

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



“Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor.”

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

I go on a voyage of exploration.— The greatest contribution this generation can make to history is to establish peace amongst nations and induce them to feel a sense of security by political agreements carried out by judicial means. The United States and ourselves (England), having the same objects, should proclaim them in a united voice. Good cordial relations between us two can change the outlook for peace and give the world an energetic faith instead of a hesitating skepticism.

—England's Premier MacDonald,
on sailing for United States.

CONTENTS

Editorial. — How Do You Like It? Which is the Best Method of Teaching the Bible?	513	The Larger Loyalty	529
Mountain-Side and Sea-Side in 1929..	514	Home News	530
Waterford's Estimate of Lewis Summer Camp	517	God's Fellow Workers	531
High Lights of the Southwestern Association	517	Isabel Crawford	532
Missions. —A Prayer for Vision.—Minutes of the Board Meeting	518-523	Prime Minister MacDonald Given Bible	533
Memorial Service for Mrs. Josephine Dunham Burdick	523	Children's Page. —How to Be Friends With All the World.—Our Letter Exchange.—A Runaway Sheep.....	534
Woman's Work. —Minutes of the Woman's Board	524	Autumn	535
Tract Society—Report of Treasurer..	524	Our Pulpit. —Portraits of Jesus—The Sociable Man	536-539
Young People's Work. —Quiet Hour.—What Should Young Men and Young Women Expect of Each Other.—Plainfield Christian Endeavor Going Forward.—Intermediate Corner.—Message from Life Work Recruit Superintendent.—Junior Jottings	526-529	If I Were a Jew	539
		Fundamentalists' Page. —“The Christian Century” and Fundamentalism	540-542
		Marrriages.	543
		Deaths.	543
		Sabbath School Lesson for November 9, 1929	543

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.

Treasurer of General Conference—James H. Coon, Milton, Wis.

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

Trustees of the General Conference, for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

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

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerne C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.

Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.

Southern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

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

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

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

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.

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

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 107, No. 17

PLAINFIELD, N. J., OCTOBER 28, 1929

WHOLE No. 4,417

Our dear heavenly Father, we long to know and understand thy will as given us in the Holy Bible. Help us to view it from the standpoint of Jesus, thy dear Son, and to teach it as he would do if here today.

May we be enabled to see thy hand in its authorship, and to fully comprehend the divine teachings. May we also have due respect for the lessons given by its human authors under thy leadership. Help us to teach it as our Master taught, and may it ever lead us in the way of salvation. In Jesus' name. Amen.

How Do You Like It? The last SABBATH RECORDER, October 21, 1929, was the first issue under the new plan for mailing on Friday instead of the following Monday. How do you like the change?

Will all who furnish articles do their best to co-operate with us, by planning their work on copy so it can be mailed a little earlier each week? It should reach us by Tuesday each week, in order to appear in the issue that is to be mailed on Friday.

Under the old plan the RECORDER did not reach its far western readers until Sabbath day, and many readers like to secure it for their Sabbath reading. With readers living five thousand miles apart, it is difficult to plan its mailing time so as to suit everybody. One writer near by—or in this state—objects to its being mailed so it will have to be carried by mail men on the Sabbath. But this had to be done for far-away readers even when mailed on Mondays.

I do not know anyone who would object to receiving a letter because the mail man brings it on the Sabbath.

Which Is the Best Method of Teaching the Bible? Tomethe Bible has long been a wonderful Book—indeed, the “Book of books,” with both divine and human authors. In it we have the revelation of God's will to man, and man's own history of its reception and the outcome of its teachings. When properly understood and rightly taught it is the God given and the Christ approved rule of life for Christians.

We call it the Word of God, and rightly so, in that it contains God's teachings regarding his relations to man and man's duty to him. In a very important sense it is inspired of God, but we can not forget that a large part of it is also the words of man. There are questions, prayers, psalms, and many expressions of heart-yearnings by men for God's help. It is folly to try to suppress the human side in the Bible authorship. Much of it is simple history, and there is also some very interesting folk lore which impresses important spiritual lessons.

Some way I can not help feeling that some teachers who desire to exalt the Bible, come far short, and sometimes do more harm than good by their dictatorial method of teaching it. To assume that every thing in the Book of books is the “inspired word of Jehovah,” to be taken *literally* and that every word is of divine origin and that the chapters are “*all infallible*,” simply reveals the tendency of men to make a kind of idol of anything which is regarded with great veneration.

It seems to me that some well-meant superstitions regarding the Bible should give way to a more reverent, intelligent, reasonable belief in the holy Book of God.

The Bible does not say very much regarding the theory of *verbal* inspiration. And I can not avoid the conviction that dogmatic insistence upon this merely human theory which they say must be believed if we are ever to be saved, has made more infidels than almost any criticism. Nothing has done more to expose it to the assaults of its enemies than has this human theory of *verbal inspiration*—as it is commonly understood.

There are some things recorded which I think would be better understood and exert a more spiritual and Christian influence, if they were regarded as ancient folk lore of the Israelites, rather than the words of God. Understood in this way, little harm can come, and the lessons taught by God's way of dealing with them would be most whole-

some. I can not see how their literal acceptance as God's words can advance the higher, holier life which the Bible was meant to promote.

I am trying to tread carefully on ground where hard questions and criticisms may arise. And I hope I shall not be misunderstood. I have no fears that those who have been familiar with my gospel preaching for more than sixty years will misunderstand me here.

It is evident that the dear old Bible does show a much higher ethical standard among the *Jews of those times*, than existed in the same periods in the world about them. It is a wonderful Book, leading higher and higher as the generations go by, until a central person in it—Jesus the Christ—or God manifest in the flesh, brings in the blessed era of New Testament times.

Now here is what I mean by saying, it would be better to teach some Bible stories as merely folk lore of primitive times, than to insist that such things are God's messages—his literal words to men.

Let me quote here a passage from one of America's great dailies to illustrate my meaning:

"If you teach a boy to admire the way in which Jacob 'bought' away Esau's birthright for a mess of pottage, when Esau was very hungry, or the way in which he won the paternal blessing, by putting kidskin on his arm so that blind old Isaac might take him for the hairy-limbed elder son, or the way in which Jacob passed off his wife as his sister among the Philistines, or the way Jacob played tricks with Laban's cattle, you are manifestly teaching him to admire not honesty but dishonesty. Also you are teaching him the same thing if you tell the Scripture story of the 'borrowing' of the jewels and garments of the Egyptians before the Hebrew trek into the wilderness. And if you go farther and offer to the child mind the picture of the Almighty commanding the Jews to do in their warfare most of those things which the Germans were accused of doing in Belgium; if you ask him to applaud the Deborah song over the treacherous killing of Sisera by Jael, who drove a tent peg through his head while he was sleeping as her guest, you are not molding his character in the right way."

Now, if in my teaching, I demand that such things *must be accepted* as God's words, and, if I *insist* upon their being so accepted, or on the unbeliever's being counted as an infidel if he can not see it so, I am not able to see how the conclusions reached in the quotation given above can be avoided. It seems to me that the result

must be molding character in the wrong way.

I really fear that for teachers to insist upon such belief by their young people, would make more infidels than will those who place such stories among the folk lore of three or four thousand years ago, and then show them how religious ideas progressed by divine guidance, until the world was ready for the Christ and his revelation of our loving Father God and his teaching regarding Christian brotherhood and peace and good will among men.

Some of the stories treated as folk lore of the old-time Israelites, if they are explained as the theological seminaries usually treat them, will always be found educative, and the demoralizing tendencies will be overcome. But a literal acceptance of them as teachings or commands of God must make strongly against the spiritual uplift the Bible is designed to give.

MOUNTAIN-SIDE AND SEA-SIDE IN 1929

NUMBER THREE

LOIS R. FAY

Here I was at the end of the longest ride I had ever taken by auto, and the prospect of a good night's sleep seemed inviting. My friend was also tired with the day's anticipation and preparation for her guest, so after a look around the apportionments of her cottage home, we both sought rest, with a prayer of thankfulness for the benefits provided without our asking.

When I awoke in the morning I could hear through the open window on one side the steady gentle trickle of water, and through the doorway on the other side the trills of a canary, answered by the voice of my hostess singing, "Bright as the morning, fair as the day."

I went to the window to see what water was constantly flowing, and could discover no explanation, except that the morning was moist and cloudy. But what did I care? I always liked rainy days, and the drought in my home state caused me to rejoice that Vermont gardens could have full share of moisture. As clouds and mist obscured the outside view, we took up the things indoors that were interesting—breakfast, the canary, whose cage hung over a delightful col-

lection of house plants, the organ, promising music for our Sabbath service on the morrow.

Breakfast over, I inquired the source of the gentle and perpetual trickle of water heard through the window. My friend showed me out the side door, where a brook flowed in its narrow bed of stones, hidden by luxuriant grass, a few feet from the north side of the house. It sounded delectable, but as in other lines of experience, a stream flowing through a populated district is not to be trusted as safe for assimilation. So I turned to the less tempting faucet to quench my thirst with water from selected sources higher up, which supplied the whole village, summer and winter.

On my way back into the house from surveying the brook, I learned how forehanded Vermonters are. It was August, but here was a shed piled with the winter's supply of wood, classified as to size and age, and nearby a bin full of coal, all housed while dry, before cold wind and rain made the task unnecessarily disagreeable. How much more enjoyable to secure the maximum of heat by this thrifty method, than to wait till the fuel is damp with fall rains or winter snow, and cold winds chill the house and the nerves of those compelled to handle fuel in cold weather. With well-selected stoves, this system of heating compares favorably for comfort with any, but thanks to oil, coal, gas, and electricity, our excess increase of population has not consumed all the woods trying to keep warm.

After finishing up the morning work, as rain held off, we started out for preparation-day shopping, being, as far as we knew, the only persons in this vicinity who were buying on the sixth day in preparation for the seventh. We visited the store and the post-office, almost in sight of the house, saw the common, the town hall, the churches, the bank, and the clustering homes that make up a Vermont village. We called on the school superintendent, a twig on the Burbank family tree. His first act as he came into sight was to deposit a generous armful of wood in the kitchen woodbox, near which his wife sat preparing fruit and vegetables for their table. In the rear of the house grew fruits, vegetables, and flowers, planted by himself and arranged in a system of rotation utilizing the home drainage. A happy

way to live, not dependent on the Main Street market for all the necessities of life!

A few drops of rain fell and we hurried back to our brookside cottage for our own midday meal. This completed, as rain fell faster, we cut Duchess apples, spread them on plates, and set them to dry on the back of the kitchen stove. Dried apple will keep through northern Vermont winters better than undried, and some of the sharp acid goes out in the evaporation. Damp though the day was outside, the four plates we filled dried before night so that their contents could be assembled into one.

Then we took the parings, cores, some more odd apples not suitable to dry, about a quart of blackberries, and a pint of currants on hand, and put them in a kettle on the stove to cook for jelly. It was not the best kind of day for jelly making, but the fruit might spoil before the sun shone, so *we* agreed to try it. We had six cups of juice and when it came to the final boiling, it would not stand either the spoon or the saucer test.

A neighbor came in, but she did not know how to advise us. Perhaps if she spoke her mind, it would be that we were foolish to make jelly on such a day. But we had justifiable reasons, and finally agreed to set it away over the Sabbath. If it hardened in the kettle, we would then warm it and pour it out into the glasses. If it didn't, we would then decide what to do. Anyway it tasted good, and we set it to cool—my hostess and I both wondering whether the weather or too many cooks had spoiled the broth.

After supper we sat down for a memorable Sabbath evening. We had music, from the organ, and the canary trilling and warbling every time I played. My friend's voice was unusually musical and firm for one approaching eighty years. We both loved the smooth flowing music and the gentle words that are crowded into the background by the staccato effusions of the jazz-makers.

After we had sung awhile, we began to consider what to read, when there was a knock at the door, and in walked a neighbor, whom my hostess greeted with, "Here is someone who will enjoy our reading." We discussed the reading and memorizing of the Bible, how much comfort it affords in life.

My friend told how her father drilled her in memorizing; and now having someone to compare the text, said she would like to see how much she could remember of the Song of Moses. Her caller and I held the Bibles while she repeated the song, with scarcely a mistake. We all enjoyed those majestic words, and thoughts of how the doctrine and knowledge of God drop as the rain and distil as the dew. It is our good fortune to find them continuously before us, even though the cares of life and the deceitfulness of riches choke our acquaintance with the most precious gifts in our heritage.

This caller was not a Sabbath keeper, but she had a brother who was, who affiliated with Seventh Day Adventists; and she hoped to do the right thing when God should open her eyes. Some pray at night when ready to lapse into unconsciousness, but she felt we should be more careful to pray before we start each day's activities; then the world would suffer less from the mistakes of its inhabitants, who bring much greater harm to fruition when they are awake than when asleep. A prayer that helped her was this:

Now I rise to do my work;
I pray thee, Lord, I may not shirk.
If I should die before the night,
I pray thee that my work be right."

In the fifth Psalm we find one of David's morning prayers, part of which is:

My voice shalt thou hear in the morning, O Lord;
In the morning will I direct my prayer unto thee,
And will look up.
For thou art not a God that hast pleasure in wickedness,
Neither shall evil dwell with thee.

The next day we had our Sabbath service at the same hour as my home folks, and some of the readers of these columns were also meeting at that hour. More music, and the reading of Jesus' words in the Gospel of John, refreshed our souls. Then we talked of the various problems that absorb the observing mind, denominational and undenominational, tithes and offerings. Lone Sabbath keepers with small incomes must of necessity help the large religious enterprise chiefly by their prayers. It is a joy, as the increases come, to have more to share with others less fortunate, and to be a partaker in the honor of conducting spiritual victories. There are few honors greater

than living an entire life as a lone Sabbath keeper, with the respect of neighbors whose religious convictions are different.

Motherless at twelve, without brother or sister, my friend lived with and for her Sabbath-keeping father, who earned his daily bread as harness maker. After his death she tried to move among Sabbath keepers. She sold her little home and moved her goods to Rhode Island, hoping to find another home for a permanent possession. It was on the trips by rail from Vermont to Rhode Island that she visited my home in Massachusetts, and I made several trips to Rhode Island while she was a sojourner there.

But the charm of the Vermont atmosphere beckoned her back to the town where her father is buried, and here she is settled for the remainder of her natural life. And who would deny her that pleasure?

Thousands of visitors from every state in the union seek that same charming atmosphere every summer. My own home is on one of the routes thither, and we see by the auto plates how many hearts turn to northern New England for recreation. So we can sympathize with the love of this lone Sabbath-keeping friend for her own little domicile in her native atmosphere.

While sitting there that Sabbath afternoon, we read in the RECORDER Miss Stillman's account of her trip up Mount Washington; and looking from the window we could see the Presidential Range forming the eastern horizon. A few nearby trees intercepted part of the view, but the presence of the mountains, associated with the written words of one whose name is familiar, brought a pleasant hour of harmony into our joyous but quiet day.

At eventide we walked out on the road toward the cemetery and saw the white stones beckoning, but it was too far for my aged friend to walk, so we returned home, our prayers ascending—as usual at the open and close of the Sabbath—for the individual lone ones scattered far and wide, yet near in faith. What a valuable message these scattered ones have in their possession—a message of quiet and re-creative restful periods every Sabbath day, essentially necessary, but neglected by those who think that speed and excitement and feasting and drinking are recreation!

We wonder if all the beauty of nature is to be sacrificed to the caprice of thoughtless hordes, as in oriental countries? If only the pleasure seekers could be inspired with a love of creative law and the Creator!

Our evening walk led across one of the auto arteries of travel from the Connecticut to Lake Champlain, and we had to be alert to maintain pedestrian safety, before the swift passing of the week-end travel. The Lake Champlain bridge was to be dedicated in a couple of days, and this event attracted visitors, who were hastening westward to be on hand; and we were glad to retire again to our brookside cottage.

(To be continued.)

WATERFORD'S ESTIMATE OF LEWIS SUMMER CAMP

[The following item is taken from the Waterford church paper, the *Waterford Review*.]

Two weeks of outdoor life, inspiration, and good fellowship were allotted the boys of the Lewis Summer Camp. That was not all, for mosquitos, poison ivy, and the "companionship" of a herd of friendly cows eliminated any possibility of lack of variety.

Volley ball, baseball, swimming, and other forms of recreation gave plenty of exercise as well as contributing to a generous supply of "tan."

The daily program included the regular work of taking care of the camp plus the quiet hour, chapel service, classes, recreation, and the campfire circle. The class in denominational history was led by Rev. A. J. C. Bond of Plainfield, N. J., supervisor of the camp. A class dealing with boys' problems relating to health, schools, and community and church life, was led by Carroll L. Hill, camp director.

Much credit for the success of the camp is due to Miss Bernice Brewer and Mr. and Mrs. Everett Harris for their services as cooks and in other assistance.

Through the courtesy of the management a trip through the Ashaway Line and Twine Works was made possible. Needless to say, the process of manufacturing fish lines was interesting to the camp members. In fact, some of the boys took advantage of the opportunity to get some good lines at a special rate.

The camp is open (at separate periods) to both boys and girls between the ages of twelve and eighteen. If you plan to attend the boys' camp next year, make your application for membership in the bonehead club early.

HIGH LIGHTS OF THE SOUTHWESTERN ASSOCIATION

To The Sabbath Recorder,
Plainfield, N. J.:

The Southwestern Association is, of course, a thing of the far past, yet some might be interested in a brief report of some of the high lights.

Moderator R. J. Severance of Fouke, in his opening address, gave us the keynote of all the sessions when he said, "If we as Seventh Day Baptists fail in our duty as teachers of the Sabbath truth, there is no possible excuse for our existence."

There were thirty-six delegates and visitors from within the association—except two—Pastor Ogden of Nortonville, and Pastor Cottrell of Marlboro. The meetings were notable for the high spirituality of the messages, and for the marked response of the people.

To many of us the best thing about the meetings was the baptismal service down in the crystal water of Flint Creek. Three of the choice youth of our people were on Friday afternoon, carried down, together with about a hundred others, and there put on Christ in that most beautiful and sacred ordinance. They were Alfred Mitchell of the Little Prairie Church, and Eugene McCullough and Francis Vorder Bruegge of Memphis. In Francis we have the fourth generation of Sabbath keepers of Elder C. W. Threlkeld lineal descent. To Pastor Lewis this was an added blessing, because of memories of his own early youth.

On Sunday afternoon the regular fellowship supper was held down at one of the many "swimmin' holes," and the session closed with the evening service. A good association from every point of view.

Having been delegated "Reporter," I thus tardily and very poorly discharge my duty.

MRS. E. R. LEWIS,

Gentry, Ark.,
October 16, 1929.

MISSIONS

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

A PRAYER FOR VISION

REV. ELLIS R. LEWIS

(Delivered Missionary Day at Conference,
Milton, Wis., August 22, 1929)

Any consideration of the needs on this field will at first give us a feeling of being overwhelmed. The needs are legion and insistent for satisfaction. Out of the multiplicity of them there arises a consciousness that some are very great indeed. Greatest of all, and absolutely universal, is the need for Jesus. The Southwestern Seventh Day Baptist Mission Field needs men; at least a hundred of the very best would be inadequate to meet the tasks which confront us here, but this is secondary. We need the money to properly support the work, and the workers now on the job, but this is of small concern. Our need is exactly the world need—Jesus.

No proper attempt is being made to meet this need; nor will there ever be, until the Church actually rises to the heights and gets a vision that will reveal many things now unsuspected by most of us.

In agriculture we need vision that we may cease the foolish custom of soil robbery, that has been practiced by generations of our fathers—a cessation of robbing the soil of its humus, and mineral content—and to see the compulsory need for restoration of the worn-out soils of America.

Commerce and labor must have a vision of the need to give one hundred cents to the dollar in value of service. Fathers and mothers need a vision of their responsibility to society for the lives lived by the youth of our land. Children need a vision of their duties to parents and society, that they may correct the habits of thought and action which upon their part are now threatening the very existence of our national being. Sinners need to see themselves as they are in the pure sight of God and his holy laws. But above all else, the Church needs to pray that we may be given a vision of our re-

sponsibility under God for the condition of things as they now are.

None but the blind can fail to see that as we are now situated we stand in instant and deadly danger. Within and without the Church a dangerous condition is the rule. To close our eyes to this fact will in no wise alter the fact; merely our conception of it is changed. To seek to visualize these, or any need, with only human intelligence is vain. To earnestly pray, agonizing in very distress of soul before the throne of grace, until God shall grant us to see with holy eyes, is the least that wisdom can do. May his Holy Spirit lead us, and that very soon, so to do.

No one can hope to find or offer a remedy for any evil, until he recognizes and defines that evil. O Lord our God, help us as a people now to see the danger.

Next we need a vision of ourselves. Not that we think we are, but as we really are—the real person and personality of ourselves. Some there are among us who deride the idea of the essentiality and efficacy of prayer. But I tell you in all sober earnestness, that when such a one sees himself bared of all the artificial and idiotic trappings of his hidden ego, no man or set of men can keep that man off his knees, nor stop his mouth from crying, "God be merciful to me, a sinner." Let us therefore pray, "Lord, give us to see ourselves—not in all our hideousness, for we can not bear it, but at least as fully as we can bear, that we may by prayer and supplication, by toil and earnest endeavor, become fitly prepared to try to help others as a need shall be revealed." "Cleanse thou me from hideous faults also, for no man can know all his evil."

How often we bewail the lack of proper Sabbath observance upon the part of our young people. Before too many sins are laid at the door of youth, let us be very sure there is none couchant at our own. Has the example of the older people been such as always to inspire a loving allegiance upon the part of those whose lives we touch? If we are honest in our answers, too many heads must droop with shame. Now we are ready to pray for a vision of duty. Too often we seek for some vital and prominent place before we are able to rightly fill any, even the smallest place. Only when we are

made clean, without and within, purged as by fire if need be, can we dare presume to seek any duty. Let not your eyes seek the distant scenes but rather look on the fields at our very doors, "They are white already unto the harvest." Pray indeed that God will show you your task, wherever he will have you, and whatever he shall choose for you; but in the interim do not be idle. Satan asks no higher service of us as professing Christians than that we do nothing. Take up the task that comes first to your hand, and God will show you other tasks as you faithfully perform the first. Vision never comes to those who are idle. Vision never fails to be given to those who are up and doing about the Father's business.

The princely Isaiah, deep in the problems of his day, while in the temple, was given a vision of God, a world need, a preparation for service, and a call to a task worldwide in its significance and timeless in its application. Amos, following the flocks, was called to higher duties, and hearing the voice of God speak in the winds that blew about the rugged hills of far Tekoa and seeing his hand in the homely everyday things of his simple existence, responded as did Isaiah. "The Lord has spoken, who can but prophesy?" Human experience everywhere proves the same. Men and women, too, are given the vision of need and the call to duty only as they are busy with the tasks at hand and are in constant meditation about the things of God.

Human needs are timeless and changeless, and the word of God standeth sure. He who would find the way must seek it with all the heart; he who would enter the door must knock and that persistently; and he who would find his duty, and see the vision, must ask in very agony of prayer. But, "He that asketh receiveth, he that seeketh findeth, and to everyone that knocketh it shall be opened." Today the challenge of a world task looms large for Seventh Day Baptists. The call for reapers in the Master's harvest fields is rising from many hearts in many lands, and in many languages. But where are they who will go? Pastorless churches in the homeland are dying for lack of consecrated men and women with a vision of God and his worldwide need for Jesus. Men and women, with boys and girls as well, are now going down into

deepest sinning without hope of God in the unoccupied fields that are peculiarly our own. "How long, O Lord, how long?"

This appalling condition can not endure; either we as a people will under God arise and do our fully known duties, or else God will spew us out and call another people to the task. That servant who has not labored, who has in idleness stood all the day, can have no excuse, for truly he is saying to all, "Go tell this people, Thus saith the Lord God."

The natural feeling of one who in part realizes the magnitude of the task before us is one of despair. Who is worthy or able even to begin to cope with the situation? None. Indeed there is none. "The work is too great for thee." But he who sent us to the task goes with us in power. He who calls to the mighty conflict, not alone arms for battle, but he also leads the way. I would submit for earnest consideration the proposition that: Seventh Day Baptists are, as a people, generally depending too much upon men, money, and machinery, and not enough upon Jesus. Elisha had a servant at Dothan who is fairly representative. Second Kings 6: 13-17 tells the story. May we not pray for a vision of the unlimited power that is readily available on our behalf? Give us to see with opened eyes the potential "horses and chariots of fire round about us." "Go as my messengers to the mighty tasks I assign you, and Lo, I am with you always, even unto the end of the ages." We need to feel his sacred nearness, to see the shadow of his very presence as he walks beside us in the way. I doubt if we may ever see unless we rise above the veiling mists of a too materialistic age to the higher spiritual uplands of the mystic. Is it not possible that we are forgetting many of the finer things of life in our seeking the baser?

Vision is most often restricted because we are too low. He who would see himself must strive upward toward God. He who would view the Land of Promise must climb Mount Pisgah's rugged steps. He who would see anything must toil upward from the darkening mists of the low lands to the purer, clearer air of the mountain tops. Higher planes of living bring higher aspiration, farther seeing outlook, and a wider reaching purpose in all our endeavors.

With your permission I would illustrate from personal experiences. All day we had driven—not in rain or even fog—but through a sunless gray day, a day when the road seemed clear enough, and one was not conscious of a restricted vision, or subnormal outlook. Most of the way had been through river valleys—level, low-lying, and without variation in perspective. From Yellville we crossed a little stream, and at once began to climb. Up we went in spirals, loops, and beautiful curves, until the air was clearer, more pure, and the eye was delighted with the larger, wider view. Realizing that soon the road must descend to a lower level, we drew to our side of the road and parked for lunch, which was to be our supper. The food was largely unnoticed, but our eyes sought the utmost horizon, and the soul feasted upon the beauty of the view. Fertile farms and lovely homes lay below us, no less lovely than when we were farther down, but rather more. Yet we looked most at the rolling crests of the purple Ozarks as they receded wave after wave into the distance. As we looked the sun dropped below the hills; twilight set her seal on all the view; and the evening star, fair as a vestal virgin, hung gleaming in the sky. Vision is not altogether of the eyes; the mind and soul see long after the eye has reached its utmost limit. No Patmos was needed to see the gates of the Heavenly City open in all their splendor, through the wondrous beauty of that scene. Even mortal ears could hear, or dream they heard, the songs of all the white ones, as they sang of Moses and the Lamb.

The evening star became the light of home and the homeland, bringing to us our loved ones there, and the deep needs of those about us. We went down to the work better for that hour and the vision of the heights—better for having had, though only for a little while, our human hearts attuned to the voice of the great heart of God; better for having read, though poorly, the writing of his finger in the deathless stone of the mountains.

PRAYER

Open thou my eyes that I may see my sins, my faults, my shortcomings, and my weaknesses. Give us all to see the great needs that lie about us. Give us to see that we are personally responsible to thee and to

these for their condition. Give us a vision of thy mighty power to do all and more abundantly than we can ask or think. Give us, who are so weak in all things, a vision of our possibilities for accomplishment of these great things as we strive, not in our own strength or wisdom, but using that strength and that wisdom which thou wilt give us as our need shall be. We pray also for strength of character, and courage to go forward in the tasks assigned us. Let us not falter, nor turn aside from the way. In Jesus' name.

MINUTES OF MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 16, 1929.

The members present were: C. A. Burdick, I. B. Crandall, A. S. Babcock, William L. Burdick, S. H. Davis, G. B. Utter, Robert L. Coon, Charles E. Gardner, Rev. W. D. Burdick, C. H. Stanton, Frank Hill, Walter D. Kenyon, Elisabeth K. Austin, J. A. Saunders.

The visitors present were: Mrs. W. D. Burdick, Mrs. John H. Austin, Mrs. Allan Whitford, Mrs. Dell Burdick.

The meeting opened at 9.35 a. m. with prayer by J. A. Saunders.

The following quarterly report of the treasurer was read, received, and ordered recorded:

QUARTERLY REPORT
July 1-October 1, 1929

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand July 1, 1929.....	\$ 23,163.24
For General Fund	2,002.07
For Boys' School Fund.....	5.00
For Girls' School Fund.....	5.00
For Jamaica field	5.00
For special for Jamaica	40.00
For special for Georgetown	20.00
For Java	47.00
From income permanent funds.....	1,250.00
From loan	2,000.00
From interest on checking account....	12.08
For Debt Fund	78.72

\$ 28,628.11

<i>Disbursements</i>	
To corresponding secretary and general missionaries	\$ 814.71
To churches and pastors.....	1,800.13
To China field	2,778.33
To Georgetown	1,028.95
To Jamaica	641.04
To special for Jamaica.....	60.00
To special for Georgetown.....	30.00
To special—300 reports to Conference	100.03
To Holland	274.50
To treasurer's expenses	91.00
To payment of loan.....	2,000.00
To interest on loans	124.33
Total disbursements	\$ 19,743.02
Balance on hand October 1, 1929....	8,885.09
	<u>\$ 28,628.11</u>

SPECIAL FUNDS

1. Boys' School Fund

Amount on hand July 1, 1929.....	\$ 11,101.67
Received during quarter.....	5.00
	<u>\$ 11,106.67</u>
Paid on account Boys' School Fund..	10,000.00

Amount on hand October 1, 1929.. \$ 1,106.67

2. Girls' School Fund

Amount on hand July 1, 1929.....	\$ 11,100.79
Received during quarter.....	5.00

Amount on hand October 1, 1929... \$ 11,105.79
Total in savings and checking account \$ 12,212.46
Balance on hand October 1, 1929..... 8,885.09

Net indebtedness to special funds
October 1, 1929..... \$ 3,327.37
S. H. DAVIS,
Treasurer.

E. & O. E.

The corresponding secretary presented his quarterly report. It was received and ordered recorded.

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that following the last meeting of the board I supervised the printing of the annual report. The last week-end in July I attended, in Washington, D. C., the annual meeting of our churches included in the Washington Union Association. The third week in August, upon invitation, I went to Lake Geneva, Wis., and spent two days with the Commission. The following week I attended the annual session of the General Conference held at Milton, Wis. During the quarter I have preached for our churches in Ashaway, R. I., and New York City, attended to the regular routine duties of the secretarial office, and engaged in work in the interest of the General Conference and other boards.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

October 16, 1929.

Voted that the board approve the correspondence of the corresponding secretary and the treasurer with our missionaries in China, granting their request that they may first build in Shanghai, China, the Boys' School, instead of building the Girls' School, as recently prepared by them.

Voted that the president appoint the standing committee.

The report of the Ministerial Education Fund Committee was received, the recommendation was voted, and the report was ordered recorded. It follows:

Your Ministerial Education Fund Committee would report that there was a little over \$150 available from this fund at the end of the fiscal year, and that only one application for help has been made directly to this board.

Your committee would recommend that \$100 be appropriated to Paul Maxson, who is now a student in Milton College and is preparing for the Christian ministry in the Seventh Day Baptist denomination.

WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
Committee.

The Ministerial Education Committee presented a form of loan to be used in loaning money to young people studying for the gospel ministry.

The report was received, adopted, and ordered recorded.

Voted that in the death of Mrs. Albert H. Langworthy this board loses a friend of Christian missions, whose heart interest in the work and in our workers was evinced by her kindly ways, thoughtful attention shown in our deliberations, and in practical help in carrying on the work. With strong sympathy and in the exercise of sound judgment, her advice always was good. May our Lord grant to the bereaved ones his never failing support.

Whereas, the letter of George Thorngate, saying that a Shanghai business firm is willing to contribute \$1,000 a year for ten years for the expenses of a nurse at Liuho, it is

Voted that the Missionary Society approve the program of calling Miriam Shaw as a nurse to the Liuho hospital, provided that no additional appropriation for the board shall be required for her services and expenses.

The chairman of the Missionary-Evangelistic Committee reported that no meetings of the committee have been held. However, considerable time was spent in

discussion of the problems in connection with this field.

Voted that the bill for expenses connected with the taxes and mortgage on the Kingston church property in Jamaica be returned to Rev. D. B. Coon with instructions to pay the bill out of the building fund of that church.

The matter concerning the 1930 appropriations was next taken up and carried over to the afternoon session.

Voted that \$100 be appropriated to E. H. Socwell for services with the Little Prairie, Ark., Church.

Voted that the matter concerning the Stonefort, Ill., field be left in the hands of the corresponding secretary.

The morning session adjourned to 12.45 o'clock, with prayer by President C. A. Burdick.

The afternoon session opened at 1 p. m. and the work on the appropriations was continued.

The appropriations for 1930 were adopted as follows:

<i>China</i>	
J. W. Crofoot.....	\$1,600.00
H. Eugene Davis.....	1,600.00
H. Eugene Davis, children's allowance	800.00
George Thorngate	1,600.00
George Thorngate, children's allowance	400.00
Susie M. Burdick.....	800.00
Rosa W. Palmborg.....	800.00
Grace I. Crandall.....	800.00
Anna M. West.....	800.00
Incidentals	900.00
Traveling expenses	1,200.00
Boys' School	500.00
	\$ 11,800.00
<i>American Tropics</i>	
Royal R. Thorngate.....	\$1,500.00
Royal R. Thorngate, children's allowance	200.00
Royal R. Thorngate, employing native workers	300.00
Royal R. Thorngate, salary William A. Berry	120.00
D. Burdett Coon	1,500.00
D. Burdett Coon, salary H. Louie Mignott	600.00
Traveling expenses	500.00
	4,720.00
Holland	1,250.00
<i>Home Field</i>	
Jackson Center, Ohio.....	\$ 500.00
Colorado field	500.00
Southwestern field	2,300.00
Detroit Church	500.00

Middle Island, W. Va.....	400.00
Fouke, Ark.	500.00
Stonefort, Ill.	600.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.....	100.00
Western Association	500.00
Iowa field	600.00
Salemville, Pa.	300.00
Ritchie, W. Va.....	300.00
Daytona, Fla.	100.00
Edinburg, Tex.	200.00
Athens and Attalla, Ala.....	400.00
Brookfield, N. Y. (if needed)	200.00
Pacific Coast Association	1,500.00
Traveling expenses	1,000.00
Emergency Fund	180.00
Contingency Fund	1,000.00
	11,780.00

<i>Administration</i>	
Corresponding secretary	\$1,800.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer.....	400.00
	2,600.00

Total\$ 32,150.00

The board approves the request of the General Conference for the corresponding secretary, William L. Burdick, to be chairman of a committee to take up the matter concerning the nineteen hundredth anniversary of Pentecost.

Voted that Rev. A. J. C. Bond and Rev. E. E. Sutton be asked to serve on this committee.

Items growing out of correspondence were next taken up.

Voted that the corresponding secretary express the appreciation of this board to the New York City Church and its pastor, Rev. Harold R. Crandall, for Mr. Crandall's service with the DeRuyter Church during the past summer.

Voted that the corresponding secretary be instructed to express the appreciation of the board to the family of Rev. George P. Kenyon of Shinglehouse, Pa., whose death occurred October 14th, for his interest and work in our denomination.

The president appointed the following standing committees:

Missionary Evangelistic—John H. Austin, Frank Hill, James A. Saunders, Rev. William L. Burdick, Mrs. C. A. Burdick, Charles E. Gardner, Corliss F. Randolph, Rev. C. A. Burdick.

China—Edwin Whitford, Robert Coon, Dr. Anne L. Waite, William L. Burdick, W. D. Burdick, Albert Babcock, Elisabeth K. Austin, Morton Swinney, Rev. C. A. Burdick.

Bequests and Permanent Funds—Frank Hill,

S. H. Davis, Mrs. C. A. Burdick, Rev. C. A. Burdick.

American Tropics—Frank Hill, Ira B. Crandall, Allan C. Whitford, Carroll Hill, Rev. C. A. Burdick.

Ministerial Education Fund—William L. Burdick, Samuel H. Davis, Rev. C. A. Burdick.

Alice Fisher Fund—Samuel H. Davis, John H. Austin, Rev. C. A. Burdick.

Auditors—Frank Hill, Karl Stillman.

Voted that the president and corresponding secretary represent this board at the dedication services of the Denominational Building.

The minutes were read and approved. The meeting adjourned at two o'clock with prayer by Rev. W. D. Burdick.

GEORGE B. UTTER,
Recording Secretary.

MEMORIAL SERVICE FOR MRS. JOSEPHINE DUNHAM BURDICK

As the Sabbath was drawing to its close on October 19, 1929, a touching but beautiful memorial service was being held for Mrs. Josephine Burdick in Hillside Cemetery, Plainfield, N. J., by her friends and relatives of New Market, conducted by Pastor T. J. Van Horn, of the New Market Church.

Mrs. Burdick's life of service was in New Market, where she was an active and dependable worker in the New Market Church. But after the death of her husband, Alberne H. Burdick, January 12, 1926, because of failing health, she had been living in the home of her daughter, Mrs. Mark Sanford, of Little Genesee, N. Y. The long, painful illness ended August 17, 1929, when she was called to her heavenly home. The funeral service was held at Little Genesee and the body was later brought to Plainfield and laid beside that of her husband. No service was held in New Market at that time, but on this beautiful Sabbath a little company of those who knew and loved her gathered for this brief memorial service at the grave.

After "Nearer My God to Thee" was softly sung by the company, Pastor Van Horn offered prayer and read the following Scripture: 2 Corinthians 4: 17, 18; 5: 1, 2, and John 14: 1-10. This was followed by a memorial from the woman's society, read by Mrs. Van Horn.

Then Pastor Van Horn said, as there

were a number of children present, he wanted to leave beautiful thoughts of this service in their minds, rather than sad, gloomy thoughts. He did not wish the children to think of death as something terrible to be dreaded, but rather as the way by which the spirit is released from the house in which it lives to become beautiful, as God intended it. "Aunt Josie is not here. Grandma is not here. This is only the house in which she lived. She has gone to a happier, better, more beautiful life." He illustrated his point by telling, in a very interesting and vivid way, the story of "How the Worm Became Beautiful." After the worm had passed through its different changes in nature, it finally emerged from its shell or house a different creature—with beautiful wings and colors no artist could paint—and flew up into the sky, a thing of life and beauty. So death for our loved ones is simply a change to something brighter, happier, and far better for them. He closed with a short prayer, and the song "Day Is Dying in the West," was feelingly sung by the company.

Both the setting and the service were impressive—the level rays of the setting sun shining through under the trees, lighting up shrubs and grass and flowers, the tender and inspiring words and music, and over all the peace and calm of the closing Sabbath.

L. B. L.

WHY IS "CONTROLLER" SOMETIMES SPELLED "COMPTROLLER"?

The spelling "comptroller" was introduced about 1500 and arose from a mistaken derivation of the word from "compt," an obsolete form of count suggested by the French "comp." Since a controller's business was to examine and verify accounts or compts, it was supposed that the word should be spelled "comptroller." The erroneous form now survives only in certain official usage; as, comptroller general of the United States, comptroller of the currency, and comptroller of the Post Office Department. "Controller" is the correct spelling for all ordinary purposes. In either case the word is pronounced the same—"Kon-trol-ler."

—The Pathfinder.

WOMAN'S WORK

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

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. George B. Shaw October 13, 1929, Salem, W. Va. Members present were: Mrs. H. C. Van Horn, Miss Alberta Davis, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. Earl W. Davis, Mrs. Roy F. Randolph, Mrs. George H. Trainer, Miss Conza Meathrell, Mrs. Edward Davis, Mrs. George B. Shaw, and Mrs. Oris Stutler.

The president called the meeting to order and read from Galatians 5: 22-26. Prayer was offered by Mrs. George B. Shaw.

The minutes of the previous meeting were read.

The committee on questions and answers gave the following report:

We recommend to the board that the questions be printed in the RECORDER only. The questions will appear in the first issue of each month, also the answers to the questions for the previous month.

We recommend that the secretary of each society grade the papers and send the report to the corresponding secretary. For this report a printed card with the following form will be used:

Place.
Name of society.
Date.
Number in society.
Number reporting.
Average per cent.

We suggest that the secretaries keep a record of the persons in their societies having a perfect record for six months, this record to be sent to the corresponding secretary and published in the RECORDER.

The report was corrected and approved. It was voted that we offer two dollars each month, as a prize, to the winning society.

The committee on worship programs reported progress. The programs for November are prepared.

The board voted that the worship programs be printed in the first issue each month of the RECORDER.

The executive committee as a committee to consider new lines of work for the year

gave the following report, which was approved:

The committee to consider new lines of work for the Woman's Board met with Mrs. L. R. Polan October 13, 1929. Members present were: Mrs. H. C. Van Horn, Miss Alberta Davis, Miss Lotta Bond, Mrs. L. R. Polan, and Mrs. Oris Stutler. The meeting was called to order by the chairman, Mrs. H. C. Van Horn. Prayer was offered by Miss Alberta Davis. The committee voted to make the following recommendations: That we inform the Denominational Finance Committee that the Woman's Board will co-operate with them in every way possible to raise the denominational budget for this Conference year.

We recommend that the associational secretaries be encouraged to visit the societies of their association, the expense not to exceed ten dollars in the smaller associations and twenty dollars in the larger associations.

We recommend that the editor of the woman's page give suggestions in the first RECORDER of each month for helpful reading for the month.

The corresponding secretary read a letter from Mr. Corliss F. Randolph concerning the dedication of the Denominational Building.

It was voted that the president of the Woman's Board be sent to the dedication of the Denominational Building.

Correspondence was read from Mrs. M. I. Stout and Mrs. Edwin Shaw.

It was voted that Mrs. George B. Shaw have stationery and forms printed for the Woman's Board.

The minutes were read and approved. The board adjourned to meet with Mrs. George H. Trainer the second Sunday in November.

MRS. H. C. VAN HORN,
President.

MRS. ORIS O. STUTLER,
Secretary.

TRACT SOCIETY—REPORT OF TREASURER

For the quarter ending September 30, 1929

Ethel L. Titsworth, Treasurer,
In account with the
American Sabbath Tract Society

Dr.	
To balance on hand July 1, 1929:	
General Fund	313.87
Denominational Building Fund	24,080.13
Maintenance Fund	1,278.32
	\$ 25,672.32
To cash received since as follows:	
General Fund	
Contributions:	
July, Onward Movement	65.17
August, Onward Movement	307.76
September, Onward Movement	114.44
Income from invested funds:	
July	1.00
September	57.39

Receipts from publications:	
"Sabbath Recorder"	532.75
"Helping Hand"	166.09
"Junior Graded Helps"	11.91
"Intermediate Graded Helps"	14.10
Outside publications	3.99
Tract depository	24.72
Contributions, Special Sabbath Promotion work	125.01
Contributions to Java missions	18.00
Refund account expenses to Conference, A. J. C. Bond	9.18
	1,451.51

Denominational Building Fund	
Contributions:	
July	\$ 291.50
August	502.50
September	697.40
Income:	
Interest on daily bank balances	143.80
Bequest of Loisanna T. Stanton, Alfred, N. Y. (additional)	682.47
Bequest of Silas G. Burdick, Cuba, N. Y.	136.65
Transferred from Plainfield Savings Bank	8,000.00
	10,454.32

Maintenance Fund	
Rent from Publishing House	\$ 375.00
Interest on daily bank balances	9.00
	384.00
	\$ 37,962.15

Cr.	
By cash paid out as follows:	
General Fund	
Sabbath Promotion work:	
G. Velthuysen, Holland—"De Boodschapper"	\$ 150.00
Mrs. T. W. Richardson, England—"The Sabbath Observer"	25.00
Special Sabbath Promotion work: A. J. C. Bond—salary (six months)	300.00
Lewis Summer Camp:	
Expenses—traveling, board, etc.	159.25
Salary, director	60.00
	694.25
Expenses of publications:	
"Sabbath Recorder"	\$ 2,644.12
"Helping Hand"	396.00
	3,040.12
General printing:	
Tract depository	\$ 59.91
Reports to Conference	131.16
	191.07
Traveling expenses of representatives to associations, Conference, etc.:	
Dr. T. L. Gardiner	\$ 85.50
Dr. A. J. C. Bond	100.00
	185.50
President's expenses—traveling	165.93
Treasurer's expenses:	
Clerical assistance, etc.	65.00
Rent safe deposit box to July 1, 1930—First National Bank	10.00
Corresponding secretary:	
Salary, Assistant corresponding secretary	\$ 261.00
Expenses	1.00
	262.00
Life Annuity payments	669.25
Incidental:	
Repairs to office chair	\$ 3.00
Expenses representative to Plainfield	32.58
	35.58
The Equitable Trust Company for draft for contributions to Java missions	18.00
	\$ 5,336.70

Denominational Building Fund	
Hugh Montague and Sons, Inc.—account contract for building	\$ 29,851.15
Hugh Montague and Sons, Inc.—cover for entrance of building	3.22
Howard Rowe—photos of building	9.30
Coal Carburetor Co.—heating unit	100.00
	\$ 29,963.67

Maintenance Fund	
Repairs to lock, shop door	17.45
	\$ 35,317.82

By balance on hand:	
Denominational Building Fund	\$ 4,570.78
Maintenance Fund	1,644.87
	\$ 6,215.65
Less overdraft, General Fund	3,571.32
	2,644.33
	\$ 37,962.15

E. & O. E.
Ethel L. Titsworth,
Treasurer.

October 10, 1929.

Examined, compared with books, and vouchers, and found correct.

Irving A. Hunting,
Franklin A. Langworthy,
Auditors.

October 12, 1929.

Denominational Building Fund	
Cr.	
To total amount of contributions and income to July 1, 1929	\$ 65,381.40
To contributions received during the quarter, including bequests	2,310.52
To income—interest on bank balances	143.80
	\$ 67,835.72

Dr.	
By expenses of canvass for funds, 1926	\$ 155.23
By architects' fees—on account	2,500.00
By loan account equipment notes	\$ 7,000.00
Less amount repaid	1,058.61
	5,941.39
By loan on bond and mortgage (for details see annual report)	6,000.00
By Liberty Loan Bonds	1,150.00
By loan to General Fund (from savings account)	1,500.00
By staking of building	15.00
By photos	32.20
By building permit	100.00
By materials and labor, temporary walk, and entrance	66.75
By payments account contract for building	34,101.15
By cover of building entrance	3.22
By heating unit	100.00
	\$ 51,664.94

By balance on hand:	
Checking account	\$ 4,570.78
Savings account	11,600.00
	16,170.78
	\$ 67,835.72

The minister should always go to his pulpit with a deep sense of the great consequences which may result from a full and faithful presentation of the truth which he brings.

YOUNG PEOPLE'S WORK

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

QUIET HOUR

DEAR ENDEAVORERS:

Would you think of attempting to do your school work without now and then consulting with your teacher, asking questions and taking advice?

How much more, then, should we take time for communion with the greatest Teacher of all ages—since we as Christian endeavorers are striving to live the lessons he has taught.

Our days are busy—seemingly crammed full of studies, duties, and the necessary recreation. Surely, however, we can all find at least fifteen minutes that we can devote to quiet worship and meditation.

Communion with Jesus Christ is the very background of our Christian Endeavor movement, and our Christian life. It is that which keeps our purpose ever before us.

If we are consistent observers of the Quiet Hour, let us tell others how it helps us. If we have gradually let it take a back seat, let us again place it in the foreground—and if we have never experienced the help that comes from starting our daily program with this Quiet Hour period, let us give it an honest try and find out for ourselves its quieting, helpful properties.

We are living in an age of distracting speed and puzzling questions. All the more reason why we should take a brief portion of each day, "preferably in the early morning," for meditation and communion, guided by the Bible, and sometimes careful study of the books of worthwhile students of these problems.

We will find such a method far more helpful in settling these problems than any amount of chasing madly here and there trying to happen on a solution.

If you have any questions, if I can help you as a society or individually, write me through Miss Ellis, corresponding secretary, and I will be glad to answer you.

Yours for a Quiet Hour that makes purposeful endeavor,

DOROTHY M. MAXSON,
Quiet Hour Superintendent,
Young People's Board.

WHAT SHOULD YOUNG MEN AND YOUNG WOMEN EXPECT OF EACH OTHER?

Christian Endeavor Topic for Sabbath Day,
November 16, 1929

DAILY READINGS

Sunday—Courtesy (1 Cor. 13: 4, 5)
Monday—Honesty (2 Cor. 8: 21)
Tuesday—Friendliness (Acts 16: 14, 15)
Wednesday—Purity (1 Tim. 1: 5)
Thursday—Sociability (John 12: 1-8)
Friday—Respect (Phil. 4: 8)
Sabbath—Topic: What should young men and young women expect of each other? (2 Pet. 1: 2-11)

MARJORIE W. MAXSON

Youth looks toward home making, and young men and young women should expect of each other the qualities that go to build homes. As a rule, desirable or undesirable qualities manifest themselves in casual friendship as well as in the closer acquaintance of courtship. Our choice of friends so influences our own habits and character that we must be careful in our choice.

Respect comes first—respect for others and for self. A wholesome regard for the opinion, each of the other, is one of the foundation stones of successful marriage.

Courtesy grows out of respect. Familiarity may seem smart, but it is dangerous. Unfailing courtesy in the little things of life, which we often term "good manners," indicates a deeper sense of consideration for others.

Physical fitness. If marriage is contemplated, health should be demanded. "A sound mind in a sound body" should become a slogan of modern youth.

Vision and strength of character. Expect spiritual and moral vision and the will to do right.

High ideals. Young men and women stimulate each other to think in new and different ways because their natural interests are different. Exchange of ideas is valuable, but unless those received are of a high quality one's own ideals suffer. Seek friends whose ideals uplift your own.

What kind of a friend am I?

Do I try to bring out the best in my friends?

Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Young men and young women should expect courtesy of each other. In this day and age there seems to be a lack of proper courtesy among young people, particularly non-Christians. We see discourtesy manifested in many ways in everyday life. There is too much of selfishness in our lives, and too little regard for others. We need to have more of the spirit of Christ in our lives which will help us to be kind and courteous to others.

Young people should expect self-respect. If they have a proper respect for themselves they will respect others. Self-respect helps them to live and do right, and to form good characters. If we do not respect ourselves, no one else will.

Young people who are contemplating marriage should take Christ into their lives and place him at the head of the home. Christ should be taken into any relation, even friendship, and the home where he dwells will be a happy home.

Let us make Christ the ruler of our lives, and he will help us to be kind and courteous, and to have self-respect.

PLAINFIELD CHRISTIAN ENDEAVOR GOING FORWARD

REPORT OF THE PLAINFIELD

SENIOR CHRISTIAN ENDEAVOR SOCIETY

On October 5 the regular Christian Endeavor meeting was held at five o'clock, led by Charles North. The topic was "Ideals Worth Living For," and it was also the consecration meeting. At six o'clock a supper was put on by the retiring social committee, followed by the annual business meeting and election of officers at seven o'clock.

The following officers and committee chairmen were elected for 1929-1930:

President—John Reed Spicer.
Vice-president—Charles North.
Recording secretary—Esther Vars.
Corresponding secretary—Gladys Wooden.
Treasurer—Frederik Bakker.
Chairman prayer meeting committee—Mary Bond.
Chairman music committee—Etta North.
Chairman social committee—Claude Neagle.

Chairman pastor's aid committee—Nellie Bond.
Chairman missionary and lookout committee—Bernice Brewer.

Chairman flower committee—Dorothy Hubbard.
Superintendent Activities Chart—Charles North.
Superintendent Tenth Legion and Quiet Hour—Esther Vars.

At the regular hour, October 12, Claude Neagle led a very inspiring meeting with the topic, "Jesus Teaching Us to Pray." Special topics had been assigned in advance pertaining to prayer, and were well prepared. The congregation of the church had been invited to attend this meeting and several members were present.

After the meeting the society was turned over to the retiring president, Miss Esther Vars. At this time seven intermediates were welcomed into the senior society, and also one new member, Miss Grace Horner, formerly of Shiloh, N. J. This makes our total active membership twenty-seven with seven nonresident members, the largest membership ever had at any one time in our society. Miss Bernice Brewer, Junior-Intermediate superintendent, presented the intermediates to the society, introducing each by name and telling of some of their work of the past year.

John Reed Spicer, the newly-elected president, then took over the meeting, and after a few words of greeting, a candle light service for the installation of new officers was held.

The president, with a master candle, representing the entire society, presented each member with a small candle fastened on a Christian Endeavor card, alike, to signify that each member has an equal responsibility in the work of the coming year—and as it was presented each lighted his from the master candle and filed back in line. With all candles lighted, "Follow the Gleam" was sung and the meeting closed with the Mizpah benediction.

GLADYS E. WOODEN,
Corresponding Secretary.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Jesus, a Friend in need (John 11: 32-46)
Monday—Sacrificial friendship (John 15: 13)
Tuesday—True till death (2 Sam. 1: 24-27)

Wednesday—Friends that help (1 Kings 5: 1-10)
Thursday—Friend of the helpless (1 John 3: 17, 18)

Friday—Friend of God (Jas. 2: 23)
Sabbath Day—Topic: The kind of friend I'd like to be (1 Sam. 18: 1-4; 2 Tim. 1: 16-18)

Topic for Sabbath Day, November 16, 1929

SUGGESTIONS FOR THE LEADER

The topic should bring out the fact that there are two sides to a friendship—we must be friends as well as *have* friends.

"The kind of friend I'd like to be," should be consistent with "The kind of friend I'd like to have."

I'd like to have a friend who is:

TRUE—One whom I can trust to be just the same in my absence as in my presence; one whom I may trust at all times to work for my best interests.

ENDURING—Hardships come, and sometimes disaster; I want a friend who endures through foul weather as well as fair.

UNSELFISH—One who has no ax to grind; who is a friend for what I am and not for what I have, that he wants.

HELPFUL—One who helps me in the work that I enjoy, or can help me when dark hours come and a friend is most needed.

SYMPATHETIC—One who is sympathetic toward me even in my faults, who understands what others can not see, who helps me overcome those faults instead of peddling them to others.

Am I selfish in my demands of my friends? It might seem so unless I can also say, "That is the kind of friend I'd like to be."

MESSAGE FROM LIFE WORK RECRUIT SUPERINTENDENT

To the Members of all Christian Endeavor Societies:

DEAR FRIENDS:

It is the purpose of the Young People's Board this year, through its work for Life Work Recruits, to emphasize, particularly, the call to the ministry.

It is my conviction that our societies generally have given by no means enough place in their programs and interest to this vital matter. We should be more interested than we usually are in the matter of the

need for ministers in our denomination and in the call to the Christian ministry. We need to consider the whole subject more carefully and more often, I believe. To do this there must be definite time and attention given to it.

Can we not, during the year, set aside two of our regular Christian Endeavor meetings for the discussion of the very fascinating subject of the Christian ministry as a life work? Among other things we should consider the need for men in this calling, the qualifications for the work, the attractions to the ministry, and the cost, the rewards, what constitutes a "call." These phases and others can be considered under the main topic.

Why can we not have one of these two meetings early in November and the other next May? The prayer meeting committee can begin planning at once for these meetings. It is well to get started on our plans while the matter is fresh in mind. Will the president of the society please see that something is done definitely about this *very soon*?

The leader chosen for the November meeting should begin his preparations for the meeting as soon as possible. I suggest that you ask your pastor to make a talk in the meeting, and that you consult with him in making the plans.

In addition to these two meetings, it would be very fine if the society would plan to arrange a special service—at a different time from the regular meeting of the society—at which a larger audience could be assembled to hear some special speaker—a minister himself, of course—on the subject of the Christian ministry. A number of our own pastors could bring splendid messages on this topic and your pastor might be glad to arrange some exchange, if you would suggest it to him.

As your Life Work Recruit superintendent I shall be glad, wherever possible, to arrange to speak to our young people on the call to the ministry. Use me in this way if you can and if you care to, and please feel free to consult me at any time. I want to correspond with any who are considering the ministry as a life work.

Faithfully yours,
S. DUANE OGDEN.

(Please read this at your next Christian Endeavor meeting.)

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

An instructive and practical book for Junior workers is the one by Meme Brockway, which has been revised and published this year—"Church Work With Juniors." Price \$1 from the Judson Press, Philadelphia.

It presents work for the Junior department of the Bible school, the Junior society and week-day session of the church-school, as well as missionary activities. The chapter titles are:

The Church and Its Juniors.

Junior Boys and Girls.

Organization.

Equipment for Teaching.

Programs.

Memory Work and Drills.

Honors and Promotion.

Story-telling.

Dramatization.

Expression Through Handwork.

Expression Through Service.

Winning Juniors for Christ.

If you, Mrs. Superintendent or Miss Assistant, have no books on Junior work and problems, it is time you started. I will send anyone a list of helpful books if you wish to start a library of your own.

THE LARGER LOYALTY

UNCLE OLIVER

About twelve years ago I was attending some patriotic exercises in a small village school on the Friday before Memorial day. There was present Colonel Clement E. Warner, one-armed veteran of the Civil War, who had at one time commanded the Thirty-sixth Wisconsin infantry. After the boys and girls had finished their pleasing program, the teacher called upon the old soldier for remarks. This is the substance of what the colonel said:

"Children, I have been much interested in your patriotic exercises. You seem to have a very high regard for our flag, and this is, of course, pleasing to us old soldiers. It is right for you to love our flag, for it stands for everything that is good in our government. Yet let me suggest that, while you think more of our stars and stripes than any

other banner in the world, you still respect the other fellow's flag. It is just as dear to him as ours is to us; it is to him the symbol of the highest ideals of his government. And so I say that while we love the emblem of the best for which our nation stands, let us still show due respect to the flag the other fellow loves."

Though this is not all that Colonel Warner said, and not exactly his words, it is just what he meant. His remarks found a place in my memory, and I often think of them. His talk was as good as a sermon. I am glad to remember him as a good Christian man—a leader in his church.

LITTLE LOYALTY

There is a so-called loyalty so narrow that it recognizes nothing beyond what is one's very own—his own home, his own society or club, his own church, his own political party. Such sentiment is apt to lead toward selfishness; or, perhaps, it *comes from* a selfish spirit. We have all heard of the prayer of that narrow loyalist:

"Lord, bless me and my wife,
My son John and his wife—
Us four and no more."

Such narrowness sometimes manifests itself not only in being loyal to one's own, but an unfriendly attitude towards what is another's own. There were, in a certain village, two churches, with their houses of worship near each other on the same street. The members of each church were loyal to it, which was in itself a Christian virtue; but that was not all. Along with this loyalty they cherished so much prejudice against the other church that their virtue was quite neutralized. Though the members of both churches professed to desire the extension of the kingdom of heaven upon earth, in their narrowness they brought discredit upon the cause of Christ in their community. Those of the church on one side of the street would in no wise attend service on the other—not even the funeral of an aged saint—and there were some saintly characters in both churches, even under conditions so unfortunate. People who looked on did not say, "Behold how these Christians love one another," but something quite different. How happy a condition it would have been could their little church loyalty have expanded into the

larger loyalty to him who taught not only the Fatherhood of God but the brotherhood of man.

I was once happy in living three years in a little village where there was a community meeting house and a resident Congregationalist minister, who preached there every two weeks, and on alternate Sundays a Methodist minister came to hold services. Whoever preached the sermon had pretty much the same congregation, and it was the same choir in either case. I never knew concerning at least half the people who came to church whether they called themselves Congregationalists or Methodists. Singing schools and lectures in the church building were community affairs, and people attended from far and near. There was no narrowing down into conflicting groups. The people there had good times all together. I wish such a spirit were more common. Any narrow group loyalty tends toward petty jealousies.

Where people are engaged in a good work, whether religious, charitable, or patriotic, and for this reason or that are members of different churches, societies, or other groups, the larger loyalty—if they have it—loyalty for some common purpose—begets in persons of the various groups a fraternal relationship. Every society having in it the spirit of the Master rejoices in the good success of every other. There is among them the larger loyalty—loyalty for the good cause in which all are engaged.

How would it be if among the various units in which our boys were serving "over there" contentions had arisen as to which was of greater importance—so much of such spirit that one company or regiment would undertake to bring discredit upon another? The further a spirit of this kind would go the narrower and less efficient would be their loyalty to the great cause for which they had all entered the service.

One of the compensations of the great war in which we are now engaged is the bringing together of different groups to serve a great common cause. Women of many societies who were before pretty much interested in their own affairs, not caring for much of anything else, are now uniting in promotion of this larger loyalty. They are thus being lifted out of selfishness into the common good. There are, of course, at

all times both men and women open and broad in spirit—not narrow in their fraternal relations. Whatever has a tendency to develop this larger loyalty, even a great war, is not an altogether unmixed evil.

Let us extend to our brother of the other society the right hand of fellowship and rejoice in all the good he and his group of workers are doing. There is enough for all of us to do in our church and its various activities, being regular in church attendance, where we may not only cheer our pastor by our presence and evident attention, but be also an example to others, especially our young people. Let us be glad to serve in such capacity as we are able, and all for the common good.

HOME NEWS

DE RUYTER, N. Y.—Our church people, although not so many now as a quarter of a century ago in our congregation, still have regularly our Sabbath eve prayer meeting, and a fine sermon each Sabbath from some minister. Last Sabbath, our communion day, we were favored by the presence of Rev. Wm. Clayton, pastor of the Syracuse Church. Next Sabbath we are anticipating the pleasure of attending in a body the Verona Church. We are happily looking forward a few weeks to the coming of Rev. and Mrs. T. J. Van Horn, as pastor and helper of our church.

We have been saddened by the severe illness of our sister, Mrs. Frank Kenyon, who is in a Cortland hospital, but very thankful she is now beginning to show signs of returning health and strength.

E. B.

NORTH LOUP, NEB.—The Junior endeavorers are very active this week. They had a lesson, "Work, for the Night is Coming," by Richard Babcock. Then the temperance pledge was read and received a few new signers. A temperance dialogue was given by Doris Goodrich, Virginia Moulton, and Beth Barber. Pastor Warren gave them another talk about "How to Write a Sermon." The juniors are taking notes on all the children's sermons during September and October. At the end of that time each one is to write a little sermon of his own, choosing his own text. The best ones are

to be read in church, and probably the best one will be sent to the RECORDER. Each one who carries this out, whether ranking first or last, is to receive a small prize. After the meeting Del Barber took the superintendent and all the juniors present in his car to sing for shut-ins. There were twenty-two in the car, and Mrs. Barber looked like the old woman who lived in the shoe, only very much younger. They sang for Mrs. Lance, Miss Mattie Maxson, and Mrs. Henry Smith. Sunday afternoon they had their regular business meeting in the church basement followed by a social time. There were Hallowe'en suggestions.

—Fern Barber, in "Loyalist."

WATERFORD, CONN.—On Thursday, August 29, the Christian Endeavor society held a food sale at Pleasure Beach, on Mrs. Barr's lawn. The proceeds of the sale went to aid the parsonage fund.

The Senior Christian Endeavor society entertained the New England Union of Seventh Day Baptist Christian Endeavor Societies on September 7, at which time the autumn rally of the union was held.

The program opened at three o'clock, Sabbath afternoon, with a brief devotional service in charge of the union president. Mr. A. E. Darby of Niantic led in prayer. This was followed by addresses by Pastor Harris of the Ashaway Church, Pastor Hill of the Waterford Church, and Mr. Herbert Hicks of the New London Y. M. C. A.

A hike, led by Miss Helen Maxson, was next in order and was a most enjoyable feature.

Supper on the church lawn followed.

At seven o'clock the union president again led a devotional service, Pastor Harris read the Scripture lesson, and Pastor Hill offered prayer. Dr. A. J. C. Bond of Plainfield was then introduced as the speaker of the evening.

Twelve young people from Plainfield were also visitors of the Waterford society over the week end. They participated in the Christian Endeavor and church prayer meetings, Sabbath morning worship, and Sabbath school, as well as the union rally. Together with the Waterford society they enjoyed a sight-seeing trip to the Submarine base on Sunday, after which dinner was served to all at the parsonage.

Following the dinner the New Jersey

friends departed for their homes, while the Waterford folks adjourned to Long Island Sound.—*Waterford Review*.

GOD'S FELLOW WORKERS

MRS. ALVERDA KERSHAW

(Paper given at Yearly Meeting of the Iowa Churches)

There is a sense in which we are all laborers together with God. Our first parents were commanded to till the soil. God entered into partnership with man, sending the rain upon the just and unjust, so that now over the whole earth men go forth and turn up the sod and put in the seed. They become laborers together with God in helping to appease the world's hunger. Isn't this a blessed thought in knowing that he, our Master and God, is always ready to send those blessings that will add to our good if we will but do our part? God has stored in this world countless treasures of fuel, and those of us who labor therein are coworkers with him in supplying the heat with which to illumine our firesides.

In our homes a child is born. Of all creatures he is the most helpless, and at once father and mother become laborers together with God in rearing the child to youth, and the youth to manhood. Such a treasure given us, and to think God is our helper in rearing this precious child!

We speak of the bold navigators, such as Columbus and others of centuries ago, as the men who discovered the continent of North America and thus first made known to Europe the treasures and possibilities of the western hemisphere. All very well for us to speak, but who made the waters over which they sailed? Who sent the winds to waft them across the sea? Who inspired in them that sublime courage that enabled them thus to launch on those unknown waters? It was these laborers with God, these fellow workers that brought about such labor with God. If we do this and work earnestly we may be building wiser than we know. Thus the Puritans of New England, the Cavaliers of Virginia, the sturdy Hollanders of New York, were all laborers together with God in laying broad and deep the foundation on which, in after years, Washington, Hamilton, Jefferson, and countless others were to build the superstructure of a great nation.

We commonly speak of our work as though it were religious and secular. There is no such distinction. As it was once said, "There is no place more sacred than a counting room if God be in it." There is no place less sacred than a pulpit if God be not in it. Let us be careful how we make distinction in speaking of the Lord's work. It is the Lord's work to minister to the helpless, but for one defended by good will, there are thousands defended in our courts and by our lawyers. A New England judge in a murder trial once said, "Gentlemen of the jury, do your duty, conscientiously and fearlessly, and your decision will become part of that kind providence by which the just God governs the universe."

It is the motive that determines its character. Ruskin said, "Fee first, you serve the devil; work first, you serve the Lord." There is a call for preachers, but a louder call for men and women who, in all the walks of life, will be dominated by the spirit of the Master, who in whatsoever they do will do it heartily as unto God and not unto men, and who, in all things—the home life, the social life, the business life, the political life—will serve the Lord. In this fellowship we become colaborers with God in helping to realize the prayer we so often make when we say, "Thy kingdom come, thy will be done in earth as it is in heaven." That the answer to prayer is so delayed is not because God has failed. Rather, it is because man has failed. God reserves for his own omnipotence only what we can not do for ourselves. It is the possibility of such service as this which gives to this life its meaning, its dignity, its lasting joy, and constitutes the supreme privilege. Christian revelation has made real this fellowship of service, giving to us the new motive for all work and the new work for all men.

Let us be up and doing, as the grain is white for the harvest, and be true co-workers with God.

Welton, Iowa.

ISABEL CRAWFORD

REVA NELSON

(Paper given at Yearly Meeting of the Iowa Churches)

The motto, "Share your life and make your life worth sharing," well describes Miss Isabel Crawford.

It is interesting to hear of her description of herself: First, "A cast iron constitution"; she was only a little woman, but she could stand heat and cold, rain and exposure, almost as well as the Indians themselves. Second, "Scotch determination"; when she once started a thing she usually carried it through to a finish. Third, "Irish nonsense"; she could see the funny side of things which would have otherwise been unbearable. And fourth, "The Divine call and the power of the Holy Spirit"; she was sure that God was sending her to the Kiowa Indians in southwestern Oklahoma and that he would always be with her and never forsake her. Such a woman was Isabel Crawford.

She was not the kind of woman who hears of trouble and says, "That's too bad." She asked herself, "What can I do?" And usually she found something she could do to help. So when she heard of the Kiowa Indians, she took it all as a call for life work.

People had been saying all sorts of awful things about the Indians—that they were treacherous and cruel, were lazy and ignorant, drunkards and gamblers, and that they were very superstitious. But, instead of these things being discouragements to Isabel Crawford, she saw all the more that she was needed among them. In her case, there was a great deal to be afraid of. She might be murdered and scalped, or kidnapped and taken to some terrible place. The hardships of the missionary's life are sure to be great, and she found them even greater than she had expected.

Nevertheless she went on. She may have been weak at heart, but nobody knew it, and some time later, she reached Saddle Mountain, alone. It was raining hard when she arrived. Suddenly an Indian dashed up and pointed a gun at her, exclaiming, "What! A little woman all alone and no skeered! Maybe we scalp you!" Other Indians, standing back among the trees, stood with their hands over their mouths, the sign of great surprise. They certainly hadn't expected a woman to come all alone to them, although they had been told to expect her.

At first Miss Crawford lived in a small tent, but the rain came through time and time again. Then Lucius Aitsan, her first

convert, took her into his two-room house, where she took her part of the labors and also of the privations, for sometimes they were low on food.

Isabel Crawford was a tireless worker herself, but she noticed that the Indians around her had no intention of working. So one day she lectured to a big, idle Indian: "The Lord has watched you sit under this arbor for three days and do nothing but eat and talk. Don't you know that your hands and feet were made to work with? If you had not been made to work you would have been made all these two things—mouth and stomach—no hands and feet at all. He made them so that you could take hold of a plow and walk behind it." To this the big Indian signed, "When I plow, my heart hurts me. My hands and feet are strong, but my heart hits fast." Miss Crawford replied, "You would be dead if it did not hit."

Colonel Randlett, Indian agent, put in the report, "The mission conducted by Miss Crawford deserves special mention. The theme she tells them is that 'The Master worked, so they must work also.'"

Her greatest achievement was the building of the church. When she began to talk of it, they protested violently, saying that they didn't want a white man's building of any kind on their land. But finally they began giving small sums, while Miss Crawford talked of the church. At last the Indians gave a great pow-wow to show that they would have it.

Their greatest surprise came on being told they were to build this church themselves. Then one Indian signed to Miss Crawford: "I want to give you a wise talk. We have talked it over and we think your road of work is not good." Even so, after the money had been raised and the lumber bought, it was the Indians who hauled it. All the men, women, and children went.

On April 12, 1903, and exactly seven years from Miss Crawford's first service on Saddle Mountain, the first service was held in the new church. The Indians themselves had raised \$750 of the first \$1,000.

There was great rejoicing on this day, and Miss Crawford was very glad when two or three Indians publicly confessed Christ. There were sixty-four members, in-

cluding Miss Crawford, and it was dedicated free of debt.

This missionary, who "all alone and no skeered," came to Saddle Mountain to teach the Kiowa Indians about Christ, is still working among the Indians, although not at Saddle Mountain.

Marion, Iowa.

PRIME MINISTER MACDONALD GIVEN BIBLE

Prime Minister J. Ramsey MacDonald was presented with a King James' Version of the Bible by President E. Francis Hyde on behalf of the American Bible Society in his suite at the Hotel Weylin, New York City, upon his return from the conference with President Hoover. The presentation was "in commemoration of the profound influence of the great versions of the English Bible upon the ideals of peace and freedom held in common by the English-speaking peoples and in testimony to its place in strengthening the bonds of friendship and good will between the nations of the earth."

"This Book contains in the seventh Beatitude a tribute to the Peace-makers," said Mr. Hyde in making the presentation. "Copies of the King James' Version are published by the National Bible Society of Scotland, the British and Foreign Bible Society, and the American Bible Society, and circulated throughout the English-speaking world. No book has done more to bring the nations of the world together in mutual understanding and co-operation than the Bible." Mr. MacDonald indicated his thanks for the Bible "with the personal inscription always valued."

When the American Bible Society was founded in 1816 one of the first gifts it received was from the British and Foreign Bible Society in England. "It was the power of the Bible alone," said Mr. Hyde, "that made this generous gift possible almost at the moment that the war of 1812 was over."

You can tell a civilized country. It's one where people kill the birds and then spend millions to fight insects.—*Portland Express.*

CHILDREN'S PAGE

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

HOW TO BE FRIENDS WITH ALL THE WORLD

Junior Christian Endeavor Topic for Sabbath Day, November 2, 1929

MRS. HERBERT L. POLAN

Decorate with the famous picture of Jesus and the children of the five races, the Good Samaritan, Jesus teaching the multitudes.

Songs—"God is everywhere," "The whole wide world for Jesus," "Send the light," "Speed away," "The morning light is breaking."

Make a large motto—the Golden Rule. All recite in concert.

Questions:

What does it mean to be a friend?

What do you like about your own friends?

Have you any friends across the Pacific Ocean?

Have you any friends across the Atlantic?

Have you any real friends who are not of your race?

What have we ever done to show ourselves friendly?

Assign beforehand talks to be prepared, imagining the speaker to be a native of certain countries or localities.

An Eskimo	A lumberman
An Egyptian	A miner
A Spaniard	A slave
A Hawaiian	A mountaineer
A Canadian	A cowboy
An Indian	A sailor
A Mexican	

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have not seen many letters in the Children's Page, so I thought I would write one.

Some of our relatives from Battle Creek, Mich., have been visiting us. They came down here Thursday, the third of October. They stayed at my grandfather's until

Wednesday, the ninth. Then they came over here. They just stayed one night and one day with us. They are going home the thirteenth.

We live on a farm. My mother raises chickens. This year I raised some. I have about twenty chickens now. I sold most of them. I bought fifty, but thirty-nine were all that lived. I have a little friend that bought fifty Black Giant chickens, and all of them died but one, but it is almost the finest chicken I ever saw.

Your friend,

NANCILU BUTLER.

Woodville, Ala.,
October 11, 1929.

DEAR NANCILU:

Good girl, to write me a letter just when I needed it most. I was just thinking the other day that it was high time I heard from you again. You see I have your name straight nowadays. It was rather comical how many different names I tried to give you. Your real name is the best of all.

Have you ever been in Battle Creek? Mr. Greene and I visited there a part of a day on our way home from Conference. It is a very pretty city.

I think you are doing fine with your chickens to raise so many of them. They are very tender little things and it takes patience, carefulness, and knowledge to take care of them, so I am sure you must have a good supply of these qualities.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR GIRLS AND BOYS:

I feel pretty sure you have enjoyed, as I have, reading the splendid letters and stories written for our page by Miss Mary A. Stillman. No one has been more kind and thoughtful in helping to make our page interesting and entertaining, yes, and helpful as well, than has this dear friend. I have never met her, but have learned to know and love her from her frequent messages to us. Have not you, also?

Some days ago I received a letter from her sister, Mrs. Marie Stillman Russell, stating that our dear friend went to live with the dear Savior on the twenty-fifth of September. Although it saddens us to think how much she will be missed by her

friends, we can be happy that she is where she will never again have to bear pain or sickness.

One of the last things she did before she went away was to write quite a number of articles for our page, which Mrs. Russell sent to me a few days ago. The following is one of them, and shows her love and interest in children as long as she lived. Thank God that this "friend of children" has blessed us so long, and that her messages are still coming to us.

Lovingly yours,

MIZPAH S. GREENE.

A RUNAWAY SHEEP

MARY A. STILLMAN

In winter my neighbor Harry attends a private school near Boston, where the project method is used. A manual problem is selected for the pupils to work out during the year, and all the other studies are grouped around that. When Harry was in the second grade the project was the making of woolen cloth. It included the presence of a live sheep in the schoolroom, the washing and shearing of the fleece, the spinning into yarn, the dyeing of the yarn, and the weaving of it into cloth.

Accordingly the teacher procured a sheep, and the children had much fun washing and drying the wool. They liked it better than Mrs. Sheep did. The next morning, when the door was opened to admit a child, out darted the sheep with the teacher in hot pursuit. All the school children ran too, and it made a funny sight on a city street.

A policeman saw the procession coming, and he headed off and caught the sheep, but he could not make her turn around and walk back to the school. As a crowd was gathering and he did not want traffic interrupted, he requisitioned a wheelbarrow from a street laborer, tied the sheep's feet and directed the man to wheel her back where she belonged.

The pupils were much entertained by this episode, and, with a little of the teacher's help, wrote a song which they sang with much gusto to the tune of "Mary had a little lamb." The copying of this song to take home furnished writing lessons for a number of days. Harry sang the song to me, and while I do not remember the exact words, it was something like this:

The teacher had a little sheep;
We washed and dried its wool.
It did not like the washing much
So would not stay in school.
It ran out through the open door;
The teacher she ran too,
And all we children followed on;
'Twas all that we could do.
Although the street was plenty wide
The sidewalk was quite narrow;
We had to send our pet sheep home
Upon a man's wheelbarrow.

AUTUMN

Once more the golden days are here;
The ripening fields, the tasseled ear;
The smell of sweet clover; the low flying hawk;
The hum of the reaper; the wheat in the shock;
A shimmering haze where the shadows fall;
The whir of the pheasant; the bob white's call.

The sumac is red on the river road,
And the wild grape droops with its purple load,
And the roof of the forest is festooned about
With a generous gilding within and without;
And from the heart of the greenery
Comes the crimson flash of the red haw tree.

For the Master Painter, with pallet and brush,
Is stirring abroad in the amber hush,
With the gold of the sun and the blue of the skies.

And a dash of carmine from the latest sunrise;
And essence of star dust distilled from the dews,
And a store of the rainbow's most exquisite hues.

For the Master Painter is painting today.
He is painting this wornout world away.
Retouching the landscape of old mother earth
With a master touch; with a startling new birth.

He is painting his glory on mountain and glen,
And aye, if you will, in the hearts of men.

—Author Unknown.

THE SECRET OF SUCCESS

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

—Charles Kingsley.

"No matter what shoe you put on first in the morning you will always have the 'left' one last."

OUR PULPIT

PORTRAITS OF JESUS—THE SOCIABLE MAN

REV. EDGAR D. VAN HORN

Pastor of the church at Alfred Station, N. Y.,
president of the Education Society, and
president of the General Conference

SERMON FOR SABBATH, NOVEMBER 9, 1929

Text—Matthew 9: 15.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

in the world. "What would Jesus think," they say, "if he should come into our presence and finding us so light hearted and gay?"

Yet if I understand the manhood of Jesus, he was the friendliest man that ever lived. Tradition has done him a great injustice and shut him out of the company of many people whom he loves and would enjoy. Yes, and robbed them of the joy and laughter of a great companion.

Some of the early theologians and philosophers were under a dark cloud of disappointment. They lived in sad days and

were given to the habit of morbid introspection. They were baffled and disappointed by the death of Jesus, and out of that disappointment formulated a very dismal creed. Lambs were slain in the temple for the sins of the people, hence Jesus was the Lamb of God, slain from the foundations of the world. They argued that God was discouraged with the human race, had lost patience with it. It ought therefore to die. And he was thought of as being turned aside from his vindictive purpose to thus annihilate the race only when his much loved Son offered to die in our stead. So it isn't any wonder that the central figure in such a doctrine was supposed "never to have laughed."

"And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom is with them?"

How many people in thinking of Jesus, think of him as a man who never laughed or saw the bright side of life. No greater error ever crept into the mind of a man. And yet, as late as last year a book was written in which the statement was made that "Jesus never laughed." It is a fallacy which reflects the common belief that he was so burdened and depressed with the weight of the world's sorrow and sin that he never thought of the pleasure and joy of living. I have known people who have contended that it was wrong to laugh or make merry when there was so much sin and suffering

Another thing which has contributed to this impression is the fact that the Gospels give greater emphasis to the event that impressed them most, and that was the tragic ending of his earthly life. "Death is the most dramatic phenomenon of all life" and the crucifixion of Jesus and the events which immediately preceded it are set forth in greatest detail. The wicked plot against his life, the traitorous act of Judas, the trial before false witnesses, the scourging, the crucifixion on the cross—these were the scenes which burned themselves indelibly upon their minds, so that all the sunny days just preceding faded out of their memories, or were overshadowed by the dark days at the end.

Let us go back to the beginning of his earthly ministry, when he was a guest at a social function. It was in the little village of Cana, of Galilee, not far from Nazareth. There was a wedding feast in full swing and Jesus and his mother were there. Now it was the custom in an oriental home to celebrate a wedding feast with prolonged and lavish hospitality. Whatever the financial circumstances of the host might be, there could be no brooking this social custom. If sacrifice was necessary, that must be before or after the feast, but not then. Plenty of food and drink must be provided for the festivities as long as they lasted, and that was usually several days. It was the one time when host and hostess gave with unstinted and unbounded hospitality.

At this feast enthusiasm was running high when a distressing incident took place. A servant suddenly entered and hurriedly whispered something to the hostess. *The wine had given out.* The hostess was thrown into a panic. Her daughter was to be married. The family's dignity in the neighborhood was at stake. This was the hour of her social triumph also, and this distressing incident threatened to defeat her whole social dream.

Perhaps the guests were too busy to notice the flesh on her face as the news broke in upon her; but there was one whose quick intuition and sympathy did not miss it. It was the mother of Jesus who saw and heard and understood the meaning of it all. And leaning over, she whispered the news to her son.

Well, what of it? What could he do

about it? He was only one of the guests—perhaps a hundred or more. It looked as if there were wine enough. The party was getting a little noisy, and wouldn't it be just as well if they bade the hostess good night and went home? Besides there was a precedent in the matter. It was only a few days ago that he was tortured with hunger in the wilderness and had refused to turn stones into bread that he might satisfy the gnawings of his hunger. He could hardly be expected, now, to use his miraculous power to prolong a party like this. He might have said, "My friends, I think we had better wish the bride and groom a long and happy life and take our homeward way."

Whatever he thought in this moment, there was one thing certain. He saw the embarrassment of his hostess, the wistful look upon her face and the tear that glistened in her eye, and his mind was made up.

I am convinced that this first miracle of Jesus was an expression of his friendliness. This is certain, it was gloriously characteristic of him throughout the entire three years of his public ministry. He loved people and wanted them to be happy. He came that men might have life and have abundantly.

It has been said that the Jewish prophets were men of stern countenance. Their business was to rebuke men for their sins and call them to righteousness. They were hardly the type that one would invite to go on a picnic excursion with them. John the Baptist was the last of this stern line of thunderers. Jesus was different, and worked in a different way, so much so that John began to fear he had made a mistake, and sent a deputation to make sure. The man whom he had announced as the stern dispenser of justice in a wicked and frivolous world, was attending banquets and feasts and proclaiming the doctrine of a "friendly Father." He could not be the one he had expected. But Jesus sent word to John: "Go, tell John what you have seen and heard. The sick are healed, the blind receive their sight, and the poor have the gospel preached unto them. It is true that I do not fast, nor forgo the everyday pleasures of life. John did his work in his way, but I must do my work in my way. I must be

myself and the results of my work, after all, must be my credentials."

He loved to be in the crowd as well as alone in the hills with God. He had an all-embracing fondness for "just folks." People from all walks and stations of life were attracted by the charm of his personality and became his friends—now and then even a Pharisee, tax collectors, women of refinement, wealthy men, soldiers, lawyers, beggars, lepers, publicans, sinners. He loved them all. He clashed with them in a battle of wits, and there was applied to him the unkind epithet, "friend of publicans and sinners."

"Do the friends of the bridegroom fast while the bridegroom is still with them?" was the question. No, they enjoy themselves. "I am the bridegroom, and this is the hour of my celebration. Let my friends be happy with me for the time we are together. There will be plenty of time for solemn thoughts when I am gone."

"That was the picture of himself — a Bridegroom, the center and soul of a glorious existence, a bringer of news so wonderful that those who received it should be marked by their radiance, as a badge."

Notice how he disregarded the rules of men when these were burdensome instead of helpful to men—the rule regarding the Sabbath, what one should eat, the making of prayers, etc. I have no doubt the religious sensibilities of the Pharisees were terribly upset when he told the story of the Prodigal Son. "Bring the fatted calf," he cried, "make a feast, call the neighbors in to celebrate, for this my son which was gone has come back again; he was dead to decency and idealism, but he has cleaned up his thinking and is alive again."

The older son had a fit of jealousy and cried, "Where do I come in?" Now the father did not uphold the younger son for his recklessness, but he did rebuke the older son for his selfishness. That was what "got under the skin" of the smugly complacent audience of pharisees to whom he told the story. Jesus told them a man may waste his life by running away from responsibility, causing sorrow to his parents and hurt to his associates, by strangling his finer instincts and impulses—that's wrong, of course.

The other element in this story is that

God is a generous giver, and those who live selfishly are also outraging the love of the Father. God has lavishly given of his gifts to make this a happy and pleasant world. He "laughs in the sunshine and sings in the throats of birds," and those who constantly wear a frown and find fault are doing him a gross injustice. "Woe unto you, Scribes and Pharisees."

This was his message: a happy God and Father, lovingly caring for his children, and wanting them to be happy. To him life was a gift to be enjoyed, not a time for dark, melancholy thoughts.

Criticism did not seem to throw him off his mental poise in the least. He was living on the plane of achieving characters, and could afford to keep right on and let his enemies howl. Public opinion had no terrors for him. He seemed to say, "People will talk about you, no matter what you say or do. Look at John the Baptist; he came neither eating nor drinking, and they said he had a devil. I came eating and drinking, and they call me a 'gluttonous man and a wine bibber.'"

It sounds almost as though he might have told it as a joke on John and himself. At least there seems to be here a keen sense of humor. I should not be surprised if on various occasions he had a hearty laugh over some humorous event. Mr. Barton thinks such was the case with the man healed at the pool of Bethesda—"The king of grumblers," he calls him. The joke was that after he was healed he had to go home and go to work—the first he had done in thirty-five years.

Why did Jesus love children so? They were always flocking about him, tugging at his garments, asking him for a story, "just one more." The disciples tried to drive them off on one occasion, you will remember, but Jesus rebuked them. "Suffer the children to come unto me, for of such is the kingdom of heaven." "Unless you become like them you shall in no case enter into the kingdom." "Like them," did we say—yes, like little children, laughing, joyous, unaffected, trusting implicitly, with time to be kind.

I must close, but in so doing I want to repeat: the message of Jesus was, *God is good*. He has given us a beautiful world, fragrant with flowers, more gorgeous than

royal apparel, full of music, sweet, beautiful, heavenly, and he wants us to hear and enjoy it. He wants us to laugh, look up and live—and love. God is not a petulant God, who has lost control of his creation and resolves to destroy it. Nor is he yet a stern judge dispensing justice, nor a king who can be cajoled and flattered into an occasional concession of mercy, nor a rigid accountant striking a hard cold balance on the record of good and bad deeds. He is none of these, though he is just. But what Jesus wanted men to know was that God is a great Companion, a wonderful Friend, a joy-loving Father.

And at that last supper, which we are apt to think of as a very sad occasion, his purpose seems to have been to get them to forget the dark cloud and see the silver lining and to feel the thrill of a joyous conquering faith. "My joy I leave with you," he exclaimed. "Be of good cheer." These are the words he would be remembered by.

IF I WERE A JEW

If I were a Jew I should be proud of it. A people that can boast among scholars a Spinoza, among statesmen a Disraeli, among socialists a Marx, among scientists an Einstein, among authors a Zangwill, among bankers a Rothschild, among jurists a Marshall, among leaders a Moses, among musicians a Mendelssohn, among poets a David, among prophets an Isaiah, among apostles a Paul, among saviors my Savior, need not be reticent about its history or ashamed of its influence.

There are about as many Jews in the world as there are Baptists in the world—in round numbers, 12,000,000. Only there are 8,000,000 Baptists in America and 4,000,000 in other parts of the world, while there are 4,000,000 Jews in America and 8,000,000 elsewhere in the world.

If I were a Jew I should be proud of five things. First of all, I should be proud of my distinguishing peculiarity. This is not a biological peculiarity for, as Lewis Browne has shown in January's *American*, in his illuminating article on "Why Are the Jews Like That?" the blood of the Jews is not pure blood. In Abyssinia there are Negro Jews as black as the real Negroes among whom they live; in Spain, Spanish

Jews; in Russia, Slavic Jews; in China, yellow-skinned and almond-eyed Jews; in India, brown-skinned Jews. Two things set forth the Jewish peculiarity—sensitivity and aggressiveness. If I were a Jew and a fellow Jew were criticized, I should not spring to his defense merely because he is a Jew, but because he is right—if he is right.

NO ABIDING PLACE

If I were a Jew I should be proud of the tenacity of my nationality. I should remind myself as a Jew that I had been driven from pastoral and agricultural pursuits into commercial pursuits for the reason that no race has permitted me ever to settle on its soil with certain permanency. But despite universal persecution I have persisted a Jew. My people were "the people of the restless feet"—but it was the restlessness of driven necessity. Expelled from England in 1290, from France in 1391, from Spain in 1492—in the very year in which Columbus sailed for a new continent where liberty and religion were to become foundation stones of a nation's life—and at different times from Russia and Germany and Switzerland and Italy, I am still here and still a Jew. My people have found in Babylon their desert, in Germany their Gethsemane, in England their judgment hall, in Russia their Via Dolorosa, in Spain their Golgotha. Foxes have had holes; birds of the air, nests; but the Jew, like the Son of man, has not had where to lay his head and call it his own abiding place.

If I were a Jew I should be proud of the sanctity of my domesticity. Three things have contributed to the preservation of the Jewish family: monogamous marriage, respect for authority, and reverence for religion. Always the Jew has been a family man: large lands, large flocks, large families were to him, in patriarchal days, marks of the Divine favor. When the American home goes, the American nation will be tossed upon the scrapheap of the forgotten nations of antiquity. May the younger Jews not imitate the Gentile example in the reckless looseness with which our marriage ties seem to hold in these modern times.

If I were a Jew I should be proud of the liberality of my philanthropy. The Jews have been co-operators in neighborliness.

(Continued on page 542)

Fundamentalists' Page

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

"THE CHRISTIAN CENTURY" AND FUNDAMENTALISM

The Christian Century seems to be as blind as a bat. It has a wide-awake staff that deliberately shuts its eyes to obvious facts, and none is so blind as he who will not see. It carried in an August issue an editorial on fundamentalism. This is intended to be a broadside, but it reminds us of the explosion of a pack of firecrackers in an empty keg.

It declares fundamentalism to be a distinctly "American phenomenon." As a matter of fact quite spontaneously the whole civilized world was shaken by the protests of groups of men and women who recognized the perils of liberalism and the evident drift in the churches. The missionaries on the other side of the sea are as much troubled over the situation as ministers here, though for obvious reasons they do not express themselves so freely. It is quite as much as many missions can do to hold together, and this refers not alone to missions supported by our American societies. Fundamentalism is an American phenomenon only in the sense that here it found soil that produced the most luxuriant harvest.

The Century seeks to state the difference between conservatism and fundamentalism. It refers to the editor of this paper as declaring fundamentalism to be "militant conservatism." This is still our view. We feel that every man should stand bravely for the truth as God revealed it. God's Book lays this obligation on us. As Christians we should be courteous and Christlike at all times, and never more so than in times of controversy. The Baptist fundamentalists movement has had for its purpose since the beginning the re-stating and the re-emphasizing of fundamental Christian principles. The bitter feelings engendered by the controversy are unfortunate, but silence can be purchased at too great a price. We can not see for the life of us why all conservatives should not be counted as fundamen-

talists, though about this name we shall say a word later.

The following paragraph of *The Century's* editorial places the responsibility for the fundamentals movement on William Jennings Bryan. *The Century* says: "The fundamentals movement got its passion directly from the war. W. J. Bryan's advocacy of the thesis that Germany caused the war because she was under the spell of modern thought, and that modern thought means higher criticism, evolution, and Nietzsche's will to power, was a call to battle which transformed conservatism into fundamentalism. Obviously, if the United States was to be saved from becoming another Germany, the American churches must be saved from modernism."

As a matter of fact Mr. Bryan had no remote influence on the beginnings of fundamentalism. Least of all did he have anything to do with Baptist fundamentalism. We quite well remember how rejoiced we were when we first heard that he was giving eloquent advocacy to our principles. This knowledge led to the invitation that brought him to the platform at our Indianapolis pre-convention conference. But, of course, to make Mr. Bryan the chief sponsor for fundamentalism is still further to condemn it in the estimation of many.

Calling the period that followed the first enthusiastic launching of the fundamentals movement a "period of theological stagnation," *The Century* explains it thus: "Catholic mindedness could hardly grow in an atmosphere charged with controversy over certain aspects of Calvinistic theology, Biblical infallibility, the virgin birth, baptism by immersion, a miraculous millennium associated with the second advent of Christ, and such questions." We are not particularly interested in the growth of "Catholic mindedness," but we do profoundly believe that new emphasis on the fundamental principles of Christianity greatly influenced theological thought, and that the pendulum began to swing back toward conservatism. That is always the inevitable result of an intelligent re-statement and re-emphasis of Christian doctrines. There came with the movement conflict and bitterness. It was impossible to keep out of either side of the conflict belligerent spirits and belligerent methods. The fundamentalists were as

anxious as the liberals that our denominations should not be split, that our missionary work should not suffer, and that our denominational machinery should not be scrapped. There came a gradual change in the method on the part of fundamentalists. This change of methods misled the liberals, and they began to shout that fundamentalism was dead.

Still rejoicing over this death, which like Mark Twain's was greatly exaggerated, *The Century* says: "With the passing of the fundamentalist controversy the denominations are becoming aware of the fact that the return to pre-war 'normalcy' has not brought the gains which were expected." *The Century* knows precious little about the church life in several of our leading denominations, if it feels that the fundamentals controversy has passed. As far as we can see it, ardent conservatives are now doing what all along they ought to have done. As we have often said in these columns, we believe if the fundamentalists had stuck more closely to the task of re-stating and re-emphasizing the fundamental principles of Christianity, they would have accomplished far more than they have accomplished. It may not cheer *The Century* to hear it, but in all denominations of our acquaintance the fundamentalists, or those who hold to the belief of the fundamentalists by whatever name they are called, are making themselves vocal. Indeed, in the Disciples denomination, to which the editor of *The Century* belongs, there are evidences of a tremendously "militant conservatism," a conservatism that will not be silenced in the interest of a so-called denominational peace. Fundamentalism, or that for which fundamentalism really stands, is engaged in a universal and age-long war against that liberalism which robs God's Book of its obvious meaning.

The Century is right about one thing and that is this, "the denominations are becoming aware of the fact that the return to pre-war normalcy has not brought the gains which were expected." Our contemporary lays this result to denominationalism. It says: "There is a general feeling that the machinery of denominationalism is unequal to the gigantic tasks of the kingdom of God with which our complex society confronts organized religion. The denomina-

tional appeal has gone stale. It can not be sweetened or spiced to suit the taste of modern intelligence. It is not surprising, therefore, that voices are heard in all communions appealing for something like a new deal in Christian organization." Here we have another erroneous diagnosis. People are tired of sectarianism, but not denominationalism. They are tired of denominational strife, but they know that the work of the kingdom can be better done by numerous small boards than by one board representing a union of all denominations. Roman Catholicism has held undisputed sway in many countries, but it has not accomplished a tithe as much as a divided Protestantism has accomplished in Great Britain and the United States. A few years ago it was felt by some of our leaders that we needed a movement that would soft pedal denominationalism, and so the Interchurch World Movement was begun. Perhaps the least said about that movement the better.

It is not denominationalism that stands in the way of the forward movement that all of us desire in the work of the churches of Jesus Christ. The barrier in the way of progress is the devitalizing influence of liberalism. Many of the boards of several denominations, through careful planning, have fallen into the hands of the liberals, and the rank and file of Christian people have either lost confidence in the administration of the work or have lost enthusiasm for the work itself. We believe, and profoundly believe, that a return to the faith of our fathers would quicken the life of our churches and fill the treasuries of our missionary societies to overflowing. *The Christian Century* and *The Watchman-Examiner* are in radical disagreement. *The Century* evidently believes that the fundamentals movement has been a curse. *The Watchman-Examiner* believes that it has been a blessing. *The Century* believes that the things for which the fundamentalists stand are inimical to Christian progress. *The Watchman-Examiner* believes that these very things are essential to Christian progress.

In conclusion, we desire to say as we have said before, that we care nothing at all for the name "fundamentalism." It was adopted because it was significant and comprehensive. We are willing to confess so much

has been said and done in the name of fundamentalism that is contrary to the spirit of Christ, that we have been humiliated and ashamed at times. We would be willing to abandon the use of the word entirely if another word as significant and comprehensive could be found. Thus far we have failed to find such a word. But let us not haggle over a word. It is what the word stands for that interests us. Whether fundamentalism, as the designation of a group, will live we do not know, but we do know that that for which the word stands will never die. It designates a multitude of Christians who believe that the Bible is the Word of God; that Christ was born of a virgin; that he died as a substitute for sinful men on the cross; that he arose bodily from the grave; and that, true to his promise, he will come again to the complete salvation of his church. When Christ comes again to receive his elect unto himself multitudes will still be espousing this holy faith. What difference will it make then by what name they are called? "For yet a little while, and he that shall come will come, and will not tarry."—*Watchman-Examiner*.

IF I WERE A JEW

(Continued from page 539)

Neighborliness is not a matter of latitude, but a matter of attitude. Neighborliness is co-extensive with humanity. It is bounded on the north by human necessity, on the south by human sympathy, on the east by human opportunity, on the west by human practice. God is no respecter of persons. We are not a mob; we are a family. Five of the Ten Commandments are prohibitions against unneighborliness. Arthur Brisbane says: "Every other successful name in a great city is a Jewish name," and Clark Howell of the *Atlantic Constitution* says, "The Jewish people as a whole are among the most patriotic, most charitable, and most constructive of any group in the business and national life of the nation." In municipal and community life they have been active in civic affairs, in education, in culture, and in the economic betterment of the people. In humanitarian projects, in the building of hospitals, in the support of eleemosynary institutions, in the filling of community chests, the Jews of our cities have responded with liberality.

If I were a Jew I should be proud of my contribution to Christianity. The Bible is my gift to the world, and that was a great gift indeed. I should remind myself that in a recent eight years 9,000,000 copies of a book by a popular author were sold, but that in that same eight-year period 240,000,000 copies of the Bible were sold. It is still the best seller among books. But while I was reminding myself that the Bible, which for the most part is a Jewish book, is my gift to Christianity, I should also remind myself that "if Jews created the Bible, the Bible created the Jews."

Says Joseph Jacobs in his suggestive book on "Jewish Contribution to Civilization," "Without the Bible and Bible religion, Europeans would, so far as we know, be worshipping the gods, probably by animal sacrifice."

Woodrow Wilson, admired and loved by Gentiles and Jews, has also said, "The laws of Moses as well as the laws of Rome contributed suggestion and impulse to the new institutions which were to prepare the modern world; and, if we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the actions of the State, we should easily discover how very much besides religion we owe to the Jews."

THE DOCTRINE OF MONOTHEISM

If I were a Jew I should remind myself that I contributed the doctrine of monotheism to the theological thinking of the world, that in my Jewish Bible the thought of the kingdom of heaven is outlined, and that doctrines like sin and repentance and sanctification and faith and atonement are therein set forth.

If I were a Jew I should be proudest of my greatest contribution—Christianity's founder, Jesus Christ. He, too, was the Jew with the restless feet. Constantly he felt constrained to go to the people on the other side. I would make it my business to study his life, his death, his character, his influence.

Having said all this, permit me to say, in all humility and in all fraternity, that if I were a Jew I should be a Christian.

—*John Snape in "The Baptist."*

WHAT IS THE GOLD STANDARD?

The gold standard is a monetary system in which gold alone is used to measure value. When a country has its prices adjusted to a gold standard it is said to be on a gold basis. The type of gold standard varies somewhat in different countries. A complete gold standard is characterized by no restrictions on gold imports and exports, full redemption in gold of notes in any amount, and unlimited obligation to purchase gold at a fixed price. The complete gold standard was adopted in the United States in 1900, although the country had been practically on a gold basis since 1873. Bimetallism is the name given to the monetary system in which gold and silver stand precisely on the same footing in regard to mintage and legal tender. This system prevailed in the United States until the Civil war. The price of gold is now fixed by the government at \$20.671835 a troy ounce, and the gold dollar, weighing 25.8 grains 900 fine is the monetary unit.

—*The Pathfinder.*

MARRIAGES

GOULD-SAUNDERS.—At the home of the bride's parents, Mr. and Mrs. Clark Saunders, Alfred Station, N. Y., October 10, 1929, by Rev. A. Clyde Ehret of Alfred, Howard C. Gould of Alfred, and Edith E. Saunders of Alfred Station. A. C. E.

FENNER-CRANDALL.—At the home of the bride, October 17, 1929, by Rev. Arthur E. Main, Mr. Charles Richard Fenner of Alfred, N. Y., and Miss Isabel Blanche Crandall of Alfred Station, N. Y.

DEATHS

MARYOTT.—Cora May Langworthy, one of the five children of Thomas and Mary Langworthy, was born in Brookfield, N. Y., May 3, 1865.

In the spring of 1866 the family moved to a farm near Albion, Wis., where she made her home until her marriage. After finishing the district school she attended Albion Academy and Milton College.

In early girlhood she was baptized and joined the Seventh Day Baptist Church in Albion where she was a regular attendant at church and Sabbath school.

She was married to John Elbert Maryott on September 17, 1885. Five children were born to them and with Mr. Maryott survive. The children are Glenn Maryott, Fort Atkinson; Mrs. Belle Hamlin, Janesville; Mrs. Viola Gerloff, Milton; and Earl and Lula Maryott of Milton Junction. Two sisters, Miss Angie Langworthy of Milton Junction and Miss Clara Langworthy of Janesville, and fourteen grandchildren survive. A sister, Mrs. Alice Kumlien, and brother, Frank Langworthy, preceded her in death.

She believed in a practical Christianity, which she exemplified in her daily home life.

She passed away on Monday morning, August 19, 1929, after an illness which extended over a period of years.

Funeral services were held Tuesday afternoon, August 20, at two o'clock, in the home of her sister, Miss Angie Langworthy, Milton Junction. Rev. J. F. Randolph, pastor of the Seventh Day Baptist Church, officiated, and vocal selections were rendered by Mrs. E. R. Hull and Mrs. G. Merton Sayre. Burial was in the Milton Junction cemetery.

J. F. R.

Sabbath School Lesson VI.—Nov. 9, 1929

WORLD PEACE THROUGH MUTUAL UNDERSTANDING.—Isaiah 2: 2-4; 11: 6-10; 19: 23-25; Acts 17: 22-28; Ephesians 4: 4-6, 13-19; John 4: 20, 21.

Golden Text: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." Isaiah 11: 9.

DAILY READINGS

November 3—Jehovah's Universal Reign. Isaiah 2: 1-11.

November 4—God of the Nations. Acts 17: 22-31.

November 5—No Racial Lines in the Kingdom. John 4: 15-26.

November 6—The Comity of Nations. Isaiah 19: 19-25.

November 7—Kinship of the Nations. Psalm 87.

November 8—The Gospel in the Mother Tongue. Acts 2: 1-6.

November 9—The Righteous Judge Acclaimed. Psalm 98.

(For Lesson Notes, see *Helping Hand*)

Wife: O John, I've just discovered that the woman next door has a hat like mine.

Hub: Now, I suppose, you'll want me to pay for a new one.

Wife: Well, dear, that would be cheaper than moving.—*Selected.*

SPECIAL NOTICES

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

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

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

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

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

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

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

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

FOR SALE.—One set of books "The Bible Story" in five volumes and "How to Use" in one volume by Hall and Wood. Never been used. \$25.00 C. O. D. If interested write to Box 705, Milton, Wis. 10-28-5w

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE

Administration Building
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, Secondary, and Musical Courses.
Literary, musical, scientific and athletic student organizations, Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Abva J. C. Bond, D.D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D.D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

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



CROW, LEWIS & WICK, ARCHITECTS

“Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor.”

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

No man has ever devised a set of doctrines and ethics equal to those revealed by Jesus. It is impossible to conceive of a more perfect character than that which Jesus presents for our inspiration and imitation. “The loftiest and profoundest intellects that the race has yet produced have analyzed this character, have studied all its expressions in language and deeds, have traced its transforming influence in the thoughts and conduct of its followers, have compared it in all its relations with that exhibited by other sages and benefactors of different nations, and have **DELIBERATELY CONCLUDED** that Jesus Christ is the only true and fit embodiment of the Divine ever manifested unto men, and that he alone by his sacrificial death and risen life is capable of redeeming and forever blessing sinful but penitent souls.”

CONTENTS

Editorial.—Men Searching After God.—Alfred Rejoices; We Are All Glad.—Editorial Notes	545	Will Our Denomination Live?.....	559
Trustees of Alfred Accept \$150,000 Gift	546	Children's Page. — A Stay-At-Home Journey to the Land of Jesus.—Our Letter Exchange.—The Lost Children	560
The Forgiving Spirit	547	Mountain-Side and Sea-Side in 1929..	561
Missions. — A Letter from Doctor Palmborg. — Letter from Rev. D. Burdett Coon	549	On Our Shelves	563
Woman's Work. — Interesting and Helpful Books.—Questions for November. — Worship Program. — A Letter from Miss West	551	Towers of Babel	563
Home News	552	Our Pulpit. —Portraits of Jesus—The Master.....	566-569
It Isn't Done	554	In Your Gethsemane You Are Not Alone	569
Letter from Arkansas	555	Fundamentalists' Page. —In Defense of the Bible	570
Young People's Work. —Thanksgiving Through Thanksliving.—Intermediate Corner.—Junior Jottings.—Social Fellowship—1929-1930.—Phun-O-Gram	556-559	Alone With God	573
		The Blue Gray Reunion	573
		Marriages.	574
		Deaths.	574
		Sabbath School Lesson for November 16, 1929	575