

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



CROW, LEWIS & WICK, ARCHITECTS

"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

FOOTNOTE OF SADNESS

Though I love Life—though I say "Yes" to Earth—
And though I carve the gargoyles of the mind,
Delighting in rich humor and good mirth—
Nevertheless I know the dark behind
Our human sunlight. Earth's iron agonies,
The huge and haunting sadness of the soul,
Are like gaunt Winter past the flaming trees
Of swift October, or the distant roll
Of surf, to one who walks amid the flowers
In a quaint garden hidden from the sea,
Loitering through Summer's quiet and brilliant hours
To the stern music of Eternity.
Always within my heart I hear the roar
Unending, of the surf along the shore.

—E. Merrill Root.

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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

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

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WHOLE No. 4,423

Dear Lord, our Father and our God, we recognize thee as our bountiful Benefactor and the Giver of life and all its blessings. We thank thee for the spirit of thanksgiving which has filled our hearts of late, and as we look forward, we pray for the uplift that should come to all who love thee for giving us thy dear Son for Comforter and Savior.

May we come into closer communion with him and with one another as the days go by. Give grace and wisdom for our work, and the spirit of unity which always brings the right kind of strength and the assurance of victory. In Jesus' name. Amen.

Denominational Budget Matters I suppose our people will all be interested in the denominational finance matter, of which Rev. Harold Crandall of New York City is the treasurer. By simply reading his statements from time to time in the RECORDER, we do not get a complete understanding of the entire situation, or of the outlook for the year.

You all know that the work has to go on and the bills must be promptly paid whether the dues from the churches come to hand or not. We often hear questions as to how the denomination is "pulling up in their money matters." Are the budget payments being met?

The leaders in General Conference made the easiest plan they could devise for the churches to support the work which had to be cared for during the year. Missionaries and workers *must* be supported, and if the moneys due from churches fail to come, the boards have to hire funds or stop the work. So I feel that all our people desire to know just how this important matter does stand.

Treasurer Crandall was asked to speak in the recent yearly meeting at Marlboro upon "The Financial Situation of the Denomination," and I am going to give his figures to all our readers. Some way I feel sure you will want to know the facts; and I can not help believing that when you all know them, there will be a prompt movement to make good in our budget.

These figures are for the first four months of the Conference year. Five

churches have sent their contributions every month. Two have sent three times. Eleven churches have sent twice. Twenty-three churches have contributed only once. And twenty-eight churches have sent in no contributions whatever in this Conference year.

The budget for the entire people for the year is \$57,000. The four months' income if all paid should amount to \$19,000. Of this amount the treasurer has received only \$6,488.89. And of this amount received, \$433.60 is special, not to be included in budget money. So that he has received for the budget fund in four months only \$6,055.29. But of this amount \$1,011.48 came from the collections taken at General Conference. Hence the churches have contributed since Conference only \$5,045.81, or twenty-six and one half per cent.

There was one encouraging item. In the four months just passed churches have paid \$288 more than they did in the corresponding months last year.

With the General Conference offerings added, we are as a denomination actually \$1,300 ahead of last year. Of course you will be glad of this.

Now, dear friends, you know it all, and I do feel sure that you will take up your share of the matter and enable us to come out even or a little ahead in the annual report next August.

I know you would all feel very sorry to see us fail, and that every one will rejoice if we do make good.

Friends, *take one good look* at the signs of prosperity that are filling the land today, fairly crowding our towns and villages and every road in the land; think just a little over the outlook, and tell me if you can that Seventh Day Baptists are not able to raise \$57,000 for the Lord's cause in a year, if they are all interested in our good work.

Cold Weather For Yearly Meeting, in On Friday morning three of us, Pastor **Marlboro, N. J.** Bond, Miss Brewer, and the editor, started from Plainfield, N. J., for the "yearly meeting" which was to

begin at the church in Marlboro, in "South Jersey," on that evening. From Philadelphia we went by a fine "bus" to Bridgeton, which was a new way entirely for me to go, even though I had traveled between those two cities very many times in years long since passed. But I am reminded often in these years that "*Times are changed and we are changed.*"

The weather was ideal so far as sunshine was concerned, but if temperature is to be considered when you speak of the weather. I must say that I do not remember such a winter's cold snap fairly pouncing upon us all unheralded, and that too before real winter was actually here.

Just think of it! Here was an autumn day that began with a moderate temperature, although quite a wind seemed to be rising; and yet, before night mercury was reported at only "eight above zero"! And it had come to be a wind that searched every nook and corner of the homes and drove the biting cold into every little crack, making regular refrigerators of the houses; and then the frost hung right there for two full days with the friends busy feeding fires to keep things from freezing up.

You had better believe we were glad to find a comfortable shelter on that dark cold evening. And the very best of it all was the warm-hearted Christian welcome we received from the good friends who had been preparing for the yearly meeting.

Old Memories Revived For eleven years, beginning just fifty years ago this very week, my services in my Master's vineyard kept me busy in this dear old land of "South Jersey." The Shiloh field is a large and important field of itself; and there were more than thirty Sunday churches of different denominations within driving distance, where I was called to preach anywhere from once to over one hundred times each. So I became very familiar with the towns and villages of Old Cumberland County. I always loved to preach the gospel, and so I never turned down an invitation to proclaim the word of everlasting life if I could comply with the request.

So far as much of the country itself is concerned, this trip revived old memories in a peculiar way. It was the first time I had ridden over the country roads from

Philadelphia to Shiloh. The auto buses have revolutionized travel, and the old railroad trains do not seem to be in it very much in these days.

Some of the largest peach orchards I have ever seen are passed about half way between Bridgeton and Camden.

There are peculiarities about the old South Jersey farms that always abide with me whenever I think of that country. Of course the general, far-reaching, attractive farm lands have a charm of their own with their fine fields of growing corn, their marvelous fruit orchards, their truck gardens and melon fields, and the quiet unimposing homes for man and domestic animals.

Of course it was too late to say with the poet, "When the frost is on the pumpkin," but not too late to see the "fodder in the shock"; and I can hardly tell you all the fond memories aroused today by the broad fields with their long straight rows of shocked fodder, just as they used to look to me a half century ago. How these simple things and the well kept fields where my people faithfully toiled, and where I loved to go to visit with them, did crowd into mind as we rode on this trip.

Then there were long rows of cedar trees with their high pointed, fine-shaped tops, stretching along the farm fence rows, just as they were in days of old. I know no other land where these cedars flourish as they do here, and, simple as it may seem to you, there always comes to me a sort of home feeling and fond memories of the dear friends who once prized and cared for them.

So it happened that almost every thing along the way—even flocks of fowls in certain places, called to mind friends and loved ones who have passed on.

But when I entered the old church, which loving hands and willing hearts have made as spic and span as can be, both outside and in, there came a sense of sadness over the loss of the good men and women I always found here a half a century ago. The boys and girls of other days—what are left of them—are here now as white haired old people, who remember me, but whose names I am obliged to ask for now. Of course joy came when they were recognized, and we did all have a happy time renewing acquaintances.

It made me real happy to see such a host of children and young people working loyally for Christ and the Church. It did seem good to see gray headed fathers and mothers who were children and young people of old, faithfully and lovingly attending to the needs of the church, and leading their children in the Christian life. Thank God that so many have held out true and are now working for Christ as loyally as their fathers and mothers did years ago.

Some Encouraging Things In the Yearly Meeting I was impressed with several things at Marlboro that brought good cheer to the outlook for the church life in that community. We sometimes feel sad over the many changes in the society there, among which is the absence of so many who used to stand in the front, but who are gone forever. To brood over such changes only tends to dishearten, so let us look for things that bring good cheer.

First of all, the old friends who are left seem just as earnest and loyal as those did who have passed away, and there has grown up a new generation who are enthusiastic and seem as anxious to carry on as ever. This cold snap proved that cold weather could not keep them from going to church.

Second, I don't know when I have ever seen so many men and boys together who seemed to enjoy song services as we had there. Shiloh always did have a good chorus of men—or at least they did a half century ago. And I do not know of a church and community where such a great male chorus can be picked up on short notice as can be found in these two churches.

Several times we were treated to inspiring song services by these men and boys. The one thing that impressed me most was the large company of boys and young men with ages ranging from ten or twelve years up, who came forward to sing with the old men. When the chorus was called for, between thirty and forty came from all over the house, filling to the limit all the space between pulpit and the pews, and some in the aisles, to sing. A large proportion were boys and young men. The little fellows seemed perfectly at home with the gray headed fathers, and the old men seemed as glad to have them as they did to be there. And how those boys did sing!

When I was talking with one of the oldest singers, he told how he had always loved such work, and when he sang those gospel songs he often had in mind somebody in the audience whom he hoped the song might help.

As I have thought of that company of old men and boys, loving to sing together and seeming to be happy in each other's company, it has seemed to me like one of the very best ways to make boys love the church and to stay with it when they grow up. Just this song service alone was well worth the trip to Marlboro.

Then, one other thing cheered me. Here, surrounded by so many influences tending to drag away from the churches, both pastors, Loofboro and Cottrell, are having good audiences that do seem to care for spiritual things.

The Preaching at the Yearly Meeting The handicap from loss of hearing prevents my taking notes, so I must be excused from making extensive reports of sermons.

Rev. Theodore J. Van Horn preached on Sabbath eve, from the text, "We have seen the Lord." His subject was, "The Re-discovered Christ." Doubting Thomas re-discovered him by the help of the disciples and he was made glad. Today men need to re-discover Christ. The invitation, "Behold the Lamb of God," is still extended. The world never needed a renewal of the sense of a present Christ more than it does today. How can we help it to see him?

After Brother Van Horn's good sermon, Pastor Loofboro led the conference meeting in which several took part.

The sermon on Sabbath morning was by the editor of the SABBATH RECORDER. It was just fifty years ago this very week that I began as pastor of Shiloh, and such an occasion made some reminiscences seem natural, and the audience seemed to enjoy hearing them.

The text was Paul's favorite, and has been mine ever since I began to preach. It was also my first text in Shiloh fifty years ago.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

In the afternoon Superintendent Joseph Bivins conducted Sabbath school, and

Brother Jesse Burdick, of New Market Church, read a good paper, his subject being "The Duty of the Christian Home to Society." This was followed by a talk upon how to meet the conditions which are adverse to Christian homes, by Rev. T. J. Van Horn.

In the evening Secretary A. J. C. Bond preached from Paul's words, "I must also see Rome." It was a fine practical sermon.

Somewhere in our dreams there is likely to be a city, always somewhere else, that we are ambitious to see. Bridgeton people want to see Philadelphia; Philadelphians must see New York, and New Yorkers must see Paris. The city we are anxious to see is always somewhere else. In other words, success is always thought of as away from home.

Men do not need to be poor in order to be good. Ambition for better things is all right if it is only guided right. Many desire to see Rome just for *pleasure*. Sometimes it makes a big difference what one wants to see Rome for.

Rome was the capital of the empire of the world. Paul did not go there to seek a position of honor or for success in business. He was not ambitious for literary attainment or for popularity. Why was Paul anxious to see Rome? The fact is, there were a few Christians there and he wanted to help them to exalt Jesus Christ. The little blaze he started became a great conflagration.

Sometimes we are in too great hurry to realize our own ambition. Sometimes our way is not God's way, but he leads us aright. I know a woman who felt she must be a missionary abroad, but God led her to be a home missionary and Christian teacher.

Paul finally did see Rome; but he went there as a prisoner. He was in chains, but it was in *Rome*. Whatever we do, let us do it for Christ's sake and be true wherever God leads.

Paul found peace and joy in helping others, and he is helping others yet.

Entertainments The faithful women of **And Other Matters** the Marlboro Church deserve a good deal of credit for the competent manner in which they handled the entertainment of their guests. Lunches and dinners were provided in the church base-

ment which serves for kitchen and dining room. The families live too widely scattered to take guests home to meals and back between sessions.

The plan gave people good times for visiting during two recesses each day, which seemed to please them well.

We were glad to see several lone Sabbath keepers there who seemed happy over having such a chance to meet and worship with Seventh Day Baptists. Among these was our old friend, Rev. G. H. F. Randolph, whose membership is at Marlboro, and who was once pastor there. His health does not permit his taking steady work, but he enjoyed taking some part in the work of the yearly meeting several times. We were glad to meet him again.

The Pageant The main part of the last evening was devoted to a pageant in which seven young ladies took parts. It was entitled "The Challenge of the Cross," and the young ladies made it exceedingly interesting and suggestive.

There were six wooden crosses, large and small, lying on a table, and one young lady representing an angel in white standing by them. I could not hear any of their words, but what they did and the fine way in which it was all done made the case very clear without any words.

Each time some appeal was made by the one in white, some girl back in the audience would go to the front, apparently seeking the cross. The first one received a small cross and started away with it rather reluctantly, but after going a little way she hesitated and then went back and laid it down. So it was with five girls with crosses of different sizes, some carrying them a little farther than the others.

Finally a young lady from clear back in the room, after the white angel had spoken a few words, started slowly down the aisle singing:

"I am coming to the cross;
I am poor and weak and blind."

She sang the verses through, and took up a large cross from the floor, as tall as she was, planted it in a hole in the floor, and clinging to its arms kneeled beside it while some beautiful stanza was sung. Then all

the other girls came back and each took again the cross she had laid down and they all together sang:

"Jesus, I my cross have taken,
All to leave and follow thee."

The effect was certainly fine as the seven girls stood there singing their acceptance. I have told you just how this beautiful pageant seemed to me, without my being able to hear a word. I know those who could hear all must have found it rich in blessing. Those young ladies preached a good gospel sermon.

HUMAN NATURE IN PALESTINE

When the sporadic bad feeling in Palestine between Jew and "Arab" rises to the point of taking life and necessitating military intervention, then the news bursts into international print, meat for the correspondents. The dire possibilities make front page stuff, and for a few days at least while somebody is discovering what is really happening, all the stops can be pulled wide open. Serajevo and its consequences give us reason to anticipate more than a local quarrel.

In this part of the world, just when one thinks life is going along smoothly and evidence is patent that some of the contestants are setting to work for the solution of common economic problems instead of talking incessantly about the political ones, a spark gets dropped in what was supposed to be oil poured on the troubled waters—and behold, the oil proves to be gasoline. One explosion sets off another, and the land and populace flame with excitement.

AN INTERNATIONAL FETE

It should be known, however, that routine daily life is infected with many an incident not bloody enough to be telegraphed abroad. The "Arabs" (as the non-Jewish combination of Moslems and Christians call themselves) dislike the incursion of Jews into Palestine. A few years ago the Hebrew University at Jerusalem sent out invitations to the laying of the cornerstone of a new building. In accordance with academic custom, the invitations went to other educational institutions, and, regardless of the personal views of individual members of the faculties invited, they sent their acceptances or regrets. One school, attended by

Jewish and non-Jewish students, decided to send its official representative. When the Palestinian (non-Jewish) students heard about it, they became intensely indignant and wrote a letter to the authorities protesting against such action as "pro-Jew" and "anti-Arab." The school authorities made the only logical reply, that sending such a delegate had nothing at all to do with political questions, and was simply an academic courtesy. This was accepted by the students as a reply but not as an answer. When Mr. Balfour landed in Palestine to attend the cornerstone laying, the protesting students went on strike in their school, as did compatriots in their shops in Jerusalem.

A few years ago, in honor of an important event, it was decided to present an "International Fête" at which nationals of different countries in the Near East would present scenes typical of their community life. The public was to be invited to view these scenes. The Jews decided to act an agricultural scene from Jewish colony life in Palestine, and a location out doors was assigned them for this. A few weeks before the "International Fête" they requested and received permission to plant barley on this land, so that by the day appointed a barley crop might appear growing, around which they could set their pageant. Other nationalities, including the "Palestinian" (which name as used by them always means "non-Jew") had other locations for their scenes. A week or so before the fête day the Palestinian chairman entered the office of the director of the fête with a choleric flush on his face and the light of holy war in his eye. "Did you give the Jews permission to plant a Zionist star?" he cried. "No," replied the director, "I gave them permission to plant barley, but we didn't discuss the pattern. I shall look into it."

He discovered that the Jews had planted the outline of a six-pointed David's star, plainly recognizable in the growing barley. What harm in a David's star! It was a universal Hebrew symbol. It had been printed on the covers of wartime Jewish welfare literature and had been worn by Jewish chaplains. It had nothing to do with Zionism or the Palestinian settlements as such; for non-Zionist Jews also used and respected it. Such was the director's reply to the committee of Palestinians; but they

were in no mood to be assuaged by the history and philosophy of religious symbols. Cried they, "We see that star in Palestine, used by the Zionists. For us it symbolizes our enemy. If that star-in-the-barley is still evident on the day of the fête when hundreds of people come to view it, we shall not be responsible for troublesome consequences."

NAGGING BUT PERILOUS

Alone, the committee of direction pondered, then asked the Jews whether, in the interests of concord, they would not be willing to remove the star, remarking *en passant* that at the colonies the barley did not usually grow in star outlines! The Jews, in turn, reflected, and reported they themselves would not touch the star; that if it should "disappear," well—? Two days later early passersby noted that the star had disappeared. Certainly the Jews had not done it. Nor did the "Arabs" boast of it. The director thought the problem solved. Soon another delegation waited upon him, this time from the Jewish students. They had decided that with their star gone they could not participate in the fête. The director tried to point out that they had plans for a beautiful village scene which did not depend for its success upon the presence of a barley star—but they refused to present anything, and dropped out. Christian and Moslem "Palestinians" presented their joint scene, as planned.

It is such nagging incidents, perilous perhaps in their consequences, which government and educational authorities meet continually. One young non-Jew, away from Palestine, remarked that he had become excellent friends with some Jews from Palestine. He played tennis and football with them, went to the cinema with them, and even (here he looked cautiously over his shoulder) liked them better than some of the "Palestinians" he knew! But he dared not mention it to his relatives in Palestine, or they would brand him a traitor to the Arab cause! Nor could he enter into any organization with his Jewish friends, for that might be heard of and cause him trouble. How far can this young Palestinian keep his liberal spirit when he returns to live in his homeland!

When one listens to the point of view of either side, it sounds plausible enough. The Zionists say: We have an ancient and

many-sided culture from which the whole world has profited. Yet we have no geographical locus for that culture, where it may be cherished and furthered, and from which it may be propagated abroad among Jews and non-Jews. Many other peoples have cultures of which they are proud; they also have loci for these, national homes. Even the Armenian has now a strip of land which symbolizes a national home for him. Why not we also? Where else should that home be if not in the land to which Moses brought us, the land from which we drove the Phoenicians, the land which enshrines Jerusalem, the holy city of David and his people? Our young people are becoming lost among the nations, forgetful of their heritage. From Palestine we shall radiate a new light both to our people and to other peoples. We are not trying to push the Arab out of Palestine; we only wish to live with him and help him develop the country.

THE ARAB POINT OF VIEW

On the other side, the "Arab" has his plausible defense. He says: We do not object to the Jews who were living here before the war. They are a minority and do not threaten to overwhelm us. We know them and get along with them. They speak our Arabic. But these hordes of Jews from Russia, central Europe, and elsewhere! They tempt us with high prices to sell our ancestral lands, and then populate them with closed colonies. They rarely try to learn our language. They can not finance themselves, but are undergirded and pushed forward by wealthy Jews in the United States and Europe who provide them with large sums of money. Without continuous foreign support many of them would starve. They import machine agricultural implements, and then ridicule our ways of farming. Their young men and women bring outlandish and even "obscene" customs, walking about with each other in public without stockings, sleeves, or hats, sometimes with their arms about each other, and even bathing together unclothed. (Any of these customs represents, of course, a degree of "license" quite unknown among Moslems and hardly more known among Christians in Palestine.)

There is plenty of fanaticism on both sides. What is not remarked often is that the Palestinian problem, while having its

political, racial, or religious aspects, has by this time become a psychosis. Studying it as a problem in social psychology, we shall note first what the conflict is not.

The conflict is not between Jew and "Arab." "Arab" is only a convenient name, sentimentally cultivated, for the "non-Jews." There is little evidence of pure "Arab" blood in Palestine. Too many invading hordes—Assyrian, Persian, Babylonian, Egyptian, European Crusaders, and others—have criss-crossed and resided in this territory during the past centuries and left behind their progeny of mixed stocks. "Arab" is a convenient concept designating the pre-Zionist, non-Jewish inhabitants of Palestine, both Moslem and Christian. Its function is not that of accurate ethnological description but of a stimulus to group loyalty.

Nor is the basis of conflict between Jew and non-Jew. As stated, Jews were living in Palestine long before the Balfour declaration, carrying on their lives among the non-Jews, peaceably. Some of these have even sympathized with the Arabs opposed to the Zionist immigration.

The Palestinian psychosis is the product of forces more universal than specific racial antagonisms, of forces similar to those operating with more or less friction at other points over our globe.

NEWCOMERS AND OLD SETTLERS

It is the conflict which occurs when a mass of newcomers collide with the "old inhabitants" of a land. The Jew claims that his ancestors' occupation of Palestine antedates that of the present "Arab" population. However that may be, for the recent centuries the Arabic-speaking peoples have been in the large majority in Palestine, and they consider themselves as the old inhabitants. Within hardly more than a decade have immigrated to Palestine large numbers of "foreigners," bringing an attitude and training not easily assimilable into the traditional culture of the land. The United States of America made her immigration laws more stringent lest the flood of unassimilated foreigners should lower her standard of living. The Palestinian fear is not so much that the newcomers will lower the standard as that they will change it. Along the lines of social custom, especially those

dealing with the man-woman relationship, the Palestinian believes the new comer to be bringing a lowering of standards. In spite of the fact that the great waves of Jewish immigration to Palestine have ceased and there has recently been more emigration than immigration, the psychology of conflict remains a devastating legacy.

This conflict between newer and older inhabitant is reinforced by the fact that the newcomer is heavily subsidized by outside capital. He is believed to have powerful friends at court even though he be a humble farmer-peasant. The Palestinian has no outside subsidy. His wealth is such as is held by relatively few land-owning families. With many of their lands and villages leaving their hands (by deliberate sale to the Jews, to be sure) they feel their feudal power going. They have not been trained to use their capital creatively except through holdings of land. The Palestinian without wealth can not secure from his group the financial credit which the Jew receives from his Zionist organization. The Jewish financial system does not extend itself to provide aid for "Arabs" who wish to develop the country. It is for Jews. Thus, money and credit disturb emotional equilibrium.

CONFLICT OF SOCIAL HABITS

In the second place, it is a conflict between cosmopolitan and rural cultures. With these newcomers to Palestine, a metropolitan, scientific, banker-guided, machine-minded civilization has descended with a swoop upon a semi-feudal, patriarchal, small-shop-keeping, sheep-tending civilization. The former brings with itself the social customs and the man-woman freedom characteristic of its life abroad. An industrial-age economy impinges upon a pastoral and agricultural economy. A civilization which extracts with some difficulty its income from the land makes sharp contact with a civilization which clips its income from bonds. The Jewish immigrant brings with him, either directly in his own attitudes, or indirectly through his foreign subventions, the machines and methods, the social attitudes and customs that characterize the world of Moscow, Berlin, London, Paris, or New York. The "older inhabitants" derive their culture from the valley of the Jordan and the sands of Arabia. This indigenous culture has been changing,

but at low, rather than at high, speed. The inundation of change has produced its sharp reaction.

This conflict can be resolved only by fraternization. Yet the older Zionist Jew and many of the newer ones can not, and some of the other side will not, fraternize. Some "Arabs" consider fraternization disloyalty to the anti-Jew cause. There is little reason to expect the British government to change the political status of either side; Hebrew and Arabic, as well as English, will remain the official languages of Palestine. Without fraternization, conflicts may be postponed, they may be shunted from one expression into another, they may be masked in bitter words rather than exhibited in bloody knives; but they will continue to be the symptoms that advertise the clash of cultures. When both sides can speak easily in some common language, when their youth meet in schools or in joint Scout troops, when groups of each reside near enough to each other for the exigencies of neighborliness to alleviate fomented bitterness, when they discover a minority of leaders able to envisage the other side's point of view, then some future decade may see co-operation for the common good.

—*Al Ghazzali in "The Christian Century."*

DESTROYING OLD MONEY

Old dollar bills that are redeemed by the Treasury must be destroyed. Although the process of destruction is not so complicated as the process of printing it must be done with equal care. Thus every step in the destruction is carefully checked lest a redeemed bill get back into circulation and have to be redeemed again.

All bills doomed for destruction are first halved by the huge mechanical knife. As these old bills are halved in bundles, one half of the bundle goes into one metal truck and the other half in another truck. When these conveyances are full of halved bills they are taken to the macerator.

The macerator in which the redeemed bills are destroyed is a huge steel receptacle fitted in the interior with one hundred fifty or more closely set steel knives which revolve and chop the contents exceedingly fine. Hot water is added and the mixture ground into pulp.

The only opening to the macerator is a funnel shaped contraption closed by a heavy lid which is secured by three locks. The key to one of the locks is held by the treasurer, another by the secretary of the treasury, and the third by the comptroller of the currency. When it is desired to destroy money, which is almost every day at one o'clock, these three officials or their deputies, with a fourth one designated by the secretary to represent the banks and general public, assemble at the macerator to deposit the old money which is brought in halved.

Each key-holder unlocks his respective lock, the lid is lifted, and the old money placed inside. Then the lid is locked and the macerator does its work. Later the same committee of four unlock the valve to let the resultant liquid pulp flow out. This pulp is screened in a pit and then transferred to the Bureau of Engraving and Printing to be made ready for sale.

But in the present gigantic task of changing from the larger to the smaller size bills the business of destroying the old bills has become too great for the macerator. So to relieve it of its overburdening load the incinerator at the Bureau of Engraving and Printing has been called into action. Thus Uncle Sam may actually be accused of having "money to burn."—*The Pathfinder.*

AN OWL'S STRANGE EXPERIENCE

From St. Albans, Vermont, comes the following strange story of an owl's encounter with an electric current. This night-time aviator, like many of his human imitators who have lost their lives, was flying too low.

A big owl, winging its way through the night, flew against a thirty-three thousand volt transmission line, causing a short circuit that extinguished all the electric lights in this vicinity.

One of the highly charged wires burned through and fell on a wire fence, electrocuting three cows in a pasture and starting a brush fire. The body of the owl was found by workmen who had been sent to repair the line.

The bird weighed eight pounds and had a wing spread of four feet.

—*Our Dumb Animals.*

MISSIONS

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

INTENSIVE EVANGELISTIC CAMPAIGN IN VERONA

*Rev. William L. Burdick,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

In accordance with my promise, I am going to try to write you a more complete account of our series of meetings which closed on November 7.

I must say that the meetings far exceeded my highest expectations as to interest, attendance, and visible results. We set no time for closing, planning for two weeks, and longer if interest warranted. At the end of two weeks people were just beginning to get warmed up, and so many were "almost persuaded" that we felt it would be little less than criminal to stop then, so we continued for five more nights, when Brother Hurley had to go on to Plainfield for the special committee meeting there.

The attendance mounted until the last night, when we had one hundred fifty there. The encouraging thing was that so many of them were outsiders, and every night there were new faces. Such a number of unsaved people as came! Our average for the series was ninety-one, which is splendid for an "open country" church. People came great distances. And they came to hear the old gospel of God's love for a lost world. One who came was a man who less than six months ago said he hadn't been inside a church for years, and never expected to enter one again.

It is hard to tabulate the results. I am enclosing one of the "Record of Decision" cards which we used the last two nights. Of the fifteen who signed to accept Christ, several were children who also signed for church membership. One of them was a man who has the name of being one of the worst characters around here. Three others signed for church membership. We will take into our church at least seven or eight.

You can see that others reconsecrated their lives to the Lord. And that wasn't just a perfunctory decision either. We made it clear that it meant clearing out the last little corner of the heart for his occupancy. One girl had been holding back on the dance proposition, but she surrendered fully one night. Three signed for full-time Christian service if the Lord should call them to it.

If the meetings had done nothing more than to rouse the membership of the church as they did, they would have been worth while. So many who had become luke warm are now anxious to do something definite in soul winning. I can not tell you what a blessing has come into my own life through the meetings, and what a determination to be more faithful and aggressive in work for souls.

Brother Hurley and I spent a great deal of time on the roads, looking up interested ones, and dealing with them personally. What a joy it is really to deal with men concerning their souls!

But the most important part of the work is yet to come. The meetings were just a start. We must conserve the results obtained. The boys and girls must be instructed in the meaning of church membership and Christian service. New converts must be built up in the faith. Those who have reconsecrated themselves by making a full surrender must be encouraged, helped, and put to work. The interest aroused in unbelievers must be followed up.

Conservation of results is one part of our work now. The other is the working of the field that has been opened up. And what a field it is! I could wish I were four men! So many came to the meetings who are not tied up to the Lord. They are scattered over a twenty-five mile circle. Many others are not definitely working in any church. Several are vitally interested in the Sabbath, some of them convinced of its truth and almost ready to make that surrender, some held back by their families. Our church has never, since I have been here, faced such a task as right now. The field is open, and visible. The seed has been planted. We must water and cultivate it, and pray the Lord of the harvest to give the increase. We have had our "pep rally," now we must

go onto the field and "play the game," carried along by the enthusiasm we have gained.

What a task! The pastor, were he the best in the world, which he certainly isn't, can not do it alone. If we do accomplish the results that we should, it will be because the people are working with the pastor. Our meetings were successful not because Brother Hurley brought us such forceful messages, nor because we had good music and attractive services—all of which we did have in abundance. The secret was in the fact that "the people had a mind to work." Folders advertising the services were distributed twice, every road for several miles being covered. And the folders were not simply thrown on the porch. People went to the doors, knocked, handed in the folder, and gave a personal invitation as well. Besides that, the church people talked with their neighbors, invited them, and often brought them as well. We had fifty posters tacked up around the country, and used a great deal of space in the rural columns of both the Rome and Oneida papers. That spirit of boosting and co-operation and hard work is all that will make our "follow-up" as successful as the meetings themselves.

I have had several of my ideas on evangelism and evangelistic meetings strengthened during this campaign. The first is that the intensive series of special meetings is not out of date. I believe heartily in visitation evangelism. But it should not take the place of the special series. People will come to hear the gospel if it is made appealing—and it will be if it is preached as the apostles preached it. But the two methods should be used together. What a splendid opening for the doing of personal work to have some special series of meetings to invite people to, and to talk about afterward. And no series of meetings, no matter how fine the nightly program, will be a success unless it is accompanied by personal visitation. Many of our visible results are directly traceable to individual interviews with people who had become interested through the meetings.

If I were to point out the most important part of the work, I should have to say personal dealing with individuals.

Another conclusion is that in our meetings we often stop too soon. At the end of

two weeks people are beginning to get vitally interested. Three weeks is none too long. I feel that if evangelist and people could have stood the strain for another week, we would have had more visible results than we did. We should never set a closing time, but should allow the Spirit to lead in this matter, as in all others.

Another thing I would emphasize is publicity. Money spent wisely in printer's ink is never wasted. I am enclosing samples of the folders we used. The announced topics drew many people—perhaps just for a night, and after coming they returned to hear more. Our publicity and visitation committees certainly spread the news of the meetings.

One other thing I wish to say—though I could go on for an hour longer. That is in regard to the Sabbath. I have found that in many cases the thing that stands between many people and the Lord Jesus Christ is the Sabbath. I know several persons who are convicted of sin, and their need of the Savior, but they can not make that one sacrifice because of their work, family relations, bringing up, etc. And yet I do not think we should minimize the Sabbath on that account. If they are unwilling to make any sacrifice, no matter how great, it is a proof that they are not honestly surrendered to the Lord, which is a requisite for salvation. The Christians in the first few centuries had to "sell all" in order to obtain eternal life. I wonder if that is not why so many churches are weak today.

Our follow-up program is not definitely outlined as yet. It must grow. We are starting next Sunday night with a series of Sunday night services of an evangelistic character, much the same type of meeting as we had during the series. We will make much use of the stereopticon. Then I am going to have an instruction class for the boys and girls who have asked membership in the church so that they may be "rooted and grounded in the faith." A program of personal visitation is to go forward, accompanied by a series of cottage prayer meetings in the homes of new converts and those who are "almost persuaded."

The task before the church almost appalls me. But I remember Paul's words in Philippians 4: 13—"I can do all things through

Christ who strengthens me." Pray for me that I may be entirely yielded to the leading of the indwelling Christ.

Yours for winning souls,

LESTER G. OSBORN.

Verona, N. Y.,
November 20, 1929.

USING OUR RICHES FOR GOD

(Two articles written by Miss Ella Tomlinson and Mrs. Jonathan Davis of the Bible Readers' Class of the Marlboro Sabbath school, after studying the story of the Rich Young Ruler)

ELLA J. TOMLINSON

Are we not God's children? All that we possess and have accumulated we owe to God. The strength and talents that have been ours to use, were given to us by God. What are we giving him in return for his kindness toward us?

First of all, it is necessary for us to give of ourselves. When Livingstone went as a missionary to Africa men could not understand him, but they felt the love that beat in his heart for them.

Our riches should not be thought of as money alone, but health, patience, kindness, and other virtues which go to make up the wholesomeness of a true Christian spirit.

Many people's lives are rich with unselfishness. Our missionaries are sacrificing their lives in the service for others.

It should be a duty and privilege to give of our means to support the church. It is a fine thing when parents instill in the minds of their children the habit of giving. When older they will have formed the habit of giving and feel it a responsibility. This will increase their interest in church work, thereby enriching their lives.

The poor widow gave what she had and was blessed by it because she gave willingly.

I once read the life of a quarter. The clipping told the number of pounds of sugar that could be purchased with a quarter; the number of trolley tickets that could be bought; the ice cream and candy that could be bought, all of which was paid for as a matter of course. But when the quarter was put on a collection plate—how large it looked!

In conclusion, whatever we, in the spirit of love, give, whether of our money, time, or talents in helping others, we are serving God.

MRS. JONATHAN DAVIS

We owe our lives to God, so why do we not owe to him everything we possess, especially our riches, for it is our money that gives us our living. The more money we have the better we live.

But to many of God's people their riches are their own to have and to hold, never thinking of what they owe to God for giving them these blessings.

God does not expect us to go without beautiful things, else why did he make so many beautiful things here on earth? The most beautiful things on earth do not have to be possessed to be beautiful, they can be admired from afar.

It is more beautiful to give than to receive, for a gift without the giver is bare.

To give and give is to receive.

Proverbs 11: 25—The liberal soul shall be made fat; and he that watereth shall be watered also.

Proverbs 11: 28—He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

Proverbs 13: 7, 8—There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches: but the poor heareth not rebuke.

Proverbs 13: 11—Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

REMINDERS OF OLD TIMES

[At times this year our aged friend, Abert Whitford, formerly of Brookfield, N. Y., has written some racy articles by way of reminiscences, which several friends have spoken well of. We are giving one of recent date here. It may find some old-time Brookfielders among RECORDER readers who will enjoy it.—T. L. G.]

REMINISCENCES OF EARLY BROOKFIELD
EDITOR OF BROOKFIELD COURIER:

I would like very much, through your kindness, to say something in the way of a tribute about some of the dear old

friends of my boyhood. The one standing out most prominent is Erastus Maxson, who lived on a farm near my old home. I first saw Erastus in a singing school held in the old Witter Hill schoolhouse. My father was teacher, with his fiddle. We had a fine chorus and solo singers: Erastus, first tenor; his sister Susan, first air; and a little, freckled faced, chubby boy who thought he was the solo alto. We had a very enjoyable time that winter, spending most of our time rehearsing for a concert in the coming spring. We also had three fiddles and a bass viol; and what music they made, playing "Fisher's Hornpipe," "Devil's Dream," "Old Zip Coon," etc. Henry Ford's old time orchestra over the radio was not to be compared to ours. The chorus was mostly religious. The concert I don't remember much about, only we had a big crowd. The solos were "Come, Ye Disconsolate," by Susan Maxson; and Negro melodies by Erastus, "Git Ye Up in the Morning Before the Break of Day," and "Susan, Dear, Won't You Come and Live With Me," and others. Soon after this came the Civil War and we were singing war songs. At the time of presidential elections we were singing campaign songs and we were not long in forming a campaign glee club: Erastus, first tenor; Charley Burdick of Five Corners, second tenor; and I, bass. We sang words set to old time tunes first, and sang at small political meetings held in schoolhouses. But our fame grew like Jack's bean stalk and we were invited all over for miles to sing. Now the trouble we had. None of us could read music much, and as we got up-to-date music it was a problem how to learn it. We spent many long hours in our kitchen, around the table, learning line upon line, till we finally conquered it, with the help of my wife sometimes. We would learn about one score in one evening and next practice we would begin to harmonize and put on power, good and plenty. We had three rules laid down that we never deviated from: first, power; second, have everything perfectly committed; and third, to speak the words so distinctly that everyone could hear and understand. It fairly

makes my knees tremble now, after sixty years, to think that we could and did stand up before crowds of from one hundred to over a thousand and do our best. We had no organ, only a tuning fork, that dad had taught me to use, to get the right pitch. It was fun, driving from five to fifteen miles, singing all the way and at the gatherings, in and out of doors. Many times after the meeting there would be a reception for the speakers and "big bugs" and a big dinner, and we would be asked to sing two or three times. We never had eggs thrown at us, nor were we ever hissed, but always cheered loud and long. We had some very pleasant times and we thought that we helped to elect some four or five presidents.

Erastus always was looking for someone to help in sickness, neighbors or anyone in trouble. He was always cheerful and kind, singing as he drove to town, and could be heard for a half-mile.

I never heard of his being found fault with or criticized only once and that was in this wise. His father, Lorenzo, a very strong Republican, got into a discussion with a young Democrat, a real Copperhead, and the young man so forgot himself that he struck Mr. Maxson, seventy years old, a smashing blow on the jaw. Everyone was mad about it, both Democrats and Republicans. At town meeting, a few days later, as a lot of us stood around the hotel, Erastus came up to the young man, whose first name was Ren. Erastus said, "You ought not to have struck my father, he is an old man," and Ren said, "He called me a liar." Erastus said, "He shouldn't have called you a liar, but you wouldn't have struck him if I had been there." Erastus had his hands on Ren's shoulders, and quicker than a flash he gave him a trip and twitch and Ren's feet came up where his head should have been and down he came flat. Ren was some mad, but he realized that discretion was the better part of valor and let it go. A lot of Erastus' friends made words and thought that he ought to have beaten him up.

About this time Erastus took to himself a wife, a very lovely and intelligent young lady, and about the same time I followed

suit, and our ties of friendship were strengthened instead of lessened by these happy changes. The last time I saw him was at the foot of Beaver Hill, and we sat by the roadside and reviewed old times and ended by singing some of the old songs. I only regret that I did not better cultivate and practice his virtues.

As ever yours,

—A. W. in "Brookfield Courier."

SERIOUS FIRE AT ALFRED

All over this land there will be many sad hearts over the fire that ruined their dear old church in Alfred, N. Y., news of which you have already seen in the daily papers.

At this writing the SABBATH RECORDER has no data as to the full extent of the damage, except the following brief note from the *Evening Tribune-Times*, of Hornell, published before the fire was fully subdued.

We shall all be anxious to know how the matter comes out:

Fire of undetermined origin completely wrecked the interior of the Seventh Day Baptist church in Alfred Center today. At a late hour this afternoon, the firemen were still combating the flames but hoped to confine the blaze to the interior of the structure.

The fire was discovered by early arrivals at the church for services scheduled to start at ten-thirty o'clock. Smoke was seen coming through the floor in the auditorium and before the arrival of the firemen the entire church was filled with smoke.

Alfred firemen, aware of the seriousness of the fire, appealed to Hornell, Almond, and Andover for help. The latter two companies arrived and placed their pumpers at the disposal of the Alfred fire fighters. A tire on the Hornell pumper went flat about a mile outside the village of Alfred and was forced to stop. Assistant Chief Francis Kinnerney and Captain David Delaney, however, continued to Alfred.

Owing to the dense smoke and the location of the fire between two floors in the auditorium of the church the firemen experienced much difficulty in subduing the blaze. Tons of water were poured into the building

through four lines, two from Alfred hydrants and two from the pumpers which were taking the water from Kanakadea creek. Owing to the shortage of water in the Alfred reservoir, two lines were shut off at one o'clock this afternoon when it was believed the fire would be confined to the interior.

The stubborn fire was between two floors and it was necessary to chop through in many places to get water to the blaze. Holes were chopped from outside the church also in an effort to reach the flames.

Originally there was a hardwood floor in the auditorium and some time ago, when repairs were made to the structure, another floor was constructed on an incline. Columns of smoke continued to pour out of the holes in the top floor but the flames did not break through to any great extent at any time.

So dense was the smoke that it was necessary to break open the stained glass windows in the church to furnish fresh air to the firemen. Practically every man in Alfred joined in the effort to save the church from complete destruction.

The church has been a landmark in Alfred for about seventy-five years. It is a large wooden structure about sixty by ninety feet. It faces on Church Street. In the rear is located a parish house, joined to the church by a porch. The parish house faces on University Street. Another building, a community house, is situated close by the church on the same street.

Residents of Alfred say the church is valued at \$30,000 and that the loss so far is estimated at about half that amount. An investigation will be made to determine the origin of the blaze.

The voyage of Christopher Columbus will be repeated next spring when a reproduction of the "Santa Maria," built for the Seville exposition, sails from Palos with the same ceremony that marked the departure of Columbus' vessel. The new "Santa Maria" will bring from the quarries at Palos, a stone block for the base of a monument to Columbus to be erected in San Domingo.—*The Baptist*.

WOMAN'S WORK

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

WOMEN CAN DO A LOT!

Women can do such a lot, if they really try, with their own generation, with their children, and by their constructive thinking. If they really want world peace—and I believe they do—they can get it. But not by sitting still and leaving politics alone, nor even by more. They've got to be up and doing, in the political world, to which now in most countries they are at last admitted. . . . Women know that peace is essential to their homes and their children and all they care for; and I believe their peacemaking activities are among the surest hopes of the future.

—Lady Astor, in "McCall's."

HAPPINESS

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure; if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

A MAGIC WORD

There's a little word below, with letters three,
Which, if you only grasp its potency,
Will send you higher
Towards the goal where you aspire,
Which, without its precious aid you'll never see—
now!

Success attends the man who views it right;
Its back and forward meaning differ quite;
For this is how it reads
To the man of ready deeds,
Who spells it backward from achievement's
height—
won!

"It is no crime to take your time to think things through. Don't say that you believe until you do."

WHO IMAGINED THAT THE FEDERAL COUNCIL WOULD NOT WELCOME IT?

Readers will recall that upon the suggestion of Judge F. W. Freeman at Denver the Northern Baptist Convention authorized a committee to inquire into the principles and policy of the Federal Council of Churches, especially as affecting the Baptist denomination. Such inquiries into various subjects for specific information and record are in the ordinary routine of convention work. The propriety of Judge Freeman's suggestion was recognized and it was accepted at once without opposition or debate. No one conceived it as an attack upon the Federal Council or supposed that it would be in the slightest degree unwelcome to the Federal Council.

But to place the matter beyond all doubt, Dr. Charles S. Macfarland, general secretary of the Federal Council, in a note of September 12 to *The Baptist* says: "I am sure that I express the mind of the representatives of all the denominations composing the Federal Council when I say that the appointment of the committee proposed by him will be most gratifying. It is of the utmost importance that the relationship between the Federal Council and its constituent bodies should be such as to insure freedom and, above all, should be clearly understood. This action will, I am sure, result in a relationship between the Federal Council and the Northern Baptist Convention which will be for the good of both bodies and of the kingdom of our Lord."

This official expression from Secretary Macfarland merely certifies in a formal way his recognition of an understanding that has been generally assumed to exist. Of course the Federal Council welcomes the inquiry and expects it to result in a better understanding and in increasingly harmonious relations.

—*The Baptist*.

WANTED

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

EUROPE'S ORPHAN CHILDREN

Europe's post-war child welfare problem presents two distinct phases. Immediately following the war all existing orphanages were overwhelmed by the thousands of new orphans created by the war.

Many institutions were financially wrecked as currency depreciation wiped out long standing endowments.

Some countries had never made state provision for orphans, and newly established governments such as Poland, Jugoslavia and others, were slow to cope with the problem. Plebiscites, revolutions, economic disorders, and financial ruin kept them so occupied that they did not make plans to meet this unforeseen emergency until it had grown to disastrous proportions.

As a result, thousands of children became amazingly adept in shifting for themselves, but were so hardened and brutalized in the process as to become a real menace.

Europe is now in what might be termed the second phase of the problem. Many families that came through the war unbroken, have found it impossible to adjust themselves to new economic and social changes that have broken down family life and weakened morale.

An increased number of deserted and unmarried mothers have left hundreds of young children to become public charges.

The problem is much more difficult than simply that of finding shelter and feeding. Medical care over a long period to fully restore health broken by long continued undernourishment, special provision for the mentally deficient, and vocational training for the normal children are needed.

The position of the Russian refugees constitutes a distinct and very urgent problem. The total number of them is given as 2,500,000. Not more than 1,500,000 have been able to achieve economic independence. The plight of the remaining million is desperate. In many of the countries, none but the most menial of work is open to them. No adequate survey has ever been made as to the total number of children among them. Detailed information of a score or more of small schools reveals pitiful need. Detailed reports from a group of such homes with a total enrollment of 4,019 children, show that the support of individual young

children varies from \$4 to \$6 per month, and that the shelter, support, and full technical training of older children ranges from \$15 to \$20 a month.

The recent four months tour of Mrs. H. P. Loomis, of the American Society for Relief of Russian Exiles, Inc., through eleven countries in Europe, brings a wealth of new data and photographs. Moreover, her personal presentation to the League of Nations of the facts regarding the spread of tuberculosis among Russian refugees as constituting a real menace to all Europe, resulted in the promise of league action. This should be a valuable leverage in securing supplemental aid in America.

There is no lack of courageous, self-sacrificing local effort to meet the situation. Two specific cases may be cited. The Ebenezer Homes in Cieszyn (Teschen), Poland, and the work at Feketic, Jugoslavia. The Ebenezer Homes are the work of Dr. Charles Kulisz. Personally investigating the many appeals that came to him, he was forced to decisive action by the conditions revealed in an early morning unannounced visit to a low-ceilinged room, fifteen feet square, where he found four women and six children, most of them asleep on the floor. Three of the number, one a child of nine, were already in advanced stages of tuberculosis. He rented a farm of a hundred acres and started his refuge work in the only two buildings that were on the property, a sheep-fold and a barn. The work has grown until at the beginning of the summer of 1929, they housed one hundred orphans and have homes for destitute adults as well. The land has been drained and enriched, farm animals and machinery have been bought, a total of \$60,000 has been expended. The quarters, however, are inadequate. There is no proper provision for the segregation of the sick, bathing facilities are inadequate, and the children are more crowded than desirable. An investment of even the moderate sum of \$10,000 would reap a rich harvest in human life. Not the least valuable part of such help would be the heartening of the workers who are now carrying the burden.

The story of Feketic, opened in 1923, like that of the Ebenezer Homes, is the story of one man, Senor Agoston, forced to action by great and continuing need. That there

is urgent need to expand this work is best shown by the individual stories of children who have been recently admitted to the home. A little girl was found making the rounds of the saloons, begging alms from drunkards. She was absolutely alone in the world. Another little girl whose father was killed in the war was found sleeping on wet straw in a leaky shed. Her mother was dying. When found, they had had nothing to eat for several days except melon rinds rescued from garbage pails. One little boy was found in a cave near Karancs crying of hunger by the body of the mother who had been two days dead. In another case, a father, unable to find work, had hanged his three children and then himself. They were discovered and cut down but only one boy survived. He is in the home.

The water at the orphanage is not good and the orphans have to bring water from the artesian well of the village, in a hand-drawn primitive water cart; \$356 would sink an artesian well on the premises.

The cost of full care and training for a child is \$10 a month.

—A. H. Froendt, Assistant Secretary, Central Bureau for Relief, 287 Fourth Avenue, New York.

(In co-operation with the Golden Rule Foundation.)

Only a few days ago the Chicago Tribune Press Service distributed widely throughout the country a statement attributed to Dr. Franklin H. Martin, former president of the American College of Surgeons who was quoted in opposition to prohibition. The following is an accurate quotation from Doctor Martin:

"The amount of drinking on the part of laborers has been reduced by two-thirds. In the smaller cities and towns, especially those away from the seaboard and international border lines, the decrease in the amount of drinking is most especially marked.

"The Eighteenth Amendment is already remaking the American people. If it is continued and an administration is found that will judiciously enforce the law, making it appear ridiculous to drink, a great thing will have been done in the improvement of our race.

"The benefits to workingmen, even in the larger cities, are easily seen. The attitude of the man at work has changed. Formerly, at least some of the men sent out for beer three times a day. Now there is a noticeable increase in the efficiency of their work, the work of ten hours often now being done in six, with accompanying increase in wages. An observer sees great improvement in their dress, and the number of automobiles seen on a laborer's job measure up to the number outside an office building, relatively, a few years ago."

Doctor Martin has traveled extensively during the last three years and believes, as a result of his observations in every state in the United States, that fully two thirds of the people are in favor of the Eighteenth Amendment.—From National W. C. T. U.

LET US SAVE THE BEARS

It is a sad fact that in most parts of the country bears are rapidly being killed off. Unless they are given protection they will ultimately become entirely extinct. The cutting off of the forests for farm land, and the fact that a bearskin rug is a trophy to be proud of, is fast spelling the end. If given protection part of the year they respond nobly, as proved by the experience of Pennsylvania and some other states, where the black bears roam in greater numbers than ever before. In Yellowstone National Park, where they are given complete protection, they will eat from the human hand. It is only hunting and persecution that make animals fear man.

—Our Dumb Animals.

"No one need fear for the future of prohibition as long as the women of the country look upon the situation as they do. The W. C. T. U. convention displayed the same militant spirit that won the state and national prohibition acts for the protection of the people of Nebraska and the United States. Today the fight continues. It is for enforcement now. If prohibition is to succeed, the law must be enforced. If the government is to stand, all laws must be enforced. The women who backed prohibition are fighting to keep it."—State Journal, Lincoln, Neb.

YOUNG PEOPLE'S WORK

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

HOW CHRISTMAS SETS THE WHOLE WORLD SINGING

Christian Endeavor Topic for Sabbath Day,
December 21, 1929

DAILY READINGS

Sunday—Song of redemption (Rev. 5: 8-14)
Monday—Song of peace (Psalm 122: 1-9)
Tuesday—Song of love (1 Cor. 13: 1-13)
Wednesday—Song of praise (Psalm 100: 1-6)
Thursday—Songs in the heart (Eph. 5: 18-20)
Friday—Song of victory (Rev. 7: 9-17)
Sabbath day—Topic: How Christmas sets the whole world singing (Luke 2: 1-14)

CHRISTMAS SONGS

BEULA L. SUTTON

Why is it that at Christmas time we all feel like singing?

We have a happy, joyful feeling within us that everything is all right, God is in his heaven, and all's right with the world. Our Christian Endeavor meeting at this time should be one of joyful songs and melodies in appreciation of what Christmas means to us.

It should carry us back in thought to the time when our Lord was born in a manger because there was no room in the inn (Luke 2: 7). This was a happy time long ago, and we have the grand privilege of remembering and celebrating that birthday on Christmas; and so it comes natural to us to be singing, "Peace on earth, good will to men." Christmas time is a time of good will, so we will feel like doing something for someone, in need perhaps.

Why not get your Christian Endeavor society together and go sing Christmas carols to shut-ins and to the aged that can not get out to church to hear the lovely music? We will receive a great blessing if we will try to give something in return for the wonderful gift that was given us ages ago, when the first Christmas carols were heard.

We sing Christmas songs. Do we perform Christmas deeds?

What are we doing to bring about the world peace we sing about?
Berea, W. Va.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Glory to God in the highest, and on earth peace, good will toward men." Christ came into the world to bring peace and good will toward men. He taught them to live peaceably with each other, and to have peace in their hearts. He did not come to bring enmity and discord, but, on the contrary, he said, "Love your enemies, do good to them which hate you, pray for them which spitefully use you and persecute you." God sent him into the world because he loved it, and wished to save men from the consequences of their sins.

When we meditate upon these thoughts, and understand why Jesus came into the world, we can not help being happy during the Christmas season. Christ's chief joy was in making others happy. So we, at this time, should try to make others happy, and in so doing we shall receive a blessing.

"We sing Christmas songs. Do we perform Christmas deeds? What are we doing to bring about the world peace we sing about?"

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—First song in the Bible (Exod. 15: 1, 2)
Monday—A song of the King (Ps. 2: 1-12)
Tuesday—A song sung with power (Acts 4: 23-31)
Wednesday—Song of the Lamb (Rev. 5: 6-14)
Thursday—Songs in the heart (Col. 3: 16)
Friday—Songs of joy (Acts 16: 25)
Sabbath day—Topic: Christmas songs I like (Luke 2: 13, 14)

Topic for Sabbath Day, December 21, 1929

CHRISTMAS HYMNS

Every Christmas we may learn new songs for our Christmas program and by next Christmas we have forgotten them and are ready for some more new ones. This is true of a certain class of songs, but there are Christmas songs that we sing over and over and never tire of singing them. For years and years they have been sung and will continue to be sung. They are the

songs we like and others have liked, and so they have been preserved. What do we know about these songs besides the words and music that we sing?

Holy Night, Peaceful Night is one of the old Christmas songs we all like. It was written by Joseph Mohr over one hundred years ago in Austria. Whether sung by amateur or professional, on the street or concert program, it is always liked.

Away in a Manger is one of the children's favorites. It was written about four hundred years ago by Martin Luther, the great reformer. At times the Luther family had little money; there were five children and household cares were many, but Christmas was a great event in the household. The whole family practiced Christmas carols for weeks before Christmas. Luther himself would lead the singing, also playing an accompaniment upon the lute. Besides this lovely cradle hymn he wrote another carol especially for his little son, Hans. This may not be so well known.

Give heed, my heart, lift up thine eyes!
What is it in that manger lies?
Who is the child so young and fair?
The blessed Christ-child lieth there.

Once in Royal David's City was written by a woman, Cecil F. Alexander, wife of a bishop in Ireland. She wrote poems for special occasions. These were published and sung far and wide. This one pictures Christ's lowly birth and his sympathy with the poor and suffering, a true picture of the Savior, and one we like.

O Little Town of Bethlehem was written by Phillips Brooks, a Boston preacher, and it was set to music by his organist, Lewis H. Redner. Brooks was very fond of children and kept a supply of dolls and toys for his little friends. When a mother told her little girl, "Bishop Brooks has gone to heaven," the child replied, "O mother, how happy the angels will be."

I Heard the Bells, by Henry W. Longfellow, emphasizes that part of the angels' message so much needed, "Peace on earth, good will to men." Longfellow is probably the best known and most loved American poet. He has been called the Universal Poet, for he has written poems for everyone. Little of his writing has been set to music, however, and we are glad of this

one that has been arranged for singing. It was written in the same year that the Civil War closed, and expresses hope.

Low in despair I bowed my head;
"There is no peace on earth," I said;
Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail, the right prevail,
Peace on earth, good will to men."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The music in the Junior meetings can be made interesting as well as instructive. Let one junior, perhaps a member of the music committee, prepare for the music for one month by selecting hymns on the topic and arranging for special music. Let this junior give a brief talk each week about the history and stories connected with the hymns chosen, and in some cases explain the meaning of the words for the benefit of the younger juniors. Helpful books along this line are:

"One Hundred and One Hymn Stories," by Carl F. Price, price 75 cents.

"More Hymn Stories," by Carl F. Price, price 75 cents.

"Junior Hymn Stories," by Lillie A. Faris, price 25 cents.

"Treasure of Hymns," by Amos R. Wells, price \$2.00.

"Hymn Stories," by Elizabeth Colson, price \$1.25.

"Hymn Stories for Children," by Margaret W. Eggleston, price 25 cents.

"Method and Interpretation of Hymn Singing," by Edith Lovell Thomas, price 25 cents.

HOME NEWS

DENVER, COLO.—Thanksgiving has always been observed with reverence and praise by Seventh Day Baptists, but this year it has an added significance to us Denverites. Last Sabbath we had a most interesting Thanksgiving service in which we all took part. We expressed our deep appreciation to God for his tender mercies to us as a nation, denomination, church, and individuals. But our real cause for rejoicing is that Professor Ralph H. Coon will be here to take the pastorates of Boulder and

ON OUR SHELVES

Another reminder of the Christmas combinations. The time will soon be past for ordering, so take time now to send in a dollar for your choice of the four listed below.

The ladies of one church are taking orders for these combinations at their holiday sale which comes before Christmas. Perhaps other societies would like to follow their example. Here they are:

I. For Children

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

Sabbath Motto Card

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

II. For Young People

"Letters to the Smiths," by Hosea W. Rood

"Manual for Bible Study," by Rev. Walter L. Greene
Denominational Calendar and Directory, 1930

Sabbath Motto Card

III. Alternative Combination for Young People

"Letters to the Smiths," by Hosea W. Rood

"Life of A. H. Lewis," by Dr. Theodore L. Gardiner
Denominational Calendar and Directory, 1930

Sabbath Motto Card

IV. For Adults

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

Denominational Calendar and Directory, 1930
Sabbath Motto Card

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

P. S.—Of the thirteen hundred calendars which are being printed this year, 1,060 have already been ordered. If your order is not in, send it soon, or they may be gone. We want to get the calendars all sent out before January first.

Denver soon after January first. While we have "gotten along" without a pastor since July, we are sorely in need of one, and will be delighted when Professor Coon arrives. We have employed outside ministers the first and third Sabbaths of each month, and have all taken part the other Sabbaths. Splendid co-operation has been manifested, but we will all be glad to be relieved of this responsibility,—and we welcome Professor Coon's change in his plans with a true Thanksgiving spirit.

ESTHER PERKINS STANTON.

THE SCOFFER

He cried out at the creeds; they were,
For fools to mumble; faith was dead.
He is a great philosopher
Whose wisdom may not be gainsaid.

But ah, last night I saw him stand
Beneath a fragile crescent moon
While soft a thrush on sea and land
Poured forth a starlit tune.

And in his still, enraptured gaze
A creed was written unaware—
Delight in beauty that is praise,
Reverence for beauty that is prayer.
—Mary Sinton Leitch.

WHY IS "Q" ALWAYS FOLLOWED BY "U"?

"Q," always pronounced "k," is never used in regularly formed English words except when it is followed by "u." It is therefore a superfluous letter. This usage is a holdover from the ancient alphabets. We borrowed the combination from the Latin along with the letters. In the earliest Greek alphabets there was a letter corresponding to "q" and before it was dispensed with entirely it survived in combinations of "q" and "u." The Romans borrowed it and in Latin "q" was always followed by "u." There was no "q" in Anglo-Saxon, the Normans being responsible for its introduction into English. Most of the words containing "qu" are of Latin or French origin.

Many of our best thoughts, those which are really our own, come to us in conversation, and would never have come from reading or from solitary reflection.

—John A. Broadus.

CHILDREN'S PAGE

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

MY GIFT TO THE CHRIST CHILD

Junior Christian Endeavor Topic for Sabbath
Day, December 21, 1929

MRS. HERBERT L. POLAN

SUGGESTED SONGS:

1. "Give of your best to the Master."
2. "I gave myself to thee."
3. "Savior, thy dying love."
4. "Jesus, I my cross have taken."

SUGGESTED NOVELTY:

Dramatize the Visit of the Wise Men—Three juniors in robes and oriental head-dress. Each carries a gift (box). They kneel and bow with their backs to the audience. Before rising let each one loosen the head gear and robe fastening and immediately upon slowly rising, slip out of his disguise, letting it fall on the floor. Then each may pick up his box, turn it around to show a lettered side which has previously been concealed from sight:

Junior No. 1 shows on his box—Our Hearts and Lives.

Junior No. 2—Our Time and Service.

Junior No. 3—Our Money and Talents.

Inside each box may be cards for use in the meeting:

No. 1—Heart-shaped cards—Bible references about giving ourselves.

No. 2—Slips shaped like clocks or watches, and hands shaped to represent work. Quotations about giving time, and doing for the Master.

No. 3—May reveal small money-shaped cards of stiffer paper, also cards shaped like red mouths representing our talent for speaking and singing. These may have Bible references about tithing and about speaking, such as the one having in it, "With the mouth confession is made unto salvation."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I do not have anything to keep me busy tonight, and I saw in the RECORDER that

there were not many letters, so I am going to write one.

Tomorrow night I have to be at the church at seven o'clock. Our Junior Class has been trying to play the Gospel of John. Then, the week from tomorrow night, some of the children of the church are going to be baptized. We join with the Plainfield people for their Sabbath evening services. Following the services we are to be baptized. I think that there will be about six or seven in the class.

Yours truly,

FRANKLIN L. WITTER.

New Market, N. J.,

November 14, 1929.

DEAR FRANKLIN:

I am glad you are so interested in the success of "our page" that you have written again. I do hope you will write very, very often; for the more you write the more you seem like a real friend, even though I have never seen you. I hope to some day.

I am so happy to know that you and other boys and girls in your class have been baptized, and am sure you will try to be faithful workers for Christ and the Church. We can never begin too young to serve our best friend, Jesus.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I go to church and Sabbath school every week at Marlboro. There are six boys in my Sabbath school class. We have just been promoted to the intermediate department. My Aunt Lucy Davis is our teacher.

I enjoy the stories written by Miss Mary A. Stillman.

We have a chicken with only one wing and a little puppy named Bess who is very playful.

I like to read the letters from other boys and girls.

Yours truly,

JOSEPH F. DAVIS.

Bridgeton, N. J.,

November 15, 1929.

DEAR JOSEPH:

I am glad you can go to Sabbath school every week, and I think six boys make a

nice number for a Sabbath school class, just the right number to have interesting times.

Your puppy must be very cute, but I imagine he gets into lots of mischief. I once had a puppy who chewed up my best hat, which I had put on a chair, instead of putting it on the shelf where it belonged. I was a little more careful to keep my things hung up after that. Of course Bess will never have a chance at *your* hat.

I'm sorry for your poor little chicken with only one wing, but I imagine that if he is a White Leghorn he'll be able to fly over the fence just the same. What do you think?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am in fourth grade in school and think I will be in fifth grade next year.

We had two white rats and they died; then we got two more. One of them was named Molly, and she died, and the other one is Big Billy.

Our Sabbath school teacher's name is Miss Edna Lowther, and our school teacher's name is Miss Frankie Davis.

Yours very truly,

LEWIS EDWIN DAVIS.

New Milton, W. Va.,

November 18, 1929.

DEAR LEWIS EDWIN:

Of course you will be in fifth grade next year. You are now a RECORDER boy, you see, and RECORDER children just have to make the grade because they can be expected to do their level best.

Please notice that we have a "boys' page" this week. What do you think of that?

Speaking of white rats—my brother and I used to have some when we were children. We started with two and before we got through with them we had a wood box full of rats of all sizes. They became such nuisances that at last our father loaded the wood box, rats and all, upon his wagon, took it off in the field and left it. No more white rats for us. One or two white rats are all right, but be satisfied with that many. You see I know what I'm talking about. But really white rats are very pretty and cute.

Sincerely your friend,

MIZPAH S. GREENE.

P. S. Here is a little anecdote kindly sent us by Miss Marion Carpenter, of Alfred:

There, I knew I intended telling you of Gloria's speech the other day. Gloria is a delightful little girl in the second grade. Her room is across the hall from mine, and she sometimes comes in for a little visit.

On one such occasion she noticed the holes in the pupils' desks where ink-wells once were, so she inquired if we used ink in my room. When I said, "No," she wondered why the desks had been made for them. I told her I didn't know why such small desks should be made that way.

"Anyway," she concluded, "It's an awful waste of holes."

CHRIST'S HANDIWORK

If I could hold within my hand

The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,

All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he

Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be

As long as men have breath,
Could buy that thing of wood he made
The Lord of lords who learned a trade.

Yea, but his hammer still is shown

By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown

Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was built there.

—Charles M. Sheldon.

BEEES WORTH HIVING

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind,
B sure you make matter subservient to mind.
B cautious, B prudent, B friendly with few;
B temperate in argument, pleasure and view,
B cheerful, B grateful, B hopeful, B firm,
B peaceful, benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B humble because thou art dust.
B penitent, circumspect, sound in the faith,
B active, devoted, B faithful till death;
B honest, B holy, transparent and pure,
B dependent, B Christlike, and you'll B secure.

—Selected.

I have seen more incompetent parents than incompetent youngsters. — Dr. B. Glueck, psychiatrist.

OUR PULPIT

CHRISTMAS SERMON

REV. A. J. C. BOND

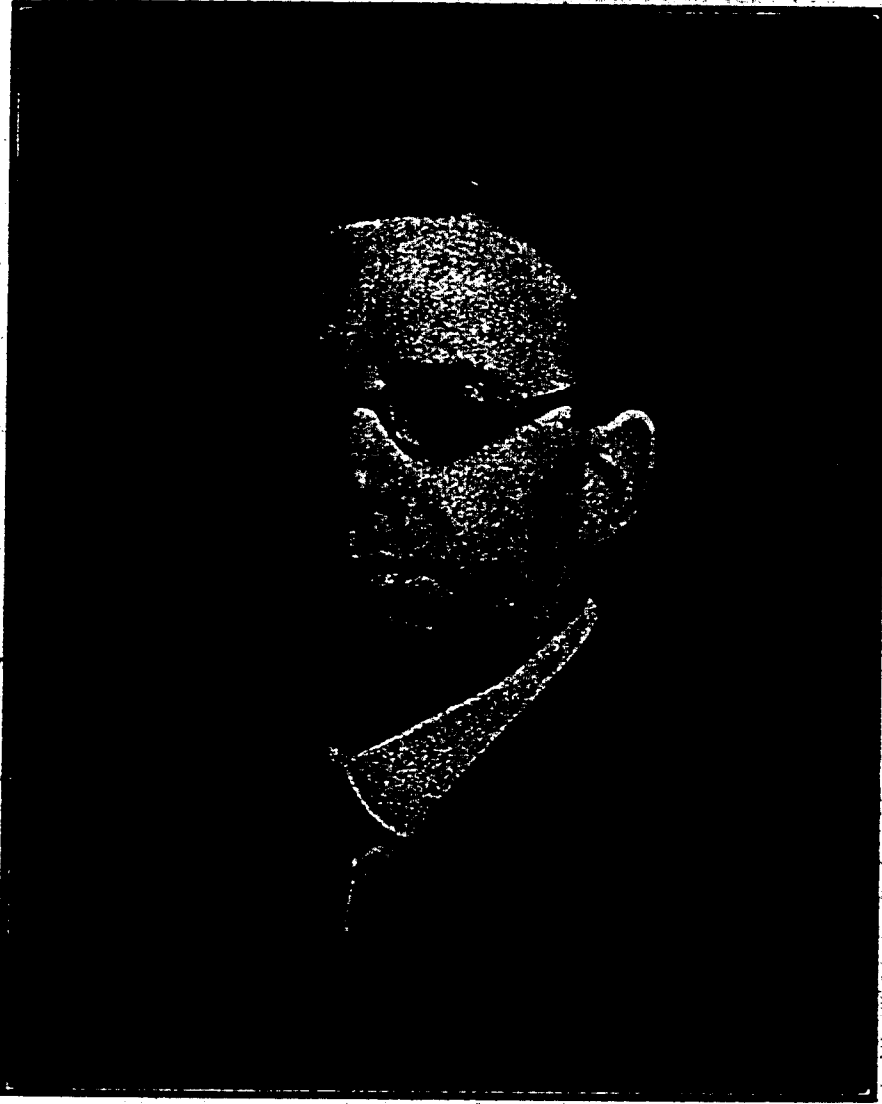
Pastor of the church at Plainfield, N. J., and
Leader in Sabbath Promotion

SERMON FOR SABBATH, DECEMBER 21, 1929

Text—Matthew 2: 12.

ORDER OF SERVICE

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



time is opportune for a most blessed experience in the observance this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon us. On that first Christmas day the announcement of the birth of the Savior troubled Herod, but it brought joy to the

shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred twenty-nine, and on out into the future, that path no doubt will be deflected one way or the other if we seriously contemplate our Lord's claim to our life's allegiance. The important question therefore is: What is our relation to him who so many years ago was born King of the Jews, and who today lives and reigns over all the world?

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

It is a good thing for the Christian world once a year to gather about the manger bed of the Babe of Bethlehem. Time has brought us again to that annual event, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the

As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, or shall we, like them, "return another way"? The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquired, as a matter of course, of the ruler who reigned there. It is a beautiful tradition which General Lew Wallace weaved into the early chapters of his "Tale of the Christ," but it isn't likely that all the movements of the Wise Men were on the magic plane there described. They felt their way with some uncertainty, and tried the voices that offered them counsel. They came bowing to royalty, and seeking guidance from earthly potentates, but "they returned to their own country another way"—the way of heavenly counsel, and of the quiet conference together with kindred spirits. And their experience thus interpreted is symbolic of the experience of men who come face to face with the Master.

The shepherds watching their sheep, dull-eyed and listless, were aroused by the heavenly apparition, and doubtless moved through curiosity, visited the stable to which they had been directed, but they returned with wonder-open eyes, full of joy and praise. They may have returned to their shepherding by the same route, but in a more important sense they returned "another way"—the way of joy and hope.

As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent on being successful fishermen, and devoted themselves to the development of the trade, but they saw nothing beyond a business success, and a comfortable competence in material things. But there passed by a fellow-Galilean with a spring in his step and a gleam in his eye and with a tone of authority in his voice that never was before on land or sea; and these young men left their father in the boat with the hired servants and followed Jesus. Morning after morning they had come out to the lake and their work, and every evening they had returned, by the way of the market to their comfortable homes and the bed on the roof. But today, they went "another way." In

the companionship of him who had nowhere to lay his head they walked out into a new world and a new life: a world of service and a life of blessing and joy.

One day as Jesus sat by the well weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving straight toward the blackened life of the woman. She saw the course it was taking and did not welcome it, but sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide itself in a religious disputation. But this was no common Jew, for he tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin. No doubt she went back to the village by the same path over which she had come, but with a new hope and a new joy, a new sense of salvation and forgiveness of sins. She went home "another way" and to live a different life. For ought I know it was still necessary for her to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear and her heart was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that came in contact with the Master during his earth ministry was helped thereby. We may carry such a spirit into the Christmas season that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who inquired as to where the King should be born, but he became concerned at once, and was troubled and all Jerusalem with him. His sinful self-seeking and his fear of a rival blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas day. The knowledge that a King was born but provoked him to more wicked deeds and confirmed him in his sinful life. So we can not go through this Christmas time and be the same. Either we will go out into the new year in closer companionship with the

Master, and sweetened in life through fellowship with his spirit, or we will be driven farther from him as we seek our own selfish ends.

Near the end of the Master's earth ministry we have the case of the young man who came running, eager and hopeful, but who went away sorrowful. He is one to admire, and as he unaffectedly rehearsed his past faithfulness in keeping the commandments, Jesus looked upon him and loved him. But Jesus was on his way to Jerusalem for the last time. He was in need of companions who, after his death, would become apostles, missionaries of the cross. What an opportunity lay before this clean, obedient, and manly youth. No wonder some one has named this incident "The Great Refusal." Jesus made him the offer, but he did not accept it. He held too near his eyes the things he was asked to give up, and could not see the greatness of the offer held out to him in the invitation to follow Jesus. He went away sorrowful. Sorrowful, but he went away. And the offer was never repeated, for Jesus never passed that way again.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, was it made more potent. An early and conspicuous illustration of the potency of his resurrected life is found in the experience of Paul on his way to Damascus. Armed with the necessary authority and spurred by the zeal of a conscientious but misguided religionist, breathing out threatenings against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all that might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on his way to Damascus carrying death and destruction, but he came back "another way," and became the chief of the apostles and the daring and faithful missionary. Him whom he had hated he now loved with a holy passion, and the gospel which he had despised he now preached with eloquence and power.

Time would fail me to speak of Augustine, Francis of Assisi, Martin Luther, John Wesley, and Samuel and Tacy Hubbard, and all the saints of ancient and modern

times who have gone to "their own country another way," having seen the Christ.

We heard a good deal about "morale" during the war. The one thing necessary to maintain morale, or morals, among men, is motive. There may be artificial motives provided, or motives that are genuine but temporary, all of which may serve a good purpose. But the only all-impelling, all-inclusive, enduring motive is the Christian motive. Only personal contact with Jesus can give that. I gave one day's service early one autumn to the county draft board. At the end of the forenoon's examinations the registrants who had passed the physical examination were assembled to hear a lecture by one of the physicians. His speech was in the nature of a warning against social vice, and especially against a certain race-destroying disease. The motive which he emphasized was that of fear, fear of being found out. It was good enough as far as it went. I was glad to know, and to have the young men who were about to be inducted into army service know, just what measures the government was taking to ferret out and stamp out this curse to the race. But to stop where he did seemed to me to be an insult to the integrity and purity of the great majority of the young men addressed. I wanted to supplement the doctor's speech by an appeal to higher motives, and I am sure such an appeal would have met with a response. I was told that the morale of the soldiers in camp broke when the armistice was signed. The motive had been removed, and the boys were working hard to keep out of work, and would hide behind a pine tree six inches in diameter to dodge it. Sick calls were frequent from boys who tried to avoid drills—boys who when the fight was on would march till they dropped, and then get up and "carry on." I do not mean that the boys went to pieces. But the great incentive to drill and maneuver and march having been removed, it was but natural that there should be a tendency to ease up and let down. My point is that if a life is to be held steady to any course there must be motive. And the only thing that will keep men morally true and spiritually strong is a life intelligently loyal to Jesus Christ and heartily devoted to the Christian cause.

What is true of individuals is true also of institutions, communities, and nations.

When in the white light of the Master the hideousness of a public evil is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there were set going those principles of brotherhood, the spread of which meant death to slavery. But long years went by before the public conscience was sufficiently aroused and the Church awakened to the fact that slavery was a constant denial of brotherhood. When the truth was made evident, chattel slavery was wiped from the face of the earth.

Intemperance has outlived slavery because it is entrenched not only in the avarice but in the appetites of men. But our great country is going "another way," and next Wednesday morning we will witness the tenth Christmas sun rising over a saloonless America.

War, too, is taking its place on the dump-heap of discarded diabolical inventions. You may wonder why I speak with such confidence when the world is even now only eleven years away from the most destructive war of all history. I bank much upon the Kellogg Peace Pact. But a peace pact is but a result, a logical effect of a compelling cause. That cause is the dominating spirit of Christianity that dwells in the hearts of the people and moves in the councils of the nations.

Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, but with possibility and promising in rewards for faithful service, the rewards of accomplishment in a worth while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to usher in this fateful day. Let us consecrate ourselves to the holy task which their sacrifice has placed upon us.

As we come into the presence of the Prince of Peace at this Christmas time, let us determine by the help of God, and so far as our power goes, to establish a world peace genuine and lasting. When we have offered here our gifts to the King, let us return to our homes and out into the future "another

way," the way of consecration and service, the way of the holy guidance and blessed companionship of the Son of Mary, God's Christmas gift to the world.

THEY WANT OUR MISSIONARIES

"Dr. Yui," asked Mr. Frank Lenz in an interview over a year ago with the general secretary of the Y. M. C. A. in China, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present attitude in China regarding the missionary?"

As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumors. They are totally unfounded. This is the time of times when we want and need Christian influences. China is moving very fast today. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards.

"We are at the forks of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence today to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stabilizer and as a trainer. We want to make China not only a new nation but a Christian nation."

—Foreign Missions Conference.

"By an expenditure of \$2,000,000 within the last decade, the Palestine Orphan Committee of the Joint Distribution Committee has placed 4,000 orphans in Palestine on the road toward economic independence. The total sum was provided by American Jewry. It is indicated that 102 children remain who require provision."

"A man is sane morally at thirty, rich mentally at forty, wise spiritually at fifty, or never."—Sir William Osler.

Fundamentalists' Page

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

WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

REV. W. D. TICKNER

This question is clear and demands an answer without any mental reservations. When Peter answered a somewhat similar question by saying, "Thou art the Christ the Son of the living God," Jesus commended the answer by saying that flesh and blood had not revealed it to him (Peter) but that the revelation was given by God. The source from which the revelation came is sufficient to stamp the testimony as unimpeachable. If Jesus were a mere man as were John and James, Matthew and Peter, then to arrogate to himself honors that could not lawfully be conferred on any human being would justly have brought upon him a curse rather than a blessing, as such acceptance of divine honor was nothing short of blasphemy.

Jesus, time and again, made use of expressions that conveyed to his hearers the idea that he was divine. He declared positively that he was the Son of God. For this the Pharisees determined to kill him.

Divine honors have been ascribed to him for many years. It appeared to be a settled conviction throughout Christendom that Jesus Christ was born of the Virgin Mary, through the direct power and Spirit of God. Of late, however, the question has been revived. Many who were apparently devout followers of the Christ of Galilee, and who still declare their unswerving allegiance to him, repudiate their former belief in his divinity. That he was a good man they still maintain, but that he was and is from everlasting to everlasting, that he was born of the Virgin Mary, they deny. The question is thus again an open one. Whose son is he? Joseph didn't claim him as his son. The only history concerning his paternity is that found in the Scripture record. Those who deny his virgin birth must of necessity

deny the truthfulness of the records of the Scripture.

Either Jesus was and is what the Scriptures declare, or the whole system of Christianity has nothing to commend it as being superior to any other heathen philosophy. Sailing under false colors has nothing to commend it to any candid mind. Many who deny the virgin birth of Jesus acknowledge that he was a good man. But they have absolutely no proof of this so long as they deny the inerrancy of the Scripture record. There is no stronger evidence concerning what he taught regarding ethics, morals, and spirituality than what he said concerning himself.

If Jesus is not what he claimed to be, or what the writers testify regarding his claims, then his teachings carry no more authority than the words of Emerson or Beecher. To place him above Fosdick or twentieth century theologians is to deny the very basis upon which the whole system of modernism rests. If our twentieth century savants have not, after a lapse of nineteen centuries, a richer, fuller, more helpful system of ethics, morality, and spirituality than was taught by this carpenter of Nazareth, then the theory of the evolution of man is but a name. If Christ were a mere man, he would have been subject to all the limitations of man.

But the learned men of his time taught no such doctrine as he taught. It was not an age when ready access to books was possible, even to the moderately rich. According to the testimony of his neighbors Christ had never learned to read. His sudden appearance before the public as a teacher of righteousness can not be accounted for by association with his fellows. Nazareth was not known as a city especially conducive to even common morality, as implied by Nathaniel's exclamation, "Can any good thing come out of Nazareth?" If environment plays such an important part in the development of man, as we are told by those who claim to know, certainly association with ignorant men was not conducive to conceptions of moral and spiritual greatness.

Not even the doctors of the law could understand his sublime utterance when he said, "Ye have heard that it hath been said by them of old time. . . . but I say. . . ." So

far was he above any teacher of his time that it was no wonder that people were astonished at his doctrine, realizing that he spoke with authority. The loftiness of his discourses has never been equaled. Even his own neighbors marveled at his words.

His keen insight into man's capabilities and needs places him without a peer in the realm of psychology. As a chemist, when, at his command, there came forth as fresh as from the wine vat the very best wine obtainable, no one can claim an equal. No chemist of ancient or modern times knows the secret of such power. It is useless for any modernist to object because this miracle is unscientific, while they themselves claim that somewhere, sometime, somehow, a species of vegetable transmuted itself into an animal. Until they reject all such unscientific themes as spontaneous generation with all its relationships, their objections to the Scripture record fall by their own weight. Yes, the chemistry of the wine was no mystery to Christ. He knew how the change of the sap in the vine was accomplished.

His knowledge of anatomy was evinced when, at his command, the man with a withered hand stretched out the withered member but withdrew, not the withered hand, but one with muscle, bone, sinew, blood, complete as the other. His knowledge of the elements of the air and sea made him master over them. Some time when the storm is raging, speak to the wind as did Jesus and say, "Peace, be still," then you will better realize why the people marveled saying, "What manner of man is this that even the wind and the sea obey him?"

Remember, this same Jesus who captivated the multitudes by his gracious words, who had power to take a short process to produce wine, who could restore muscle, blood, and ligament by a word, who could command the winds and waves with perfect composure, expecting and receiving instant and implicit obedience—remember this Jesus but a few months previous was a humble carpenter, without prestige among the educated class. Yet he alone understood the elements.

Listen! He is saying, "I am the resurrection and the life." Has he power over death? That is his claim. A man about

thirty-three years of age, making such claims as not even the wisest of men dared to make! How came he by such power? Listen again, "He that believeth on me though he were dead yet shall he live." An empty boast? Ah, by no means! Suiting actions to his words, he cried out, "Lazarus, come forth." And he who was thus addressed, though he had been dead for four days, came forth unaided from the tomb.

Was Jesus Christ a mere man? Napoleon said to Bertrand, "I know men, and I tell you Jesus Christ is not a man." Theodore Parker, leader of the so-called Radicals, said: "Jesus combined in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages. What words of rebuke, of comfort, counsel, admonition, promise, hope, did he pour out, words that stir the soul as summer dews call up the faint and sickly grass. Shall it be said that such a man never lived? Suppose that Newton never lived, but who did his work and thought his thoughts? It takes a Newton to forge a Newton; but what man can fabricate Jesus? None but Jesus."

No man in ancient or modern times has ever swayed the masses as did the Carpenter of Nazareth. No man living or dead has ever proved his power over nature as did this itinerant preacher. No man ever claimed to possess power over life and death and then proved that claim to be founded in fact, as did he who declared himself to be the Son of God, and that he came forth from the Father and would return to the Father. When forth from the baptismal waters Jesus came, a voice from the eternal glory proclaimed, "This is my beloved Son."

Not only did Jesus vindicate his claim to divinity by his teaching and by his ability to heal all manner of diseases, but his knowledge that in himself there was power to triumph over death and the tomb, enabled him to state with positiveness the time of his resurrection. Nor was he mistaken, for at the stated time he came forth from the tomb a mighty conqueror.

There have been many great men, but they passed on to be followed by other men as great and wise. These men were great for the times in which they lived, but Jesus was great for all times—great in wisdom in

that the secret things of God were not hidden from him—great in power over nature in that he had but to speak and it was done according to his word.

What think ye of Christ? To even intimate that Jesus' father was less than God is to do violence to reason. The question, "Whose son is he?" admits but one answer—"Thou art the Christ the Son of the living God."

[With the passing of Rev. W. D. Ticker, about four years ago, the denomination lost an able man. He was a doctor as well as a preacher; a scientist as well as a theologian. The above article was written from his sick bed, just a few weeks before his death. Though written by an old man, a dying man, it is a scholarly, logical, masterful plea for belief in the virgin birth of Jesus. Without doing violence to the Scriptures, his position is unanswerable.—A. L. D.]

YOUNGSTOWN'S FAMOUS POLICE DOG

"Snappy" dropped dead of heart disease at 10.30 p. m. while on post at Federal and Avenue D. He never felt better than the night when he went on post never to return, the best and smartest dog I ever had to do with. A true friend, with almost human intelligence. From his friend, Tim Dugan, patrolman, Seventh Precinct, Youngstown, O.

So runs the modest entry on the books at the Seventh Precinct police station, Youngstown, Ohio, telling of the death of "Snappy," the Airedale terrier, who ran down murderous criminals, discovered fires, and was the terror of every thieving marauder in the outlying districts of Youngstown, Ohio. Snappy was just a dog—a police dog.

"He was worth six police," said Policeman Dugan, as he fondled Snappy's muzzle with a little touch of affection, as a mother might touch her dead baby's shoe.

"He knew as much as many men, it seemed to me, and he made this district far safer than ever it had been before. We had wiped out burglaries here completely."

Snappy had a record of twenty arrests during his brief career. He nosed a freezing man out of the snow and barked until his patrolman came to the rescue. He discovered a fire, and his barks brought the fire engines as soon as his man could turn in the alarm. He picked up a horse that had been straying all night long drawing an express wagon loaded with valuable parcels.

The driver had been drinking and when he came out there was no trace of his charge until Snappy had found him. The dog caught three men robbing a large clothing store one night, and soon after he put to flight two men who attempted to rob and assault a woman on a dark and lonely street.

Snappy was the boss of a stable where other dogs in training for police duty were kept during the day, each in his own stall, at the end of a long chain. Patrolman Dugan's job is to care for them and feed them and give them lessons from time to time. There are Belgian hounds, sheep dogs and Airedales, all trained to attack suspicious persons. No man without a weapon could defend himself against these agile beasts if once they thought he should be tackled. They can jump ten feet in the air and the impact of their weight would knock any person down.—Ollie Meloay in "Our Dumb Animals."

WHAT ARE BLUE LAWS?

Bishop James Cannon, Jr., in writing to the editor of the *Washington Post*, claims that the *Post* misrepresented him when it stated in its columns that he advocated Sunday blue laws for the District of Columbia, when the Lord's Day Alliance delegation called upon President Hoover, seeking his indorsement of the Lankford Sunday bill. "This is not correct," says Bishop Cannon. "I was a member of the delegation which called on President Hoover and presented to him a signed paper, which declared, 'We believe firmly, Mr. President, that the weekly day of rest is one of God's best blessings to a weary world.' Nothing in the paper suggested any so-called 'blue law.'"

No idea is blue to a man when it is his idea, but it is blue to the man upon whom the idea is imposed by law. Each man's ideas are white to himself. Nothing is blue to those who do not want things to be recognized as blue.

Bishop Cannon's logic is not sound when he claims that the Federal Government should impose a Sunday law upon the citizens of the District of Columbia because "the weekly day of rest is one

of God's best blessings to a weary world." Why should "God's best blessings" be imposed upon people under the penal code? The Lord's prayer is one of God's best blessings when spiritually entered into. The Lord's Supper is another of God's blessings. The Lord's baptism is still another. Shall these be enforced by law? There is just as good logic in enforcing the Lord's Prayer, the Lord's Supper, and the Lord's baptism as there is in enforcing by civil law the Lord's day. There are a thousand and one things commanded in the Bible that are supremely good in themselves, and if performed in the right spirit, would prove a great blessing from God to the people; but God never intended that any of these good things should ever be observed under duress of the civil magistrate.

God said: "Love thy neighbor as thyself." Did any statesman ever propose to enact a law to compel every man to love his neighbor as himself? If this could be brought about by law, it would never be necessary to enact another law to control man's other relations with man.

No, Bishop, there are some good things we can not impose upon the people by civil law. And Sabbath observance is one of those things.

—C. S. L., in *Liberty*.

REGARDING CHINA FAMINE RELIEF

In reply to the question, "What has been the outstanding characteristic of the present famine work in China?" Dr. David A. Brown, chairman of the Board of China Famine Relief, U. S. A., said: "Safety. I have had direct contacts with famine relief administration in Russia and elsewhere, and in no other famine that I know of has there been so little loss as there has been in China.

"People who are starving are not normal," continued Doctor Brown. "The conditions which attach to famine are irregular. Hungry people are not guided by the ordinary impulses. If there is food in sight, they try to get it and it speaks volumes for the orderliness of the Chinese

that in the handling of over a million dollars in food and money there has been less than four hundred dollars loss.

ALL MONEY SPENT FOR FOOD

"No raids by bandits on money or food supplies, no taxation, free transportation, and no damage to famine workers tells a story not only of efficiency in distribution, but of thorough police work by the authorities. The co-operation of the government has been complimented by Americans in China.

"The relief administrative body that distributed the bulk of the food supplies purchased with American money paid its staff salaries out of its endowment fund, thus enabling American dollars to be converted into food and the actual handling charges that were necessary.

FIFTY CENTS A MONTH

"Despite the gloomy pictures drawn of chaos in China, the supplying of food and the relieving of distress have been marked with gratifying success. Slightly over fifty cents of our money has kept a human being alive a month and the givers of the funds that have been sent to China can go to bed with their consciences serene and joyful in the knowledge that they have wrought in the spirit of humanity and kindness.

"A letter just at hand from an American missionary says: 'Most cities in Kansu have still their great pits into which the dead are cast, although all sorts of private efforts are being made to bury the dead. Whole districts are depopulated, and the land lying fallow. We have no reliable statistics on the death roll yet, but it will run into more than a million, I feel sure. Some figures put it at three million or a third of the population.'"

GOOD SAMARITANISM

"Dr. Alvin E. Bell, pastor of a church at Toledo, sends in a Sunday school lesson from which I quote a paragraph that applies. Dr. Bell says: 'Some one has found in the story of the Good Samaritan three social attitudes as prevalent now as then, and expressed in the phrases, "Beat 'em up," "Pass 'em up," and "Pick 'em up," and illustrated in the conduct of

the thieves of the Jericho road, the priest and Levite who passed by on the other side, and the Good Samaritan who ministered to the man in need: "Had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." The Good Samaritan asked no questions regarding the needy man's race or creed, his membership or standing in any order, his identity with any social class. None of these made any difference to him. His spirit of neighborliness bridged all differences."

China Famine Relief,
Dr. S. Parkes Cadman,
National Chairman,
Dr. David A. Brown,
Chairman of the Board,
205 East Forty-second Street,
New York City.

THE LAST OF THE MOCKING-BIRDS

We were in a hurry to meet the steamer and I wondered what was the matter when he suddenly stopped the car. He was apparently trying to hear something. I looked at my watch hastily. If we didn't make the boat by fifteen minutes I would be stranded in Porto Rico a month! I was about to ask him what the matter was when he held his hand up to his lips motioning me to be silent. Then I knew why he had stopped.

Far away a lone mocking-bird was singing its throbbing melody. I could have sworn that the bird had a new note in its song. A note of pathos that somehow brought tears to one's eyes.

It was a few months after a terrible hurricane that had devastated little Porto Rico. Thousands of mocking-birds were killed in the hurricane and the starving Porto Ricans killed and ate many of those that survived.

I sat beside my host for a good while longer than fifteen minutes (I forgot the steamer now pulling away from the shore). We were under the spell of the lonely mocking-bird's elegy, an elegy offered to the loving mate who would never again trill a reply to his homecoming song.

—Harold Green.
in "Our Dumb Animals."

"According to statistics, 32,341 inhabitants of Jerusalem speak Hebrew, 22,307 speak Arabic, 2,442 speak Armenian, 999 Yiddish, 986 English, 281 German, 261 French, 407 Russian, and 760 Greek."

MARRIAGES

ROBSON-PALMITER.—At the home of the bride's parents, Mr. and Mrs. L. O. Palmiter, Albion, Wis., November 7, 1929, by Rev. John Fitz Randolph, pastor of the Seventh Day Baptist Church of Milton Junction, Wis., Marion Arlene Palmiter and Roger Clapp Robson.

SAUNDERS-BABCOCK.—At the home of the bride's grandparents, Mr. and Mrs. Dolph L. Babcock, near Albion, Wis., at Wednesday noon, November 20, 1929, by Rev. Edwin Shaw, Lenora Babcock and Charles P. Saunders of Milton, Wis.

DEATHS

SEAGER.—At the home of her parents, Ross P. and Ogareta Ford Seager, West Union, W. Va., November 22, 1929, Betty Jeane Seager in the tenth year of her age.

She was born at Farina, Ill., September 5, 1920. Betty Jeane was a member of the Sabbath school in Farina. She had been well taught by her parents so that, notwithstanding her physical handicap, she had a good vision of the spirit world.

For years she had been in poor health so that her removal "to be with Jesus" came as a blessed release. She will be greatly missed by the family, and by the many who have learned to love her. She was laid to rest in the cemetery of the Salem Church near the grave of her grandfather, Samuel Ford.

G. B. S.

Sabbath School Lesson XII.—Dec. 21, 1929

THE CHILD IN A CHRISTIAN WORLD.—Matthew 18: 1-6; Mark 9: 36, 37, 42; 10: 13-16; Luke 2: 1-20.

Golden Text: "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." Matthew 19: 14.

DAILY READINGS

December 15—The Birth of Jesus. Luke 2: 8-20.

December 16—The Child in the Kingdom. Matthew 18: 1-10.

December 17—The Child in the Church. 1 Samuel 3: 10-19.

December 18—Formative Influences in Childhood. Acts 7: 20-34.

December 19—Father and Son. Genesis 22: 1-13.

December 20—The Religious Education of a Child. Acts 22: 1-10.

December 21—The World Made Safe for Childhood, Isaiah 11: 1-9.

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Nebuchadnezzar relateth his dream.

N EB-U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	B. C. 570.
2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.	a ch. 2: 4; 6: 25.
	2 Chald. If you account before me. b ch. 2: 25.

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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 Elliott Ave., Yonkers, N. Y.

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

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

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

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

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

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

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

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

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at 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

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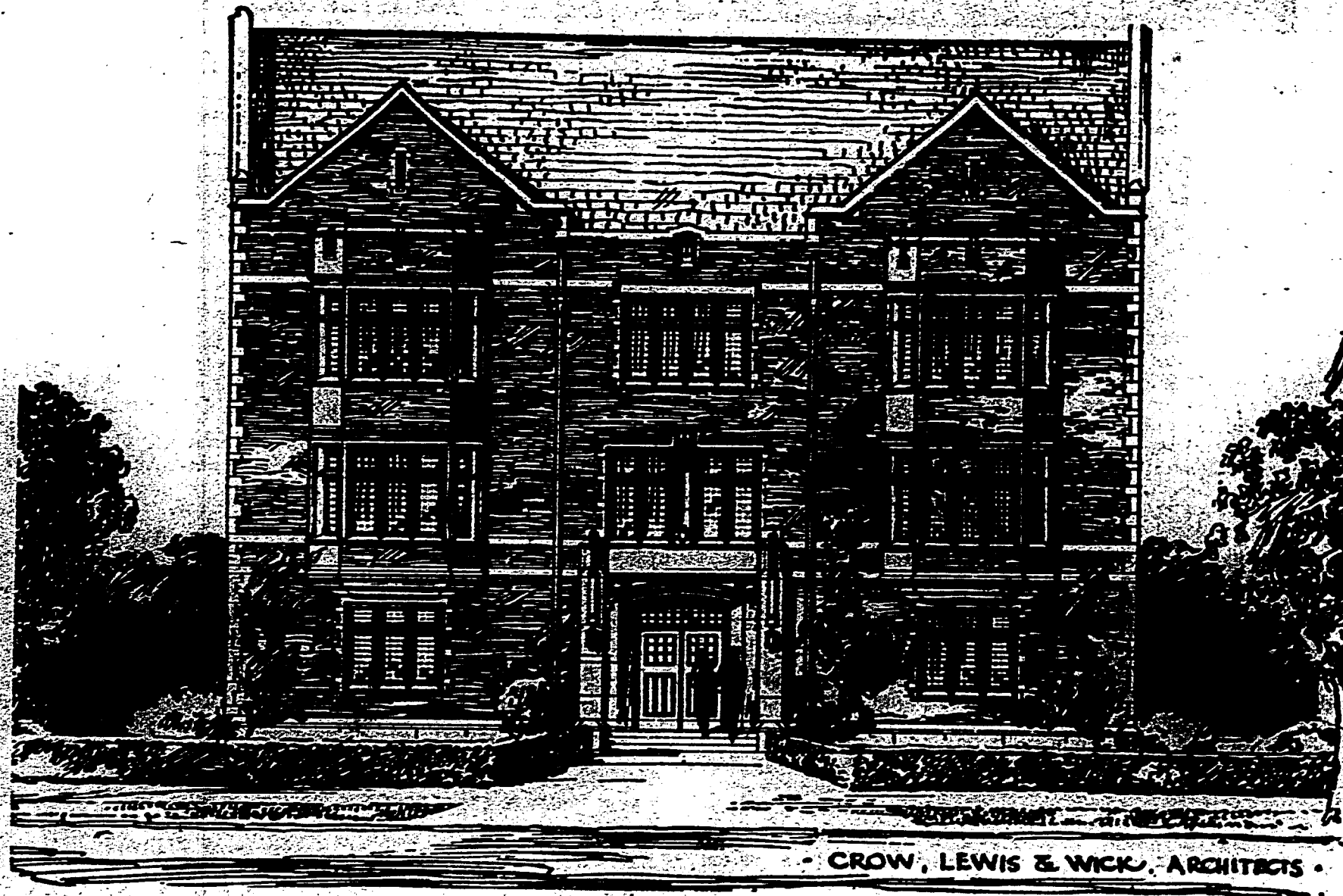
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—E. F. Burr.

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