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

F. J. HUBBARD
Conference Paper 1919

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at the Seventh Day Baptist Church in Milton, Wisconsin, August 20-25, 1929.
President—Clark E. Hill, Farina, Ill.; Vice President—Elbert Rogers, New Market, Va.; Secretary—William E. Utter, Westerly, R. I.; Treasurer—B. R. Babcock, Halfway, N. Y.
Corresponding Secretary—Dwight M. Gentry, Battle Creek, Mich.; Corresponding Treasurer—R. E. Rehbein, Beaverton, Oreg.; Corresponding Secretary—E. G. G. Gentry, Battle Creek, Mich.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Va.; Edward E. Wharton, New York, N. Y.

AMERICAN SABBATH TRACT SOCIETY
President—Orville E. Randolph, Marshfield, N. D.; Corresponding Secretary—Arthur L. Tinsworth, Plainfield, N. J.; Assistant Recording Secretary—Ann F. Randolph, Plainfield, N. J.; Corresponding Secretary—Alice J. Bond, Plainfield, N. J.; Assistant Recording Secretary—Miss Bernice A. Brown, Plainfield, N. J.; Terms expiring in 1929—Miss Ethel L. Titworth, 201 Park Avenue, Plainfield, N. J.; Terms expiring in 1930—Miss Ethel L. Titworth, 201 Park Avenue, Plainfield, N. J.; Terms expiring in 1931—Miss Ethel L. Titworth, 201 Park Avenue, Plainfield, N. J.; Terms expiring in 1932—Helen T. Titworth, 201 Park Avenue, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Clairett A. Burdick, Wethersfield, R. I.; Recording Secretary—George R. Utter, Westerly, R. I.; Treasurer—William L. Burdick, Ashaway, R. I.; Corresponding Secretary—Dorothy G. Atkins, Plainfield, N. J.; Regular meeting of the Board, at Plainfield, N. J., the second day of each month, at 2 p.m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Eugene D. Van Horn, Alfred Station, N. Y.; Corresponding Secretary—William L. Burdick, Ashaway, R. I.; Corresponding Secretary—Dorothy G. Atkins, Plainfield, N. J.; The regular meetings of the Board of Managers are held on the second Tuesday in January, April, July and October.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
President—Mrs. Alfred E. Wharton, Milton, W. Va.; Corresponding Secretary—Mrs. Edwin Shaw, Milton, W. Va.; Corresponding Secretary—Mrs. J. T. Shaw, Milton, W. Va.; Secretary—Mrs. Alfred E. Wharton, Milton, W. Va.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Andrew J. Tinsworth, Plainfield, N. J.; Corresponding Secretary—Mrs. Donald E. Tinsworth, Plainfield, N. J.; Secretary—Mrs. Andrew J. Tinsworth, Plainfield, N. J.

ASSOCIATIONAL SECRETARIES

SEVENTH DAY BAPTIST MEMORIAL FUND
President—J. M. H. Millman, Plainfield, N. J.; Secretary—William C. Ashaway, 240 West Front Street, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

SABBATH SCHOOL BOARD
President—H. A. Kellogg, Milton, Wis.; Secretary—Dr. A. Lowery Burdick, Jacksonville, Calif.; Treasurer—Mrs. Alice Fifield, Battle Creek, Mich.; Secretary—Mrs. Alice Fifield, Battle Creek, Mich.; Secretary—Mrs. Alice Fifield, Battle Creek, Mich.; Secretary—Mrs. Alice Fifield, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

YOUNG PEOPLE'S EXECUTIVE BOARD

EXECUTIVE COMMITTEE OF THE GENERAL CONFERENCE
President—Mrs. Andrew J. Tinsworth, Plainfield, N. J.; Secretary—Mrs. Alfred E. Wharton, Milton, W. Va.; Treasurer—E. S. Y. Adams, Salina, N. Y.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

EXECUTIVE COMMITTEE

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

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

Our Father in heaven, we look to thee for help to put off the old man and to put on the new man, created in righteousness and true holiness. Will thou help us to try and control the such a sense of love and faithfulness that fears and misgivings may give place to hope and assurance. In our present need, in the times of need.

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

How a Great Leader Was Saved to Us

I have often thought of the experience of one of our greatest leaders in the ministry, who went to us through the Christian charity and broad views of two loyal leaders, who patiently and privately labored with him regarding points of difference in certain matters of Bible interpretation.

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

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

Now my friends, listen. If at that time it had been some dogmatic leaders to openly antagonize that brother while in his unsettled state of mind, he would certainly have been a signal failure.

More and more in later years have I come to feel that it does not pay to be too dogmatic regarding ancient creeds. The Bible and the Church have outlived more threatening conditions than they confront in our day, and they will still be victorious after our work is done.

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

A Timely Memorial

There lies before me a timely memorial to the United States Senate regarding the inconsistency of the Peace Pact and the Cruiser Bill. It is signed by leading men in forty-three states of the Union, to the number of three hundred and sixty-three names. Among this list we find the signatures of men who are regarded as leaders in thought in this country—men who stand at the front in Church, school, and business life of other people, and what do we for our fellow men must be done without delay.

Their appeal to the Senate follows:

"We, the undersigned citizens, being in heartily favor of the ratification by the United States Senate of the recent Peace Pact of War, look with grave apprehension upon the possibility of the authorization of fifteen additional cruisers in the present session containing the General Libraries."

"We believe that the wholesome effect of the General Pact for the Renunciation of War upon the sentiment, instead of being nullified, the nation which first proposes the General Pact expresses lack of confidence in its efficacy by increasing its own armament. It seems to us idle to insist that the naval program contains no subterfuge to the program of any other nation, since (1) cruisers are the war machine of every nation, (2) the class of vessels which were the bone of contention in the abortive Geneva Naval Limitation Conference. Whether the American position as to the question of naval disarmament, it must be evident that the initiation of a new building program at this time will inevitably impel the wholesome effect of the General Pact for the Renunciation of War and give other nations occasion to question America's sincerity. We therefore urge our representatives in the Senate to vote against the Cruiser Bill and the General Pact for the Renunciation of War."

The Sabbath Recorder sincerely approves this memorial and bids Godspeed to the great work of America looking toward the renunciation of war and planning for the peaceful settlement of misunderstandings and difficulties between nations.

A Loyalty that

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

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

Funds Memories Revived

On another page of this pastorate page will be found the autograph article by my old friend, George Hersey, and I think it will give you a fair idea of the spirit of the old days. Mr. Hersey, who is pastor of the Salem Congregational Church in Mystic, Bridge, Conn., regarding the origin of the little church in Greenmerville, where I spent a part of my life as a pastor of the church, after leaving college, more than a half century ago.

Very dear to me are the memories of those five years, and I have a half century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greenland church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland. When the old college burned, its bell went down in the fire, broken to pieces, but by the bell that calls students to their work in the college, that dear old Mystic bell, from the Greensville church, and the Massachusetts the old college building, was cast in Boston more than three quarters of a century ago, and I hope it may be called West Greenland.
the building, leaves $36,168.09 still to be raised, or, pledged, before we can begin work.

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

PRESIDENT WHITFORD IS NOW VISITING IN NEW JERSEY

DEAR MR. EDITOR:

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

The drive from Westerly to Plainfield is one hundred eighty miles long. The road follows the shores of Long Island Sound and Connecticut River out to New London, New Haven, and Bridgeport. The pavement is mostly in excellent condition; the road has recently been widened and straightened in many places. Much of the way from New Haven to New York City the road is four tracks wide, giving full opportunity for continuous high speed. We did not drive through New York City, but crossed the Hudson River on the Dyckman Bridge. This route avoided much traffic, and had the advantage of giving continuous high speed. We did not straighten in many places. Much of the road follows the shore of New York Bay for one hundred eighty three miles long. The road follows the shore of the Hudson River for about twenty miles above the Hudson City. This route avoided much traffic, and the road was not too crowded.

On our return from Shiloh to Plainfield on Saturday afternoon, we spent a delightful hour visiting the campus and viewing the buildings of Princeton University. Two of the finest buildings of marble, beautiful in architectural design, with columns across the front, impressed me at once. The front columned, high side by side, the second story high, and asked him what the buildings were. I learned that they were erected for the use of at least two of the finest buildings of the Whig and the Cho. The left hand building was for the Whigs and the right hand for the Chos. I noticed, too, cards on all bulletin boards announcing a Whig debate and a debater on Saturday night on the question, "Resolved, that the Kellogg treaties should be ratified by the U. S. Senate." I would like to give an adequate description of the new cathedral-like chapel on the Princeton campus. My power. The exterior is most impressive and the interior is beautiful and restful.

Before closing this letter, I must tell of the marvelous experience Mrs. Whitford and I had last Saturday night in hearing and seeing the grand opera, "Tannhauser," in the home of one of the graduates of Milton College. The great house was packed with two tiers of boxes, and many other people were standing in the rear. We hope to reach home about December nineteenth.

Faithfully yours,

ALFRED E. WHITFORD.

Plainfield, N. J.
December 10, 1928.

— In Milton College Review.

FINISH THE JOB

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

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

1. For the sake of the children.

Any of you who have seen these children realize how absolutely worth while it is to save a life. See Mrs. Whitford. One of the best stock is in these Armenian boys and girls. Those of us who deal with them at Columbia University, see some of them in the brains with which we deal from these people. We must do the work for the sake of the children and we must not stop because we have had a Whig debate through the week. My children at home are fifteen and seventeen years old respectively and I do not consider any job done by any means if we would not want any person who had the responsibility for them to drop the responsibility for these, but it is at this point. I doubt if it is not the power of my power. The exterior is most impressive and the interior is beautiful and restful.

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

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

3. What it means to our nation.

I am not very proud of the record of our government since the war, although I am feeling a little better since the Kellogg pact. I think it is true that good has been done. I am not very proud of the record of our government. We have been shown how absolutely worth while it is to save a life. See Mrs. Whitford. One of the best stock is in these Armenian boys and girls. Those of us who deal with them at Columbia University, see some of them in the brains with which we deal from these people. We must do the work for the sake of the children and we must not stop because we have had a Whig debate through the week. My children at home are fifteen and seventeen years old respectively and I do not consider any job done by any means if we would not want any person who had the responsibility for them to drop the responsibility for these, but it is at this point. I doubt if it is not the power of my power. The exterior is most impressive and the interior is beautiful and restful.

Jehovah has now many lovers of his heavenly kingdom, but few bearers of his cross. There are few desires of consolation, but too few of tribulation. There are too few of the pangs of his table, but few of his abstinence. I will desire to rejoice with him, few are willing to endure for him, few are willing to endure for him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his cross.—Thomas A. Kempis.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Mid-year meeting of the Commission in Pittsburgh, December 31 to January 2 or 3. There is one more week in the first half of the Conference year. Remittances for the Onward Movement work, if sent from a distance, will be forwarded by the next Sabbath if they are reported in the December receipts.

CONGRESS AND THE CALENDAR

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

One of the most important international movements which the current Congress will be asked to reach a decision upon is the proposed thirteen-month calendar presented as a solution of the present calendar problem by the House of the American Bible Society.

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

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

The history of the calendar has been an almost continuous battle against the whole calendar reform movement is a host of the most eminent representatives of science, commerce, industry, insurance, railways, labor, and the press. Wherever the proposed simplification of the calendar has been presented, it has met with wide approval.

It may be said that a time-measuring device which has endured for two thousand years is something well enough to be left alone. However, the complex business world in which we live today is all so new that we are only beginning to appreciate the inefficiency of the system of dividing the year into unequal months. The calendar has been the football of whim and chance and of ignorance. The thirteen-month system advocated means thirteen months of twenty-eight days each; each month begins on Monday, this light-year is to be undated and falling between the old and new year.

[Note: Each month will begin on Sunday, not on Monday—w. p. b.]

FOR WE SAW HIS STAR

JOSEPH FORT NEWTON

(Extracts from a sermon in the "Christian Century"

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

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

Ay, happy is the man deep down in whose heart the gay laugh of a child—free, trustful, joyous—makes him grim, gray philosopher foolish. 

It is to a hidden child in us, sleeping but never dead, that the story of Jesus makes its appeal, and that is why. Have we ever cut off our souls and we are most truly ourselves, free from the pose of being wise, we know that it is true. The highest truth is never known by logic, but by love.

God is an artist and does not hang his pictures in a cold, dim light. The life of God, which is beyond our ken, may be better understood in the story of the child than a king on his throne, to whom cringing men bow down. 

There may be nothing in the story of Jesus to do with our world's industrial, social, scientific, and political measurements, greater than the love that forgives a penitent man and binds up a broken heart.

So Jesus taught—he who is the source of all knowledge, who has a knowledge of all things and eternal things—and by following him we come at last, not to the child that once we were, but to the child we never yet have been.

For, in a true sense, the urge into childhood, as it is called, is not backward but forward, not a return into an old but a growth and unfolding into a new childhood. After all, children, as some one has said, are rather symbols of youth than youth itself; they are unconsciously young. Whereas, in later life, if we be truly wise, we have the power of converting the symbol into the reality, and of being young and knowing it.

As Jesus told us, unless we become, not little children, but as little children, we shall not enter into the kingdom of heaven.

Such words should give us pause, since Jesus, whom our age is trying so hard to understand, so often insists that unless we have the child-attitude toward God and life and man, we cannot even see his kingdom, much less enter it.

Life is in little fragments, today, set under a microscope for inspection when it is not being flung on a screen so that we may watch our heart beat, note its score, and check its response to injected stimulus. Actually, we have a race that knows itself and is so fascinated with the knowledge that it can not stop looking at itself. There is no longer any privacy, scarcely secrecy—almost no privacy—Jesus warned us not to do our alms or prayers to be seen of men, but, alas, that is the least of our troubles—the awful trouble is that we do everything to be seen of ourselves! Has a self-conscious self-knowledge robbed us of that wholeness and simplicity which alone makes the universe in even with God?

"The kingdom of heaven is within you," taken up by the devil of introspection, become not a haven but a horror? Have we looked into everything and through everything so long that we now overlook the little door that leads into the land of Christ where love is just love, and beauty is just beauty?

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

THE GREENMANS AND GREENMANNVILLE

GEORGE HENRY GREENMAN

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

The four brothers left their homes and went to a small town twelve miles away to what was then called "Mystic"—now "Old Mystic." Here, at the head of a river, lay where the tide rose and fell only two or three feet, and began building fishing smack and sloops. The water was so shal-
low they were obliged to lash casks alongside of their vessels at low tide, and at high tide float them down to deeper water. At this early period New England run was the common beverage, and this was furnished the workmen at eleven o'clock each day. Since these brothers were brought up to observe the seventh day of the week as the Sabbath, they went to work on Sunday night, walking each week back and forth. After a few years there came a demand for larger vessels, so accordingly they secured a place just above the present "Elm Grove Cemetery." The water was then much deeper, and built a small ship called the John Barling. After the completion of this craft, Silas Greenman, the oldest brother, who had married, moved to Westerly, R. I., and began vessel building there. As business increased, George, Clark, and Thomas S. formed a partnership called Greenman and Company, and went farther down the river and bought land of Joseph S. Williams, on one side of the river, where the village of Greenmanville now is, and began building larger vessels. These men had learned no trade, technically speaking, but picked up knowledge of ship building as they went along, with their natural aptitude combined with their mechanical skill. A portion of the land they bought was a point near the channel of the river where they located their shipyard. Here they built some vessels for the South American and other foreign ports. They also became a center of "wood-burning out" vessels for needed repairs. When gold was discovered in California in 1849, a brisk demand sprang up—four in number—on the channel of the town. Some of the finest modeled ships were built and some of them made the quickest trips around Cape Horn of any ships afloat. Prior to the ship building period several vessels were engaged in the whaling business from this port, which did a cooperative business. Besides ship builders many other vessels were built, such as barques, brigs, schooners, side-wheel steamers.

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

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

For five years previous to 1879, Rev. T. Gardiner was pastor of the church, the last pastor of the church, with his wife removed to Alfred, N. Y., and died there. The Greenman Brothers and their families are all gone with the exception of Martha G. Weston, of Brockton, Mass.; Wilma G. Mark and Harriet S. Smith of Claris Stillman and wife of Doctor C. Kirtland Stillman, and the writer of this sketch.

Si transit gloria mundi.

MISSIONS

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

EXPECTING CONVERSIONS

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

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

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

SIMULTANEOUS BIBLE READING

The old year will soon be a matter of history and the new year will have opened its first pages to us. For several years twenty-eight Protestant denominations have begun the year by uniting in a Simultaneous Daily Bible Reading. This has been promoted by the Commission on Evangelism and Life Service of the Federal Council and is being fostered by it again this year. It is estimated that more than one million people last year joined in this by all reading the same chapter each day during the first seven weeks of the year, or until they had conquered the gospels of Matthew and John. Also hundreds of newspapers printed the chapter for that day, and some of them provided comments by able ministers.

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

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

APPLICATION

If you would apply this, join with a million other Christians in reading a chapter a day till First Corinthians, Second Corinthians, and the Gospel of Mark have been read? If so, you can use your own Bible or you can send two cents to the American Bible Society, Bible House, 400 Fifth Avenue, New York City, for the booklets described above.

Simultaneous Daily Bible Reading, according to the theme of 1929 World Evangelism, is to be followed for six weeks by the Fellowship of Prayer. But more about this later.

LETTER FROM CHINA

Dear Secretary Burdick:

Two dates assigned me on which to write the Reverend Mr. Washington, New York, to whom they came while I was at Kuling, so the plea of "no time" can not be made.
Kuling is one of the mountains in the Lushen Range in the Kiang-si Province. For the Chinese its history goes back hundreds of years, but for foreigners in China it was "discovered" in 1895-1896 and during the thirty-three years since has developed to an astonishing degree. There are four or five 'top' valleys involved, the central one, the "Kuling Estate," for the occupancy of which the Chinese and the English have fought and lived. Between the Chinese government and the "Kuling Council," has been built up and improved remarkably. The West Valley also has many, many buildings, the Chinese owning not a few. The houses have a very substantial appearance for the mountains abound in timber and their building material is right at hand. In the East or "Lily Valley" the Y. M. C. A. has its buildings where it usually holds important meetings during the summer. South of this "Russian Valley" shows by its name to what nation most of the residents belong.

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

Kuling is one of the mountains in the Yang-tse Valley and at the foot of the mountain, was a Communist center, and in the early spring of 1928 both Chinese and foreign residents at Kuling had to flee there on short notice. No one went up that summer and many felt that Kuling, so far as foreigners were concerned, was finished. Some missionaries who had reached the age limit in their missions and had built homes, purposing to finish their days at Kuling, mourned their houses as lost. When last spring, with more quiet times in China, it was suggested that Kuling would be possible this summer, few were encouraged; but after the first few days, sent out reassuring messages, and little by little confidence was restored, and before the end of the season eight hundred or more had gone up there. Many unopened cottages there were, and in consequence a search was made of everything not customary to spending their summers there. To me it was a quiet, beautiful, restful, inspiring summer and I am particularly grateful for it. They were a blessing in many ways.

Kuling is more than a summer resort. Before the Kuling Estate could take the place of the dealings of God with each soul, and of the individual soul with God. Nothing down through the years had changed that, nor ever can.

The conference was led by Rev. E. C. Lovenstein, who attempted to give as much as possible of the Jerusalem conference two years ago, and, I think, at Lausanne a year later. He gave a simple, true, strong message. Nothing in the Kuling conference can take the place of the dealings of God with each soul, and of the individual soul with God. Nothing down through the years has changed that, nor ever can.

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Of course it is neither possible nor desirable that a full report of the Jerusalem-Kuling Conference be given here, but those present and all who hear about it must report it. There were some things on the agenda that seemed hopeless differences of attitude towards the various questions, before the end of the weeks the two hundred fifty delegates could say, "It seemed good to the Holy Spirit and to us." They had come to a fine sense of unity and were able to take the church in China to another level.

There is nothing new in these findings, but there is something dangerously refreshing in these days of Biblical criticism on the one hand, and on the other an unholy fear that God's Book can be shaken, in this time of anti-Christian movements in some lands and worldliness everywhere, to have this confirmation to the wise and women, Darlington of the China Inland Mission.

The conference which was held in Jeru­

salem last Easter has meant much to us,

and the other an unholy fear that God's Book can be shaken, in this time of anti-Christian movements in some lands and worldliness everywhere, to have this confirmation to the wise and women, Darlington of the China Inland Mission.

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briet Combs on the subject "How Should a Christian's Christmas Be Different?". The program was compiled by Ruby Babcock. She had given out sealed orders, and each one called on broke his seal and performed the service she had found within the envelope: song, reading, prayer, etc. The lesson was, "Which Brings Greatest Success, Striving for Florence or Service?" The boys were asked each to name something in the Bible and tell why and how he was successful. There were about twice as many girls present as boys, so half of them gave the same account of the women, and half of historical women. Longfellow's "Psalm of Life" was introduced fittingly.

The Juniors were led by Mrs. David Davis Babcock. The lesson was "Control Yourself." On Sunday afternoon they had their regular meeting before it had been a regular meeting and light refreshments were served. Miss Elsie Rood had charge.

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

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

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

The Woman's Missionary Society met with Mrs. Cora Hemphill Tuesday for an all day meeting. The ladies quitted and used as their lesson the questions sent out by the headquarters, to be heard by the members.—The Loaliast.

INTER-SEMINARY CONFERENCE NEAL D. MILLS

A party of five represented Alfred Theological Seminary at the Conference of the Theological Institutions of the Middle Atlantic States, held at Chestertown, Pa., November 15 to 17. Rev. Walter Greene, Everett Harris, Sutton, Ralph Brooks, and Neal Mills drove down from Princeton and took a day for the trip each way.

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

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

At the beginning of the Sabbath morning program in order to drive over to Shiloh and Marlboro churches. We enjoyed the fellowship and the cordial hospitality of the "South Jersey" people, and reluctantly set our faces toward home early Sunday morning.

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

The Woman's Missionary Society met with Mrs. Cora Hemphill Tuesday for an all day meeting. The ladies quitted and used as their lesson the questions sent out by the headquarters, to be heard by the members.—The Loaliast.
and be able to remember. Please bear in mind that I am using a "slightly small value." I would not wish to seem to minimize the actual value of information, but information is not always synonymous with true knowledge or real understanding. Your in-
telligence, or perhaps I should say your intel-
lect, is a divine gift in the sense that it is a gift which is greatly cultivated and stimu-
lated, and the academic work you have done here should have de-
volved and sharpened your intellect just as your athletic work has developed your muscles.

The intellect can, of course, be trained and sharpened without going to college, but the opportunities for mental training in an intellec-
tual sense should be most helpful. Unfortunately, I cannot, nor can I in many cases, reflect the experience of years of careful thought by teachers and students concerning educational practices. I may assume with certainty, however, that you have developed many friendships, some of which later on you may find to be more less intimate or obseous.

If I have seen fit to place special em-
phasis upon the training of the mind, I have not attempted to do so by so minimizing the value and great importance of a well-trained body fortunate it is rarely necessary to sacrifice either in the interest of the other. It seems to me that one of the dis-
advantages of a well-trained body is that while here you have formed many friendships, some of which you will cherish through life. Friend-
ships developed in the atmosphere of school or college seem to possess certain enduring and sympathetic qualities which make for permanency.

You should not have learned also while here, and I hope you have, to be tolerant of the views and even of the idiocies of others. It seems to me that one of the dis-
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ships developed in the atmosphere of school or college seem to possess certain enduring and sympathetic qualities which make for permanency.
leges such as this rarely, if ever, are able to exist on the state payments made by those who study them. They usually are supported, in large part at least, by appropriations by the state or by the gifts of individuals who presumably believe that by such gifts they are helping to promote the best interests of the state—that is to say, of society. For such gifts are of the institutions of learning are not interested primarily in what happens to Susan Green or Robert Jones as individuals, but rather in how they and all others may best be fitted to help carry on the burdens of society, and aid in improving the conditions of mankind.

All this, if true, justifies me, I think, in reminding you, or perhaps in telling you, that in adding the things from here the things I have previously enumerated and which may be classified as assets, you take away the foundation or debt to society because of what society has done for you and for which you have as yet paid no part. Society has a very definite claim against you which it may not urge with equal force against those who have not for some reason or other been able to enjoy the advantages which have been offered to and availed of by you.

Your first duty to society is to be a good member thereof; that is to say, a good citizen, and if you go to college training here does not help you to be a good citizen, then again I have failed. How can you best fulfill your obligations toward society? By cultivating at all times a real and sympathetic interest in and understanding of the affairs of the nation, and then by a well-intentioned performance of all the recognized duties of citizenship. It is not necessary that you should hold public office, and probably most of you will not, but it is necessary if our political institutions are to endure, that you, and others like you, should do your duty in every place and elsewhere towards selecting suitable men and women for public office, and towards the development of a well and correctly informed public opinion.

The affairs of the state are the affairs of the individual, and if neglected or badly managed, the results become the burdens of the individual. Every man and woman entitled to vote should look upon the performance of that act as a duty as well as a privilege, secured by the neglect of which few and builders of our nation, the development of a well and correctly informed public opinion.

It is an unhappy fact that in our country it has frequently happened that more than one half of all those entitled to vote have neglected to do so, thereby shirking the responsibility for what happens in our country during the next thirty years will rest very largely with you and those of your generation.

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

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

I have known of young men seeking to avoid difficult or unpleasant assignments. No greater mistake could be made—for difficult assignments are usually opportunities in disguise, and for the failure of some of them, or others, should never be shirked or avoided. I have heard men in middle or later life express regret that they did not take the opportunity to do something unusual or of worth while importance. The fact that some and not to others is due in large measure, I assure you, but it is necessary if our political institutions are to endure, that you, and others like you, do your duty in every place and elsewhere towards selecting suitable men and women for public office, and towards the development of a well and correctly informed public opinion.

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YOUNG MEN AND THE CHURCH

When Joshua was a young man he took a lot of interest in the place of worship. The school said so was probably because he discovered the helpfulness of worship. There was plenty of fun and frolic and church was just the same along that pastor did not get him farther forward in the serious purposes of his life. He was no problem but a cause and effect that when the wrong person or cause was chosen, the man best qualified to give moral and spiritual leadership to the
leges such as this rarely, if ever, are able to exist on the tuition payments made by those who study there. They are usually supported, in large part at least, by appropriations from the state or by the gifts of individuals who presumably believe that by such gifts they are helping to promote the best interests of the state—that is to say, of society. The student, who happens to be a member of the institutions of learning are not interested primarily in what happens to Susan Green or Robert Jones as individuals, but rather in how they and others may best be fitted to help carry on the burdens of society, and aid in improving the conditions of mankind.

All this, if true, justifies me, I think, in reminding you, or perhaps in telling you, that in addition to the things that are here claimed to be the case, it is your desire that those who will follow you shall have some advantages that have been preserved for you by the generations that have preceded you.

I have had opportunity to know many young men and women and to talk with them about the problems that contributed most to their success or failure as the case may have been, and I am convinced that, if there is nothing but the capacity to learn, or not even genius, that can have the permanent effect of taking the place of constant, sincere, and well-directed effort.

I have known of young men seeking to avoid difficult or unpleasant assignments. No greater mistake could be made—for difficulties are part of the world's business, and to that extent some of the serious duties of citizenship. We must expect them and be ready to meet and overcome it with courage to try again. It is not difficult if it had to be so. Even if you cannot make the best of things, you can make things the best of. No man can be really unhappy, if he rely on the presence of the Church, and aid in improving the conditions of mankind.
A MOTOR TRIP IN ITALY TO NAPLES, OLD HERCULANEUM, AND POMPEII

DAISY S. SCHRADER ANDERSON

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

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

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

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

The next morning we left early, journeyed along a more open road to the highway. I. N. stopped at the house, bought a loaf of black bread and a bottle of milk of which we were so hungry. They had been hitched to a cart. It seems like a very slow process of farming.

The farmers live in small hamlets, walled in. We arrived at a small town, a practically new hotel; the floors were of tile and the wainscoting, marble. There was marble everywhere in Italy. The women do much more work than do the men as well as work in the fields; cut work curtains and dotties were in evidence everywhere. One piece in the making lay on a chair in the living room of this hotel. It was very beautiful.

We had stayed outside of the city at the foot of this great hill on which the city of Naples was built. All the houses and buildings are built on hills, wherever it is possible. We saw big fields of grain and donkeys braying all night. We stopped for supper. We had plenty of macaroni. There were many beautiful old churches and small hotels in the towns. We ate in hotel dining rooms and had a very nice time. We visited the restaurant and had a very nice time. We visited the restaurant and had a very nice time.

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

We had a very comfortable room with two beds, a ball of cheese-covered floor in a rectangular design, and high frescoed ceiling. All rooms in the hotels have high ceilings; this gives them better ventilation and makes them much more comfortable, with the window blinds closed through the middle of the day. We went down to the restaurant below for a good meal. There were many Chinese, Veronese, and Spaghetti. We could not read the Italian menu, so made a mistake on our order.

After our meal we went to the beach and watched old Vesuvius pour forth smoke and flames. There was a line of thirteen electric lights leading to the water. Just why thirteen, I do not know. Part of the city, sparkling with electric lights, lay at the foot of this great mountain. This was across the bay to the northeast from where we were staying, lying in the bay, dotted here and there with red and blue beacon lights. Old Pompeii is still on the coast, but we could see a part of the great mound from which the old ruins of this ancient city have been excavated. We made an auto ride of nine days from Le Havre, France, to Alexandria. We felt that we had been watched over by the kind heavenly Father and kept from dangers seen and perhaps many unseen or not take note of.

(To be continued)

DEACON HOWELL LEWIS

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

As a boy he was a young man at an old church school at Old Town. After finishing the course here he continued his studies at a school for teachers at New Burnsville, Ill., which was established by the Peoria Bible Society. He taught successfully for twenty-five years, and throughout his lifetime the success of his work was a just credit to him. There are today among those that called him teacher, ministers of the gospel, school officials, and fathers and mothers of homes: truly it can be said of him, "He, being dead, yet speaketh." When about twenty-one years of age he was converted during some meetings that were conducted by Rev. M. B. Kelley, Sr., and Rev. John H. Kelley, and joined the Seventh Day Baptist Church at Stonefort; he was a member of this church for fifty years. During this period of time he served in many capacities. He taught in the Sabbath school, served as a trustee of the church, and for forty years was church clerk. The tasks of offices to which this latter task has resulted in a complete and commendable record of church affairs.
Candler.

friends, join with the family in mourning
at his hospitable home.

father, a loyal citizen, an obliging neighbor,
his
died in infancy. Henrietta Lewis Tripp
vance the kingdom of God.

efficently
He sacrificed much in his lifetime to ad-
called.

He was a good husband, a kind loving

September 17, 1882, he was united in
And up through prison house
The earth lay darkly damp and cold
But never

and
to the kindly attention given to them.

with Miss Emma Johnson.

were born to them three of whom
He

Ralph, and the wife and mother sur-

and
he was especially fond of, and

was characterized of him, he as-

better.-Bishop Warren A.

THE SABBATH RECORDER

on twenty years ago the church recog-

from the cover of the sod
This fight is à la outrance. We have won
a smashing victory, but now make certain that we are not robbed of its fruits.
The situation is more critical than the super-
eftial observation may readily believe. The
elimination of many foes of prohibition,
from both branches of Congress and from
other public offices while it increases the
potential effectiveness of prohibition also constitutes a challenge to every friend
of this social policy. We will be measured
by our response to the fullness of our op-
portunity.

It is well known to every political ob-
server that the right and interests of legislators
respond in the degree that pressure is
applied upon them by their own constituency.
In a republican government such as our
own, this is not open to debate, but quite
proper. If the people do not desire action on some specific policy, such action is not
obligatory upon legislators in a democratic
republic.

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

There is also a moral duty which rests
upon us now more heavily than perchance
we have assumed since the adoption of the Eighte-
inth Amendment, that sweep the Presi-
dent-elect, but a surprisingly large majority
of those elected to various administrative or
legislative offices, in the convovations of the
recent contest because of their position upon
the outstanding issue of the election-pro-
hibit, that the majority of the electorate
are aware of the majority which sup-
ports it. They are aware of the majority which sup-
ports it. They are conscious that only a
minority was opposed to prohibition. More
than any of us had believed is opposed to this
ciple of prohibition or to its enforcement.
All these officials are entitled to our fullest
cooperation and hearty support. If we
disband today, or if, we reduce our
forces to a peace footing, we will leave these
mistakes, and this treachery in a task which
confronts them. They responded to our
appeal, believing that they would have be-
hind them in their efforts to carry out the
wishes of the American people, the organi-
tized support to a better life in the
American life. We dare not be recreant to
that trust. If we disappoint them, we shall
incriminate ourselves to the irreparable dammige to the cause which is so dear to us.

We especially need a new emphasis upon
the duties and responsibilities of individual
and groups of citizens. We must call upon
this in a new aspect. The Eighteenth Amend-
ment never presumed that the federal govern-
ment would alone bear the responsibilities for
enforcement of the law. There must be co-
operation, co-operation, and concurrent
responsibilities. The church has its own
burden to bear in this respect.

Honest and efficient state officers who are
trying to do their duty in carrying out the
will of the people concerning intoxicating
beverages, should be made aware of the
wholehearted support which they may ex-
pect from the friends of prohibition.
The election returns have demonstrated the
strength of the popular sentiment upholding prohibition. Organized, that popular
sentiment may register itself in many ways that
will greatly increase the splendid results al-
ready achieved under this social policy.

Unorganized, it will wane, and that which
will not again have a chance to regis-
ter itself at the polls for two years—will be
an echo of the past, and helpless as a
mob.

Vitality important is it that we should not
more accurately understand the significance of a broad
educational policy to sustain and promote the
prohibition movement, but that we should co-operate more completely in putting
into force the various measures which are to
be adopted. The twenty-five million young
who reach their majority yearly plus the alien and his children constitute a
field which, if once more organized, and as
organized, and as well sustained as the
other states in America, the great difficulty will grow instead of decrease.

The large sums invested in political ac-

tivities as well as in very shrewd propa-
ganda by the old-time liquor interests are
evidences of the fact that these, while re-
peatedly beaten, have not yet surrendered.

The potential value of the licensed liquor
if once more legalized—is the incentive which
spurs the foes of the Eighteenth Amend-
"THE SABBATH RECORDER"
brings the best of everything else, namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folk to live and deal with, and, best of all, the genuine satisfaction that you are somebody worthy of respect, confidence, and, the priceless gift of friendship.

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


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

15. That "dad" wasn't so old-fogy after all and that he really did help me to do, I would be very much better off physically, mentally, and morally.

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

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

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

CHRISTIANS OUTSIDE THE CHURCH

Can one live a Christian life outside the Church? The answer to this question is in the affirmative, but one can not live as good a Christian life outside as one can live within it. Not so long ago I saw an orchard with all its trees well pruned and well fenced around. Inside there were no weeds growing within that fence. No horse or cow roamed about inside the orchard. There was an abundance of fresh fruit, rich and healthy. The leaves were large and the apples were in abundance. But outside of the fence a thicket grew, as a fence was not there to protect the life of the fruit.

Weeds and grass had grown all about it. Horses and cows had rubbed it until it was worn away down. Its limbs were broken and bruised by horns and teeth of animals. There were a few small knotty apples on the top limbs. Yes, it was an apple tree outside the orchard, but it was a very poor one. If one can live a Christian life outside the Church, he can surely live a much better one inside.—J. S. Hodges.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BARCOCK

E. F. D. S. BOX 166, BATTLE CREEK, MICH.

Contribution Editor

LOVING AS JESUS LOVED

(Christian Endeavor Topic for Sabbath Day, January 10, 1920)

DAILY READINGS

Tuesday—Love of strangers (Mark 7: 42-46)
Wednesday—Love of food (John 11: 5-25)
Thursday—Love of mother (John 19: 26, 27)
Friday—Love of the cross (Luke 23: 34)
Sabbath Day—Topic: Loving as Jesus Loved (John 13: 1-17)

After considering the topic for this week, the question may present itself, "Is the world growing better?" When I read the newspapers and see the accounts of so many crimes committed and committed, I begin to wonder if the world is really growing better. If it is not, what can we as Christians do to turn the world around?

It is true that certain forces are making the world better, but I fear that some of these are not functioning as they should. Just over the fence of one's own Bible reading, we read that we should love the Lord our God, with all our mind and strength, and our neighbor as we love ourselves. We were told to invite those who do not know Jesus to come to church; or we may try to teach them ourselves, so that they might learn how to learn of Jesus and read his Bible and pray every day.

Alfred Street, 1 Y.

C. W. MCHENRY

Pauline McHenry

In order to be a neighbor like Jesus, we must know his teachings, so we go to church, to Sabbath school, and Intermediate Christian Endeavor. In Intermediate readers, we read the message of Christ, as Jesus weaved the way to learn of Jesus. In the community meeting of the church, we hear and we should love the Lord our God, with all our mind and strength, and our neighbor as we love ourselves. We were told to invite those who do not know Jesus to come to church; or we may try to teach them ourselves, so that they might learn how to learn of Jesus and read his Bible and pray every day.

The Church is another force which is making the world better, for it is a witness, a creator of ideals. We sometimes hear it said that this needle in its mission. If this is true, why is it true, and where should the blame be placed? If it is not perfect, it helps the community even in its efforts to help all that they preach. Our duty is to stop criticizing the Church, and help it in fulfilling its mission.

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

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH

Intermediate Superintendent,

Topic for Sabbath Day, January 10, 1920

DAILY READINGS

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

Suggestions on the Topic for January 5, 1929

What Young People Need Most

MISS G. CARPENTER
(Ashaway Intermediate)

Jesus taught us the way to live for others. If we are Christians, and are worthy of the name, we will radiate friendliness—friendliness in our work, to those with whom we come in contact in everyday life. If we are Christians, we will invite those who live in our community to come to our services and good times, and give them a cordial welcome when they do come. Perhaps there is a girl in our community who is a stranger. Just a word or a smile, and she is a stranger no longer.

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

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

INTERMEDIATES, GET ACQUAINTED

Dear Intermediates:

Letters from intermediates and about intermediates have appeared in this column for some time and you may be surprised to learn that I intend to keep on. The intention is curious to know just how many are watching week by week for these letters.

There is no letter on hand for publication this week, but that may not indicate lack of interest, for some of us are better at reading letters than at writing them; and then some of us are really very busy. So we are going to experiment—you who read this letter, and I who write it. We will not call any one’s attention to this letter but we will see who voluntarily reads the “Get Acquainted” column by the number of responses that come back. You keep faith with me by dropping me a line when you read this, and call this purpose of the column to attention.

I will keep faith with you by publishing later the exact results of our little experiment. I wonder if my intermediates at Milton Junction heard this announcement if anyone besides you in your society will see it.

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

Your confidential friend,

John F. Randolph
Intermediate Christian Endeavor Supt.
Milton Junction, Wis.
December 11, 1928.

HONORABLE MENTION

Intermediate topics for January have been written by the following people. We also address you. Write them through the “Get Acquainted” column.

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

FOR CHRIST AND THE HOME CHURCH

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

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

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

Our pledge says: Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do. To carry out this part of our pledge we can assume an active part in the church work. We can help in evangelistic programs. Then there is the chance to aid the pastor in calling on newcomers in his church and call up the purpose of calling by asking an invitation to the church and to the Christian life. Organized evangelism will help us in this as I else is apt to. A small, concerted, earnest group who may gradually increase the number of persons who will promise to do definite personal work among them. We already have mission study classes, why not have inquiry classes where the principles of the Christian life are discussed, and confusion of Christ and membership in the church are encouraged.

Our pledge says also, that I will make it the rule of my life to pray and read the Bible every day. If we do this, we are sure to be better prepared to be examples to those about us. Then—and to support my own church in every way, especially by attending all her regular Sabbath and midweek services, unless prevented by some reason which I can conscientiously give to my pastor, otherwise, we will establish a habit which will be likely to follow us throughout our lives. Then there is always the opportunity for inviting friends to attend the preaching services of the church, and the Sabbath school. If the young people of the community who are not attending church services, if he will have to be $3.6. Get at her reading the Bible, and if she is a stranger no longer.

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

NEW SCRIPTURES FOR THE BLIND

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

The American Bible Society is also supplying its present edition of the Old Testament in braille at twenty-five cents a copy instead of fifty cents, as formerly. The society continues to supply volumes of Scripture for the blind in other editions and languages.

Scriptures for the blind are supplied by the American Bible Society at considerably less than cost, and the prices will remain as long as the society’s appropriation for this phase of its work will enable it to meet the difference between the cost and sale price. Further information may be obtained from the American Bible Society, 307 E. 42nd Street, New York City.

THE TWO “ALLS”

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

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

While the hurrying belated passengers pressed by them in the throng the minister replied, “I have only two minutes to catch my train. It is the last one through. I request you to rush and hand this to the first all, and come out at the last all.”

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

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

The anxious sinner after reading the passage said, “I am included in that first all.” After reflection he suddenly realized that he was also included in the last all.” He immediately fell upon his knees to accept pardon and cleansing, and to thank God for peace and quietness.—J. H. W.
CHILDREN’S PAGE

JOYCE ANN’S WAY OF THINKING

W. CAROLINE CRANDALL

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

“Oh! oh! I’m so glad you’ve come, I’ve been so lonesome, too!” said Miss Mary A. Stillman, as she greeted her friends.

“I’ve got a cherry fire in my room,” she continued, “and we can play house up there.”

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

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

Each girl, being satisfied with her friend’s arrangement, went to her corner, where she began to arrange her “house” the way she wanted it.

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

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

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

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

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

“Good-by.”

Janice called the rest of her friends and invited them to tea. They had all accepted and went about preparing for her tea.

First, she slipped downstairs, where she got permission from her mother to make cups of tea, if she’d be very careful and not spill anything. Then she prepared the future dish of freshly baked cookies and a basket of big red apples. She put the plate of cookies on top of the apples and put a paper napkin over it so her neighbors couldn’t tell what they were to have for tea. Then she got out her tea table and chairs and put them up near her cozy corner house.

Rosalind was first to arrive at Janice’s.

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

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

“T’ll have to ride on his lap over there,” said Rosalind, “and I’m sure there’s plenty of room.”

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

Now and then a peep of tea or a clock would go to a doll’s mouth.

Suddenly the door opened, and Janice’s mother walked in. They all leaned over the cozy corner and looked out of the window. A decorated car went slowly by and there in the seat sat Santa Claus. He was waving at a group of children who were yelling and following him down the street.

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

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

“Yes, came the answer from the opposite site. “I’m serving tea this afternoon and I’d love to have you come over.”

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

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“What do you want for Christmas, Sally Mae,” asked Nancy.
have been very happy. When daddy got through reading to us we went to bed. Mother came and tucked the covers down to me and kissed me. I went to sleep and dreamed about that very first Christmas.

"I hope daddy will read to us that same story again this Christmas. It is so sweet. I like that kind of Christmas best." Silence fell on the little group, then Nancy burst out.

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

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

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

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

**DISHONORING GOD**

A parish paper has for its first article the arresting headline: "Empty Pews Dishonor God." The thought is based on the parable of the great supper. The church building is called "God's house" and its very presence in the community is an invitation from the church to come to its services and enjoy its hospitality. The man in the parable was called "the publican" and is often referred to as "the sinner.

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

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

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

**ORDER OF WORSHIP**

**DOXOLOGY**

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

**LORD'S PRAYER**

**RESPONSIVE READING—Psalm 19**

**HYMN—"Come we who love the Lord"**

**SCRIPTURE LESSON—Philippians 3: 1-16**

**PRAYER**

**OFFERING—"The Lord loveth a cheerful giver."

**HYMN—"Savior, thy dying love"**

**SERMON PRAYER**

**HYMN—"Take my life and let it be"**

**Benediction**

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

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

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

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

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

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

HAVE YOU DONE THIS?

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

There was a quaint custom in the old Jewish economy, which man could not be compelled to be a bondsman forever, if through some misfortune he became the slave of another. In the same year he went free, and not empty-handed. But if through love, he did not wish to leave, his master led him to the door and thrust an awl through his ear into the doorpost, and became his servant forever. The Psalmist (40: 6) alluded to this custom when he cried, "Sacrifices and offerings thou didst not desire; but thou didst hear not that thou wast night, light in her eyes."

Light in her eyes. This was her explanation—Jimmie is different now. Carelessness has disappeared; indifference has given way; he is now industrious and saves his money; the occasional nights he is out, she knows where he has been, he has fallen in love with Betty and is going to get married. A new, a vital interest has come into his life. That is the reason.

Does he insist on her wearing some ugly dress or to dress to her party, when she wants to wear her lovely jacket and frock? He does not. He says, "Sarah, your lovely..."

"Why the change? " He has fallen in love with Betty and is going to get married." A new, a vital interest has come into his life. That is the reason.

DO YOU NOT ASK YOU TO GIVE UP?

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

us reason together. Here is a father's loved little daughter. Her good happiness is dear to his heart. Does he insist on her wearing some ugly dress or to dress to her party, when she wants to wear her lovely jacket and frock? He does not. He says, "Sarah, your lovely..."

But SOME THINGS WILL GO OUT OF YOUR LIVES.

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

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

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

DEATHS

Bigs—Rosa Thompson, daughter of Jacob and Sally Thompson, was born August 11, 1844, at Lambert, N. C., and died at the home of her daughter, Daisy Biggs Masson, at North Loop, November 25, 1928, aged 84 years, 3 months, and 4 days.

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

In early life Mrs. Biggs was baptized and joined the First Day Baptist Church, but later when Rev. Geo. H. Hills was doing missionary work at Hope Mills, N. C., she joined the same church. Later she accepted the seventh day Sabbath and joined the little Cumberland Church. Some years later the family moved to Gentry, Ark., and became members of that church. There Mrs. Biggs retained her membership until her passing on.

Since this is a father's loved little daughter she has always been with her daughter in North Loop where she was a welcome member of the family. An unselvingly devoted daughter who cared for the things for others, were characteristic of her life, and she was greatly missed by those who knew her best.

The funeral services were conducted from the Maxson home, Monday, October 22, by Rev. E. A. Thomas, pastor of the Evangelical Church, in the absence of her pastor. Mr. Thomas spoke on God's promises. The music was furnished by a trio of ladies voices. The body was laid to rest in the North Loop cemetery.

Dow—Joshua Samuel Howell Lewis died at New York, N. Y., October 2, 1928.

He was married October 4, 1863, to Clarke S. Rogers, who died thirty-six years ago. To this union there were born seven children, one of whom preceded her in death. She is survived by four daughters and two sons.

W. A. of New London, Conn.; Joseph S. of New Bedford, Mass.; six grandchildren—Mrs. Phoebe M. Skinner, Jean Grant, Mrs. Earl Vaughn of New London, Conn.; Mr. Donald Dobbel of Waterford, Conn.; Mr. Stoneman George of Salt Lake City, Utah; Iva M. Rogers, Jr., of Kent County, and three great-grandchildren—Glady's R. Skinner, Doris Vaughn and Mary Elizabeth Morgan was born November 29, 1845, and died October 15, 1928.

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

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

In 1906 they moved to the Marks place, south of town, living there till the fall of 1913, when Mr. Van Horn went to South Bay, Fla., and she with the children followed him in January, 1914, where they lived till the terrible storm which left them homeless in September of this year.

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

Funeral services were conducted on Thursday, November 22, by Rev. M. B. Kelly, a former Wis., pastor in the vocational department.

The body was laid to rest in Fern Hill Cemetery, at Stuart, Fla.

She leaves to mourn her loss, her husband, of South Bay, Fla., three daughters: Beulah, instructor in the vocational department of the State University at Booneville, Mont.; Ruth, strong, friendly teacher for the Bardin Company of Milan, Wis.; Una, Mrs. Carl Anderson also of Milan; two sons of South Bay, Fla., and Clifton, of Trendle, Ariz.; one sister, Mrs. S. L. Clement, Riverdale, Calif.; and one brother, R. O. Babcock, of North Farm, besides other relatives and friends, all of whom will look forward to meeting her in that "Better Land." —The Last Will.

Sabbath School Lesson 1—January 5, 1929

Our Heavenly Father—Exodus 34: 4-7:

Psalm 103: 1-5, 10-14: Isaiah 40: 27-31:


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

DAILY READINGS

December 30—Our Heavenly Father. Matthew 6:


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


(For Lesson Notes, see Helping Hand)