of the Sabbath school, Sabbath morning, the children were treated to apples, the gift of Mr. and Mrs. Paul Robinson. A rising vote of thanks was tendered these good friends for their delicious gift.

Mrs. Myra Hutchins led the prayer meeting Friday night and those present enjoyed a profitable evening.

The intermediates held their December social Sabbath evening in the church basement. Several games were played under the direction of the Misses Winnie Hamer and Merle Fuller. The chairman of the social committee, Miss Ruby Babcock, was unable to be present because of her recent operation. Little gifts were pulled from a basket which the receivers kept as Christmas gifts. Refreshments of hot biscuits, cocoa, and cookies were served.

Mrs. C. W. Barber has charge of the graded department while the superintendent, Mrs. Jessie Babcock is in Lincoln.

A pleasing solo was sung by Mr. A. D. Moulton, in place of the regular anthem Sabbath morning.

Mary Davis led the sunrise prayer meet-

ing New Year's morning. Representatives from the three Endeavor societies were present as well as some who were older. Gertrude Hemphill led the music which consisted of songs for the new year. The topic chosen by the leader was, ("What I Have Written, I Have Written," supplemented by other Bible references. The new year was ably ushered in at this beautiful little service.—*The Loyalist*.

RESOLUTIONS OF RESPECT

WHEREAS, it has pleased our heavenly father to allow the Death Angel, to again visit our midst, removing from our circle, our dear sister, Mrs. Louisa Davis, therefore, be it

Resolved, That we, the members of the Ladies' Benevolent Society of the Jackson Center Seventh Day Baptist Church, express our appreciation of her faithful attendance, and loyalty to our society.

Aunt Lou, as she was familiarly known, was a charter member of our society, and was always ready to fill her place. Especially did she find great pleasure in preparing and conducting the Bible drill at each monthly meeting, a place which was always given her on the program.

May the memory of her faithful and willing service, and her cheerful disposition inspire us to a higher and better living. And may God sustain and comfort those to whom she was most dear; also be it,

Resolved, That a copy of these resolutions be sent to our local paper and one to the SABBATH RECORDER for publication.

MRS. M. I. STOUT,
MRS. V. A. WILSON,
MRS. CHAS. W. SNYDER,
Committee.

QUARTERLY MEETING

Quarterly meeting of the Southern Wisconsin and Chicago churches will be held at Milton, January 18, 19. The program has been arranged as follows:

Friday evening, Rev. E. E. Sutton.

Sabbath morning—Sermon, Rev. J. F. Randolph.

Sabbath afternoon—Sermon, Rev. August Johansen. Young people's hour, arranged by Miss Thelma Crandall.

Sabbath Evening—Rev. E. A. Witter.

MISSIONS

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

AVOIDING MISTAKES

"It is human to err and divine to forgive." All that we do is marred by imperfections, and we come to feel that it is inevitable that we make mistakes. It would seem that missions and all Christian work might escape this handicap, but not so. Throughout their history they have been crippled or largely defeated or entirely wiped out on account of the mistakes of Christ's professed followers. In the last twelve hundred years Christianity was planted in China three times before the dawn of modern missions. But every time it became extinct through the errors of those who would foster it. Churches in the homeland die by the thousands. In most cases, if not in all, this can be attributed to the blunders of well meaning Christian people. There are few, if any, churches that would grow weaker, decade after decade, to say nothing about becoming defunct, if it were not for the mistakes of those who compose them, and often times it is the leaders who are most to blame.

While it may be true that it is impossible for finite beings to live without imperfections in the things they undertake, yet this fact, if it is a fact, does not justify them in sitting down without any effort to lessen the number of mistakes in missions, in denominational enterprises, and in all Christian work. A few years past, in writing regarding an appalling railroad accident, Lyman Abbott said, "So long as man remains finite there will be railroad accidents, but railroads should exhaust every resource to reduce accidents to the minimum." It may be that in missions and church work there will be mistakes so long as Christians are imperfect beings, but for the sake of Christ and the lost world, these blunders should be reduced to a minimum. It is wrong to justify any and every imperfection in our work on the ground that it is human to err and we are human. When we have exhausted all our resources to avoid errors, then we

can excuse ourselves because of finiteness. Till then it is Christian to humbly acknowledge wherein we have failed and seek the Father's forgiveness. He will forgive us if we sincerely resolve to do our best.

If we are to reduce our mistakes to the least possible in number, and influence, we must give our attention to this matter; we must be on our guard; we must do as Christ so often enjoined upon the disciples, namely, watch. There are many things to be considered in this connection besides finiteness. Sometimes we blunder because we do not inform ourselves regarding missions, church affairs, and denominational work; or the cause of our errors may be prejudice, or a determination to have our own ways, or an unwillingness to counsel with other Christian workers, or a lack of enthusiasm, or a neglect to seek guidance of the Holy Spirit. This list of causes may be extended indefinitely; but the fact that these paragraphs would emphasize is that it is ours for Christ's sake to reduce our mistakes in missions and all Christian work to a minimum.

PROGRESS IN CHINA

It really looks now as though the new Nationalist government in China will solve China's problems and give to the nation permanent peace. With Chian-Kai-shek being promoted from generalissimo to president, the nation is on the way to become a republic in fact as in name. Before this can be accomplished, however, there must be a constitution, a representative assembly, and some way by which the people can express their will. This development of a real republic will take many years. In the meantime the Nationalist government has asked five Americans—Henry Ford, Jeremiah W. Jenks, Owen D. Young, Robert N. Harper, and Edwin R. A. Seligman—to act as "honorary economic advisers." If the government will follow the advice of these men better days are ahead.

Dr. Edwin W. Kemmerer, of Princeton University, has been engaged by the government to show China how to reform its currency and banking system. Those who have lived in or visited China will agree that this is one of the outstanding needs if the country is to take its place among the forward looking nations. The present currency

system is so absurd as to be ridiculous. Doctor Kemmerer has rendered such service to many nations that were anxious to throw off the incubus of an unscientific past. A better choice could not have been made. This choice alone shows that China is awake at last. In fact, the monarchy gave place to a dictatorship. If this dictatorship can now give place to a real representative republic wonders will have been accomplished.

We fear that the new president and his advisers are going too fast in demanding of the nations the abandonment forthwith of "extraterritoriality." In principle, it goes without saying that extraterritoriality should be abandoned, and that China should be allowed to govern the whole of her own country without outside interference. The nation, however, is confronted with an unfortunate condition that has grown up through many years. Foreign countries were allowed certain territory, which, in the absence of authoritative, just, and humane government by the Chinese, they were themselves allowed to govern. Through the years these concessions have become very rich, because of the investment of foreign capital.

There is no doubt of the fact that any self-respecting nation would resent such outside governments within its own government. The question still remains as to whether New China is sufficiently settled and sufficiently strong to afford the protection to these existing concessions that human life and property wealth make necessary. Until the nations are convinced that ample and trustworthy protection can thus be afforded they will be slow to cancel their extraterritoriality rights. Great Britain and France, for instance, have built Shanghai into a rich, modern, and beautiful city. They will never abandon their government of the city until they are convinced that the new government is sufficiently cohesive and strong to guard the city from pillage, riot, and revolution. Can Great Britain and France be blamed for their attitude?

We say all this while strongly favoring the ultimate cancellation of extraterritoriality. China must not be too precipitate in its demand. Would its demand not be much stronger if it were seconded by these American "honorary economic advisers"? In other words, China's claim would win

universal approval if a commission of men of acknowledged character, unselfishness, and business standing were to announce publicly that in their opinion the time had come for the cessation of extraterritoriality. Such a statement would carry weight throughout the civilized world. There is one thing that the new Chinese Nationalistic government must guard against, and that is cocksureness. It is not impossible that such headiness will retard the progress of the new government for many years to come.

On the school question it has already significantly injured Christian missionary work in spite of the fact that the Christian missionaries are and always have been the best friends of China. Its demands as to Christian schools have been the demands of an absolute monarchy rather than of a free republic. Young men are running the nation. They feel bitter because their nation has been considered among the inferior nations of the world. They are now ruling things with a high hand and showing "Westerners" a thing or two. This is all very natural, and at the same time very foolish. China needs help from the West. It is therefore the height of folly to alienate the Western people.

If we can read aright the signs of the times all the great Western nations are ready to lend a helping hand toward the rehabilitation of China. The consensus of opinion seems to be that China has been badly treated. If China is sensible in her demands and friendly in her spirit a new era of prosperity is before her. This will be helped forward by all right-thinking nations, the Western nations taking the lead. China has done well to name as its president its brilliant young generalissimo. It has done well to invite successful men of America to become its "honorary economic advisers." It has done well to invite Doctor Kemmerer to straighten out its tangled financial system. It has not done well to ask "immediate cancellation of the extraterritorial treaties." This will surely come as it ought to come, but it will not come until China proves that it has a capable or permanent government.

The new nation would do well to give its first attention to internal affairs rather than to external relations. If its internal affairs are so settled that a competent government

results, there need be no fear as to external relations. World opinion will demand that China be treated fairly and even generously. —*Editorial in Watchman-Examiner.*

A WORD OF TRIBUTE TO A NOBLE WOMAN

Christmas week the sad news went out that Mrs. D. H. Davis had passed away in Plainfield, N. J. Proper record of her life and service will be given by others, but the missionary secretary wishes to take this opportunity to pay a tribute of regard to one the most of whose life has been given to work conducted by the Missionary Board. Forty-nine years ago Mrs. Davis, together with her husband, began work in connection with our mission in China and for nearly forty years, with love, devotion, and skill, they endeavored to lead to the world's Redeemer the people of that great country. Not only did Mrs. Davis do a most valuable work in China, but her life was an inspiration to the people in the homeland as well as to those with whom she came in contact in other lands, and in her death there has passed away a Christian woman, an efficient missionary, and a heroic life.

ON OUR SHELVES

We have on the shelves, temporarily, the denominational calendar, which we think should be in every home. The copies have been going out steadily since they were ready, and over one thousand have been mailed. This leaves less than five hundred to be sent out yet, and your order should be sent in soon, if the calendars are to be distributed in your church this year. A list of the churches that have ordered calendars follows:

Adams Center, N. Y.	Little Prairie, Ark.
Albion, Wis.	Leonardsville, N. Y.
Alfred, N. Y.	Los Angeles, Calif.
Ashaway, R. I.	Lost Creek, W. Va.
Battle Creek, Mich.	Marlboro, N. J.
Berea, W. Va.	Milton, Wis.
Berlin, N. Y.	Milton Junction, Wis.
Brookfield, N. Y.	New Market N. J.
Fouke, Ark.	New York City.
Garwin, Iowa.	Nile, N. Y.
Hammond, La.	North Loup, Neb.
Jackson Center, O.	Nortonville, Kan.

Plainfield, N. J.
Riverside, Calif.
Rockville, R. I.
Salem, W. Va.
Verona, N. Y.

Walworth, Wis.
Waterford, Conn.
Welton, Iowa.
Westerly, R. I.

If some organization or individual in your church wishes to make a thorough canvass, and sell all the calendars possible, a forty per cent commission is offered. The price is twenty-five cents to customers and the commission will go to the person, or into the treasury of the organization, that takes the responsibility. We ask, however, that the sales be as great as the church will allow, as we need an increase in sales to cover the commission.

The calendars this year are illustrated with pictures of Milton College and vicinity, as the General Conference is to be there next summer. Every family will want a copy.

Make yourself a committee of one to ask your pastor or church moderator if any order has been sent, and if it has not, see that something is done about it soon.

BERNICE A. BREWER.

510 Watchung Avenue,
Plainfield, N. J.

SOCIAL WORK CONFERENCE MEETS IN SAN FRANCISCO

The fifty-sixth meeting of the National Conference of Social Work will take place in San Francisco, Calif., June 26 to July 3, under the leadership of Porter R. Lee, the president, who is director of the New York School of Social Work.

The conference is open to any one who wishes to attend. It brings together at one time the most important group of experts in the field of social work in the country. Its program deals with child welfare, community life, delinquency, health, immigration, mental hygiene, and similar social problems. Thirty kindred organizations will hold meetings in connection with the conference.

All railroads offer tourist rates, with special arrangements for vacation trips. Adequate hotel space has been assured. Additional information about the conference can be secured from Howard R. Knight, General Secretary, 277 East Long Street, Columbus, Ohio.

WOMAN'S WORK

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

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas:
What blows for one a favoring breeze
Might dash another with the shock
Of doom upon a hidden rock.

And so I do not dare to pray
For winds to waft me on my way;
But leave it to a higher Will
To stay or speed me—trusting still

That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me—every peril past—
Within the sheltered haven at last.

Then whatsoever wind doth blow,
My heart is glad to have it so:
And blow it east, or blow it west,
The wind that blows, that wind is best.

—*Caroline A. Mason.*

It is not my intention at this late date to attempt any report of the sessions of Conference. Quite complete reports of all sessions have been printed in various departments of this paper, and I do not feel that I can add anything to these reports.

We had not apprised our friends of the time of our arrival, thinking to save them trouble, but as it turned out we made them more trouble, for while our host met us at the early morning train in Riverside, another friend drove some miles away to another town where it was thought we might be left by another train. We left the train and were looking around for a yellow cab when our host stepped up and asked us to have a ride in his car, and we never saw a taxicab while we were in Riverside! We couldn't understand about it, whether every family in the city has one or more cars of its own, or whether the members of the Riverside Church had decided to give the

taxicab company a vacation. We didn't like to ask about it because then some one would be sure to think that we wanted to go somewhere and an automobile would immediately appear ready to take us in any direction. We didn't really miss the taxis because someone was always asking if we didn't want to go somewhere between services.

We were not slow in loading ourselves and our baggage into the waiting car, and after a few turns down pleasant tree lined streets we found ourselves being welcomed by our hostess. This was no new experience to us, for Mr. and Mrs. Stone had welcomed us, travel stained and weary, to their home at other times and in other climes. Here also we were glad to meet our former neighbor, Mr. Elverton Palmeter who is enjoying the mild climate and other attractions of this western city. This pleasant home, where we were made to feel so welcome, is located within walking distance of many other Seventh day Baptist homes, where other guests were made to feel as much at home as were we. A little distance up the street and around the corner is the home of Mr. and Mrs. A. E. Babcock, where our brother, familiarly called by some of us, "the priest," was staying, and he was on hand a few minutes after our arrival to greet us. While on the next street over, in the home of Mr. and Mrs. Francis Hurley, were the Hurleys from Milton, who came to call right away, not seeming to mind that they had taken an unnecessary drive that morning, all on our account. And then we went down to the high school where the sessions of Conference were held. We were a day late and so missed the fine program of the first day and also missed the first reunions of old friends, which to me is always an enjoyable part of any Conference. Here we met many friends of former years, some of them coming long distances to attend this meeting. Among these people I was glad to meet Mrs. George Maxson and her daughter, Nellie Maxson Simmons, who will be remembered by many residents of southern Wisconsin a generation ago. Mrs. Maxson told me that when she heard that Conference was to be in Riverside she told her daughters she had to go. In the old days, before the arrival of the ubiquitous trained nurse or her sister, the practical nurse, when it was the custom for

neighbor to care for neighbor in sickness, Mrs. Maxson was always found among the ministering neighbors, and many people are ready with me to rise up and call her ministrations blessed. One of the questions she put to me was: "Do you remember when you had typhoid fever?" Her memory of those unforgettable days in my life seemed as good as mine. Her happiness in being able again to visit her old home city and to meet her many friends was contagious and we were all happy with her. However happiness seemed rampant; the Riverside people seemed happy to have us all there and we were all happy to be there, even the bride and groom looked happy as they went about doing things for the comfort and pleasure of the guests.

Miss Reta Crouch came over from her neighboring city of Albuquerque, New Mexico—at least when we look at the map of the United States it looks like a nearer neighbor than does Chicago. Miss Crouch has sold many articles from Doctor Palmberg's industrial workers, and somehow it seemed quite fitting to find her for a time presiding over the table where Chinese articles brought over by our Chinese friends were sold.

Mrs. Paul Johnson and two daughters drove down from their home in Washington. While we have always considered that these two states are fairly close together we were assured that the drive was not a very short one, but anyway the two towns are within driving distance—however so are Denver and Riverside, North Loup and Riverside, Alfred and Riverside, and Boston and Riverside.

There were delegates at Conference who do not live within driving distance of Riverside, at least automobile driving distance. Our friends from China, Rev. Eugene Davis, David Sung, Kenneth Woo, and Charles Chow of Shanghai and S. D. Dzau, superintendent of the Liuho hospital, brought greetings from the churches of Shanghai and Liuho and by their presence helped in the spiritual uplift of the meetings.

I have often heard that California was largely settled by people from the Middle West, seeking relief from the cold of winter and the thunder of summer; however that may be, when we entered the auditorium where the sessions were held, and

looked at the stage where the singers were assembled, and listened to the announcements of the pastor, we almost began to wonder whether we were really in California or in our own church back home. We saw only two or three faces that were unfamiliar to us and it seemed that the greater number of those singers had at one time or another been members of our own church choir at Milton. Seeing all these friends of former years in this setting gave us a queer feeling, and we thought that maybe after all we were not two thousand miles from home.

Another interesting social feature was that people who have never been members of our churches came to some of the sessions looking up "friends from back East," and many pleasant reunions were thus held. One evening as I came in from a ride I thought I would look at the register and see if there were new arrivals whom I knew, and immediately my eyes caught the name of a woman who was my teacher in the grade school the first year I attended school in Wisconsin—Bessie Tompkins Dodge, who was graduated from Milton College during the eighteen eighties. The audience by this time had entered the auditorium for the musical program, but I made inquiries, not at the information desk, because those people had gone to listen to the music, but of the chairman of the entertainment committee and he was able to tell me just where Mrs. Dodge was sitting, and also that she had been asking for me. By this time it was too late to look her up, but I seated myself where I should be sure and see her as she came down the aisle, and we had a few minutes of conversation before she started back on her drive to her home in San Bernardino. She rather dreaded the drive alone late in the evening, but came to the meeting especially to see some of us who were from her native town. I give this instance to show the efficient way in which the committees took care of the visitors. Other committees were equally efficient. You read soon after the meetings closed of the efficient way in which the commissary department was handled, and also of the tireless work of the decorating committee in keeping the setting of the stage a thing of beauty. The young boys who acted as pages and ran hither and yon, always smiling, made many friends for themselves.

DENOMINATIONAL QUESTIONS FOR JANUARY

1. How many times has the picture of the denominational building on the first page of the RECORDER been changed?

2. How many Vacation Church Schools have been held during the last two years?

3. In what associations have group conferences been held since the General Conference?

4. What new Seventh Day Baptist Church was recently organized in the United States?

5. Who is the pastor of the Nortonville Church?

6. Of how many churches does the Seventh Day Baptist General Conference consist?

7. What pastor of the Central Association has recently retired from pastoral work?

8. Has your church a live SABBATH RECORDER agent?

9. What sum was needed on December 4 to complete the denominational building?

10. How many pupils enrolled in the Church Vacation Bible Schools in the last two years?

Please have answers in Mrs. Edwin Shaw's hands, Milton, Wis., by February 3, 1929.

Between January 1 and July 1 only one prize of \$2 will be awarded to any one society.

Any society sending in the largest percentage a second time will have special mention in the RECORDER.

Also that one "be not weary in well doing" honorable mention will be made in July RECORDER of the individual sending in the largest number of correct lists of answers.

Also honorable mention will be made in the same RECORDER of the society sending in the largest number of correct lists of answers in proportion to its membership.

Come on, Let's go!

PRIZES ANNOUNCED

The prize for the largest per cent of correct answers to Denominational Questions printed in November goes to the Milton Junction Ladies' Aid. Forty women sent in correct answers. Eleven societies sent answers. The prize for the largest

per cent of correct answers for the December questions goes to the Hammond Missionary Society. This society has nine members and nine correct lists were received. This is the first one hundred per cent society to respond to these questions.

WORLD'S LARGEST TELESCOPE

Announcement a few weeks ago to the effect that the largest telescope ever made—twice as large and four times as powerful as the present largest telescope—is to be erected on some mountain top in California, may mean more to the world than is at first apparent.

The International Education Board has made the necessary appropriation for the building of the telescope, and the California Institute of Technology will be entrusted with the delicate and tedious task. The Carnegie Institute of Washington and the Mt. Wilson Observatory are co-operating.

The one hundred inch reflector on Mt. Wilson, Calif., is the largest telescope at present. The proposed instrument will have a two hundred inch reflector. It will bring within the vision of science millions of celestial bodies never before seen. Where the telescope is to be located is not yet decided. It is also proposed, according to the announcement, to organize scientists and business men on a national scale to insure maximum results in astronomical research.

"What we hope to learn with the new telescope," the announcement says, "should render possible the exploitation of many island universes beyond the milky way, the nearest two or three of which are now but slightly known. It should tell us something about these spiral nebulae, millions of light-years distant, and much about the development of the stars of our own galactic system, one of which is the sun with its encircling plants. It should solve many of the problems of physics or chemistry that depend upon the enormous masses or temperatures, or upon the immense density or extreme tenuity exhibited by celestial bodies in which titanic experiments exceeding the capacity of any terrestrial laboratory are constantly in progress. Incidentally, it should reveal hundreds of millions of stars and hundreds of thousands of nebulae beyond the range of existing telescopes.—*The Pathfinder.*

YOUNG PEOPLE'S WORK

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

CHRIST'S CHALLENGE TO YOUTH

Christian Endeavor Topic for Sabbath Day,
February 2, 1929

DAILY READINGS

Sunday—To follow (John 21: 20-22)
Monday—To serve (John 12: 26)
Tuesday—To imitate (John 14: 12-14)
Wednesday—To heal (Mark 16: 16-20)
Thursday—To help (Matt. 8: 14, 15)
Friday—To overcome (Rev. 3: 21)
Sabbath Day—Topic: The challenge of Christ to the youth of the world (Matt. 10: 16-42. Christian Endeavor day)

"The three commissions of Christian Endeavor—world peace, world evangelism, and citizenship—uniting in a crusade with Christ, are a daring challenge to youth. What are you doing to help?"

CRUSADE WITH CHRIST

"1. Crusade with Christ in *evangelism*, the primary need of youth, personal acceptance of and allegiance to Jesus Christ.

"2. Crusade with Christ for *world peace*, to win the warless world; to make international relations right; to focus the youth-consciousness on the futility and stupidity of war; to unite the Christian youth-voice of America and the world to demand the outlawry of war, even as duelling, slavery, and beverage alcohol have been outlawed in America and in other lands.

"3. Crusade with Christ for *Christian citizenship*. The implications of this purpose are stupendous, but they will be faced. Education, agitation, and consecration for a Christian and more wholesome social order are involved here. Youth will consider the place and supremacy of law in a democracy, the personal responsibility of the citizen in his government, and the establishment of a Christian basis in industry."

SPIRITUAL VALUES FIRST

"The crusaders of history were clad in armor; they responded to the call of trumpets; they went forth with high purpose and holy resolve to achieve worthy ends. This

modern crusade is none the less inspired, but it has no armor or sword or spear. It summons the intellect, the heart, the service, and the sacrifice of enthusiastic youth, and relates them all to the leadership of Christ in producing a Christian world."

TO THINK ABOUT

Is there a special challenge to Seventh Day Baptist young people?

What is Christ's challenge to me?

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,
Milton Junction, Wis.

Topic for Sabbath Day, February 2, 1929

DAILY READINGS

Sunday—For training (2 Tim. 2: 11-15)
Monday—For fellowship (John 17: 21)
Tuesday—To teach co-operation (Exod. 18: 18-22)
Wednesday—To win others to Christ (Acts 26: 29)
Thursday—To encourage following Christ (Eph. 5: 1-2)
Friday—To encourage Bible study (Ps. 1: 1-6)
Sabbath Day—Topic: What is our society for? (1 Cor. 12: 12-31; Phil. 3: 12-16. Christian Endeavor day)

FOR DISCUSSION

1. What can I do for my society?
2. What am I getting from my society?

POINT AND ILLUSTRATION

We do not try to saw wood with a razor. A thing is good only for the purpose for which it was made. The society will fail if it is used for any other purpose than that of religious training.

The only real way to learn to speak a foreign language is to speak it. The society exists to train young people to do things by simply trying to do them. Practice makes perfect.

Recruiting stations are necessary to bring in recruits for the army. The society is a recruiting station—not for itself, but for the church. It should consist of a band of soul winners.

The society exists to help young people to take a definite stand for Christ. To be an endeavorer is to confess Christ, to confess belief in his principles, and to attempt to live his life.—*Intermediate Companion*.

INTERMEDIATES, GET ACQUAINTED

DEAR PASTOR RANDOLPH:

I have just been reading the SABBATH RECORDER for December 24, and as I always take special interest in the Intermediate "Get Acquainted" column. I noticed your letter.

I always enjoy reading the letters and suggestions on the topic from the intermediates. I am already acquainted with a great many of the intermediates who have written, but I am always glad to read what they write and get acquainted with those I do not know.

I wonder, too, how many of the Milton Junction intermediates will notice your letter. I am afraid I will have a hard time to keep from calling their attention to it.

I wish we could find a new plan for conducting meetings, or some other plan to get back the interest of some of our members who seem to have lost interest in taking part and a few who have quit attending. I will be glad to do what I can to stir up more interest.

Yours in Christian Endeavor work,
GLADYS MARILYN SUTTON.
Milton Junction, Wis.,
December 30, 1928.

ADDRESSES

Miss Anna Burdick, Ashaway, R. I.
Miss Ethelyn Austin, Alfred Station,
N. Y.
Miss Ruby Babcock, North Loup, Neb.
Howard Severance, Milton, Wis.
Gerald Campbell, Nady, Ark.

MEETING OF THE YOUNG PEOPLE'S BOARD

The president called to order the postponed meeting of the Young People's Board.

Rev. J. W. Crofoot led in prayer.
Minutes of the previous meeting were read.

Certain bills were allowed:
Mrs. Catharine S. Stillman, L. S. K.
Junior superintendent, hektograph,
materials and postage\$20.00
Mrs. Mae Wilkinson, supplies..... 2.60
Mrs. Ruby Babcock, Christian Endeavor World and postage..... 3.00

Total\$25.60

The corresponding Secretary's report was received.

Correspondence was read from: Mrs. R. R. Thorngate, Mrs. Grace Osborn, Mrs. Blanche Burdick, Mrs. Elisabeth K. Austin.

A question arose concerning the loving cup, the new activities chart award. Moved that no society hold this cup two years in succession.

Mrs. Ruby Babcock explained a new plan for RECORDER subscription campaign during this year.

The committee on Christian Endeavor week program reported progress in arranging a program. Material will be sent out for that week.

Members present: Doctor Johanson, Mrs. Frances Babcock, Dorothy Maxson, Miriam Shaw, L. E. Babcock, Glee Ellis, Mrs. Mae Wilkinson, Rev. J. W. Crofoot, Mabel Hunt, Mrs. Ruby Babcock, Virginia Willis, Elizabeth Hubert, Russell Maxson, Marjorie W. Maxson.

Respectfully submitted,

MARJORIE W. MAXSON,
Recording Secretary.
Battle Creek, Mich.,
December 11, 1928.

SOCIAL HELPS FOR FEBRUARY

(This social is partly original and was reported by the Ashaway Society)

HEART HUNT

Cut out of red, white, blue, yellow, and green paper, hearts of all sizes, then cut each heart into four pieces and scatter them all over the room—on the floor, chairs, tables, behind pictures, etc. Allow a certain length of time for the hunt, and when all the pieces have been collected request each guest to put his pieces together and see how many whole hearts of the same color he has collected. White hearts count 1, blue—2, yellow—3, green—4, and red—5. The one securing the greatest number of points is the winner of hearts and deserves a prize. A booby prize may be awarded the one who has only broken hearts.

CUPID PIE

Each player is given a piece of paper shaped like a pie cut, on which are written a number of words appropriate to the sea-

son, with the letters all jumbled. Give a certain length of time to arrange the letters correctly.

- | | |
|-----------------|---------------------|
| 1. tahresaceh | 6. revsol larrques |
| 2. ssseik | 7. sugh |
| 3. gsish | 8. lapsopro |
| 4. evol rlestte | 9. gemtagneen gnir |
| 5. moprsesi | 10. rargamie larta. |

Key—1 heartaches, 2 kisses, 3 sighs, 4 love letters, 5 promises, 6 lovers' quarrels, 7 hugs, 8 proposal, 9 engagement ring, 10 marriage altar.

VALENTINE FORTUNES

Put the following articles on a table, and let the players, blindfolded, walk to the table and touch one of them. They indicate the fortunes of the players.

1. Handful of rice—approaching marriage.
2. Mitten—rejection.
3. Bit of crepe—beware of widows or widowers.
4. Toy cat, teapot or thimble—spinster or bachelor.
5. Popcorn—(if boy) propose soon and you will be successful, (if girl) be ready to help him out.
6. Two matches or two rings—twice married.
7. Coin—a wealthy marriage.

PROGRESSIVE CONFAB

The couples seat themselves about the room. Each one is provided with five or ten paper hearts. A topic is announced and they converse on it for two minutes without using any personal pronouns. A heart is surrendered to one's partner for each pronoun used. At the end of the time, the girls all move forward to the next man. Some topics are "Childhood days," "School days," "First sweethearts," "Friendship," "Love," "Marriage," "Old Age," etc. A prize may be given to the one who at the end of the game has the same number of hearts he started with.

ARCHERY CONTEST

Have a heart-shaped target and six darts. The target is a white cardboard heart one foot long and one foot across at the widest point with a red bull's eye in the center, and a one-inch red border around the edge. The darts are three inch pieces of fine reed, or matches with tips removed, with the head

of a fine needle forced into the end of each. The "feathers" at the other end are tiny red hearts thrust through two slits in the dart. Hitting the bull's eye scores 20; the white space about it, 10; and the red border, 5. Have players stand ten feet from target. Each is given three darts to throw at a turn. This may be used as a group game.

VALENTINE

Pass out slips of paper with the word *Valentine* written on them. Let each player in a certain length of time form as many words as possible from the word *Valentine*.

LIVING CHARADES OR VALENTINES

Girls and boys take partners and act out some original idea of a valentine.

PITCHING HEARTS

Form three lines, placing a box or basket on the floor. Give each player a certain number of hearts made from cardboard. At a signal, let the one at the head of the line stand a certain distance from the box, and throw the hearts into it, then the second immediately starts from the same place, and so on down the line, seeing which line gets through first.

EDUCATIONAL FEATURE

The history of Valentine's day.

REFRESHMENTS

Heart shaped cookies, half with red and half with white frosting (Christian Endeavor colors), punch, and heart candies.

THE CLOSE OF THE SOCIAL

The social reported was closed with a devotional service of songs, prayers, and the Mizpah benediction.

May it not be that at this very hour you are being proved? Do not look around, or within, or down to the earth, but look into his face, calm in the consciousness of divine sufficiency, and say, Lord, human resources have given out, now show what thou canst do! Jesus always has an expedient: he is never nonplussed, never at his wits' end, never troubled with the slightest hesitation. He always knows what he will do.—*F. B. Meyer.*

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sending you my first letter for the Children's Page in the SABBATH RECORDER. It is not very long or spicy, but may be better next time.

I am an orphan girl ten years old. My home is with Mr. and Mrs. C. C. Wolfe.

I love to read the Children's Page in the SABBATH RECORDER. The RECORDER is a welcome visitor to our home every week. We all love to read it.

I attend preaching service every Sabbath day, at ten in the morning, Sabbath school at eleven, and Junior Christian Endeavor at two-thirty in the afternoon. The name of our Sabbath school class is Blue Bird. My teacher's name is Mrs. Albert Blough. My Junior superintendent is Mrs. W. L. Davis.

We enjoyed the visit of Rev. W. D. Burdick and wife to our church. They gave us some interesting addresses and sermons. The only thing we disliked about their visit was that it was not long enough.

I attend public school and like my teacher. His name is Mr. Forest M. Turry. Our school rendered a Christmas program to a large crowd of people.

I have two pet cats, Tommy and Muff, a lot of rabbits—some black, some white, and some gray—also some homing pigeons.

I would enjoy reading more letters on the children's page from the juniors, telling more about their societies.

Christmas and New Year greetings from
HAZEL WOLFE.

Salemville, Pa.,
December 17, 1928.

DEAR HAZEL:

I think you have written a wonderfully good letter, especially for a ten year old girl, and I am very glad you decided to write.

You are right, it is very interesting to Sabbath school pupils and juniors to read what other Sabbath school and Junior boys and girls are doing, and also helpful to their teachers as well.

You have showed your love for the Children's Page in the very best way by writing yourself, and I hope you will write often.

You surely have some very nice pets. My little Eleanor has only a kitty, but he is a great pet with the whole family.

Isn't it a blessing that since your own dear father and mother have been taken away from you that you have found another kind father and mother? I am sure they must love you as their own, as Mr. Greene and I do our little adopted daughter.

Sincerely your friend,
MIZPAH S. GREENE.

MY SCHOOL

MARY A. STILLMAN

My school is such a pleasant place!
I love my teacher's smiling face.
I like the pictures, large and small,
That I can see upon the wall.
Upon the desk and window sills
Grow primroses and daffodils;
A hyacinth is all in bloom,
It sends its sweetness through the room.
Oh, everything is very nice!
We children are as still as mice.
We learn to read and spell and write;
We always try to be polite.
When we go home we shout and play,
Then come again another day.

A prominent lawyer in Chicago, a Spirit-filled man, prayed: "My Father, demand any sacrifice, only that I may be filled with the Holy Spirit!"

Two hours later came a cablegram from his wife, homeward bound with their four children on the "Ville de Havre," which was wrecked at sea. The cablegram read: "Saved, alone!"

Then Mr. Spafford, the lawyer, sat down and wrote the hymn, "It is Well with My Soul."

Maltbie D. Babcock said: "Our petitions must mean something to us if they are to mean anything to God."

—Record of Christian Work.

OUR PULPIT

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

CHURCH MEMBERSHIP

REV. JOHN F. RANDOLPH

Pastor of the church at Milton Junction, Wis.

SERMON FOR SABBATH, JANUARY 19, 1929

Text—1 Corinthians 12: 13.

ORDER OF SERVICE

HYMN—Holy, Holy, Holy

INVOCATION

RESPONSIVE READING—1 John 4: 7-21

HYMN—The Church's One Foundation

SCRIPTURE LESSON—1 Corinthians 12:
1-31

PRAYER

OFFERING

HYMN—The Whole Wide World For
Jesus

SERMON

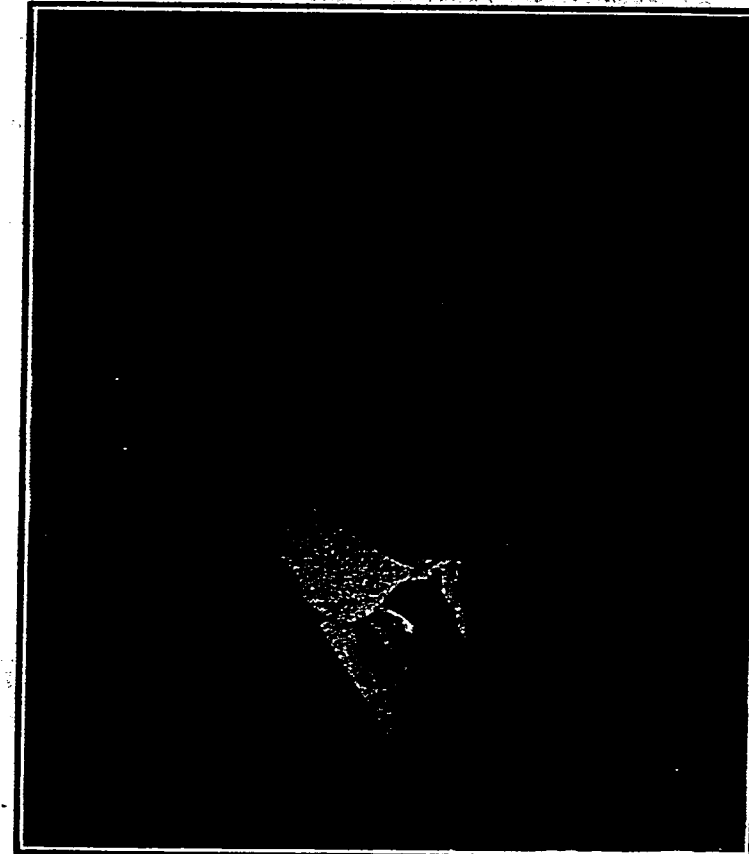
TESTIMONY MEETING

HYMN—Blest Be the Tie That Binds

BENEDICTION

perform more than one of these functions. The Church has not said to any of these, "I have no need of thee," but has been a source of inspiration to each. So with our varying experiences, different church members would say that church membership means the quickening of spiritual vision, or a closer communion with the Infinite, or the consecration of common labor, or evangelism; and all would be right, for, "All these work that one and the selfsame Spirit, dividing to every man severally as he will."

At our last communion service and covenant meeting at Milton Junction this same topic was used, and after it was discussed



"For by one Spirit are we all baptized into one body."

If I were to ask those who turn to "Our Pulpit" and read these lines, "What does church membership mean to you?" I am sure there would be a variety of answers. We have all had wonderful Christian experiences in connection with our church affiliation, and happily our experiences have not all been the same. Some have served as eyes, seeing the needs of the church and helping the body to meet them; others have been ears, listening for the promptings of the Spirit. Some have been hands, performing many tasks; others have been feet, carrying the message of the gospel. Some

by the pastor, the covenant meeting offered an opportunity for each one to add his or her particular thought on the meaning of church membership. It was a good meeting; and I am sure that lone Sabbath keepers in their homes, and pastorless churches using "Our Pulpit" in their services will do well to follow the suggestion in the order of service, and add their personal experience to the following thoughts. I am sure a lone Sabbath keeper could, out of his experience, add meaning to church membership that I could never express, for I have never been deprived of the immediate influence of a Seventh Day Baptist church. What does church membership mean to one

who seldom meets his fellow church members, and can not attend the services of his home church, or take an active part in her activities? What does it mean to members of a pastorless church? I leave such questions for you to answer in your testimony meeting. I will discuss only a few thoughts found in our Scripture lesson.

COMMON ELEMENTS

Church membership suggests a great many things that we hold in common. Paul suggests it in our text and in such expressions as "The same Spirit," "the same Lord," "the same God," "one body." It seems almost needless to say that we all have the same God. "Have we not all one Father?" Malachi 2: 10. In spite of our slightly different Christian experiences on account of different surroundings and training, we can say, it is the same God who has helped us fill our different positions. The same Spirit, the same Lord, the same God has made us one body. When we recognize the binding power of a common God, we infer a common place of worship, a common form of worship, a common trend of thought in worship, a common source of inspiration, a common source of spiritual power.

Sad would be the experience of a church or denomination if different ideas of God and the universe should make it seem that its members worshiped different Gods. But a glance at the worship of non-Christian lands strengthens our bond of unity. When we see the mothers in India casting their children into the Ganges as an act of worship, we shudder at their conception of Deity, and appreciate our association with those who worship "the same God." When we see the Hawaiians casting their human sacrifice into the live volcano, we turn to our brethren and say: our common God and Father binds us together by a *common purpose* of bringing all the world to a knowledge of the true God as revealed by his Son Jesus Christ.

Church membership then means a common aim as well as a common worship. When the efforts of a number of people are centered on a common purpose, something happens. In so far as the Christian Church, as a whole or as individual churches, has accomplished big things, as

evangelizing the world, developing a sentiment against slavery, intemperance, or against war as a means of settling disputes, it has been by the united efforts of Christian people with a common aim. In so far as the tasks of the kingdom have not been fully accomplished, we see a lack of unity of purpose, aim, and support. The world is not yet evangelized. Is your church faces the enemy with a solid front? ing out the Lord's commission, "Go ye into all the world and preach the gospel"?

The Eighteenth Amendment is not yet enforced to the extent that it could be. Shall we examine ourselves to see if our church faces the enemy with a solid front?

War is still considered the ultimate means of settling disputes between nations, but the Kellogg Pact promises to change this condition, and the churches are directly responsible for the originating of the pact, which is now before the nations of the world for ratification. Does our church stand solidly behind the idea of renouncing war as a means of settling international controversies? Great reforms are a process of growth. They do not happen over night. A united church membership helps them to grow faster; divided sentiment retards the development. Church membership means, then, an opportunity to unite forces in the common purpose we so often pray for, "Thy kingdom come, thy will be done in earth as it is in heaven." Though there is so much yet to accomplish, when we review the part that the Church has played in bringing about the blessings we enjoy today, I am sure we are glad to have an opportunity of being one of its members, and will resolve to be an *active* member, working for our common goal.

DIVERSE ELEMENTS

To suggest that there are diverse elements in church membership in no way detracts from the value of the common elements that make the Church a unit. Unity is essential in organization and purpose. "Diversity of gifts" is essential to thorough accomplishment of that purpose. To reverse the order is disastrous. Diversity in organization and purpose is "a house divided against itself," while a single line of attack will never accomplish the great purpose of the Church. Are all apostles? Are all

prophets? Are all teachers? The answer is, "No" if the Church is to be successful. And such is the answer that Paul implies. For the successful completion of a house, the mason, the carpenter, the painter, and the plumber must all work toward the same plan, but each must be an expert in different lines to accomplish the common purpose. If all were masons we would fear for the woodwork. If all were carpenters we might have trouble with the foundation.

But we can not improve on Paul's figure, "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

So the Church offers to its membership a variety of methods of expression of our Christian faith. One expresses his faith in carrying the gospel to other lands; another expresses his faith by consecrating the common labor of his hands to the support of the former; still others support workers in our own land. Some express their faith by training the children and youth of our own church, teaching them to worship, to know and to reverence God, and live the Christlike life; others express their faith through the wonderful talent of music, stirring our inmost response to the best thoughts of poet and composers. Some are able to stand before a congregation or a class and apply the Scriptures to our present needs; others teach the Scriptures by their quiet Christian example, and, "Those members of the body which seem to be more feeble, are necessary." And so we might continue, and who could say when we had reached the limit of possibilities open to the divers talents in the church? Every one has some particular ability which, properly consecrated, would help the church to accomplish its aim. And some may have many talents. I am thankful that church membership means such an opportunity for service.

WILLING WORKERS

Church membership urges upon us a willingness to do our part even if it be little. Because the body has so many members, and some members have more special abilities than others, there are those who feel

that their feeble efforts are not needed. Paul saw this danger at Corinth and continued his figure to say, "If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?" Of course it is of the body, is the implied answer, and of course a weaker brother is a part of the church, with a part to perform in the one common purpose. Members are also urged to improve their talents and, with loving thoughtfulness of others, to "covet earnestly the best gifts." I am thankful that church membership develops willing workers.

INTERDEPENDENCE

Because the members of a church have great "diversities of gifts," there is a danger that some will feel that their part of the work is more important than that of some one else, so much more important that the other need not be considered. His method of promoting the common purpose of the church is the only worth while method. Let us hope that danger is not noticeable in our church, but Paul warned the church at Corinth with these words, "The eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you—those members of the body, which seem to be more feeble, are necessary." The great artist can not paint his masterpiece until some common laborer has ground the pigment, refined the oil, and prepared the materials for him. So with the accomplishments of Christian leaders and reformers; behind their successes is a long line of less praised members who have each borne a small part of the burden, making the great work possible. And so church membership means, "No schism (division) in the body, but that the members should have the same care one for another. And whether one member suffer, all members suffer with it, or one member be honored, all the members rejoice with it." Such is our interdependence.

When we review the suggestions of this chapter, written to the church at Corinth, and fitting so well our needs today, we find Paul's idea of church membership is to reverence the same God, which means a common worship and a common purpose. This common purpose offers us a variety of avenues of expression that makes use

of every one of our varying abilities. The smallest talent is a necessary part, and one with the best gifts has no reason to patronize another. It is one big brotherhood of mutual dependence and mutual care; suffering, rejoicing, and working together; developing greater talents.

I see in it the best training in brotherhood, and the greatest field of work that I can find. *Do you?*

My Master was a worker,
With daily work to do,
And he who would be like him,
Must be a worker too . . .

My Master was a comrade,
A trusty friend and true,
And he who would be like him,
Must be a comrade too . . .

The men who would be like him
Are wanted everywhere,
And where they love each other
The Master's man is there.

—Wm. G. Tarrant.

SALEM COLLEGE

On Wednesday, January 2, I spoke to the Kiwanis Club of Salem. At the close of the meeting Mr. George H. Trainor asked President Bond and me to come to his office: and there he handed me his check for \$1000 for the college. So the new year starts well.

O. P. BISHOP,
*Department of Building and
Finance, Salem College,
Salem, W. Va.*

FOUNDER'S WEEK CONFERENCE— MOODY BIBLE INSTITUTE

The twenty-fourth annual Founder's Week Conference of the Moody Bible Institute will be in session in Chicago from Tuesday to Friday, inclusive, February 5 to 8, 1929. The public services will be held in the institute auditorium, LaSalle Street and Chicago Avenue.

The D. L. Moody birthday anniversary, Tuesday, February 5, will be observed as alumni day, a number of special features being presented. Chief among them will be the public memorial service at the evening hour in honor of the late Rev. Reuben A. Torrey, D. D., world-famed evangelist and

Bible teacher, who was the first superintendent of the institute, serving from 1889 to 1901.

Friday will be missionary day, with a program of great interest, a number of leaders from foreign fields being among the speakers. Each of the four days will be distinctive, and the messages delivered from the platform will be such as amply warrant the investment of time and expense for attendance on the part of ministers and Christian workers of all evangelical denominations.

Friends of the institute will be pleased to know that the new wave-length for the radio station, WMBI, 1080 kilocycles, 277.6 meters, is proving of great advantage for clearer reception, according to reports from many sections of the country.

GOOD RESULTS FROM PROHIBITION

"With all our spending, we have doubled savings deposits in our banks and building and loan associations. We have nearly doubled our life insurance. Nor have our people been selfish. They have met with a full hand the most sacred obligation of man—charity. The gifts of America to churches, to hospitals, and institutions for the care of the afflicted, and to relief from great disasters, have surpassed by hundreds of millions of dollars any totals for any similar period in all human record.

"Our population has increased eight per cent while our national income has increased more than thirty billion dollars a year, more than forty-five per cent. Home ownership has grown. The prohibition period has seen two million three hundred thousand new families while there have been three million five hundred thousand new and better homes. Nearly nine million more homes have been equipped with electricity, and dredging has been lifted from the lives of women."—*Herbert Hoover.*

O ye lovers of the Lord Jesus, take time daily in the inner chamber with him anew to drink in his heavenly love! It will make you strong in faith, and your joy will be full. Love, joy, faith, these will be our life each day through the grace of our Lord Jesus.—*Andrew Murray.*

Fundamentalists' Page

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

A CHRISTMAS MEDITATION

This is Christmas eve. The presents from the family tree have been distributed, and I am alone in my study. In my mind, I am reviewing—living over—some of the scenes of the past few days.

The candle-light service, conducted by the Christian endeavorers, was a very impressive one. The quiet stillness of the hour is upon me. I hear the reader in clear, musical tones, reading the accounts of the birth of the Christ-child, interspersed with the fine old Christmas hymns.

Strains from that beautiful cantata, "Out of the East," rendered by the choir on Sabbath morning, flood my soul. The soloist is singing:

"I will sing you a song of a wonderful love,
Of a Babe in a manger I'll sing,
Of a carol that rang through the heavens above
To herald the birth of a King."

The choir is answering:

"And his name shall be called Wonderful,
Counselor, The Mighty God, the Everlasting
Father, the Prince of Peace."

Again I hear a clear soprano voice singing:

"He writes his message in the skies
In flaming orbs of light;
The sunlight tells of him by day,
The star-decked heav'n by night,
And sun and moon and starry host
His might and power proclaim,
And in creation's mighty song
Bring glory to his name."

And the choir answers:

"But never beamed a fairer star
In glory down to earth
Than that which in eastern skies
Proclaimed the Savior's birth.
Rejoice, ye watchers of the night,
Your vigil now is o'er;
Haste ye the King, the promised King,
To worship and adore."

Now a rich bass voice is singing:

"With earnest zeal they pursued their way,
And the star went on before them,
To seek the place where the young Child lay,

And the star went on before them.
And as their weary way they trod,
To find the King, the Son of God,
The star so bright shone thro' the night
To point the way to him."

And the choir with bass obligato prays:

"Wonderful star, guiding star,
That led yon seekers from afar,
Lead thou again the hearts of men
To the place where the young Child lay."

They reach the finale, and a voice is saying:

"And at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of the Father."

"For unto you is born this day in the city of David a Savior! And he shall reign forever, King of kings, and Lord of lords! Hallelujah."

And the choir makes answer:

"Glory to God in the highest!"

For days cards have been coming into, and going out of, our home, bearing messages of love and good will. Gifts from near and far have been received—likewise sent.

And all these things—songs, greetings, gifts—in one way or another, have marked the activities of every community, and every household, where Jesus is known. What does it all mean? Were the shepherds and wise men mistaken in their adoration? Is it possible that the whole record of the miraculous conception and birth of Jesus is a mere fabrication? Is it but a beautiful fairy story to which we reverently cling, but which, in reality, should find no place in our Bible? Is all this Christmas idea just a foolish custom?

There, probably, was not a Christian church in the whole world, even the most modernistic, where the account of the birth of Jesus was not read, and, of course, read from Matthew or Luke. These words furnished texts for sermons and themes for cantatas and anthems. The story of the birth of Jesus (as found in Matthew and Luke) was read by preachers who declare these words to be interpolations and unworthy of credence. And sermons were preached from these same records by those who repudiate the supernatural birth of Jesus.

The divine-human origin of Jesus no longer bothers me. It is not half so difficult for me to believe in the divine conception of Jesus, as it is for me to explain the

influence of Jesus Christ in the world if he be nothing more than a son, born of human parents, just as are all other children.

If the story of Jesus' birth is an interpolation, or not a historical fact, then the records in Luke 1 and 2, and Matthew 2 must be discarded.

The *magnificat* and the *benedictus* are really meaningless. The annunciation of the angels, the visit of the shepherds, the long journey of the wise men from the east, guided by the star—what do these mean? Shameless forgeries, if the miraculous be taken out of the wonderful story. And what becomes of our great hymns, built upon the divine conception of Jesus? If this record of Jesus' birth is an interpolation, or unworthy of credence, then it does not belong in the Bible.

I know the masses of Christian people everywhere believe the story of the divine conception and birth of Jesus to be historically true and trustworthy. And for any one—minister or layman—to take advantage of this common understanding and read this story, or preach sermons from it, or even permit it to be sung in the church, with outward sign of approval, while in his own heart he disbelieves it, or regards it a fable, or forgery—to me it is a reprehensible thing. To me—oh, what shall I say? It seems unworthy any man who claims to be a moral or spiritual leader.

For twenty-five years there has been a great longing in my heart that some day I might visit the Holy Land, that I might see Bethlehem where the Christ-child was born, and walk over some of the ground made sacred by his blessed feet—a longing which I now know can never be realized.

Yet, lov'd of the Father, thy Spirit is near
To the meek, and the lowly, the penitent here;
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

"Blest land of Judea! thrice hallowed of song
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

"And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which bow'd him to bear,
Nor my knees press Gethsemane's garden of prayer."

Christmas is the world's confession of faith. Do you, my brethren of liberal faith, reject the miraculous conception of the

Baby born of Mary? If so, every year the returning Christmas season is a contradiction of your faith.

"Thee, O Christ, we adore." We worship thee. But we never can bow our knee to, or worship, a man. We know the saints of the ages, but we have never found a sinless man. "All have sinned and come short of the glory of God." But Jesus was sinless, the "Holiest of the Mighty." This Christmas season we hail the Christ-child as the Light of the world. When we see Jesus, we see God; when we hear his voice, we hear God; when we obey Jesus, we obey God; and when we find Jesus, we find God.

Oh, thou eternal Son of the everlasting Father, may we all confess thee as Redeemer and Lord, and bowing reverently say: "I believe . . . in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

Sabbath School Lesson IV.—January 26, 1929

THE HOLY SPIRIT.—Joel 2: 28, 29; Luke 11: 9-13; John 3: 5-8; 14: 16, 17, 26; 15: 26, 27; 16: 7-15; Acts 2: 1-21; Romans 8: 1-17; 1 Corinthians 12: 1-13; Ephesians 1: 13, 14; 3: 14-21; 4: 1-6.

Golden Text: "For as many as are led of the Spirit of God, these are the sons of God." Romans 8: 14.

DAILY READINGS

January 20—The Holy Spirit Promised. Joel 2: 28-32.
January 21—The Coming of the Holy Spirit. Acts 2: 1-6.
January 22—Receiving the Holy Spirit. Acts 19: 1-7.
January 23—The Holy Spirit Our Helper. John 16: 7-15.
January 24—The Holy Spirit Interceding. Romans 8: 26-30.
January 25—Spiritual Gifts. 1 Corinthians 12: 1-11.
January 26—The Holy Spirit Our Comforter. John 14: 25-31.

(For Lesson Notes, see *Helping Hand*)

Our civic and political duty is to support for office, from the highest to the lowest, only men and women who observe the law and are true to their oath of office to support and defend the Constitution.—*Mrs. Edward F. White, first vice-president of the General Federation of Women's Clubs.*

MARRIAGES

ADAMS-WHIPPLE.—At the home of the bride's parents, Mr. and Mrs. Herbert G. Whipple, 15 Stanley Place, Yonkers, N. Y., December 30, 1928, Mr. Robert Adams, of Wharton, N. J., and Miss Georgeola Whipple, of Yonkers. Pastor Harold R. Crandall officiated.

DEATHS

AINSWORTH.—Mrs. Matie Ainsworth was born at Twin Grove, Green County, Wis., January 15, 1879, and departed this life at the Deaconess Hospital in Monroe, on November 15, 1928.

She was the daughter of J. H. and Mary Williams, and grew to womanhood in the village of her birth. She subsequently moved to Monroe, where she was married to Fred Ainsworth, who, with three children, survives her.

In early life she united with the Christian Church at Twin Grove, but several years ago, by her own prayerful study, without persuasion from anyone, she became convinced of the validity of the claims of the seventh day Sabbath, and united with the church at Milton Junction, at the same time that her two older children were baptized there.

She was a devoted wife and mother, and still lives in the lives of her children. It was her lot, during nearly all her married life, to have some invalid dependent on her for care, and it is a great grief to her family that just as the burdens seemed to be lifting, she was taken away. Our only comfort is expressed in the words of the text of her funeral sermon: "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We have always been lone Sabbath keepers, and now we who are left are also lonely ones, and we ask the prayers of God's people that we may be found faithful to him, and may enjoy a blessed reunion at the feet of him who has, we believe, received her spirit.

Farewell services were held in the Emmanuel Evangelical church at Monroe November 18, 1928. Rev. G. H. Blun of that church had charge of the service, assisted by Pastor John F. Randolph of Milton Junction, Wis. Her place in the hearts of the people was shown by a most beautiful display of flowers and by the large attendance of over five hundred people at the farewell services. Interment was made at Monroe, Wis.

A FRIEND.

CLARKE.—Rev. Herman D. Clarke was born in the township of Plainfield, N. Y., November 26, 1850, and departed this life in Memorial

Hospital at Edgerton, Wis., December 25, 1928, being 78 years and 1 month of age.

His early education was obtained at DeRuyter Institute, N. Y., and Alfred University, N. Y., and he studied music at Lyon's Musical Academy, N. Y. He was strongly inclined to enter the musical profession. He composed many songs and musical exercises during his life.

When sixteen years of age he was baptized by Rev. James Summerbell and united with the Leonardsville, N. Y., Seventh Day Baptist Church. He was later made a deacon and licensed to preach by this church.

He was married to Anna M. Jennings September 17, 1874. She preceded him to the better land May 8, 1912. Three children were born to this union: Mabel A., now Mrs. Charles Sayre, of Albion, Wis., Florence O., now Mrs. Arthur Ellis of Battle Creek, Mich., and Elvan H. of Battle Creek, Mich., all of whom were present and gave helpful care during his last sickness. There are seven grandchildren and a host of relatives and friends who mourn their loss in his departure.

Elder Clarke was a man of strong convictions, deep feeling, and unswerving loyalty to his ideals. He was a loving husband and a patient and tender father.

From 1879 to 1882 he was engaged in gospel tent work with Rev. L. C. Rogers. In 1882 he became pastor of the Verona, N. Y., Seventh Day Baptist Church. He was here ordained to the gospel ministry November 3, 1883. He was also pastor at Independence, N. Y., Dodge Center, Minn., and Garwin, Iowa. In 1900 he became an agent of the New York Children's Aid Society, and for years he traveled thousands of miles placing and visiting orphans, to whom he became a counselor and guide.

In 1911 he went to Cincinnati, Ohio, to help build up a Children's Aid Society there. After two years he was called to be superintendent of Haskell Home for Orphan Children in Battle Creek, Mich., which position he held for about one year.

For several years he has made his home with his children and has spent much of his time writing and attending to his voluminous correspondence with his many friends and with his wards, in whom he remained interested to the last.

Burial services were had from the church at Albion, Wis., conducted by Rev. E. Adelbert Witter of Walworth, Wis., a friend of more than half a century, assisted by Rev. M. G. Stillman and Rev. John F. Randolph, all by request of the deceased. Pastor Witter used for the occasion 2 Corinthians 5: 1-10. Interment was had at Dodge Center, Minn.

E. A. W.

KELLEY.—Franklin Kelley, son of Asa and Emily (Ford) Kelley, was born near Long Run, W. Va., March 14, 1859, and departed this life, December 23, 1928, at his home on the farm on which he was born.

He was united in marriage with Jane Ash September 20, 1887. To this union were born

six children: Parley, who died in childhood; Flossie, Mrs. Gus Kelley of Long Run, W. Va.; Gay, Mrs. Verdie Barker of Steubenville, Ohio; Bruce Kelley of New Milton, W. Va.; Fay and Berlin, at home.

Franklin was the eighth in a family of twelve children, six sons and six daughters.

Besides the five children mentioned above, he is survived by his widow, two sisters—Mrs. Rosalie Coon of Albion, Wis., and Mrs. Amanda Ash of Middlebourne, W. Va.; and one brother, Richard Kelley, who lives at the old home place; also by eleven grandchildren and a large number of other relatives and friends.

The following brothers and sisters have preceded him in death: James, Archie, Floyd, Nathan, and Julia Kelley, Mrs. Harriet Palmiter, Mrs. Ida Lowther and Mrs. Cordelia Greathouse.

Short farewell services were held in the home on Christmas afternoon and interment was made in the cemetery near the Middle Island Seventh Day Baptist church.

R. F. R.

MAXSON.—Mrs. Olive A. Palmer Maxson was born at Ulysses, Pa., October 3, 1845, and died at the home of her granddaughter, Mrs. Olive McWilliams, in Cunningham, Kan., December 16, 1928, in her eighty-fourth year.

She was the widow of the late Dr. Henry R. Maxson, who passed on before her in May, 1910. Her home during recent years had been with her son, Dr. Ira L. Maxson, at Larned, Kan. For many years, and while Doctor and Mrs. Maxson lived in Nortonville, Kan., she was a faithful member of the Seventh Day Baptist Church there. Mrs. Maxson passed away after an illness of four days from pneumonia.

She is survived by three sons, Dr. Ira L. Maxson, Larned, Kan., Albert H. Maxson, Kansas City, Kan., and William J. Maxson, Omaha, Neb.

Funeral services were held from the Seventh Day Baptist church at Nortonville, Kan., at 10.30, December 18, the pastor, S. Duane Ogden, officiating. Interment was made in the Nortonville cemetery.

S. D. O.

VUILLEMAN.—Mr. Joseph Vuilleman was born at New Haven, Ind., June 1, 1855, and died Christmas evening at Boulder, in his seventy-third year.

Mr. Vuilleman was married to Mary Duffee earlier in life, and to this union there were no children. Mrs. Vuilleman died a number of years ago. Mr. Vuilleman's only relative in this country is his sister, Mrs. Herival, of 2027 Pine St., Boulder.

In his religion, Mr. Vuilleman was a Seventh Day Baptist for a number of years, and was very faithful in his devotions. He was never absent except for sickness, and was a very attentive hearer at the services. He was well liked by his neighbors and friends, and no one has any doubt but he will be among the ransomed in the resurrection of the just.

Before his operation he felt resigned to whatever fate he must share. In speaking of danger of the operation, he remarked that if death should come he was ready. Our brother was not rich in this world's goods, but his value in character can not be estimated in this world's values. He was rich in faith, and will one day reap the reward of the righteous.

C. A. H.

WEST.—Mary Eliza, the oldest child of Charles and Harriet Bacon Dickinson, was born on a farm at Halltown, Salem County, N. J., December 29, 1839, and died in Shiloh, N. J., December 4, 1928.

When about nine years of age she moved with her parents to a farm near Dickinson Corners. Later, leaving the farm, they came to Shiloh, where she spent practically the rest of her life. One year was spent with a son and friends in Kansas, and the last few months with a nephew, Clarence Dickinson and family, who lovingly cared for her during failing health and strength.

About 1859 she was united in marriage with Charles W. West, who preceded her some years ago. To them were born three sons—Fred H., Albert J., and Francis. Fred died in infancy. Albert became a navigator on merchant ships and for thirty-five years has been lost to his family. Francis, whose home was in Nortonville, Kan., passed away some years ago.

Mrs. West was baptized in April, 1851, and united with the Shiloh Seventh Day Baptist Church, in whose fellowship she continued for almost seventy-seven years. She leaves many friends, several nephews, and two granddaughters—daughters of Francis.

Farewell services were held in the Shiloh church, and the remains laid away in the Shiloh cemetery. In the absence of Pastor Loof-boro, Rev. H. L. Cottrell conducted the services.

E. F. L.

PROHIBITION'S CONTRIBUTION TO PROSPERITY

"The coming of prohibition" said Henry Ford in the *Forum* magazine of March 1928, "has put more of the workman's money into saving banks and into his wife's pocketbook. He has more leisure to spend with his family. The family life is healthier. Workmen go out of doors, go on picnics, have time to see their children and play with them. They have time to see more, do more—and, incidentally, they buy more. This stimulates business and increases prosperity, and in the general economic circle the money passes through industry again and back into the workman's pocket. It is a truism that what benefits one is bound to benefit all, and labor is coming to see the truth of this more every day."

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 2 p. m., preaching at 3 p. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10.30 a. m. The post office address of the pastor is J. W. Crofoot, R.3. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Arwle Hall, 105 Seven Sisters' Road, Holloway N. 7 Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

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