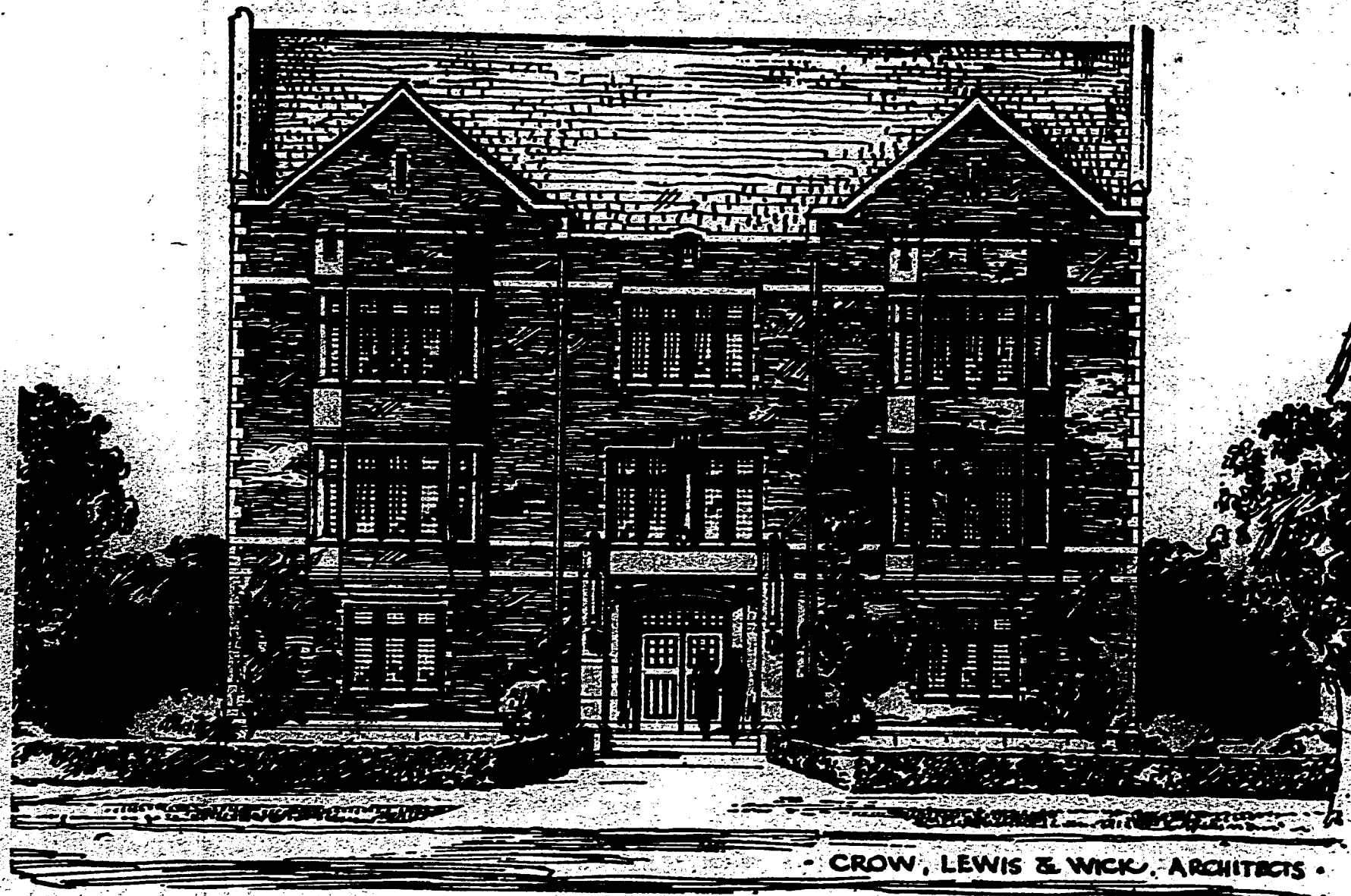


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield

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

The Sabbath Recorder

If we would gain light either on the theory or practice of religion, we must sincerely **DESIRE** the light, and we must also **USE** the light we already have. We must patiently **SEEK** light by both prayer and rational inquiry.

Never, as long as the world stands, will any religiously benighted soul thus patiently desire and pray and labor for the break of day, without at least seeing the eyelids of the morn unsealed, and the painfully dusky east gradually redden into the sun.

—E. F. Burr.

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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 Salem, W. Va., August 19-24, 1930.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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

VOL. 107, No. 24

PLAINFIELD, N. J., DECEMBER 16, 1929

WHOLE No. 4,424

O God, our heavenly Father, thou who lovest all men and who desirest their salvation, wilt thou give us of thy spirit and help us in very deed to be the light of the world. Help us to strive and to pray for that union with thee which shall make us truly Christ-like, and strong in faith and devotion. Teach us, we pray thee, how to speak and write for thee in a way that shall win our fellow men rather than to drive them from us. We pray for greater consecration to thy kingdom work. In the name of Christ, our Savior. Amen.

New Building to Be Dedicated On Sabbath day, December 28, we expect to dedicate the Denominational Building with services in both morning and afternoon.

The morning services will be in the Seventh Day Baptist church at the regular hour for Sabbath services. Sermon by the editor.

In the afternoon services will be in the building itself with the president of the Tract Board and several speakers taking part.

We are counting on a great day, as this is to be the celebration of the greatest entire denominational forward movement in our history.

We hope many of our leaders will be here to help us set apart the building to the work of the Lord.

Brother Scannell's Great Loss Just too late for the last week's RECORDER the sad news came to hand of the destruction by fire of the household goods and library of Brother C. Grant Scannell, Dodge Center's new pastor, burned when the truck in which they were being carried ran off the road and caught fire. Our readers will be very sorry for our brother. Even if the goods had been fully insured, no amount of money can make up for the library with its familiar books, and all the manuscripts and papers accumulated in years of service by an active minister. This loss alone would cripple any minister. I know our good people will help them in any way they can. The fact is they had no insurance whatever, and

their property was entirely destroyed, valued at \$4,264, including a piano, a fine library, and valuable oil paintings. They arrived at Dodge Center in their car and the clothes they wore.

In his letter to the RECORDER after the introduction, Brother Scannell wrote as follows:

But this letter is not to bewail our loss. God still lives and our faith is unshaken. I want to pay tribute to the dear people here at Dodge Center who so nobly met the situation, and to a great extent have made us forget our loss. When our trouble became known, all the people loaned us furniture and other things which were placed in the parsonage, and while we have not any of the things we prized, we are fairly comfortable and thank God for the dear friends he has raised up for us here. I think I can understand better what Jesus meant when he said, "Naked and ye clothed me," for this has been literally done in our case. And I can imagine that Christ looked down with approving eyes upon this example of Christian love and unselfish sacrifice.

I am cruelly handicapped by the loss of my books and Bibles, and especially by the loss of my concordance (Crudens). I am wondering if any of the brethren might have a copy which they do not use which I might purchase at a price I can afford at this time.

Our church held an installation service on Sabbath at which we were accepted as members of the Dodge Center Church, and the writer installed as pastor. This service was participated in by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, who are all fine men with whom I shall be glad to co-operate in kingdom work. I thank God that he has led me into a Sabbath-keeping denomination.

PASTOR C. GRANT SCANNELL

You need not send him the much-needed Cruden's Concordance, for that is already provided for.

The following is part of an article taken from the Dodge Center paper:

The driver of the van had evidently attempted to make a non-stop trip to Dodge Center from Missouri, for the accident occurred between twelve and two o'clock in the morning. When the van went into the ditch it struck a telephone pole, tipped over, and burned up.

The blaze was first noticed about four o'clock in the morning, according to a news report from Owatonna, and the telephone company was noti-

fied. The fire completely destroyed the truck and furniture as well as the pole. The remains of the truck and cab were wound around the telephone pole. Among the ruins were a phonograph, several jars of preserves, a trunk, typewriter, two desks, two beds, a dresser, and three stoves. All were damaged beyond repair and burned, except the trunk, which was thrown beyond the reach of the flames.

For the past few days the members of the church had kept the parsonage warm, and were waiting for the household goods to arrive so they could move them into the parsonage so it would be in readiness for the pastor's family when they arrived.

We are informed that because of the loss, there will be a picnic Thanksgiving dinner and donation party for the pastor and his wife at the Seventh Day Baptist parsonage Thursday. Everyone wishing to help or join in the dinner is cordially invited.

How Much Has He Gained? Here is a man who does not hesitate to say that he has reached a state of mentality higher and broader than that of those who still "harbor primitive ideas of God, heaven, and hell." He claims to believe that it is those "primitive ideas" of religion that have filled the underworld with victims, and refers to his modern ideas as "higher, finer, and nobler" than the beliefs of old-time Christians.

Whenever I read such expressions, so full of criticisms that discount the faith of our fathers, and that exalt the new ways in something of a boastful *egotistic* manner, some way I can not avoid making comparisons.

I believe practically everybody admits that men are known by their fruits; that principles and beliefs, like seed sown, will produce a harvest of their own kind. If this be true, then I can not see how the present unheard of criminal tendencies; the rapid decline in spirituality; the wide-spread atheism—or disbelief in any God—can reasonably be laid to orthodox ministers and teachers of the age gone by!

Why is not the present harvest of unbelievers—the rapid present-day decline in spirituality,—chargeable to the influence of the modern talkative and clamoring teachers?

When I study the lives and characters of the aged godly preachers of other days, I can not help feeling that our conspicuous objectors to "primitive ideas of God" and religion, will have a long way to go yet before they can help thousands to purer,

higher, better, more spiritual manhood than did the Christian leaders of a generation ago.

How much has our critic gained, or how much higher in spiritual uplifting influence does he stand today, over and above those whom he denounces as holding primitive notions?

I think of men like Bunyan, Spurgeon, Judson, Joseph Cook, Doctor Cuyler, Moody, and a host of others who have saved thousands from the "underworld," and am persuaded that our critic and his friends will have to grow some yet before they can stand with such men.

If I confine my thoughts to our own dear old pastors and teachers, such as William B. Maxson, Thomas B. Brown, N. V. Hull, Thomas R. Williams, A. H. Lewis, A. B. Prentice, Solomon Carpenter, Nathan Wardner, George B. Utter, and scores of others of blessed memory, whose influence is going on, still uplifting and spiritual, I am led to wonder how long it would take our critic to catch up with such leaders in the kingdom of God.

There must be something wrong in a mind that lays the downfall of the underworld folks to the preaching from the pulpits! Really what appeal *can such a man* make to reach and help the denizens of the underworld to find a true Christ-like life?

ALFRED'S CHURCH PRACTICALLY RUINED

[The RECORDER has received no direct word from Alfred friends regarding the loss of their church by fire; and wherever our paper goes there will be those who will be anxious to know more particulars than we had from the Hornell paper last week. So we give here the account in full as published in the *Alfred Sun* of December 5.—T. L. G.]

The renewed interior of the First Alfred church is now a sad looking place, with its new oak floor burned and chopped in many places, the memorial windows gone, the piano and pipe organ practically ruined, the seats mostly beyond reclaiming, hymn books water soaked, the new carpet runners and pulpit rug probably unfit for further use. This pic-

ture is what greets a visitor at this time on entering the church.

Last Sabbath morning about ten forty-five while the church auditorium was being used by the intermediate Sabbath school, and the opening exercises practically concluded, smoke was seen to be curling up from around the pulpit, and it was soon apparent that there was a fire in the basement. The department was dismissed, but before they could get their wraps and get out of the auditorium smoke was pouring from the registers, and before leaving the building the church was full of smoke.

The fire bell was immediately rung (our new siren for some reason being unable to make a sound).

It was but a few moments before the fire apparatus was at the scene of the fire, but it was impossible to get into the basement on account of the dense smoke, and the water had to be poured in without any one knowing whether it was hitting the fire or not.

Soon it was found that the local firemen would be unable to cope with the situation, and the departments at Hornell, Almond, and Andover were phoned to for assistance. Hornell started, but had a tire blow out this side of Alfred Station, and were unable to get here, although their assistant chief and several of the firemen came on and rendered valuable assistance. Almond and Andover came in double quick time with their pumpers, and were soon furnishing good streams of water taken from the creek near the bridge on University Street. There was a good supply of water in the reservoir, but it was known there was a possibility that a great quantity of water might be needed, and that it was better to conserve the supply until later.

The church originally had a level floor, and when an inclined floor was put in, of course the old floor was left, and a couple of months ago, when an oak floor was laid, it was put on top of the old inclined floor. This left a considerable space in which the fire had full sway, with but little chance of getting to it. Holes were cut in the siding all around the building, but this was of no avail, as the thick

smoke made it impossible to discover where the flames were.

It was soon evident that in order to make any headway it would be necessary to get the smoke out of the auditorium, and get at the fire from above, through the floor. This necessitated the breaking out of the memorial windows. After a short time it was possible to enter the church, when it was found the fire had burned through the floor around the center register, and had also come up through at the cold air registers on either side. These flames were soon extinguished, but still it was impossible to get at the fire, and it became necessary to cut holes through the floor. This proved the proper move, and the fire was extinguished in about one hour, after having worked about three hours from the outside with no avail.

The supports for the upper floor soon became burned off and the floor sank down in the center, and is ruined beyond repair.

The weather was nearly down to zero, with a high wind which made it hard for the fire fighters. The women were soon at Firemen's Hall, making coffee and sandwiches for the workers, which was much appreciated, as it was a long, hard job getting the fire under control.

There is no knowing what the outcome would have been had the entire structure burned. The brick business block on the east would have been in great danger as well as the community house and the other wooden dwellings and the garage to the west, to say nothing of the buildings across the street, as there was a strong wind in that direction.

Without the pumpers and men from the Almond and Andover departments there would probably have been a different story to chronicle, as our water supply could not cope with a fire spreading to the adjoining buildings, and Alfred owes these departments a debt of gratitude that can never be paid, although we are sure they will be recompensed in a small degree for their hard work.

There is now a great problem before the church, as to whether to repair the old building or to tear it down and build

a modern brick church. Many are in favor of the latter. If the present structure is repaired it will still be the same old fire trap, and an auditorium that it is impossible to heat in zero weather.

It is thought by many that the fire was caused by coal gasses in the furnace exploding and knocking off the pipe leading to the chimney. It had been some little time before the smoke was discovered that the janitor had been in the basement and the explosion undoubtedly occurred before the intermediates had assembled.

The insurance is \$26,000 on the building and contents, and will hardly pay the loss. The building had received two coats of paint the past summer, and with the new floor and runners, the enlarged pulpit, etc., there had been expended some \$3,500 on the building within the past six months.

Many have said it was a pity we were in such a hurry to have the oak floor put in, but we feel that the floor has paid for itself many times over by keeping the fire underneath. The new floor does not owe us anything, and those of us who favored other floor coverings should rejoice that the majority vote was for a hard wood floor.

—Alfred Sun.

THE CHURCH A VALUED POSSESSION

The residents of Alfred realized last Sabbath as never before that the church is a common and valued possession of the whole community. This was evident in the attitude of men, women, and children when the church was threatened with destruction, and it was especially evidenced by the splendid and self-sacrificing work of the firemen, by the generous and helpful contributions and labor of the business men, and by the thoughtful service of the women and young people.

At a meeting of the board of church trustees on Sunday evening it was voted that there should be published an expression of their deep appreciation of all of these services.

In behalf of the church trustees,
—Dora K. Degen, Secretary of the Board,
in "Alfred Sun."

"A FAMILY AFFAIR"

MRS. MYRA THORNGATE BARBER

[This playlet, "A Family Affair," was written after hearing a remark that the Seventh Day Baptist Mission in China was but "a family affair." It was presented by the Senior and Intermediate Christian Endeavor societies, under the auspices of the Missionary Committee of the Senior society, Sabbath morning, November 9, at North Loup, Neb.]

SCENE I—IN AN OFFICE

Average Man (sitting at desk, looking over letters, etc.)—No, I will not give another cent to missions. It seems dollars here, and dollars there, and what good does it do? What does it matter to me that Jones or Smith or Rev. Good or Mrs. Gray believe in making the heathen Christian—they have different interests than I have. Of course the women and the preachers believe in the heathen, they would. Of course Jones is interested—his daughter is teaching in a girls' school in China or Timbuctoo or Madagascar for all I know—and Smith with his millions has endowed a hospital for the filthy natives of India. And this letter calls for a few dollars to help swell the fund to make the African wear shoes. What's the use, I say; let them all live in the manner in which they are accustomed. It's all that I can do to see that my family are clothed properly, and have the necessary food. As far as I can see, it's all a family affair anyway. There is only one place for all these begging letters and here they go. (Throws letters in the waste basket and goes to his work savagely.)

SCENE II—IN A HOME

(Mrs. Young is seated in her living room, entertaining a caller. A basket of darning sits on the table near her.)

Mrs. Cabot—Now, Mrs. Young, will you be willing to help us in our missionary quota this month? We are falling far behind, and really should send in something next week. We had thought of having a cake sale; but my land! Everyone was just so busy we could not get a soul to look after it. So we decided to see if we could ask the members for a dollar or so apiece, and send that this time.

Mrs. Young—Well, what is the money for?

Mrs. Cabot—We promised to help support a girls' school in Siam, and a woman evangelist in Korea. But sakes alive! We hardly ever have enough to help the girls' school, to say nothing of the lady evangelist.

Mrs. Young—Who is at the bottom of these missionary attempts?

Mrs. Cabot—I am not sure, but I think Mrs. Jones. You know she has a daughter in some foreign country working with the nasty little heathen. And, of course, the minister's wife was head over heels in trying to put this across.

Mrs. Young—Just as I thought. It's all a family affair. I'm not one bit interested in missions, but I will help this time. Here is my dollar, I

don't think it will do one bit of good to any ugly foreigner, but I'll give it anyway.

Mrs. Cabot—That's the way I feel also, but maybe it will do some good. Thank you, anyway. Were you invited to that party at _____ last night? No? Neither were we. They are surely upper crust, aren't they?

Mrs. Young—Try to be. Well, if stories which are going the rounds are true, and I have no doubt of it at all, they won't be so "uppity" this time next month.

Mrs. Cabot—So I've heard. Well, I must go. Thank you for the dollar, and come and see me. I'll see you at the afternoon bridge tomorrow?

Mrs. Young—Yes, indeed. I'll not miss that. And come again. Good-by.

SCENE III—MR. AND MRS. YOUNG IN THEIR HOME

Mr. Young—Had a letter from the Board of Missions today. Wanted me to pledge \$100 a year for five years to support an orphan boy in Africa. I threw the letter in the basket. Why should I be interested? I have no one there, and I have sons of my own that need shoes.

Mrs. Young—Mrs. Cabot was here today begging a stipend to send to Korea, and to Siam. You know we have a mission in both places. I gave her a dollar.

Mr. Young—What do you mean "we"?

Mrs. Young—The church, of course, and our minister's daughter has charge of a girls' school in Korea, and Mr. Smith has endowed a hospital in Siam.

Mr. Young—Just as I say, it's a family affair. If these people did not have anyone in it they would not be so interested.

Mrs. Young—I told Mrs. Cabot the same thing today. It's all a family affair.

Spirit of Missions enters and speaks—

My friends, this missionary work is a family affair, just as you have said, but how great a family—the whole wide world—every man and woman, brothers and sisters, and one great Father. Can not you visualize the family that makes up the kingdom, all races and colors of men? Let me show you what the dollars sent by you have done and can do for your less fortunate brothers and sisters.

(Chinese man enters.)

China—Greetings, most honorable white brother and sister. I prostrate my most humble self before the light of your presence. But for your mighty American dollars I would be but the least of the workmen of my benighted country today. Left an orphan early in life, I was befriended in a Christian orphanage. I was educated, given medical care, and I found the true Christ. I go now to give of what has been given to me to others of our brothers and sisters. But for your interest millions would go through life never finding the heavenly Father of us all. Isn't it glorious to belong to the great family of God's children? (Steps to one side, while little girl of India enters from the other.)

India—The kind missionary lady told me in the

school that my white sisters were so interested in me that they were sending by every ship silver and gold to help me get an education. So I came to thank you. You will never know what it means to be as I was—married at eight, and a fifth mating. You will never know the indignities that were heaped upon me or the hardships I had to bear. But the blessed relief when the missionary found me, begged leave to teach me to write, and thus assist my lord, my husband! And then, to learn other things, and the greatest, to know our elder Brother and the Father of us all! Is it not glorious to belong to the great family of God's children? (She moves to side of room while South American boy enters.)

South America—Greetings to my brothers and sisters of our companion continent. Your money has made it possible for me to find the true God, not the one the priests have foisted upon us. Your preachers and doctors—blessings long denied us—have given us greater ambition and greater health. What has long been denied to my sisters and mother is now given to them—respect for degradation. Is it not great to belong to the great family of God's children? (He steps aside, and a southern mountain girl enters.)

Mountain Girl—We, of the same nationality and color of skin as you, are your brothers and sisters, yet look at the difference. You see me unkempt, uneducated, unhealthy, and burdened with unnatural toil and prejudices, asking for what my older brothers and sisters are receiving. And oh, the joy of it! Our demands are being granted through the use of your dollars. We are now getting the aid we have longed for for years. Is it not glorious to belong to the great family of God's children? (She steps aside.)

Spirit of Missions (enters and says simply)—"Is it a family affair?" while the quartet of boys and girls sings, "Jesus Shall Reign Where'er the Sun."

AUTUMN LEAVES

You are twisting and swirling in brilliant showers,
As you sink to the chilling earth,
Forgetful of all the golden hours
Since your happy springtime birth.

Beneath your shade we found relief
From the rays of the glaring sun.
Now they say you are dead, little bright-hued leaf,
That your mission in life is done.

The gaunt, bare trees look so lonely today,
They seem to be sighing and sad.
No longer you're moved by their gentle sway;
No longer our hearts you make glad.

Little bright leaf, though you wither and die,
Your life was not lived in vain.
Beneath your sheltering blanket there lies
The life that shall live again.

—Clara Stewart Potter.

MISSIONS

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

MAKING CHRISTIANS OR COLLECTING THEM

The fate of godless men is in no small measure in the hands of Christ's professed followers. This is taught us together with other things, by Christ when he said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Christians "remit" other men's sins by leading them to the Father who forgives; and they "retain" men's sins by refusing or neglecting to do their best to help men accept their Redeemer. Multitudes of men will never know the blessedness of sins forgiven because of the coldness and indifference of those who call themselves Christians.

Neither the church nor its members have done their duty when they have gathered into the church those who are already Christians. To be sure, many churches have been built up in this way, and their leaders have felt that they were doing a great work. But this is not fulfilling the commission, "Go make disciples." This is nothing more than putting into our basket fruit that others have picked. It may be worthy or unworthy, all depending on the circumstances; but it is not obeying the Great Commission. The primary duty of the church, its ministers and its members, is to make Christians. This is work that can not be delegated to another.

Some months ago this matter was stated by Dr. Gilbert Laws, as follows:

"We live by making Christians, not merely by collecting them. We must not be content with collecting Christians. Churches, and, be it said, ministries, must at last be judged by the Christians they have made. In some places it is comparatively easy to collect Christians, but always that is at the expense of other churches. A sounding name has been built up on such robbery by some of those ministries so belauded in the religious press. Big churches, well placed, eat up little ones and grow fat thereby, as big fish in the sea devour small fry. Such ministries and churches should not be complacent. If the test is the Christians we make, some obscure

ministries outvie the favorites of religious editors, and some small churches have a brighter crown than larger ones."

EVANGELISM—THE SPECIAL MEETING

The special meeting is more or less taboo. In many places it is thought of as an out-of-date method of evangelism. We deceive ourselves into believing that this is true because we are stressing better methods of work. The fact is we are not stressing any kind of evangelism. Either we have lost or never had the evangelistic passion. The old time meeting is a thing of the past, not because new and better methods have been found and are being used, but because the majority of the members of the Church have no evangelistic urge, no white hot passion to see men saved. The devilish spirit of indifference holds us fast.

Christian nurture, educational evangelism, is the ideal method of bringing folks into the kingdom. Boys and girls ought to be so taught and trained and nurtured from earliest infancy that they are never lost to the ideals of Jesus, never come into a place where they can be saved only by way of a radical, smashing moral and spiritual break-up. That's the ideal. Were we living up to it, there would be small place in the program for the special meeting with its emphasis upon mass evangelism. But so long as more than three out of five of our American children receive little or no Christian nurture and training either in the home or any institution given to Christian training, and so long as well-nigh half of those who do get a smattering of Christian training in our Bible schools take no stand in youth for Jesus, the special meeting, which as it is usually conceived and carried on, is only a belated effort to save something from a wreck that ought to have been avoided, that long will the special meeting fill a place and serve a purpose in our program of work. At its best, it is largely an effort to pick broken souls up at the foot of a cliff and bear them off to a spiritual hospital and take care of them. There ought to be a fence at the top of the cliff to prevent souls from taking the plunge. But until the fence is built the rescue work must go on. The fence is Christian nurture and training.

It is deplorable that twenty-five or more millions of our children and young people

do not have the benefit of the fence. This is due in part to their unwillingness to take advantage of the fence built along part of the cliff, but largely because there is no fence. What would ninety-five per cent of our Bible schools do if all the boys and girls and young people of their community were to take a notion to enroll and become regular members of the school? What a predicament we would be in with our limited equipment and above all, limited, untrained, indifferent corps of teachers and leaders! What a mess we would make of educational evangelism and Christian nurture! All because the Church has no conscience in the matter.

As in every other type of Christian work, the special meeting will not hold itself. It must be prepared for. Co-operation must be had on the part of God and men. In order to co-operate with the Lord in such a way as to carry forward a successful evangelistic meeting, a number of things will be necessary.

1. *Survey the field.* No other organization set to do a task even a tithe as important would attempt to function on such meager data and information.

Because the Church knows so little about its field, whether from the standpoint of the single congregation, the brotherhood or the Church universal, because there is available so little of accurate information, every man who would speak upon this subject has to guess. His best is an estimate. I guess there are at least thirty thousand persons in my town, for instance, of such age and situation that they could attend some Bible school, but who are not even enrolled, much less in attendance. Ours is a city of churches. Not a church in the city knows who these thirty thousand are. Not all the churches combined know who they are. Not a church has any reliable data in regard to the portion of the thirty thousand living within its district. Yet everyone of that vast number ought to be considered a prospective member of the Bible school and ultimately a disciple of Jesus, so considered until such a time as every possible means of interesting the person has been exhausted without avail.

Every church should know the people within its district, the people for whom under God it is responsible, as the political

registrars know the voters, as the school enumerator knows the pupils, as the census taker knows the residents.

2. *Stir the church.* Information is of no value unless used. A stirred church will champ the bits to make the survey. An indifferent church faced by the facts of a real survey will be stirred. The survey brings into view one of two major facts necessary to stir every real Christian. The two facts will arouse to effort every church that is Christian at heart. If not Christian it can not be stirred. And here is a vital test and measure of the Christianity of any congregation.

The two major facts that will arouse in every Christian heart an evangelistic passion are: first, Calvary, with the dying Son of God on the middle cross, laying down his life to save men from sin, pouring out his blood to open in the house of David a fountain for the cleansing of sin-blackened souls. The second fact is the multitude of lost ones in the community surrounding every church, lost ones for whom the Man of the middle cross is dying, his death availing nothing, however, because his Church is failing him. Put a dying Savior, Almighty Son of Almighty God with nail prints in his hands and a spear hole in his side close up to the unsaved multitude surrounding your church, and if there does not begin to be "a going in the top of the mulberry trees," then that thing you are calling a church is no church.

Stir the church to prayer. Get the Christians not only to make prayer lists, but to really pray. Make them to know that prayer is not saying words. Prayer is a fight and a wrestle. It is striving with the whole of one's life in an effort to bring the will of God to pass in the world. Not to pray is to sin against God and man. Prayer opens choked channels for the outgoing of God's grace. Prayer is a stewardship.

Stir the church to personal work. Cause them to go out two by two to introduce their friend Jesus to the unsaved. Cultivate the prospect list. Get them in the services before the meeting begins, if possible. See to it that every effort possible is made to get all prospects on intimate terms with the membership of the congregation. Do not go at this in haphazard, hit-and-miss fashion. Make assignments. Let definite and

whole-hearted work be done in the case of each individual.

Stir the church to attend the meeting. Just filling a seat in the house of the Lord, during a special meeting, has immense value. Three-fourths of the members of any congregation present at every service, eager attentive listeners, will insure the success of the special meeting in four out of five instances. Three-fourths of the membership too lazy, too busy, or too much in love with this present world to attend, dooms the special meeting to failure.

We are stressing Pentecost, the anniversary of the coming of the Holy Spirit in power. Pentecost was a great experience in the lives of those early disciples. But the experience was not in the incidentals of the hour, the sound as of a rushing mighty wind, nor yet the flaming, fire-like, parting asunder tongues. I do not know just what the Church needs from on high to equip it and endue it with power for the evangelistic program whether it be by way of the special meeting or otherwise. But whatever it is the Church needs we can depend on the Holy Spirit to meet the situation and do for us, as for the apostles, what needs to be done, as soon as we meet the conditions of his co-operation. Stir the church to meet the conditions.

Survey the field. Know the task. Stir the church. Awaken it out of its sleep of unconcern. Stir it to prayer that strives and wrestles in intercession for souls. Stir it to personal work, to a laying of all of self upon God's altar in personal service. Stir the church to attend the meetings. Fill the house of the Lord with jubilant expectant souls. Stir the church to a never-ending, thoroughgoing, unquestioning dependence upon the Holy Spirit.

[From an address by J. H. Yoho, delivered before the West Virginia State Convention, September, 1929, and published in the *Christian Evangelist*.]

MONTHLY STATEMENT

November 1, 1929-December 1, 1929

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand November 1, 1929.....	\$8,281.24
Mrs. J. A. Hardy, special for Jamaica for Testaments.....	5.00
Special for Georgetown for Testaments.....	5.00
Special for China for Testaments.....	5.00

Mrs. A. S. Thayer, Missionary Society.....	10.00
Washington Trust Co., interest credit.....	4.16
Onward Movement treasurer, Missionary Society	761.46
New York City Church, Missionary Society....	10.00
White Cloud Sabbath school, Thanksgiving offering for foreign missions.....	100.00
New England Seventh Day Baptist Christian Endeavor Union, special for Jamaica native worker.....	60.00
Income permanent funds, General Fund.....	500.00
	<u>\$9,741.86</u>

Cr.

Royal R. Thorngate, account salary and child's allowance.....	\$ 116.67
Wm. A. Berry's salary.....	10.00
Other native helpers.....	25.00
Cherry Creek National Bank, account salary	
R. R. Thorngate.....	25.00
D. Burdett Coon, October salary and traveling expenses.....	163.48
H. L. Mignott's salary.....	50.00
Wm. L. Burdick, October salary, traveling expenses and office supplies.....	205.70
Wm. L. Burdick, clerk hire.....	33.33
Ellis R. Lewis, October salary and traveling expenses.....	185.90
L. D. Seager, October salary.....	66.67
R. J. Severance, October salary.....	41.67
Clifford A. Beebe, October salary.....	25.00
W. L. Davis, October salary.....	25.00
John T. Babcock, October salary.....	16.67
E. H. Bottoms, October salary.....	41.67
Charles W. Thorngate, October salary.....	16.67
Verney A. Wilson, October salary.....	33.33
James H. Hurley, October salary.....	50.00
Alfred Loan Association, account salary H. E. Davis.....	12.00
D. Burdett Coon, special for Jamaica for Testaments.....	5.00
Royal R. Thorngate, special for Georgetown for Testaments.....	5.00
Treasurer's expenses.....	35.00
Total expenditures for month.....	\$1,188.76
Balance on hand December 1, 1929.....	8,553.10
	<u>\$9,741.86</u>

Bills payable in December, about \$3,500.00.

Special funds referred to in last month's report now amount to \$12,212.46, balance on hand December 1, \$8,553.10, net indebtedness to special funds \$3,659.36. Other indebtedness to loans \$7,500. Total indebtedness \$11,159.36.

S. H. DAVIS,
Treasurer.

E. & O. E.

ONLY KILLERS NEED APPLY!

Accumulating absurdities mark the effort to bolster up the waning prestige of war by excluding from citizenship persons who are irrevocably committed to peace. To the famous case of Madame Rosika Schwimmer is now added the case of Mrs. Margaret Dorland Webb, which brings the issues to a still sharper focus. Madame Schwimmer was a persistent and professional advocate of pacifism; Mrs. Webb is not. Madame Schwimmer was not a member of any religious group which teaches non-resistance as one of its tenets; Mrs. Webb is. And Madame Schwimmer's application for citizenship was rejected by

reason of her personal renunciation of war before our national renunciation of war had become legally effective; Mrs. Webb's, after. Remember also the case of Professor Mackintosh, to whom citizenship was denied because, though not a pacifist, he would not swear to support any and every future war regardless of his own judgment as to its justice.

The facts, as presented by *The American Friend*, are briefly as follows: On November 20, Mrs. Margaret Dorland Webb was refused naturalization papers by District Judge G. H. Hoelscher of Richmond, Ind. She is a Friend, of Canadian birth, for twelve years a resident of that mid-western capital of Quakerdom. She is the daughter, sister, wife, and mother of ministers and teachers who have been and are prominent in the work of the Friends' communion. Her husband was naturalized about a year ago, at which time no question was raised as to his willingness or unwillingness to bear arms. The only ground given for her rejection was her admission that she would not bear arms, even if the laws were changed so as to require women to be combatants, and that she would not approve of the government's having recourse to arms even for self-defense. In case of an armed conflict, she would be willing to serve in a non-combatant capacity, as hundreds of Friends did during the late war; she would give up her property at the call of the government; she would lay down her life for the country. But she would not kill to defend either herself or anyone else, and she would not give her sanction to war under any conditions. Her reminder that our government has itself renounced war was met by a reply to the effect that we are not yet living in the millennium.

Mrs. Webb's application having been denied by the court, the examiner added a dramatic touch. Turning to the seventeen other applicants, the examiner ordered them to stand and raise their right hands while he asked: "Will you enter the United States army or navy in time of war and if necessary shed the blood of opposing forces?" Chorus, in many dialects: "We will." Loud applause from the section occupied by representatives of the D. A. R. who were present to see the republic saved by keeping the roll of its citizenship uncontaminated by another of the President's coreligionists.

Perhaps the most notable feature of this case was the fact that the court evidently felt that its action was virtually determined in advance by the supreme court's decision in the Schwimmer case. "It all seems to come down to the Schwimmer case, upon which the supreme court has spoken." By that decision it was held that the duty of citizens to defend their country by the use of arms is a fundamental principle of the Constitution. Judge Hoelscher was not hostile to the applicant, and when her application first came up, in March, he would have granted it but for the objection of the examiner, who urged that the case should be held up until the supreme court had given the decision which was then momentarily expected. The rendering of that decision—from which, it will be remembered, justices Holmes, Brandeis, and Sandford dissented—seems to have closed the door.

It would perhaps be beside the mark to say that this decision was bad law. But one thing that can be said about it with no disrespect to the legal learning of the eminent justices is that it was essentially the enactment of a new law. It was not, in any proper sense, an interpretation of the Constitution with respect to a matter requiring a deep knowledge of jurisprudence. It was virtually the putting of a new statute upon the books. For a century and a half, the United States has had in the body of its citizenship considerable numbers of persons who were conscientiously opposed to the taking of life, and it has not only retained in its citizenship those who were born here but has admitted others by naturalization. The value of these persons to the country has vastly outweighed whatever disadvantage or inconvenience may have arisen from the existence of a group not available for active military service. There are always plenty of people who are not available for military service by reason of age, sex, occupation, or physical defect. Quakers, Mennonites, and independent pacifists have never constituted a measurable weakness in the national fabric, even from the strictly military standpoint, and they have added strength from every other standpoint. There has been a law requiring all applicants for citizenship to swear true faith and allegiance to the government, but there has been no law requiring them to swear that they will kill if ordered to do so. If such

a law exists today, as Judge Hoelscher believes, it has been enacted by the supreme court. That the method of that enactment was a decision that the Constitution meant that all the time, does not keep it from being in essence a new law.

The situation presented by the introduction of that new law into our legal system is one of the utmost gravity. It puts the alleged duty of fighting above every other duty of citizenship. This is the one specific requirement singled out for emphasis. All the other essentials of good citizenship are passed over in general terms, subsumed under the vague category of "true faith and allegiance." But the duty of shedding blood can not be taken for granted. It is not enough that the applicant affirm his willingness to serve the country of his adoption at the cost of property and even of his own life; he must definitely assert that he is willing to take other people's lives. Menaced as our nation is by lawlessness in a thousand forms that corrode its inner life, we give countenance to the fiction that our chief peril is that of invasion by foreign troops. At the very moment when we are uniting in a peace pact with all nations, we thrust into prominence as the one essential qualification for citizenship the absence of any scruples against war.

It would be bad enough if such a policy had the support of habit and tradition, but it has not. It is a policy as new as it is vicious. Foreign observers, knowing how hospitable the United States always has been to non-combatants of every sort, and how little cause it has had to regret that hospitality, will naturally see in this new policy a sign that, in spite of our fine and friendly words, we are more thoroughly committed than ever to the principle of bloodshed as a means of attaining our national objectives. We know that this is not true; but how can we expect them to believe it?

Two remedies for this situation are available. The first is a new decision by the supreme court. When the opinion in the Schwimmer case was handed down, the Kellogg pact was not yet technically in force. It was not quite true then that the abandonment of war as an instrument of national policy had ceased to be a pious sentiment and had become law. But it is true

now. When the pact came into full force and effect by the filing of the last ratification, that of Japan, the whole international situation was changed, and the situation at home no less. The supreme court could render a new and different decision in this changed situation without reversing itself. The other method would be the enactment by Congress of a new naturalization law specifying what shall and shall not be required of applicants for admission to citizenship and specifically declaring that conscientious objection to active military service shall not constitute a bar to citizenship. By one way or the other, the situation must be changed.—*The Christian Century*.

PEACE IS COMING!

Once men warred and knew no better;
Warred to break the foeman's fetter;
Warred for home, for church, for nation;
Warred with all men's approbation;
Warred and never thought to cease;
Warred and never hoped for peace.

Came the Christ 'mid angel's singing,
Joy and peace to mankind bringing:
God his will to man was showing;
Still men warred, no respite knowing;
Warred men on, nor sought surcease—
Not yet reigned the Prince of Peace.

On, our race with warlike striving—
On, new means of war contriving—
Lust and slaughter, greed and hating,
Murder, rapine unabating:
Few men thought nor sought release;
Few souls dared to pray for peace.

Only this: men, tired of battle,
Weary from the saber's rattle,
Listened to some wayside preaching
Strangely like the God-man's teaching—
Prophesied that wars must cease—
Told he of the Prince of Peace.

Strange truth this, but once it started,
Spread it soul to soul, imparted
By his followers, simply, slowly,
Humbly teaching, meekly, lowly—
Taught they this that wars must cease;
Preached they Christ the Prince of Peace.

Thus the mighty truth is spreading;
Toward a warless world we're heading;
Toward the day when warlike learning
Shall with arms be fuel for burning;
Soon the day when wars must cease:
God and man now seek for peace.

—Rev. Harry E. Porter.

You can't change human nature, but you can improve it.—*Ernest Bloch*.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

NORTH LOUP WOMEN ARE ACTIVE

[I was much delighted to receive today the following very interesting material from the North Loup ladies sent to me by Myra Thorngate Barber. I wish more societies would tell us of some of their activities. I'm sure everyone would enjoy hearing about them.]

1. Social Plan.

The chairman of our social committee said that aside from herself none of her family cared for our Young Women's Missionary Society. So she hit upon a scheme to remedy this matter. There were three in our social committee, who chose three other members, making a committee of six. These ladies were given a small sum of money from the treasury of the society—I think three dollars was the sum. With this they provided a simple supper, to which only the members of the society and their families were invited. I remember once the menu consisted of baked beans, hot creamed potatoes, sandwiches, cake, and canned cherries. There was enough food for "seconds." For this meal each adult paid fifteen cents and the children gave a lesser sum. The evening was socially spent. The next month the three ladies who had been chosen by the social committee chose three other members, and the six worked out another social and supper; and so on. In this way the families got together socially, the work was passed around and divided among the six. As it was, there was no hardship on anyone. The cost was slight also.

2. Our Capsule Sisters.

We realized that there were several women in our church, or who should be in our church, who were more or less friendless. They needed someone to be extra nice to them, to do more than merely speak to them at church service. So the society hit upon this plan:

A committee took several small capsules—the kind doctors put medicine in—and in-

side of each was put the name of one of these women. The capsules were passed and each member drew one, thus adopting her sister, unknown to the women in question and also to the members themselves. Each member now tries to be especially nice to the woman whose name she drew. The experiment is proving very interesting.

3. An Interesting Lesson.

One of the lessons we had recently was on "Our Pastors' Wives." We had had lessons on "Our Pastors," "Our Missionaries," and such, so we thought due honor should be given to the wives of our pastors.

The lesson was in charge of Mrs. Sadie Cox. Our roll call was a Bible verse. The Scripture lesson was found in Proverbs 31. All united in the Lord's Prayer. Then something was told of each of our fourteen pastors' wives. Some items had to be taken from RECORDER articles, and had to be given by older members. Most of these talks were personal incidents that could be remembered. At the end of these talks the following poem was read:

Should you ask me, should you wonder
Why I stand before you thusly,
Why I lift my voice in story,
Why I try to entertain you,
I would answer, I would tell you
That I wish to give due honor
To the wives of all our pastors—
They who worked beside their husbands,
Faced with them the prairie hardships,
Worked and built a church from nothing,
Built the church today we're proud of—
Those we love and honor away.
In the early days of history,
Came to us our dear first settlers,
Came to us a-pioneering,
Hattie, wife of Elder Babcock—
Whom we know but through the stories
Told to us by older members,
Those who lived and worked in her day.
Elizabeth came from the east-land,
Left behind her dainty dresses,
Cheerfully she wore plain homespun.
But she kept her curling tresses,
Saying that the Lord had given,
And she wore them to his honor.
Just a memory is Jennie—
She was faithful in her duty
And we're sure that she was happy.
Mrs. Hurley, named Amelia,
Tells on us a little story—
How at one place of her living
Many little babes were added,
All within one year were added.
Gave the state as old Nebraska
And the place as our own village.
Added—"Blessings always on Nebraska,

Grand old state of babes and sunflowers."
 Almedia drew a giant—
 A tall man was Pastor Witter,
 Yet she claimed few of his inches.
 Stout she was, as I remember,
 Busy she, and a good mother.
 Emma had a double portion,
 Wife of preacher and of doctor,
 Both the same, but pretty always,
 And she filled her place most wisely.
 Gentle Mary's stay was short here,
 Yet she gave her best at all times,
 And our tears with hers were mingled
 At the passing of her loved one.
 Kate, we remember, had the fever;
 Long and hard the fever burned her.
 But in health she gave her talents—
 Taught my class, I well remember.
 Alice—she so sweet and modest,
 Her stay, too, was all too short here.
 Nellie made all people love her,
 Made the congregation love her,
 Made the parsonage so home-like
 That we all loved there to gather.
 Next came Flora, most progressive,
 Came to us from West Virginia.
 A good help was she in meeting,
 And a very charming hostess.
 Georgia claims this as her homeland,
 Always she belongs to this place;
 Went to school, and lived and played here,
 Took her mate from our own village—
 Whether pastor's wife or as school leader's,
 Fills her place as none could hope to.
 Ina, short for Adelina,
 Played and sang and got up socials,
 Yet her time was home-bound also,
 For she had a parsonage baby.
 And at last we come to Maybelle,
 Also comes from West Virginia.
 Hardly have we come to know her,
 Come to know her ways and methods.
 Yet we're glad to bid her welcome,
 Very glad that she has come here.
 Do you then, my friends, still wonder,
 Wonder at this dissertation
 On the wives of all our pastors,
 On the good wives of our leaders?
 Wonder not, nor speak concerning;
 Rather give to them all honor.
 Hang their pictures in the gallery
 Where we see their husband's pictures,
 So we passing by can see them,
 And can show how they have helped us!

In case there should be some who can not remember the names referred to above, I will give their surnames:

Hattie—Mrs. Babcock.
 Elizabeth—Mrs. Crandall.
 Jennie—Mrs. Morton.
 Amelia—Mrs. Hurley.
 Almedia—Mrs. Witter.
 Emma—Mrs. Burdick.
 Mary—Mrs. Prentice.
 Kate—Mrs. Kelley.
 Alice—Mrs. Gardiner.
 Nellie—Mrs. Shaw.

Flora—Mrs. Davis.
 Georgia—Mrs. Green.
 Ina—Mrs. Polan.
 Maybelle—Mrs. Warren.

[Myra doesn't say who wrote the above poem. I'm wondering if she didn't have a hand in it. At any rate I'm sure we all agree that it is most interesting.]

HOME NEWS

NORTONVILLE, KAN.—A series of sermons on "The Bible in the World Today" is being preached by the pastor at the Friday evening meetings. The following three topics have already been treated: What Is the Bible? How We Got Our Bible; How God Reveals Himself Through the Scriptures. On the next two Friday evenings the remaining two topics will be discussed: The Message of the Book; and How to Use the Bible.

The average attendance at the prayer meetings during the autumn has been about thirty. The Sabbath morning congregations have averaged around 125 people.

Thanksgiving services were held by the church on Sabbath morning, November 30, the pastor preaching from I Thessalonians 5: 18, "In everything give thanks." A splendid Thanksgiving anthem by the choir added much to the service, as their anthems usually do.

The older young people of the church met at the parsonage on the evening of November 21, where, after a social time, the organization of the Senior Christian Endeavor society was effected. Mrs. Rosa Bond was made president, Nellie Van Horn, vice-president, and Luella Snay, secretary-treasurer. The first prayer meeting held on Sabbath afternoon, November 23, and ably led by Lois Wells, was attended by twelve. A good degree of interest was shown.

A party for the purpose of interesting more young people in the new society was held at the home of George Van Horn on Monday evening, November 25. The social committee led by Aletha Wheeler provided a good entertainment of games and stunts.

Circle No. 1 of the ladies' society held an all day meeting November 21 at the

home of Mrs. Ernest Wheeler. Among the recent activities of the circle is the replacement of some window panes in the parsonage, \$10 toward the publication of the *Review*, and a vote to handle the distribution of the Denominational Calendars this season.

President S. O. Bond and Rev. O. P. Bishop, of Salem College, were in Nortonville and vicinity November 22 and 23, and were guests of the pastor. Doctor Bond spoke at the Friday evening meeting and at Sabbath school, and Doctor Bishop occupied the pulpit on Sabbath morning. The congregation enjoyed their visit and messages very greatly. Our guests, who were here in the interests of Salem College, were well received and took with them a good number of gifts toward the new library building for Salem College. Pastor Ogden is a graduate of Salem, as well as of Yale.

—Nortonville Review.

ASHAWAY, R. I.—It has been some time since you have heard from our church through this column, and I have been asked to write a few lines that our friends may know we are still carrying on our work.

Although still without a pastor, we are holding our regular church services with a very good attendance each week. The pulpit is being supplied by pastors from Westerly—the month of September by Rev. Byron U. Hatfield, of the First Baptist Church; October by Rev. Lewis L. Walker, of the Calvary Baptist Church; and November by Rev. Samuel M. Cathcart, a retired minister. On October 19, the services of our church were omitted that as many as possible could attend the yearly meeting at Newport. On November 16, the pulpit was supplied by R. P. Hutton, of the Rhode Island Anti-Saloon League.

The Sabbath school is doing fine work. During October, Promotion day was held, and one class from the graded department was promoted to the main school. The following week several members of the cradle roll were promoted to the beginner's class. Appropriate exercises were held in each case, and certificates given each pupil. On Sabbath day, November 23, the members and their friends brought their Thanksgiving offering of vegetables, fruit, jellies, etc., also money, to be given to the People's

Mission in Westerly, to be distributed among the needy in that city.

The Christian Endeavor meets every Friday evening and is having very interesting meetings. More about these meetings will be found under the young people's department at an early date.

Another item of interest to all—the church building has been newly painted outside and inside, also the interior has been re-decorated and looks very fine. A new cement walk has been laid to the parsonage and other improvements are to be made.

The third week in November the Ladies' Sewing Society held a turkey supper and a county fair, which proved a great success both socially and financially. The proceeds netted \$250, which will be used toward the church and parsonage expenses.

MRS. BLANCHE BURDICK.

LOST CREEK, W. VA.—Rev. Wm. L. Burdick, corresponding secretary of the Missionary Board, a former and loved pastor of this church, has just closed a brief series of missionary-evangelistic services at Lost Creek. Doctor Burdick came on the urgent request of the pastor and cordial invitation of the church. His strong evangelistic sermons with the missionary outlook and appeal made a deep impression upon all who attended the meetings. Three morning conferences were held during the week, in which the work of the home and foreign fields was presented, the problems of the board discussed, and the great need of workers as well as funds was emphasized. The meetings were all inspirational, informative, and stimulating. Extremely early cold weather conditions and bad roads made the attendance disappointing. Perhaps a misunderstanding of the nature of the meetings kept people of the community from a general attendance. Those who supported the meetings, with the pastor and his family, will long remember and be blessed and inspired by the visit and ministry of Brother Burdick.

On Wednesday night, November 27, the ladies of the church held their annual oyster supper and bazaar at the high school. It was well attended by the local people in spite of a steady cold rain. This supper has come to be a traditional institution at Thanksgiving time, looked forward to from year to year by the entire community. This

Aid society among its many activities is now serving a dinner for twenty-five cents in connection with its monthly business meetings. To this the men are invited. The November meeting and dinner were held at the home of Mr. and Mrs. Wm. Kennedy, and though it was a rainy, stormy day, forty-six people were present and enjoyed a first class \$1 meal. Put the difference into your mental pocket. Our ladies recently furnished the chickens for a Salem College Aid dinner, the proceeds of which were donated to the new library building fund.

There is a good deal of illness this winter among our elderly people. At this writing, Deacon L. A. Bond, Wm. Cookman, Arden Bond, and Mrs. Jane Kennedy are in poor health.

Three of our girls are in Salem College this year: Velma Davis, who will be graduated in the spring; and Evaline and Katherine Kennedy. Harlie D. Bond and family are at Morgantown. For the past three years he has been principal of our high school, and is now completing work for his master's degree at the state university.

Many of our members are teaching: O. B. Bond is principal of the West Milford High School, where Miss Lotta Bond has been for several years at the head of the home economics department, and Mrs. Flo Van Horn is librarian and study director. With his office in this place, W. Burel Van Horn is superintendent of the Union District schools. Otis Van Horn at Jane Lew is principal of the grades. At Sardis Carroll Bond is teaching the sciences, and Mrs. Dora Davis Bryan is in high school work at Seth. Others are Miss Eunice Kennedy, efficient teacher of our first graders; her niece, Elizabeth, at Rockford; and Mrs. Stella Heiter, grade teacher in Clarksburg city schools. Our list would be incomplete without mention of Dr. S. Orestes Bond, president of Salem College. Our readers will be interested to know that Mr. O. B. Bond, with his splendid corps of teachers at West Milford, is successfully conducting a patrons' school with night classes for the benefit of the adults of the community. This experiment is proving highly successful and is being watched with interest and highly appreciated in many parts of the state.

H. C. V. H.

VERONA, N. Y.—At the annual meeting of the Ladies' Benevolent Society the following officers were elected for the ensuing year:

President—Mrs. Zilla Vierow.
Vice-President—Mrs. Abbie Williams.
Secretary—Miss Iris Sholtz.
Treasurer—Mrs. Edith Woodcock.

Under the efficient management of our officers and committees the society is doing excellent work.

Socials are held occasionally. A special one, consisting of readings and vocal and instrumental numbers, was given for the young people who were going away to attend college and training school.

Following the program light refreshments were served and all enjoyed a social time.

Food sales have been successfully conducted in Oneida and Rome. The last one held in Oneida netted thirteen dollars.

The regular work meetings are held once a month and the society is now busy making aprons to be sold before Christmas.

The social committee has charge of the dinner served at the annual church and society meeting held the first Sunday in December.

We contribute toward the pastor's salary and repairs on church and parsonage, besides our apportionment for Woman's Board and other denominational interests. Fruit or flowers are sent to members who are ill, and sewing is done for any families outside who are found in need. During the past year two hundred twenty dollars was raised.

PRESS COMMITTEE.

THANKFUL PRAISE

O the bounty of God's blessing!
All good things he doth provide;
Every creature, life possessing,
From his hand is satisfied.
Like a river, ever flowing,
God's provision floods our days:
Such supply on us bestowing
Calls for songs of thankful praise.

Praise him for his care unceasing;
For his love in Christ revealed;
For his kingdom's sure increasing,
Till all the wrongs of earth are healed.
Through the bounds of all creation
God is good in works and ways:
Through the length of all duration
Let all people sing his praise.

—Edgar Cooper Mason, Yardville, N. J.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

YOUTH'S NEEDS

Christian Endeavor Topic for Sabbath Day,
December 28, 1920

DAILY READINGS

Sunday—Need of pardon (1 John 1: 9)
Monday—Guidance (Heb. 12: 1, 2)
Tuesday—Stability of purpose (Luke 9: 57-62)
Wednesday—A worthy purpose (Matt. 4: 18-20)
Thursday—Moral education (Matt. 7: 24-29)
Friday—Self-control (Matt. 5: 38-48)
Sabbath day—Topic: Youth's needs that Christ can meet (Matt. 4: 1-11; Heb. 4: 14-16)

GRETA F. RANDOLPH

This topic is especially fitting for the last Christian Endeavor meeting in the "Christmas month"—the last of the year. This might well be a praise service since there are so many hymns expressing youth's needs and Christ's power to meet those needs. Or the time might be used in a general discussion of the topic. Or, as we look back over the past year and forward to the new year, what could be more fitting than a consecration meeting in which Life Work Recruits may be added and all endeavorers pledged to better, fuller service? Let us combine the three.

Open the meeting with a prayer and praise service, thoughtfully singing some of the following hymns: "Jesus is All the World to Me," "It's Just Like His Great Love," "In the Garden," "All the Way My Savior Leads Me," "I Need Thee Every Hour."

The leader will read the Scripture lesson and introduce the discussion. Let a number of endeavorers be prepared to point out the needs and ways of meeting them as expressed in the daily readings. The blackboard may be helpful in presenting this list. Other endeavorers will add to this list, emphasizing present day needs and personal experiences.

The hymn, "Savior Like a Shepherd Lead Us," naturally prepares for a consecration service. A short period of quiet meditation followed by many earnest prayers may close

with "Have Thine Own Way, Lord," sung softly as a consecration prayer.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Youth needs to understand and live the life of Christ, and to follow his teachings. We can understand his life through a study of his Word and communion with him. Do we study the Bible as much as we should, and do we commune with him often? If every person would live the life of Christ in his daily contact with others, this world be a much better place to live in.

Our Scripture lesson tells us that Christ "was in all points tempted like as we are, yet without sin." He was subjected to every temptation that we have, yet he did not yield. Each victory made him stronger to meet the next temptation. Each victory will make us stronger to meet our temptations, and Christ will help us overcome them if we ask him. As he has experienced every temptation which we have, so he knows our needs, and can help us meet them.

"It is a fine thing to see a youth bearing his burden manfully, bravely, silently, patiently, taking for his pattern the greatest of all sufferers."

If we take Christ for our pattern he will help us meet our needs.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Do God's will (Ps. 40: 8)
Monday—Pray daily (Dan. 6: 10, 11)
Tuesday—Read the Bible daily (Ps. 1: 1-6)
Wednesday—Be more patient (Heb. 10: 36)
Thursday—Be kinder (Eph. 4: 31, 32)
Friday—Seek the best things (Col. 3: 1)
Sabbath day—Topic: Resolutions worth making and keeping (Luke 15: 18; Josh. 24: 14, 15)

Topic for Sabbath Day, December 28, 1920

SOME GOOD RESOLUTIONS

I. "I will arise and go to my father." The prodigal son had made many resolutions before. He had resolved to ask his father for his part of the estate. He had resolved to leave home and go to a far country. He had resolved to spend his money for a good time. When his money was gone, he resolved to find a job and make his own way.

Matters went from bad to worse. He never made so good a resolution as when he resolved to go to his father.

In a sense we must work out our own salvation, but we can never do so by leaving God out of our lives and living as far from him as we can go. The best resolution we can make is to give God his rightful place in our lives. This will be the foundation for all other resolutions worth making and keeping.

II. "I will say unto him." He resolved to talk it over with his father. He would confess that he had done wrong. He would ask for another chance to make good, not as a privileged son, but as one who served.

We should resolve to talk much with the Father—talk over our difficulties, confess our shortcomings, plan our work under his direction. That is the reason we endeavorers pledge ourselves to "pray and read the Bible every day."

III. Joshua pleaded with the Children of Israel to make a resolution with him. He asked them to choose whom they would serve. His resolution was, "As for me and my house, we will serve the Lord."

Every intermediate should resolve, or renew this resolution, to serve God during the following year, and throughout life.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The *California Endeavorer* gives the following outline for a pageant on "How to Keep the Quiet Hour." The juniors could take the acting parts and present it some week at the Senior Christian Endeavor meeting.

Meditation—Scene, girl seated with bowed head, while some one behind the scene reads the following verses: Psalm 46: 10, Joshua 1: 8, Psalm 19: 14. Then some one sings, "Near to the Heart of God."

Bible Study—Scene, girl sits reading a Bible while someone reads: Psalm 119: 18, Psalm 119: 11, Psalm 27: 11. Hymn, "Open My Eyes That I May See."

Prayer—Scene, girl kneels while these verses are read: Matthew 11: 23, Mark 1: 35, Matthew 6: 6, Isaiah 40: 31. Song, "Just for Today."

Conclude the entire pageant with the hymn, "Take Time to Be Holy."

CHRISTIAN ENDEAVOR NEWS FROM ASHAWAY

The Ashaway Christian Endeavor society holds its service on Friday evening and has very interesting meetings. Recently they have taken into their society the former members of the Intermediate society, some as active members and some as associate members, and they are doing very good work. At our regular meetings, each leader, with few exceptions, plans some special feature, and during the month of November I have taken it upon myself to keep a record of the special items that I might pass them on to you.

The first Friday evening in November the meeting was led by Miss Betty Crandall, who conducted a football meeting. During the testimony meeting she chose captains who chose sides, these sides being named Yale and Dartmouth. The leader kept score on the blackboard as each took part, and when the score was counted it proved to be a tie.

November 8, Frank Hill was the leader, and as the topic was concerning war, he had different members write short articles on the following topics: "Revolutionary War," "Mexican War," "War of 1812," "Civil War," "Spanish American War," "World War," "Results of War," "What Will Make for World Peace?"

November 15, Rev. W. L. Burdick led the meeting, and he passed to each one present a paper with five lists of questions concerning the topic. These did not have to be answered that evening but each one was to read them and think carefully about them.

November 22, Mrs. Blanche Burdick was the leader, conducting a special worship period, which included special music, reading "The Landing of the Pilgrim Fathers," also an article on "The Origin of Thanksgiving," and the reading of the first Thanksgiving proclamation. During the meeting several items concerning helps on Thanksgiving were read.

On November 29, Miss Tacy Crandall was the leader and for her special feature she had a short missionary playlet on the

Nearly all the meetings are one hundred per cent in participation.

Other interesting items are: November 2, a Hallowe'en social was held in the parish house with a large number present. Each one attending had been asked to come in Hallowe'en attire, and there were many interesting costumes. Games appropriate to the occasion were enjoyed by all. This was a standard social. November 8, the chairman of the missionary committee started a class on a study of China, which is proving very instructive as well as interesting.

Which society will be the next to report its activities? Come on, let's each one help the editor of this department in making it interesting; also we will be helping other societies by giving the new suggestions.

MRS. BLANCHE BURDICK,
Associational Secretary.

ON OUR SHELVES

This is the last chance for the special Christmas offers on our literature which we have been advertising in the past few weeks. There is still time to get your order in if you are prompt, but it must reach us before Christmas. Here are the combinations:

I. For Children

"Sermons to Boys and Girls," by Rev. A. J. C. Bond
Denominational Calendar and Directory, 1930
Sabbath Motto Card

"A Sabbath Catechism" and "Beginning the Christian Life," booklets written by Mrs. W. D. Burdick for boys and girls

II. For Young People

"Letters to the Smiths," by Hosea W. Rood
"Manual for Bible Study," by Rev. Walter L. Greene
Denominational Calendar and Directory, 1930
Sabbath Motto Card

III. Alternative Combination for Young People

"Letters to the Smiths," by Hosea W. Rood
"Life of A. H. Lewis," by Dr. Theodore L. Gardiner

Denominational Calendar and Directory, 1930

Sabbath Motto Card

IV. For Adults

"Water of Life," by Rev. George E. Fifield

Denominational Calendar and Directory, 1930

Sabbath Motto Card

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

FRIEND OR FOE

The world never knew until the last great war came upon it, with its desolating curse, what a friend this monster had in that group of scientists whose skill produced those hitherto unknown instruments of torture, destruction and death which made the conflict the horror it became. It looks now, however, as if good might come out of that appalling experience made possible by modern science. At a gathering of the American Chemical Society, held a few weeks ago in Minneapolis, one of the speakers told his audience that "modern chemistry, plus aeronautics, has made war impossible." He asserted that in the case of a "modern war between great powers it would be foolish and useless for a battleship or cruiser to leave its dock or an army to take the field."

Death could be made so swift and certain and could blot out so suddenly the lives of millions by the means and devices invented by the chemists of today that no nation would dare venture upon a war which meant nothing less than national suicide. We have heard of the devil's being transformed into an angel of light. Let us hope this will be an illustration of the saying and that once transformed this special child of the pit will stay forever an angel of light.

—*Our Dumb Animals.*

There are souls in this world which have the gift of finding joy everywhere, and of leaving it behind them wherever they go.—*Faber.*

CHILDREN'S PAGE

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

IN HIS NAME "I WILL TRY"—NEXT YEAR

Junior Christian Endeavor Topic for Sabbath Day, December 28, 1929

MRS. HERBERT L. POLAN

Prepare blank sheets of paper with the topic printed in bold type or in colors at the top, and 1930 in some artistic design.

Leader may ask each junior to write a list of the things he would like to do as a Christian in 1930. Then each is asked to carefully preserve his list and take it home, put it up in his own room where it will help him each day to remember what he has agreed to try to do.

Blackboard talk. (Use paper chart so it may be preserved). Leader may let volunteers suggest what "we" can do next year and come up to the chart and write it on themselves.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the Children's Page. I am ten years old and in the fifth grade.

I have two pets, a dog and a cat. Their names are Pal and Babe. Whenever the cat is eating, the dog will bark at her. The dog does not dare to go very close or the cat will spat him.

We had a big snow storm Wednesday evening.

I go to Sabbath school every week.

My brother, Rex Zwiebel, got a thirteen pound turkey as a prize for seven subscribers of his daily paper.

I have three sisters and one brother. We have a great time when we are all home.

I hope the boys and girls enjoy reading my letter as well as I enjoy reading theirs.

Your friend,
CARL C. ZWIEBEL.

Jackson Center, Ohio,
November 29, 1929.

P. S.—Baby Sister says she goes to Sabbath school every week, too. She is four years old. Her name is Sandra Irene Zwiebel.

DEAR CARL:

I am glad you have decided to become a RECORDER boy, and I am sure the other children will enjoy reading your letter as I did.

Your Pal and Babe must be a comical pair. I wish I could see them together. Our cat has no use for dogs of any kind. The other day, one of the members of our Independence Church was calling upon us. He raises German police dogs for sale, and I imagine his coat may have had a faint dog smell, although only a cat's nose could possibly smell it. Anyway, Mr. Pussy smelled of it, growling and growling under his breath, even after our friend had gone.

Your brother Rex certainly received a fine prize. I should like to have a bit of that turkey. He must have been a whopper. I guess my turkey will have to be a chicken.

You have a nice large family and must have some fine times together.

I wish I could print Baby Sandra's letter, but my typewriter can not make her kind of writing.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am twelve years old and in the seventh grade. I have a very nice teacher. His name is Mr. Foote.

We enjoy the Children's Page very much. Mother reads it to us all every week.

My brother Russell has a little black kitten with a white spot under its chin, with which he enjoys playing. We also have three bantam chickens.

I suppose you have heard about our new baby brother. He was four weeks old yesterday. We named him Leland Williams. He is a good baby and doesn't cry very much.

We are going to Grandma Langworthy's for Thanksgiving and I am sure we will have a nice time.

Your friend,
FRANCES LANGWORTHY.
Alfred Station, N. Y.,
November 26, 1929.

DEAR FRANCES:

It surely did seem good to receive another letter from you, for of course you are one of my RECORDER girls that I know best, almost like one of my own family.

ENGLAND'S UNKNOWN SOLDIER'S TOMB

I stood in Westminster Abbey, and there 'mid the dust of the great
And those renowned in history, from kings to men of state,
Away in a quiet corner, around a slab so bare,
A crowd had gathered with gaze intent, to read the inscription there.

There were flowers bestrewn by loving hands up-on that simple stone,
While upon the tombs of kings and the great, I saw not even one.
From far and near the people came to view that sacred shrine.
Their heads were bowed, their voices hushed, their eyes bedimmed, as mine.

We stood around that humble tomb, where the Unknown Soldier lay;
'Twas more to us than the tomb of kings. I heard a mother say:
"Perhaps here lies my only boy, God help me bear my woes."
And a lonely widow softly prays, "My heavenly Father knows."

And so in that historic place, where only the famous lay,
The multitudes throughout the years will to him honor pay.
O Unknown Soldier, great in death, thy service is not o'er;
The message of thy humble tomb shall reach from shore to shore.

And as I stood by the soldier's tomb, and heard the organ play,
I seemed to see another tomb, back in the far-away.
On Calvary the battle fought—himself he freely gave—
'Twas there he gained the victory, triumphant o'er the grave.

They knew him not, the King of kings! but millions since that hour
Have humbly bowed at his blest cross, and owned his sovereign power.
And there in the ancient Abbey, by the Unknown Soldier's grave,
Methinks these words from the tomb I heard, "Remember, his best he gave."

I seemed to hear the measured tread of a mighty host that day,
Marching on to that fair realm, where war shall pass away.
Sleep on, O Unknown Soldier, until the great roll-call,
When thou shalt answer to thy name before the King of all.

—Gypsy S. Smith,
Ontario, Canada.

Yes, indeed, I did hear about your new baby brother, and I am very anxious to see him. I should have done so Thanksgiving day if I had not gone out to community Thanksgiving dinner at Independence. We had about seventy-five at our dinner table at the parish house.

We hope to see you and all your family soon, especially that precious baby.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Last night daddy read some of the boys' and girls' letters to me and promised that I could write one to you, today.

I am five years old and am going to kindergarten this year. Sometimes I play the drum in the little orchestra.

During the last two weeks I have had to stay at home with the chicken pox. Now we think Lawrence, my older brother, and Virginia Mary, baby sister, are going to have it, too.

Last summer, when I was visiting at Auntie Rae's, in Milton, I had lots of fun at the Vacation Bible School.

Your friend,
PHILIP LESLIE COON, JR.
3417 Seventh Avenue,
Beaver Falls, Pa.,
November 30, 1929.

DEAR PHILIP:

Your letter is certainly a fine one for a five year old boy, and I was very glad to get it. It was splendid of daddy to help you to write one. How time does fly! It only seems a little while since your daddy and mother were no older than you are now. Isn't that funny, Philip, Jr.? I wish I could hear you play that drum.

I hope you are all well from the chicken pox by this time, and that Lawrence and Virginia Mary will not have it for Christmas.

Your true friend,
MIZPAH S. GREENE.

THE VOYAGE

All I shall ask, at last, when I put forth to sea,
Is that a Pilot, good and true, shall sail with me;
If his hand holds the helm and his eye scans the foam,
In spite of wave and tempest, I shall sail straight home.

—Henry W. Frost.

OUR PULPIT

THE UNSPOTTED PAGE

REV. HERBERT L. COTTRELL

Pastor of the church at Marlboro, N. J.

SERMON FOR SABBATH, DECEMBER 28, 1929

Texts—Isaiah 43: 22-25; Ephesians 5: 14-16; Psalm 90: 12.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

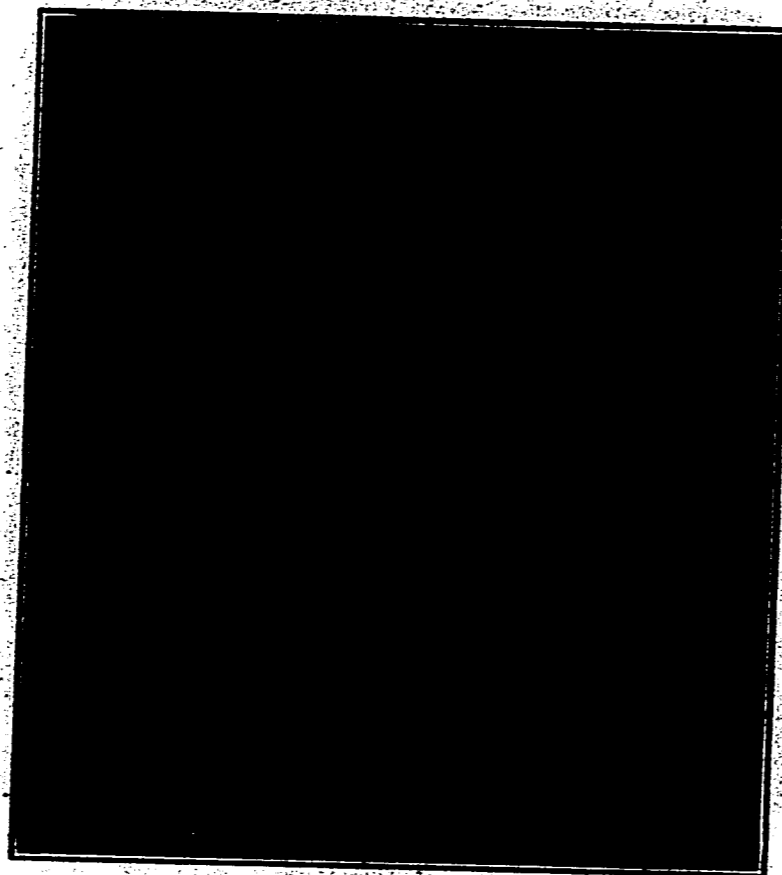
SERMON

HYMN

CLOSING PRAYER

"Is my name written there,
On the page white and fair?
In the book of thy kingdom,
Is my name written there?"

Is your name written in the Lamb's book of life? Is your name worthy to appear on one of its spotless pages? But you are writing a book of your own, a page, as it were, each year, and whether your name is ever written in the Lamb's book of life all depends upon what you write on the pages of your book of life, as God gives them to you year by year. Think of



In the Gospel of Luke we find Jesus saying to the seventy disciples, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven." Founded upon this last sentence was written that old familiar hymn, "Is My Name Written There?"

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold,
In the book of thy kingdom,
With its pages so fair,
Tell me, Jesus, my Savior,
Is my name written there?"

the pages you have already written in your book of life. How many are there? How long have you lived? Ten years, twenty years, thirty, forty, fifty, seventy, eighty, ninety years? Suppose you could bring all those pages back before you in review. Would you dare to look at them? Would you be ashamed of them? Would there come over you a feeling of sadness and regret when you realize how much better you could have written them if only you had been more careful, more prayerful, more consecrated?

What would be found on your pages of life? Would they be written in with the story of loving service rendered, willing sacrifices made for others, kind words spoken and unselfish deeds performed? Or would

you find, as you review the back pages of your book, the sad record of

"Angry words so lightly spoken,
Bitt'rest thoughts so rashly stirred,
Golden links in life all broken
By a single angry word"?

And in reviewing the back pages of your life have you learned by experience to write future pages better? Have you learned that

"Love is much too pure and holy,
Friendship is too sacred far;
By a moment's reckless folly,
Thus to desolate and mar"?

But on some of the back pages of your life, it appears as if you had tried to erase some of the writing. It may be that you were ashamed of it after you had written it. You wanted to cover it over or erase it or destroy it in some way so no one could see it. But you made a job of it. You have left a dirty smudge, a dirty page. You found out that it is pretty hard to cover up sin, to annihilate sin and its bitter results. When you have written sin into your character it leaves its mark; it leaves a stain that isn't easily erased. It may be there for eternity. If you think that you can always sin and then forget it, erase sin and its effects out of your life and leave the page that God has given you just as fresh and clean and unspotted as before, you are badly fooled. And you better get over being fooled before it is too late. Every school boy or girl soon learns that it doesn't make their copy book any neater or cleaner by trying all the time to erase their mistakes. How many dirty pages are found in some pupils copy books. But how much more sad and serious it is when the dirty pages are a part of your book of life, a part of your character which must help to determine your eternal destiny. It's too bad that even a Christian can't or won't learn this truth about spiritual copy books.

And then on some of the back pages of your life you find some ugly looking blots. These blots are not where you have spilt some ink but where you have spilt some downright, intentional sin and didn't care anything about rubbing it out. It is where you have let drop the bitter fruits of an ugly temper, some unkind looks, acts, and words. These may be as black as ink in the sight of God.

We have been dwelling upon the sad

things we have found in looking over the back pages of our lives. But, thank God, I believe that in all of our lives we will find many back pages that are fresh and clean, written in living characters of gold, telling of kindness, faithfulness, patience and sacrifice, of continual honest attempts to be in life and thought more like the Master. And throughout those pages can be felt the spirit of the song:

"More like the Master I would ever be,
More of his meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work he bids me do."

And in the record of these pages we can feel the influence of this heart-felt prayer:

"Take thou my heart, I would be thine alone;
Take thou my heart and make it all thine own;
Purge me from sin, O Lord, I now implore,
Wash me and keep me thine forever more."

But, thank God, we do not need to sit and brood over the past pages of our lives, with their stains and blots and erasures, yes, and also with the record of work well done. We have a future to think about and we trust God has many more pages for most of us to write in. It would be absolutely useless to mourn over these things for we can never recover our lost years and the opportunities that are fled. There is one task to which even omnipotence is not equal—the task of recovering a wasted youth and a lost year. It is for us, not to mourn but rather to take a new grip upon the opportunities the new year is to bring, to be prepared in heart and mind to take the new page all unspotted that God has to give to each one and keep it clean.

When Thorwaldsen was asked, "Which is your greatest statue?" he replied, "The next one." "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." Even the best may be bettered. Indeed, it is to be bettered if it is not to grow worse. We are meant to advance always upon our past. All that we gain each year is meant to be, not a level on which we will stop, but a place from which we will ascend. That means that we must plan and purpose to go on to better things. Then let us make this new unspotted page the best in our book of life.

What then shall go into this new unspotted page? But some one may say, "I can not altogether determine what will go

into my new unspotted page for I am a creature of circumstances. There is no greater fallacy than this. There may be creatures of circumstances but they are not men. Man was meant to be a real man, and a real man is master of circumstances. He has it within his power to determine what shall be written in his new unspotted page fresh from the hand of his Creator. Whether his unspotted page shall be clean at the end of the year is not a matter of chance; *it is a matter of choice*. To use a figure taken from the sea to illustrate this point:

"One ship drives east, and another drives west,
With the self-same winds that blow;
'Tis the set of the sails, and not the gales,
Which decides the way we go.

"Like the winds of the sea are the wings of fate,
As we voyage along through life;
'Tis the *will* of the soul that decides the goal,
And not the calm or the strife."

At the close of this year, your page that was once unspotted, may be marked by one or more of at least three characteristics. A part of your page may be practically a blank. You know the Bible reads (Matthew 12: 30), "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Of course, this is true. But there are people who are so afraid to call their soul their own, and therefore, whose characters speak out so faintly that practically it doesn't make much difference whose side they are on. They are a good deal like that little animal, the chameleon, that really takes the color of the thing they are standing on. You really can not tell sometimes but what they are on the fence. The writing which their characters make on the page of their life history is so dim that we can hardly read it. Their page of life might almost as well be blank. I have known of people like this. Friends, don't be a blank page. Be one thing or the other. Be a positive quantity. Speak out by your character, your deeds, your words, on your now fresh and unspotted page, either for God or against him. Let people know where you are all the time. Have a character that leaves its impress on the page of life in letters of gold that glow with the reflected sunshine of God's love. Write something on the page of life each day. This would suit Jesus better than to give him a blank or indistinct

page, for John led by his spirit, says to the church of Laodicea, "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

At the close of the year your page may be filled with stains and blots. How one little stain spoils an otherwise clean page. How often have we taken up a page of paper with which to write a letter to some particular friend, and found that the page was all clean and white except for one stain, and we throw the page away. How many lives are ruined by just a few, or sometimes only one blot or stain! We can not speak the name, "Benedict Arnold," without instinctively thinking, "Traitor." How differently the name might have been treasured in our memories, had it not have been for that one act of the betrayal of his country, and the one element in his character that made such an act possible! He might have had a place of undying honor beside Washington but for one dark blot and stain. Oh, friends, beware of stains and blots on your fresh unspotted page.

And last of all, your page for this year may have been kept clean, and written in with the story of a sweet Christian influence exerted, of an unselfish service rendered, of kind words spoken, and thoughtful deeds performed. And what a satisfaction it would be to look back, at the close of the year, on an unspotted page. You can do it, if you will. And here is the way to a happy New Year.

"To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old."

AND

"To dare go forth with a purpose true,
To the unknown tasks of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a happy New Year."

"Husbands must train their wives in the first months of their marriage," says Dorothy Dix, "while they are still willing to heed advice." Dorothy is getting funnier all the time.—*Macon Telegraph*.

Fundamentalists' Page

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

BIBLICAL CRITICISM

I

The Bible has always had its critics, and I suppose it will continue to have them until the end of time. And there is nothing peculiar or strange about that statement. The Bible welcomes investigation. It is outspoken in this matter. "Come and let us reason together" was the plea of the Prophet Isaiah. Peter exhorts those to whom he wrote to think their Christian beliefs through that they might be "always ready to give an answer to every man that asks a reason for the hope that is in him."

Paul declares that the service one is to render to God is a "reasonable" one. And reasonable service is likewise intelligent service. Paul illustrated that again and again in the defense of the gospel which he believed. The Apostle John exhorts Christians "to try the spirits, whether they are of God."

Christ, time and time again, appealed to the rational judgment of his hearers. He himself, at the age of twelve, was an inquirer in the temple. Christ's miracles—in fact all the miracles of the Bible—were performed, not to create wonder, but to give evidence of things supernatural, to encourage his children, and to establish their confidence and faith in him.

So, it would seem, we are fully justified in saying that the Bible itself urges that, in our study, we make as thorough a research as possible,—historical, scientific, doctrinal, etc.

TWO KINDS OF CRITICISM

But having said as much, some other things need to be said, must be said, if we are not to be misleading. While historical criticism ("higher criticism") may be carried on reverently, and in such a spirit as to be worthy our commendation, often its spirit is such as to merit our reprobation.

If critical study of the Bible is carried on for the purpose of ascertaining facts upon

which to base its conclusions; if its purposes are constructive; if its aims are to build us up in Christian faith, to exalt God, Christ, and Biblical truth—in short, if its aims are to make a better world, then we should welcome Biblical criticism, and thank it for the service rendered.

But when Biblical criticism becomes destructive, that is another matter. And we are forced to confess that much of the "higher criticism" of today is of the destructive type. When the critic seeks for that which works against the integrity of the Bible, rather than evidences for its truthfulness; when, like Jehoiakim who cut the sacred roll with his pen-knife and burned it in the fire because he did not approve of what was written thereon, our modern critic cuts out of the Bible whatever his own subjective disposition disapproves; when he manifests the same animus of this ancient critic, certain it is, his methods are unscientific, and his purposes are vicious.

Students of the Bible, though critical, should be careful and sympathetic. And we have nothing to fear from the *reverent* historical critic, for he always asks himself when his criticism is completed, "whether what is left is sufficient to account for the effects which follow the movements whose records he has been picking to pieces." If there is not he is pretty sure that his criticism has been conducted on erroneous principles and that his conclusions are incorrect.

The literary critic is not so controlled. He gives full rein to his critical spirit. Professor Harnack condemns unbridled criticism in these scathing words: "There remains in the criticism of the early Christian writings an undefined mistrust, a method of procedure such as we see employed by an ill-natured attorney, or at any rate the method of a would-be master, which observes chiefly all manner of particulars and seeks to construct from them the clear and decisive elements. Instead of a tendency in the principle, the attempt is made to detect all sorts of tendencies and to prove a large number of interpolations; or the critic is governed by a skepticism which places the probable and the improbable on the same level."

The facts are that nearly all our higher critics, especially of the extreme modernistic type, are destructive critics. They seem

to bend their every energy to give expression to things antagonistic to the orthodox faith. Bible study text books, commentaries, religious magazines, books from the pens of thousands of college professors and ministers of the gospel, written in recent years, give abundant evidence of the above charge.

One of these modern critics puts it thus: "Our purpose is to reconstruct Bible history in harmony with evolution; to eliminate by this process all that is supernatural from the Bible; and to unite scholars in support of sweeping changes in the orthodox view of the Holy Scriptures." That, I believe, is a fair statement of the modernists' position in reference to the Bible. He states their thesis well. Yet I believe their spirit to be unchristian, and their method unscientific.

Professor Kruger, some twenty years ago, gave vent to his rationalism thus: "It is the calling of the theological professor not only intentionally to shake his hearers in their naïve faith, but to lead them into doubt, even though there are those who, on this dangerous way, are lost; hence it is our task to endanger souls." Such dogmatism, such reckless disregard of human welfare, is deplorable.

But the writings of many religious leaders and teachers—men who are holding positions of influence, molders of present-day religious thought—are equally dogmatic, reckless, and deplorable.

Only a short time ago, Rev. John Haynes Holmes declared that the New Testament is useless, its psychology hopeless, and its morals outworn. He further declared: "You and I must choose between Christian theology and science, and I am going to choose science every time. We have got to realize that religion of enlightened men bears no resemblance to the religion of the Christian Church. Why should we be satisfied with the *damaged goods* of the Bible?" And yet Doctor Holmes' hymns are printed in many of our modern church hymnals and sung by orthodox Christians.

Dr. Shailer Mathews in his book, *The Church and the Changing Order*, says: "The church should welcome all arguments that prove men may believe in God and have communion with him and be blessed in liv-

ing with him, even if criticism should destroy the historical Jesus."

In his book, *The Pilgrim*, Dr. T. R. Glover says: "It is the function and duty of every man to think and decide for himself as to life, and among other things to determine whether he counts Jesus *reliable as an observer, if not as a guide*. It is worth while, then, to remark that Jesus had no responsibility for this trivial treatment of evil—none. It is surprising to note how often, in the language of his day, not literal but intelligible to everybody, he refers to the worm and the fire, to darkness and the gnashing of teeth. 'How can you escape the damnation of hell?' he asked some people once, with a directness, which, *if we had the decency to be candid, we should call rather unchristian in our sense, whoever used it. . . . The first step to win the respect of reasonable and sensible men for his religion must be to confess our disloyalty to him (Jesus) on this issue.*" (Italics mine.) These are not the rantings of a Unitarian. Both he and Doctor Mathews were recently chosen for special honors by the Baptist World Alliance.

The above are given as mere samples of what is being said and written by liberal leaders today. Hundreds of others, just as radical, could be quoted. It would seem that such critics are intent to expurgate from the Bible every thing which claims to be supernatural; or, if it can not be expurgated, so to rationalize it as to make it meaningless. Such critics take pleasure in pointing out new difficulties, or in multiplying and magnifying old ones.

The conservative critic, however, believes in the supernatural, and he faces the difficulties in the Bible with a different spirit. He recognizes there are difficulties in Biblical history and interpretation, but he sets himself to the task of solving these, or of harmonizing what appears to be contradictions. And he does so with the abiding conviction that he is dealing with God's Word, and that when all the facts are in hand, and when the Bible is correctly interpreted, there will be no conflict between the teachings of the Bible and science, or between the historic records of the Bible and those dug up from the ruins of the old world.

Another valid charge brought against the modern "higher critic" is that he persistently

ignores the religious spirit. And the orthodox Christian rightly asks: Can one understand the Bible, or rightly interpret it, if he does not possess the religious spirit? There seems to be but one logical answer. No matter what his scholarship may be—his knowledge of history, archaeology, philosophy, or science—if he is destitute of a God-consciousness he can not be a wise, or safe critic of the Bible. How can one be a safe critic of what he does not understand, or what he does not believe?

STATEMENT ONWARD MOVEMENT
TREASURER, NOVEMBER, 1929

Receipts	
DENOMINATIONAL BUDGET	
Adams Center	\$ 55.00
Albion	10.00
Alfred, First	186.82
Alfred, Second	65.55
Brookfield, Second	55.75
Genesee, First	105.00
Hebron, First	38.00
Hopkinton, Second	1.50
Independence	20.00
Little Prairie	15.00
Milton	87.95
New York City	60.02
New York City Woman's Auxiliary Society	58.00
Pawcatuck	200.00
Richburg	30.00
Salem	44.75
Shiloh	179.52
Shiloh Female Mite Society	35.00
Shiloh Ladies' Benevolent Society	108.50
Welton	80.00
	<hr/>
	\$1,436.36

SPECIAL	
Alfred, First	
For Ministerial Relief	\$ 5.00
New York City	
For Denominational Building	\$ 25.00
For Missionary Society	10.00
	<hr/>
	35.00
Walworth	
For Sabbath School Board	20.00
White Cloud Sabbath school,	
Thanksgiving offering for	
foreign missions	100.00
Seventh Day Baptist Christian	
Endeavor Union of New	
England	
For Native worker, Jamaica	
(three months)	
From general treasury	\$ 3.00
From First Hopkinton seniors	15.99
From First Hopkinton intermediates	2.01

From Second Hopkinton intermediates	3.00
From Pawcatuck seniors	14.00
From Pawcatuck juniors	4.00
From Rockville Christian endeavors	6.00
From Waterford Christian endeavors	12.00
	<hr/>
	60.00
	<hr/>
	\$ 220.00
Denominational Budget	\$1,436.36
Special	220.00
Balance November 1, 1929	5.29
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Total	\$1,661.65

Disbursements	
Missionary Society	\$ 761.46
Specials	170.00
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	\$ 931.46
Tract Society	\$ 191.52
Specials	25.00
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	216.52
Sabbath School Board	\$ 93.38
Special	20.00
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	113.38
Young People's Board	44.24
Woman's Board	12.32
Ministerial Relief	\$ 98.28
Special	5.00
	<hr/>
	103.28
Education Society	36.82
Historical Society	12.32
Scholarships and Fellowships	29.40
General Conference	120.26
	<hr/>
	\$1,620.00
Balance December 1, 1929	41.65
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Total	\$1,661.65

HAROLD R. CRANDALL,
Treasurer.

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

LOOK TO THE BOYS

"Earth's future glory and its hopes and joys
Lie in the hearts and hands of growing boys.
The world is theirs, to do with as they will;
The world is theirs, for good results or ill.
We soon must give into their outstretched hands
The mighty issues of our changing lands.
In Earth's large house they soon shall take their
place,
A menace or a glory to the race.
Tremendous issues on Time's threshold wait;
We need strong men to guide the Ship of State
Into the harbor of the next decade.
Look to the boys from whom strong men are
made."

—Selected.

Lone Sabbath Keeper's Page

FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

I know that you have been wondering at my long silence, and how I am. I have been sick, and afraid to eat much of anything beside milk and good corn bread. Consequently I am too weak to do much work. I want to sew, for winter is near; and my winter garden needs attention. I have tomato plants, and plants beautiful to the eye. One tomato plant has a tomato the size of an acorn which I am watching.

Three weeks ago I started to write to you, but the sun went down before I could quite finish the last few words. As well as I can remember I placed the letter in my tablet, and laid the tablet in a valise, expecting to finish it the next day. But I was ill and unable to write.

After three or four days, when I was able to write, the letter had disappeared and I had a fruitless search. Previous to that I had written some poems, one addressed to you; but before I had opportunity to put it in an envelope, it disappeared and I have not seen it since, though I have searched as near everywhere in my room as has been possible so far.

The disappearance of these two letters, as well as several other things, is getting on my nerves in a very unpleasant way, making it very inconvenient and confusing for me, and I am praying for an opportunity to get away for a while, perhaps for a visit with my married children, other relatives, and friends.

I like this place, and if I leave my plants, they may die. Perhaps I have set my affection too much on things on the earth. As human beings, we are bound to set our affections on something; if not on earth, then "on things above." Colossians 3: 2.

As ever,
YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

You have my sympathy for the distressing time you have had, being ill and troubled by the disappearance of your things. I am glad to hear from you at last, and it probably did you good to tell your trials to someone. I am also sure it interests others to know you have difficulties as well as they, for every soul has its crosses.

Honesty is none too prevalent here, but I have heard that things disappear that way in the South much more than in the North. Sometimes I have thought that we are much safer than other countries we read about, but it is a fact that the more congested civilization becomes, the less safe living conditions are; and whatever safety we enjoy is ours because of the love of God in human hearts.

For instance, our doors are locked at night, but in a majority of instances the thin wood and glass and the not over-strong fixtures, would be no match for a real villain.

But we are safe, because our callers have accepted instruction and inherited instincts of courtesy and honesty from God-fearing parents and teachers. People who come to the door courteously knock or ring and await the owner's answer. This safe conduct of man is due to the love of God.

I have always felt sorry and ashamed that traders and ship-masters from my part of the country carried on slave trade and imported Negroes to your part of the country.

We did you a great incurable injustice, proving the truth of the Scripture that the love of money is the root of all evil. Slavery, the war, and the Negro problem would never have come if traders and their families had not been avaricious.

A few pleasant things have happened to me since I wrote last. My enjoyable trips you have probably read about in "Mountain-Side and Sea-Side."

More recently one of my pleasant surprises was a call from Mr. and Mrs. Frank Hill of Ashaway, R. I., who were looking up some of their acquaintances in this state. There are not many lone Sab-

bath keepers in this vicinity now, but we salute one another from afar by mail.

A farmer and his wife from this town start for Florida soon in their new Ford. They have been hard working people and now take a vacation. If it were I who were going, I know whom I should stop to see!

As I write we are facing a difficulty not encountered before in the memory of the oldest inhabitants. The cold and snow of winter have come upon us without the usual fall rains to break the effects of the season's drought, and we must draw water from a pond over a mile distant for our ten head of cattle. But that is not as bad as if we had forty head, as some farmers have!

I hope you have had some change of circumstances by this time to pay for your distressing experiences, and that I shall hear of some blessing God has sent you.

With much love,
YOUR FRIEND IN THE NORTH.

MRS. CHARLES N. RICHMOND

Sarah Frances Chipman, wife of Charles N. Richmond, entered into peaceful rest at her home in Yonkers, N. Y., after a year's illness, December 8, 1929, aged 67 years. She was the third child and only daughter of Charles Henry and Frances (Saunders) Chipman and was born at Hope Valley, R. I., November 25, 1862.

Mrs. Richmond graduated from Alfred University, Alfred, N. Y., in the class of 1885. For five years she was an eminently successful teacher. She was united in marriage with Charles N. Richmond, of Hope Valley, June 22, 1893. The home thus established was in Hope Valley for some years. In 1901 Mr. and Mrs. Richmond moved to Yonkers, N. Y., where they have since resided.

In early life Mrs. Richmond was baptized and united with the Seventh Day Baptist Church of Rockville, R. I. She united, by letter, with the First Seventh Day Baptist Church of New York City after locating in Yonkers.

She leaves to mourn their loss, her husband, her son Edward A., her daughter, Mrs. Howell O. Archard, of Oradell, N. J.,

and her brothers, George G. Chipman, of Moosup, Conn., and Elisha S. Chipman, of Yonkers, N. Y. There are two grandchildren, Alice and Howell O. Archard, Jr.

Mrs. Richmond was a woman of noble qualities, thoughtful, kind, helpful, sympathetic, cheerful, a real neighbor and a true friend. She loved the appointments of the church and was always in her place on the Sabbath, until ill health compelled her absence. Her interest in the work of the Woman's Auxiliary Society was second to none, and she gave unstintedly of her time and energy. And not only was she interested in the work of the local church, but she had a keen interest in the work of the denomination in its several agencies. She was a faithful and devoted wife, mother and sister. "Her children arise up and call her blessed."

Services were held at her late home in Yonkers, Tuesday evening at eight o'clock, and at the Gavitt Funeral Home, in West-terly, Wednesday afternoon at two o'clock, conducted by her pastor, Rev. Harold R. Crandall. Interment was in Pine Grove Cemetery, Hope Valley.

H. R. C.

DEATH BREAKS THE HOOVER CABINET

A nation mourns the death of its Secretary of War, James William Good, whose last words, after a valiant five-day fight for life following an appendix operation, were: "I have never lost a fight in my life, and I am not going to lose this one." The secretary succumbed on November 18 at Walter Reed Hospital, twenty-four hours after physicians had abandoned all hope for him. "Blood poisoning finally wore down the last physical fiber of the sixty-three-year-old Cabinet official's physical resistance," we read in the *Washington Post*. "Just before Mr. Good breathed for the last time, his wife and two sons, James, Jr., and Robert Edmund, were admitted into the sickroom even though the secretary was unable to recognize them. President Hoover was among the first to be informed of the death of his aide and friend, and he and Mrs. Hoover went immediately to the hospital to comfort the widow and her sons."

Thus came the first break in President Hoover's cabinet, and the capital became a

city of mourning. The President's official family, we read, met for the regular Tuesday meeting and immediately adjourned out of respect to their colleague's memory. The Senate adopted a resolution of profound sorrow. Scores of officials joined in tributes to Secretary Good. The President announced that the East Room of the White House would be set aside for funeral services, and there, on November 20, the ceremonies were held before the body was placed on a train for Secretary Good's old home, Cedar Rapids, Iowa, for burial. By order of the President, Secretary of State Stimson issued a proclamation closing all executive departments in the city and ordering all flags on public buildings throughout the country displayed at half staff until after the funeral.

Both President Hoover and Secretary Good, who was Mr. Hoover's Western campaign manager in his fight for the Presidency, were born in the same part of Iowa, the obituary sketches show. Secretary Good received his B. S. degree from Coe College, Cedar Rapids, in 1892, and completed the law course at the University of Michigan in one and one-half years. Returning home to practice law, he married on October 4, 1894, Lucy Deacon, with whom he had attended college. His first public office came in 1906, with his appointment as city attorney of Cedar Rapids, an office which he relinquished in 1908 to run for the House of Representatives. He was elected, and re-elected six times, serving until 1921, when he resigned to devote himself to the practice of law. High praise has been accorded him by the press for his services as chairman of the House Committee on Appropriations.

"Except for Mr. Coolidge," says the *New York Times*, "Washington has seldom known so taciturn a man. But he had the credit of living up to the implications of the few things he said. . . . It is an untimely ending of a busy career." To the *New York American*: "'Jim' Good's personality was not the forceful type, but rather the steady, perseverant and conciliating nature that could bring order out of chaos and maintain an esprit de corps in the face of difficulties." Furthermore, he "was notable during his incumbency at the distinguished post in the Cabinet in keeping the army at its pitch of efficiency and strength."—*Literary Digest*.

THE STORY OF THE CROSSES

Not long ago I found in a book of stories about Italy, a parable called "The Crosses on the Wall."

It was about an Italian girl, who had been brought up in a beautiful and happy home, where life was always smooth and pleasant for her. In due time she married and had three children, and life was still joyous and bright for her. Suddenly disaster came. One day her husband was brought back from the forest dead, having been killed by a falling tree. The widow could not accept God's will, and turning against it, grew cold and hard and still. She struggled to keep poverty from the door of her hut, and to feed and clothe her children; but she did it in such a stern, unloving way that even her little children began to be afraid of her, and sought to hide when she came to them.

One night she felt she could bear it no longer, and before she went to rest she prayed, "Oh, Lord, take away my life; this is more than I can bear." As she slept, she dreamed that she was standing in a room in which there were nothing but crosses—some large, some small, some white, some black—and there at her side stood our Lord. He said to her, "Give me your cross that is too heavy for you, and from the crosses on this wall choose another in its place."

Eagerly the woman thrust her cross into Jesus' hands, and raised another that looked small and light; but when she held it in her hand it was heavy as the heaviest lead. She said, "Oh, Lord, why is this cross so small, and yet so heavy?" He answered, "That is the cross of a young girl, who is a cripple, and will be a cripple all her days. She lies within the hospital walls, sees not the fair country, scarcely the face of a friend. If she lives twenty years more, it will be twenty years of bedridden life." "And how is the cross so small, my Lord?" "Because she bears it for my sake."

Slowly the woman turned to take up another cross. It looked not large, and it was not weighty, but it burned her hand with its great heat. As she dropped it, she cried, "Whose cross is this?" "That," said Jesus, "is the cross of one whose husband is a wicked man, and she bears her cross hidden, though it burns each hour into her flesh. Often she hides her children from their father's sight that he may not misuse them;

but through it all she is brave and kind."

Last of all, the woman raised another cross, which seemed not large nor heavy nor fiery hot; but as soon as she took it in her hand, she felt it was cold as the very ice. She cried, "Oh, Lord, whose cross is this?" And he answered, "That is the cross of a mother who once had six little children, and they have all been taken from her, and her heart is in the six little mounds of green in the churchyard." This cross, too, the mourner laid down, and said, "I will keep my own, and bear it for thy sake."

In the morning the dream was heavy on her spirit; she felt rebuked, and rose seeking to be gentle to the children and submissive to God. As the days went on, her little ones found that her love was about them again; her neighbors noticed her changed manner and they tried to help her more. Brightness came back into life; God's mercy descended like the dew when she took her cross and carried it for him.—*Rev. R. C. Gillie*.

GLEANINGS FROM THE PRESBYTERIAN ADVANCE

While there is such a tendency to think of man as just a machine, the fact is that the mass of real and competent scientists and all who put the search for truth ahead of effort to establish some pet theory of their own, express a view which is utterly contrary to that just set forth. As suggested by the title of the recent book by Dr. Mather—Harvard's professor of geology—they see "Science in Search of God." That is, they are ready to assert that, having gone to its uttermost with all of the agents and implements of the laboratories at its disposal, science has reached the place where it is ready to admit that science alone can not account for the universe as it is found to be. When science has gathered all the facts that can be found and classified them in the most approved manner and worked out all of the laws by which the universe operates, it becomes conscious of needing a "More" by which to account for the whole. When it has traced matter down to the atom—the smallest particle of matter with which science can deal—it discovers to its amazement that the atom itself is made up of electrons which can not be described as "mat-

ter" at all, but as mysterious spiritual energy in which, by the way, there seems to abide a still more mysterious directing intelligence. Hence science itself comes out at the place where it finds all material things developing from a spiritual force which seems to be an intelligent force.

"Out of a world governed by the law of gravity and the laws of atomic structure is emerging a world in which mentality is a powerful directing force, a world in which purpose does make a difference, a world wherein 'intelligence is practical and a source of power.' Mysterious though it be, the imponderables are just as real as the ponderables. . . . Explain it or not, the fact remains that man is something more than the mechanism perceptible to the five senses."

"Not science, but the misunderstanding and false interpretation of science, has caused this, spreading skepticism, and in many minds a complete denial of the faith out of which our civilization grew. As the physical laws and mechanism of life in all its forms and activities are revealed more clearly, the modern mind, rushing to wrong conclusions, is losing its belief in spiritual values and ideas. The greatest scientists are not to blame for this. On the contrary, they warn us that all their knowledge leads only to other mysteries and that their discoveries do not reach out to the infinite truth beyond, which is undiscovered and undiscoverable by scientific methods. But that warning is hardly heard in the market place where the cheapjacks of knowledge sell their falsities and where the mass mind is dazzled and excited by mechanical toys." So "they are tempted to believe that science denies God," with all of the evil consequences of such a belief.

"The conflict is between those who believe in spiritual values and those who deny them. At all costs we must re-establish faith in spiritual values. Somehow we must believe in God or go to the devil. We must worship something beyond ourselves lest we destroy ourselves."

"Religious fanaticism is a very successful nursing mother of the child of intolerance."

MARRIAGES

ARMITAGE-BURNETT.—At the Seventh Day Baptist parsonage, Milton, Wis., November 5, 1929, by Pastor James L. Skaggs, Mr. Earl Benjamin Armitage and Miss Jessie Sarah Burnett, both of the vicinity of Milton.

DEATHS

CAMPBELL.—Fred Horace, son of Alexander B. and Susan Bliven Campbell, was born at Middleton, Wis., April 22, 1870, and died at Albion, Wis., November 26, 1929.

He spent his youth at Albion, and was a student in Albion Academy. He was married to Alice May Carr in 1894. Two children were born to Mr. and Mrs. Campbell: Alice Lenore, who died in infancy; and Phyllis Isabel, now Mrs. H. C. Randall. And there is one grandchild, Janice Ruth Randall.

As a young man, Mr. Campbell entered business with his father in Edgerton. He and his family moved to Milton in 1911, where he engaged in the insurance business.

When a young man he became a member of the Albion Seventh Day Baptist Church. After moving to Milton he transferred his membership to the Milton Church.

His health began to fail about two years ago, and since that time he has resided with his aunt and mother at Albion. He found much comfort in reading the Bible and in having it read to him during his declining days.

He passed away at Albion at five o'clock in the afternoon on Tuesday, November 26, 1929, after one day of illness with pneumonia.

His funeral was held from the Milton Seventh Day Baptist church, on Friday afternoon, November 29, and burial took place in the Milton cemetery. The service was conducted by Pastor James L. Skaggs. Mrs. Loraine Kumlien sang appropriate selections and Mrs. W. E. Rogers presided at the organ.

(Sketch prepared by Mr. and Mrs. H. C. Randall.)

J. L. S.

CAMPBELL.—Marcus Alphonso Campbell was the youngest son (there was one younger child, a daughter) of Rev. Zuriel and Amy Maxson Campbell. He was born December 15, 1849, at Milton, Wis., and died at his home, the home of his youngest son, Victor, at Excelsior, Minn., November 26, 1929, being almost eighty years of age.

Other members of his parents' family were: Calista Jane, whose married name was Crumb and then Wilson; Eunice Adeline, whose married name was Crandall; Erford Andre Campbell; Zuriel Baxter Campbell; Julia Amanda,

whose married name was Babcock; Abbie Elizabeth, whose married name was Burdick; Orson Alexander Campbell; Lucy Marcelia, whose married name was Green; and Amy Eveline, whose married name was Crosby.

When Marcus was fifteen years old he moved with his parents to New Auburn, Minn., where he lived fifty-five years, till 1919, when he made a new home in Excelsior, where he died.

April 12, 1873, he was married to Selina Jane Crosby, and shortly afterwards both of them made public profession of religion and were baptized at New Auburn, Minn., by Rev. J. E. N. Backus, and united with the Seventh Day Baptist Church at New Auburn, from which their membership was never removed until the call came to join the church triumphant. He died on the fourth anniversary of his wife's death, and the farewell service also was held on the fourth anniversary of her farewell service, November 29, and the burial was made in the family lot by the side of the lake at New Auburn, Minn.

Two children died in infancy, while four sons and four daughters and a niece, who has always been a member of the family, her mother having passed away when the niece was a small child, survive. They are: Gertrude Amy, now Mrs. H. C. Stewart of Spencer, Wis.; Edith Eveline, widow of the late Rev. Jesse E. Hutchins, of Milton, Wis.; Zuriel Campbell of Welton, Iowa; Margaret C. Campbell of Milwaukee, Wis.; Mark Stanley Campbell of Condon, Ore.; Ray Campbell of Spokane, Wash.; Victor Gordon Campbell of Excelsior, Minn.; and Florence B., wife of Howard E. Gould, of Buffalo Lake, Minn.; and the niece, Mabel Crosby Wagner, widow of the late Dr. Frank J. Wagner, of Minneapolis, Minn.

All the members of the family except Stanley and Ray were present at the farewell service conducted by a cousin, Rev. Edwin Shaw, at the home in Excelsior, and all accompanied the body in automobiles forty-five miles to its last resting place in the cemetery at New Auburn, where a group of friends of former years had gathered in loving memory of the dead and sympathy for the living.

E. S.

MINGUS.—Clara E. Mingus, daughter of Austin and Mary Jane (Lusk) Kemp, was born, December 27, 1856 and died at her late home in Independence, N. Y., December 3, 1929.

July 2, 1875, she was married to Monroe Mingus and to them were born two children: Robert D. of Andover, and Bertha, who died in 1898. After the death of her daughter she adopted a daughter, Helen, now Mrs. Louis Mingus, and gave her a mother's love and care. Monroe Mingus died in February, 1919.

A good neighbor and friend has gone and she will be mourned by a large circle of friends outside the immediate family.

Farewell services were conducted from her late home by Rev. Walter L. Greene, December 5, 1929. Interment in the Fulmer Valley cemetery.

W. L. G.

RICHMOND.—At Yonkers, N. Y., December 8, 1929, Sarah Frances Chipman, wife of Charles N. Richmond, entered into peaceful rest. Funeral was held Tuesday at 8 p. m. from her late residence, 17 Stanley Place, Yonkers. Separate obituary page 763.

STILLMAN.—Julia Mae Stillman was born December 22, 1862, and died November 17, 1929. She was the daughter of Timothy D. and Mary A. Burdin, and was born at Freemont, N. Y.

Her early life was spent on a farm. On March 5, 1891, she was united in marriage to Charles A. Stillman of Hornell, N. Y., where she made her home until 1912, when the family moved to Alfred. She was an earnest and devoted member of the Hornell Seventh Day Baptist Church. When she moved to Alfred, she and other members of the family transferred their membership to the Alfred Church, and here she showed the same devotion and consecration to the church that she had shown in earlier years. For a number of years she was in poor health. This greatly hindered her from taking the active part in church and community work that she so much loved to do.

For some months she was confined to her bed. She died in the Bethesda Hospital at Hornell, N. Y., following a major operation. She is survived by her husband, Charles A. Stillman, by a son, Ronald, of Woodbridge, N. J., and a daughter, Doris Erskine, and a little grandson of a day old, whom she was not even permitted to know about.

Farewell services were conducted at her home by her pastor and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

YORK.—Elza S. York was born on the farm where he has so long resided, at York's Corners near Wellsville, N. Y., and died in the Jones Memorial Hospital, Wellsville, November 26, 1929, aged seventy-nine years.

He was the son of Ichabod Hiram York, after whom the hamlet of York's Corners derived its name, and his mother's name was Sarah (Stillman) York of Almond, N. Y. December 27, 1873, he was married to Ellen Place of Alfred, who died June 17, 1906.

In early life he lived for about five years in Farina, Ill., and there identified himself with the Seventh Day Baptists, in which faith he continued during his long life.

Farewell services were held in the York's Corners church December 1, 1929, and were conducted by Rev. Walter L. Greene. Interment in the York's Corners Cemetery, near his old home.

W. L. G.

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One thousand or more clean copies of the SABBATH RECORDER or other pamphlets sent post paid—for free distribution—to Frank Jeffers, 1676 Douglas Ave., Racine, Wis.

"THE PRESIDENT LEADS TOWARD THE COURT"

The following is an editorial note from the *Christian Century*, regarding President Hoover's attitude toward the Court of Nations. The SABBATH RECORDER gladly extends its circulation, and hopes the President will win out.

At the head of the thirty-two specific recommendations which make up his message, President Hoover calls upon Congress to complete American adherence to the world court. The message is addressed to both houses of Congress, as is the custom, and the action on court adherence must be taken by the Senate alone. So the President says that he will later send another special message to the Senate, announcing American signature to the protocol of acceptance and recommending Senate action. He promises that this call for action will come as soon as what appears to him a "convenient time" arrives. It is to be hoped that public opinion will instantly convince the President that the earliest moment possible will be the most convenient. In his message, Mr. Hoover declares that previous objections to American membership in the court have been swept away. We believe that he must equally appreciate the gains to international understanding that would come out of affirmative action taken before the convening of the London disarmament conference. With world court adherence put at the front of the Presidential program, there should be no delay in securing Senate approval.

"Religion's greatest enemy is the spirit of intolerance manifested by its over-zealous advocates."

Sabbath School Lesson XIII.—Dec. 28, 1929

FELLOWSHIP THROUGH WORSHIP.—Nehemiah 8: 1-12; Micah 4: 1, 2; Psalm 122: 1-9; Matthew 28: 18-20; Hebrews 10: 18-20; Hebrews 10: 19-25.

Golden Text: "He entered, as his custom was, into the synagogue on the Sabbath day." Luke 4: 16.

DAILY READINGS

- December 22—Love for God's House. Psalm 122.
- December 23—Incentives to Worship. Hebrews 10: 19-26.
- December 24—Wise Men Worshiping. Matthew 2: 7-12.
- December 25—Reading and Understanding God's Word. Nehemiah 8: 1-8.
- December 26—Fellowship Through Prayer. Matthew 6: 5-15.
- December 27—Fellowship Through Service. 1 John 3: 13-24.
- December 28—The Church Triumphant Praising God. Revelation 7: 9-17.

(For Lesson Notes, see *Helping Hand*.)

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoenen, 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 Elliott 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 10 a. m., preaching at 11 a. 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 at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. 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. M. B. Kelley, Pastor.

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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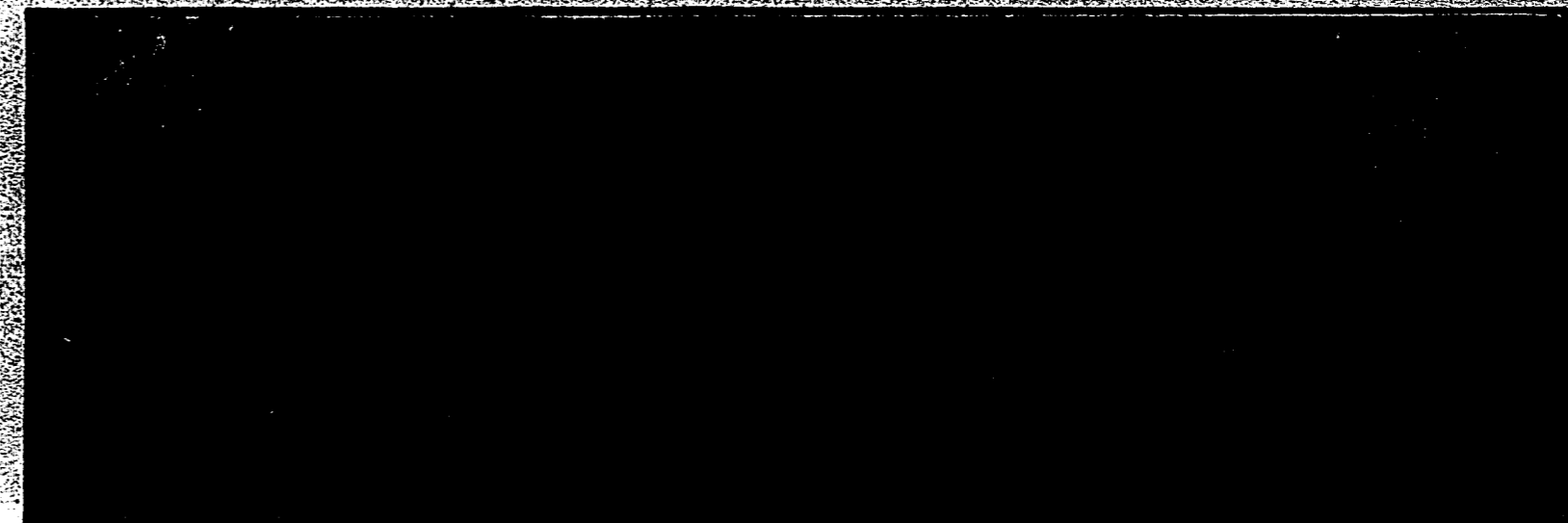
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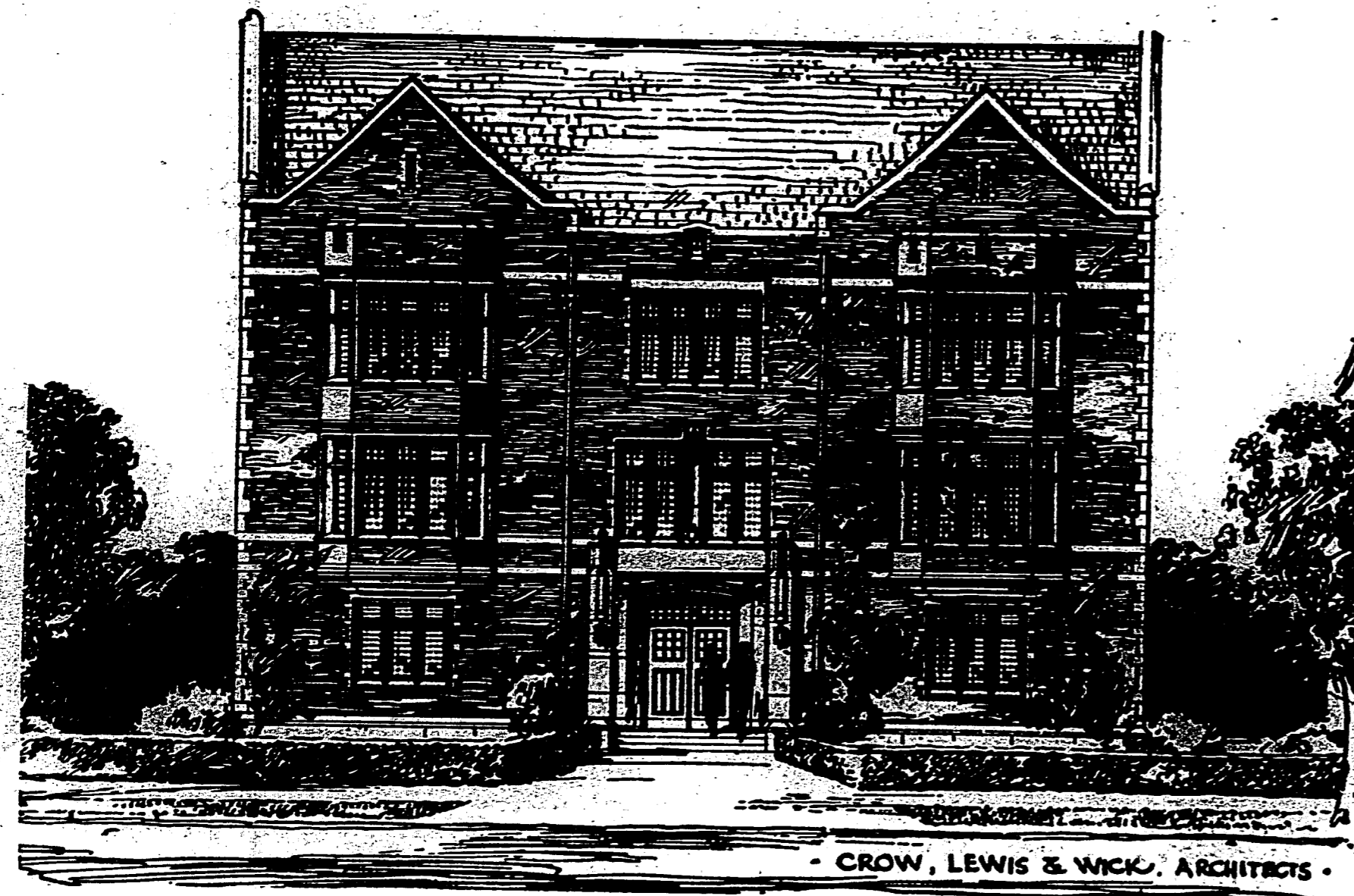
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The Sabbath Recorder

THE LOWLY KING

O Babe in the manger, how lowly thy bed,
No robe to adorn thee, no crown for thy head;
Yet saints will adore thee, bright angels now sing
Of peace and good will that thy coming doth bring.

How fondly thy mother regardeth thee now!
She knew not that thorns would encircle his brow;
She knew not a spear would be pierced in his side;
That he would be nailed to the cross where he died;

The winepress alone he would tread to redeem;
The light from the cross on our pathway would gleam;
For man through the valley of death he would go;
The life-giving fountain from Calvary flow.

O gracious Redeemer, of thee will we sing,
The Son of our Father, our Savior and King;
With joyful thanksgiving we'll join in thy praise,
And honor our Master, the Ancient of Days.

—Rev. Luther B. Cross.

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