

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



The Denominational Building is made possible through

*“Moral Determination,  
Spiritual Strength,  
Mental Stimulus,  
Abiding Faith.”*

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

203 Park Avenue

Plainfield, N. J.

# The Sabbath Recorder

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat;  
'Tis found beneath the mercy seat.

There is a place where Jesus sheds  
The oil of gladness on our heads—  
A place than all besides, more sweet;  
It is the blood-bought mercy seat.

There is a scene where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy seat.

There, there on eagle wings we soar,  
And sense and sin molest no more;  
And heaven comes down our souls to greet,  
And glory crowns the mercy seat!

—Stowell.

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# SEVENTH DAY BAPTIST DIRECTORY

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

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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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# The Sabbath Recorder

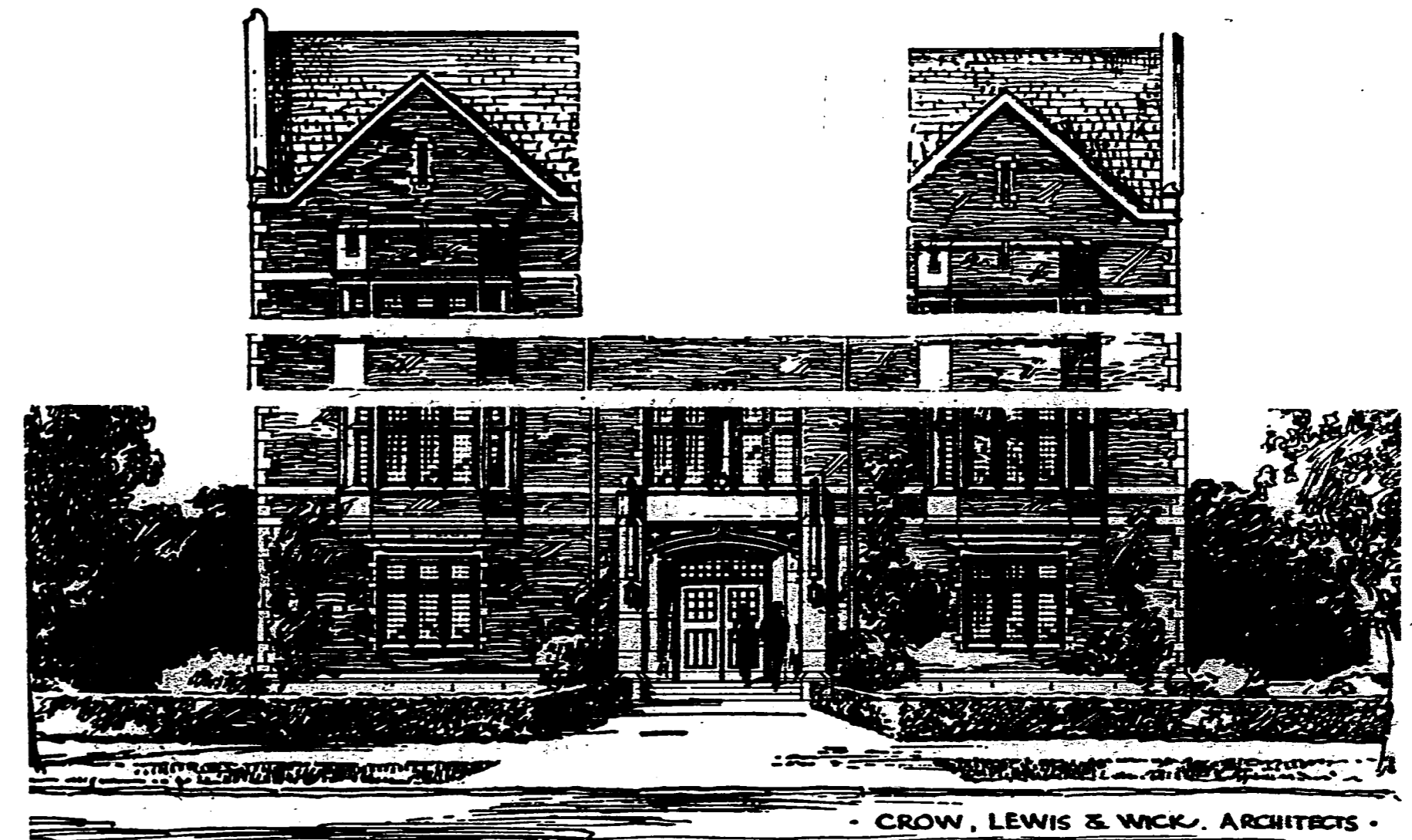
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 12

PLAINFIELD, N. J., MARCH 25, 1929

WHOLE NO. 4,386

The Amount Needed on March 20, 1929,  
 \$16,697.03  
 to Complete the Building



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

*Our Father in heaven, we look to thee for thy blessing upon what we have written for this issue of our paper. May thy Word be a comfort and help to any who are in trouble. May it quicken our consciences, inspire our hopes, stir our hearts to love thee, and bring Christ especially near to all who long for the blessings he can give.*

*Draw near, we pray thee, to every one of us, and fill our hearts with what thou seest we need most. Help us to see and feel the matchless love expressed in the life and death of thy Son, Jesus the Christ. May each one feel his personal presence, and be lifted up in spirit and brought nearer to thee while we live, and when life is done receive us in our Father's house to abide forever. Amen.*

**What Is Christ To Me?** In these days of speculation and controversy about Christ's relation to God, and other questions of theology, I sometimes fear that we are in danger of missing the main question, "What is Christ to me?" Whoever misses this question must fail to receive the real blessing Jesus brought to earth. If we can realize fully, as his disciples did after he had left them, the wonderful blessing of his promised, personal, *spiritual* presence with believers, we would be better able to answer the question at the head of this article.

In the experience of the disciples, Christ was not only their ideal friend and helper, but he also interpreted to them the nature of God. While he lived he was the object of personal love—an ever true and helpful friend whenever he was where they could speak to him. They were sorely bereaved when he died. But after his resurrection, there was added to their love the strongest assurance of his presence wherever they might be, as a spiritual helper in every time of need. Then, indeed, the full meaning of his words, "It is expedient for you that I go away," must have filled their hearts.

Then the one great effort on their part was to inspire in men just such faith and enthusiasm toward their Master as he had given to them. They believed in his personal presence and help according to his promise, and were endued with power from on high.

Henceforth Christ was more to them than a personal friend and neighbor. He was regarded as a divine Savior, who could be found anywhere, night or day, for help in every time of need. By his spiritual pres-

ence he was constantly filling their hearts with love for God, and revealing God's love for them in a way that moved men to forsake sin and seek a home with him in heaven. This, in brief, is what Christ, crucified and risen, became to the disciples who knew him best.

I sometimes wonder just how much this idea of a personal Christ really exists in the Christian Church today? It seems to me more important to study and heartily accept the truth about such a Savior, and that too from the standpoint of one's own soul and its needs, rather than to speculate upon his mysterious relations to the Godhead, or to the divine government, or to some system of theology or science or of his mysterious birth.

In view of what Christ was to his immediate disciples; and in view of what their teachings aided by the power from on high have done for the world, the one important question of our time should be, "What is Christ to me?" What help can he bring to me in my days of trouble? Can he reveal God's love to me?

If I can discern his relations to my own spirit in my time of trouble; if I can find in him a better understanding of life and duty; if he can satisfy my heart yearnings, strengthen me in my strivings to overcome my evil propensities, and help me in my weakness to become a better man—these are the main things.

Such a study and such a faith would bring us back to the Lord Jesus Christ himself as a personal helper, and bless us with the experiences and power of the apostles. This would enable us to realize God's infinite love as nothing else can. Indeed it would bring the most satisfactory answer to the question, "What is Christ to me?"

In harmony with Christ's promise to be with his disciples always, and not to leave his followers desolate, the conception of his personal presence with me as a loving helper would make me conscious of all the characteristics of God which I am capable of understanding. This would make God real to me, and teach me how God would live if he were a man, and so, how he wishes me to live. Such a personal acquaintance with Christ, such a Savior accepted and loved, would give us conceptions of our God such as the heavens in all their glory could not

declare, and such as the earth in all its beauty could never reveal. Both the heavens and the earth declare the glory of God, but it takes faith in a personal ever-present Christ to reveal him as a loving Father who gave the dearest treasure of heaven to save his lost children.

Rather than speculate about the virgin birth, or the mystery of "three in one," or the mystery of the divine and human, and several problems of science and religion, let the main question be, "What is Christ to my own soul?" When I am under heavy heart burdens, when my cross is hard to bear, is there a burden Bearer anywhere? When I am groping in the darkness is there any Light in the world? When men are in distress almost to the point of despair, is there any one who can brighten their future? When I am smitten with grief and overwhelmed with bereavement, when my days are nearly spent and my way seems all hedged up, is there anything in Christ that I sorely need?

Nay, my friends, when sinful men are wandering in the dark, longing for peace of soul that they can not find in the ways of the world, dissatisfied and distressed on account of their weaknesses and shortcomings, the one thing they need most is—not quibblings and disputings between Christian leaders over difficult problems of theology—but they do need the gospel messages of love which will help them to realize the presence of our God and Father as interpreted by Jesus Christ. If you can help men to see how such a Father stands ever ready to meet their deepest needs, and to give the peace that passeth knowledge, you will thereby open to men the only way to perfect soul rest the world has ever known.

You might as well try to satisfy the hunger of starving men by discussing the various theories about foods, as to think of satisfying hungry, sin-sick souls with human theories about the incarnation, or the birth and resurrection of Jesus. What they need is the bread of life.

Oh! if I could get the ear of all who are weary and heavy laden, all who feel that they are sinful and in need of help, all who are dissatisfied with their outlook and who long for a ray of hope, I would preach the glad news of a risen, divine Christ who has

promised to be a present help in just such times of need; and I would let the theories of theologians and scientists take care of themselves. That which all such persons need above everything else is a living, present Savior—a person they can think about as certainly as they can about father or mother. The one question I would emphasize and constantly press home to human hearts and consciences is this: "Is Christ in you the hope of glory?"

**Your Own Cross Is Best For You to Bear** On another page will be found quite a lengthy poem—longer than we are apt to publish—entitled "The Changed Cross." It proved to be so helpful to one who has seen much trouble, and has had to carry many heart burdens, that it was sent to the SABBATH RECORDER in the hope that others, too, may receive much comfort and help therefrom.

We all know something of what cross-bearing means to the Christian. The story of the cross makes the central truth of the New Testament. A great deal is said about bearing the cross for Christ. There was never but one man who actually bore the cross upon which Christ suffered and died. If we had Christ's cross, made of wood, and could actually bear it, no good could come from that. But from this story has come the age-long lesson of Christian cross-bearing, as applied to the troubles and heart burdens of life, and the duties which seem hard for us to perform. We have long ago learned that for each one there is, not the cross of Jesus, but our own cross to be taken up daily and borne in token of our loyalty to our Lord.

What your cross is no one but you may know, and your own cross is best. Bearing it cheerfully and daily, leaving no cross shunned or neglected, will make your heart burdens less and the cross will grow easier to bear.

It is no misfortune to have a cross to bear. If you have no cross, I fear you have no Christ. Indeed one may have reason to fear lest his Christian life is not genuine if he has no cross-bearing. To us the cross is a sign of spiritual sympathy with Christ. It says that we are trying to work for



the supreme Cross-Bearer. Our common crosses should have a deep spiritual meaning and result in high and holy service for the soul. If we could see God's purpose in our crosses I am sure it would help us to "rejoice in tribulation." There is no rose without its thorn. Let us learn to thank God for the roses and *also for the thorns*.

When Christ was on the cross the Jews said, "Come down from the cross and we will believe." But we know they would not have believed if he had come down. He had done greater miracles than that would be, and yet they did not believe. No, the world has nothing but contempt for the one who comes down from his cross. Had Jesus come down from his cross he would have lost his power as a Savior. He did not come down; hence the power of the cross through the ages.

Christ's cross was one of *submission*, of *service*, of endurance, and of sympathy. The bearing of such a cross won this marvelous testimony from an enemy: "Surely this was the Son of God."

The Christian's cross faithfully and cheerfully borne is both a *sign* and a *burden*. As a sign, it shows faith, hope, loyalty to our Lord. As a burden, it becomes a real test of discipline, a token of self-sacrifice, and an assurance of victory. The way of the cross is indeed the way to the crown.

Now please turn to another page and study the poem, "The Changed Cross." I am sure it will be a help to you as it has been to others.

**Report of the Building Fund** The treasurer's report on March 20 shows that she has received since last week's report, subscriptions amounting to \$807. This makes the total to date, amount to \$73,302.97. Taking this from the amount required to complete and furnish the much needed building, leaves \$16,697.03 still to be raised.

Our readers will note the changes in the standing report on another page. This report will be completed as fast as the churches are heard from. The canvass is still going on in some of them.

So build we the walls, for the people have a mind to work, is our way of putting the prophet's words in Nehemiah 4: 6.

### THE CHANGED CROSS

It was a time of sadness and my heart,  
Altho' it knew and loved the better part,  
Felt wearied with the conflict and the strife  
And all the needful discipline of life.  
And while I thought on these as given to me,  
My trial-tests of faith and love to be,  
It seemed as if I never could be sure  
That, faithful to the end, I should endure.

And thus, no longer trusting to his might,  
Who says: "We walk by faith and not by sight,"  
Doubting and almost yielding to despair,  
The thought arose, "My cross I can not bear.  
Far heavier its weight must surely be  
Than those of others which I daily see;  
Oh! if I might another's burden choose,  
Methinks I should not fear my own to lose."

A solemn silence reigned in all around,  
E'en Nature's voice uttered not a sound;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.  
A moment's pause—and then a heavenly light  
Beamed full upon my wondering raptured sight,  
Angels on silvery wings seemed everywhere,  
And angel music thrilled the balmy air.

Then one more fair than all the rest to see,  
One to whom all the others bowed the knee,  
Came gently to me, as I trembling lay,  
And—"Follow me," he said, "I am the way."  
Then speaking thus, he led me far above,  
And there beneath a canopy of love  
Crosses of different shape and size were seen,  
Larger and smaller than my own had been.

And one there was most beautiful to behold—  
A little one with jewels set in gold.  
Ah! this methought I could in comfort wear,  
For it will be an easy one to bear.  
And so the little cross I quickly took;  
The sparkling jewels, fair were they to see,  
But far too heavy was their weight for me.

"This may not be," I said and looked again,  
To see if there were any here could ease my pain;  
But one by one I passed them slowly by  
Till on a lovely one I cast my eye.  
Fair flowers around its sculptured form entwined  
And grace and beauty seemed in it combined;  
Wondering I gazed—and still I wondered more  
To think so many should have passed it o'er.  
But oh! that form so beautiful to see  
Soon made its hidden sorrows known to me;  
Thorns lay beneath those flowers and colors fair;  
Sorrowing, I said this cross I may not bear.

And so it was with each and all around,  
Not one to suit my need could there be found;  
Weeping, I laid each heavy burden down,  
As my guide gently said: "No cross—no crown."  
At length to him I raised my saddened heart;  
He knew its sorrows, bade its doubts depart;  
"Be not afraid," he said, "but trust in me,  
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet,  
Again I turned, my earthly woes to meet,  
With forward footsteps, turning not aside  
For fear some hidden evil might betide.  
And there—in the prepared appointed way,  
Listening, listening to hear and ready to obey—  
A cross I quickly found of plainest form,  
With only words of love inscribed thereon.

With thankfulness I raised it from its rest,  
And joyfully acknowledged it the best—  
The only one of all the many there  
That I could feel was good for me to bear.  
And while I thus my chosen one confessed,  
I saw a heavenly brightness on it rest;  
And as I bent my burden to sustain,  
I recognized my own old cross again.

But oh! how different did it seem to be,  
Now I had learned its preciousness to see;  
No longer could I, unbelieving, say:  
"Perhaps another is a better way."  
Ah, no! henceforth my own desire shall be,  
That he who knows me best should choose for  
me;  
And so whate'er his love sees good to send,  
I'll trust it's best—because he knows the end.

—Author Unknown.

### IN APPRECIATION

The old time expression, "of beloved memory," comes to one with choice fragrance and fresh significance as one thinks of the life of Mrs. Marie Stillman Williams. So real a memory lends glory to every passing day, and something of her triumphant living abides with us who knew and loved her, for we know and love her still.

Though our acquaintance with her had begun long before, it was fourteen years ago this month that Mrs. Williams came to us in the Walworth, Wis., parsonage to help and cheer in our home life, while the mother was laid aside for a little time and the new baby daughter was attaining her first month of age. During those weeks and several subsequent visits, Mrs. Williams made her friendship indispensable to us. With clear, far-seeing understanding, she entered into a pastor's problems, and gave ideas and inspiration which were food for hungry minds and hearts.

Mrs. Williams' acquaintance with denominational interests was very accurate, and her interpretation of our mission as a people was not less vigorous than that of her distinguished husband, Dr. T. R. Williams, whom we had never known personally, but whose writings were as household words in our youth.

We realized, too, in those weeks of inti-

mate relationship, how world-wide were Mrs. Williams' interests and sympathies. She knew and prayed for many foreign missionaries, not only of our own denomination, but regardless of denominational connections. It was as if she went to all the world with her spiritual life through those whose physical presence she had known. And when we returned to China, we knew this to be literally true, for to every one of our China group, Mrs. Williams' letters meant more than we can possibly say. We miss them sadly, but we can not lose the memory of her refreshing sense of humor, her spirit of joy in living, and her exhilarating interest in work well done.

This life, inspired by close, conscious acquaintance with the Source of all life, enriched countless other lives, and her influence lives on, as her spirit dwells in the hearts of the many who pause in glad, daily appreciation of having known her.

Shanghai, MARY R. DAVIS.  
February 14, 1929.

### BOOTLEGGING A REVOLUTION

Dispatches to the *New York Times* state that the present revolt in Mexico has been made possible by shipments of war material to the revolting generals during a period of many months. Practically all these shipments have been from the United States. In other words, private business interests in this country, having munitions to sell, have supplied this market in Mexico and helped to bring on this attempt at revolution, even though in doing so they have done what they could to undermine the international policy of the United States. The United States government is so deeply interested in maintaining the present Mexican government in power that it is straining every resource of international law and practice to assist it. But its own citizens, keen on the scent of a profit, have done what they could to bootleg in this uprising. Surely it is time that the manufacture and export of munitions were put under government control. Why should the peace of the world be endangered by reckless personal profiteering of this sort? At the first opportunity the Senate should ratify the convention now before it to control the international trade in arms, and measures should be adopted for the control of all such manufactures.

—*Christian Century*.

## MISSIONS

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

### PASTORAL EVANGELISM

We hear much about pastoral evangelism. As it is generally used today, this term does not refer necessarily to revival meetings carried on by the pastor, though it may include such work; neither does it refer to evangelistic work engaged in by the pastor alone. The thought in the minds of those who are pleading for pastoral evangelism is that the pastor should make evangelism the supreme work of his ministry and should lead his entire church and all auxiliary organizations to such work. And by evangelism in this connection is meant the getting of men to accept Christ's way of life and helping them to follow it.

One may ask, what other course would a church and its pastor follow? They ought not to follow any other. They ought to make this the supreme object of all, for it is the purpose for which Christ founded the Church; but it seems sometimes as though evangelism is largely lost sight of in the church's stress and struggle. Perhaps the evangelistic spirit predominates many times when it is not apparent, and perhaps some things called evangelistic are not such. It is possible that preaching and religious teaching should degenerate into professionalism and formalism; and it is possible for everything the Christian does to be evangelistic. The purpose welling up in the heart counts for much here. Everything prompted by a flaming desire to lead men to the world's Redeemer and help them follow him becomes evangelistic and missionary. The question of methods to be used is secondary. No method is perfect.

Every Christian is under obligation to strive continually to win men to his Savior. It is not a debatable question whether he should or not. When he gave his life to Christ he committed himself to this work, to Christ's way of living, and this is that for which Christ lived and died. When the Christian ceases to evangelize and to dedicate his all to the propagation of the reli-

gion of Jesus, his Lord, he has already commenced to depart from Christ. It should not only be his constant desire to win men away from sin and to the Father's house, but also he should be always studying how best to do this.

The spring's work and the summer's vacations are approaching and that part of the year, in the homeland at least, when pastors, missionaries, and churches stress evangelism is drawing to a close; but the evangelistic passion and effort should be perennial, and these words are written to make a plea that they should be with our churches. Let the church stress evangelistic efforts during certain favorable seasons, and then let it hold steady to the same endeavor throughout all the year.

### MAKING BRICKS WITHOUT STRAW

The treasurer of the Missionary Society received from the Onward Movement \$370.08 for the month of February. The amount due the workers (including those on the foreign field) supported in part or entirely by the society amounts to about \$2,200, which is about the average per month throughout the year. If you subtract \$370.08 from \$2,200, it leaves quite a deficit for February. To be sure the society receives from endowments an income which averages about \$750 per month during the year, some of which is for purposes other than the support of workers. The \$370.08 from the Onward Movement and the average monthly income from endowments added together would still leave a deficit of about \$1100 for February.

Were not the receipts from the Onward Movement for February less than for some other months? Yes; but the amounts received from the Onward Movement ranged from \$82.24 to \$1,356.90 per month during the first six of the present Conference year and averaged \$360.98 per month, less than that received for February. For the eight months already past the average has been only a little better. The total amount received from the Onward Movement thus far this Conference year, eight months, is \$3,152.67, while the disbursements of the society have been \$18,844.90, all of which except a few hundred dollars has gone to support the workers. Even taking into account the small item, comparatively speak-

ing, accruing from endowments, it is very plain that the Missionary Society is reaching a point where it is being asked to make bricks without straw.

The situation appears the more serious when we call to mind the fact that between thirty-five and forty workers (including the native helpers) are being supported, wholly or in part, by the Missionary Society. For the support of nearly forty mission workers the Onward Movement, in eight months, has furnished \$3,152.67.

The society is not supposed, under the present regime, to solicit funds for its special work, and these facts are not brought out for the sake of asking for money, much less to complain; but the purpose is to let churches and the General Conference know the situation: asked to carry on the denomination's missionary work; urged to extend it; a large force of workers employed and sent out to four continents and the isles of the sea dependent on the budget of the society; funds not supplied by the General Conference which has assumed to do this; and the society's hands tied so it can not solicit among our people funds for this work. How long can this policy be followed?

### THE POLICY ADOPTED BY ONE BOARD

The whole world is looking for information concerning what is taking place in China, and multitudes are eager to know what mission boards are doing under the changed conditions. It is well that this is the case. It is particularly necessary that those responsible for mission policies in China and their support should view the situation from every point of view, for success will come in proportion as policies are based on all the facts. The most of the boards doing work in China have been doing their best to get at the exact situation, whether favorable or unfavorable, and have been trying to plan their future work in the light of actual conditions. More than once during the last two years the officers of the various boards have met to compare and discuss plans, and from time to time the Missions Department has given the policies adopted by other boards doing work in China. The last institution to take definite action, as far as is known by the mission-

ary secretary, is the Woman's Christian Medical College, Shanghai, China. As their action concerns questions with which Seventh Day Baptists have struggled, it will be interesting and may be helpful to the readers of this department; therefore, it is given below as published in the *Watchman-Examiner*, under this caption:

WOMAN'S CHRISTIAN MEDICAL COLLEGE  
AT SHANGHAI

The readers who are interested in the Woman's Christian Medical College, Shanghai, China, probably remember that not long ago the American section of the board of governors took the stand that for the present we would not register our college with the Chinese government, and since that time we have taken further action as follows:

In accordance with the spirit of the previous resolutions concerning registration of schools, and in further considering registration of schools in China the board voted that:

1. WHEREAS it is not the function of the co-operating missionary societies as they endeavor to make our Lord known in non-Christian lands to build up a system of purely secular education; and

2. WHEREAS under the various regulations for the registration of schools in China both the academic and religious liberty of the schools is seriously curtailed;

3. Therefore, the board of the Woman's Christian Medical College, Shanghai, China, considers that the following are essential conditions for the registration of schools supported in whole or in part by the aid of the co-operating societies in the United States, namely,

4. That nothing in the regulations or other requirements under which registration is to be effected shall:

(a) Forbid an open declaration of the Christian character and purpose of the school.

(b) Involve the surrender of the title to or of the control of property.

(c) Impair the authority of the board, as trustees, through its representatives in China to appoint and remove directors of the school, to determine its conduct, and to select its principal and faculty.

(d) Impair the right of the school to teach the Christian religion and to provide Christian services as a regular part of the school life.

5. Whenever the authorized representative in China of the board of the Woman's Christian Medical College, Shanghai, China, finds that all the foregoing conditions can be fulfilled, the board considers that the authorized representative with the consent of the board would be justified in registering the school.

*Resolved*, It is understood that the foregoing shall supersede any previous action taken by the American section of the board of the Woman's Christian Medical College, Shanghai, on this matter.

The board, in taking this action, feels that it is the truest friend that China can have. The writer remembers well that when she sat at the



board meeting of the Shanghai board of governors in China, and stood firmly for the principle on which this missionary work was founded, two of the Chinese members of the board came to her after the meeting was over, took both of her hands and said: "Miss Olson, you are a true friend of China." They like genuineness and loyalty to the Christian doctrines, for when one of them is converted to the Christian faith, many times he can put us to shame by his loyalty and faithfulness. Because they ask of us that we stand firm, upholding the principles on which we are founded in the teaching of the Christian religion and making Christ known among men, for which purpose we send our missionaries to China, this board of the Woman's Christian Medical College, Shanghai, has taken this vote regarding registration of our schools there. The Baptist representatives on the board present when this action was taken were Mrs. Henry W. Peabody, Mrs. George W. Doane, and Hilda L. Olson. Other large denominations carrying on Christian work there have taken a similar stand.

—Hilda Olson.

MONTHLY STATEMENT

February 1—March 1, 1929

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1929	\$ 20,972.12
Young People's Board, Dr. Thorngate's salary	100.00
Onward Movement treasurer, Missionary Society	370.08
S. P. Alfred, Missionary Society	10.00
New York City Church, Missionary Society	10.00
New York City Church, Girls' School, China	10.00
Battle Creek Church, Missionary Society	20.00
Verona Church, Missionary Society	5.00
Seventh Day Baptist Christian Endeavor Union of New England, native worker's salary, Jamaica	20.00
Seventh Day Baptist Christian Endeavor Union of New England, Mr. Berry's salary, Georgetown	10.00
	\$ 21,527.20
Cr.	
Gerald Velthuysen, work in Holland	\$ 104.17
Wm. A. Berry, January salary	10.00
Wm. A. Berry, special for January salary	10.00
Royal R. Thorngate, January salary, children's allowance, and native helper	141.67
Cherry Creek National Bank, account R. R. Thorngate's salary	25.00
Wm. L. Burdick, January salary, traveling expenses and postage	168.80
H. Louie Mignott, January salary	50.00
D. Burdett Coon, January salary and traveling expenses	172.90
D. Burdett Coon, special for native helper	20.00
Wm. L. Burdick, clerk hire and magazines	49.33
C. C. Van Horn, January salary	41.67
Ellis R. Lewis, January salary and traveling expenses	181.50
George W. Hills, Traveling expenses	11.35
L. D. Seager, January salary	66.67
Verney A. Wilson, January salary	41.67
R. J. Severance, January salary	41.67
Clifford A. Beebe, January salary	25.00
Chas. W. Thorngate, January salary	16.67
W. L. Davis, January salary	25.00
Hurley S. Warren, January salary	16.67
Angeline P. Allen, January salary	16.67
James H. Hurley, January salary	25.00

Foreign Missions Conference, annual appropriation	50.00
Western Union Telegraph Co., telegram	1.01
Alfred Loan Association, Salary H. E. Davis	12.00
Treasurer's expenses	28.00
	\$ 1,352.42
Balance on hand March 1, 1929	20,174.78
	\$ 21,527.20
Bills payable in March, about	\$ 4,000.00
Special funds referred to in last month's report now amount to \$21,301.72; balance on hand March 1, 1929, \$20,174.78; net indebtedness to special funds \$1,126.94. Other indebtedness \$9,000.00. Total indebtedness \$10,126.94.	
S. H. Davis,	
E. & O. E. Treasurer.	

OUR YOUNG PEOPLE ARE LOYAL

[Many readers will be glad to see the following good words from the Junior Christian Endeavor superintendent. — T. L. G.]

The junior Christian endeavorers have for years tried to help, in their small way, special interests of our denomination. So when the call for funds to complete our denominational building in Plainfield rang through the churches the juniors readily and joyfully broadcasted the word, "We want to help, too. We will save our dimes to help buy bricks for the building."

The superintendents were asked to send in all money on hand before the middle of February; ten responded and also the only two children in one of our Sabbath schools. Several superintendents write that they hope before the end of our Conference year to entirely fill at least one "brick envelope," which contains, when full, one hundred dimes or \$10.

The following are the societies already heard from giving the amount received and the membership of the society:

Ashaway (20)	\$ 4.80
Salem (21)	5.00
Fouke (4)	4.00
Westerly (16)	20.00
Marlboro	5.20
Shiloh (9)	7.00
Little Prairie (13)	1.00
Brookfield (12)	1.00
North Loup (45)	7.00
Plainfield (12) Junior-Intermediate	17.00
New York Sabbath school (2)	5.00
Total	\$77.00

MRS. ELISABETH K. AUSTIN,  
Junior Christian Endeavor Superintendent.

OUT OF THE PAST

MRS. ELLEN W. SOCWELL RAMSEY

"Sweet dreamland faces  
Passing to and fro,  
Bring back to memory  
Days of long ago.  
Murmuring gently  
Still the old refrain:  
'Hope on, dear loved ones,  
We shall meet again.'"

From Shiloh, N. J., to the prairies of central Illinois, came my parents, Charles C. and Sarah S. Socwell, in the latter part of the eighteen hundred fifties. Beyond them, into the distance stretched many miles of wild prairies, inhabited only by rattlesnakes and wolves, with an occasional fleet-footed deer bounding ahead of the hunters and their dogs.

Neighbors? Yes, a variety — kindly Christian people, and also rough, uneducated ones who cared for neither God nor devil.

There were no church privileges of any denomination whatsoever, within many miles. Trips two or three times a year to our own church down at West Hallock were wonderful affairs long to be remembered. A number of Seventh Day Baptist families were pretty well scattered about, but no better off than we in regard to church privileges. The Drake family, Palsar Smith, John Davis, Edgar Ayres, Samuel Petty, were all Seventh Day Baptists in Marshall County, while George Bidwell and Reuben Davis were in Bureau County. George Bidwell had taught school in Buttonwood school, near Shiloh, N. J., and my mother as a small girl had gone to school to him in the early thirties.

Many, many years later Rev. G. M. Cottrell as pastor of our church at West Hallock was called to conduct the funeral of Mrs. Bidwell, who, though isolated most of the years of her long life, had been a faithful Seventh Day Baptist.

South of us, down near Lawn Ridge, was Shepherd Hall, who, before coming west, had been a deacon in our church at Shiloh, N. J. All of the aforementioned people were from either Shiloh or Marlboro, unless it was the Drake family.

My father, together with Tom Wright and Mr. Goodale consulted and decided to hold prayer meetings, turn about, in their homes. This was co-operation with a ven-

geance. A Seventh Day Baptist, a Methodist, and a Congregationalist worked together, each with his own denominational hymnal, and the Bible as the chief cornerstone.

But it worked like a charm. Neighbors heard about it and wanted to come. They also asked for the privilege of entertaining. From miles away they came afoot, horseback, or in lumber wagons, packed to the limit. Young and old, good, bad, and indifferent, came and listened with respect and interest.

Houses were small and seating capacity limited. Boards laid across chairs were soon filled to overflowing. Open doors and windows were filled, too, with eager listeners. Men and boys sat on the floor looking out between their hunched up knees, while many stood or sat outside on the grass. They soon caught the melody of such hymns as "The Old Ship Zion," "Coronation," "Oh, How Happy We Shall Be," "We Are Out On The Ocean Sailing," "Oh, How I Love Jesus," and how they did enjoy it. The staid little prayer meeting soon grew to almost the proportions of a regular "Glory hallelujah!" shouting Methodist revival. Their singing and prayers certainly went straight up to heaven, while far out on the prairies, packs of wolves voiced their disapproval in a wild chorus of quarrelsome yip-yaps. And today the two legged wolves are doing just the same as did—what shall I say—their ancestors?

Even the very roughest asked to hold the meetings in their homes, and the toughest of all was in the seventh heaven of ecstasy over the extra loud shouting done when he entertained.

Who knows? Can any one estimate just how far down through the years the finger of God has been able to bring glory to his name through the early day efforts of these three godly men? Certainly the word of God never falls to earth void.

During all this time, dark, threatening clouds had been gathering.

"Until the storm in fury burst  
O'er Sumter's seagirt isle."

Sad days, months, and years followed, during which our neighbor, John Morris, rode away in the eleventh Illinois cavalry side by side with Alfred Lowell, one of our



Seventh Day Baptist boys of West Hallock. Another neighbor, Squire Grove, was busy recruiting for both cavalry and infantry. An old copperhead neighbor, of whom we had plenty, vowed in language more sulphurous than polite, that he would shoot anyone who tried to enlist his two sons.

This reached the ears of fiery Squire Grove, who promptly galloped over there and enlisted both boys, who loyally marched away in his company, the eighty-sixth Illinois infantry, a short time later.

By his side also marched his young son John as drummer boy. In this same company there also marched Ansel Crouch, Mat Maxson, Sanford Stillman, and Charlie Devine from among our West Hallock Seventh Day Baptist boys. Later, Sanford Stillman marched with Sherman to the sea. Still later, Ansel Crouch was chosen as one of the guards of honor over Abraham Lincoln's bier at Washington and upon the long, sad funeral journey to Springfield, Ill.

So you see our West Hallock church did her bit in war as well as peace, and her boys were all permitted to return home safely.

Than during these years, men and women never prayed more reverently, ministers never preached more inspiredly, congregations never worshiped more fervently. In our neighborhood revivals broke out and were held continuously the year round, in schoolhouses as well as homes. Never were summers too hot or rainy; never were winters too cold or snowy. People turned out no matter what was the weather, and on bitter cold evenings huddled around those roaring old-fashioned stoves. For seats they used nail kegs with scraps of board laid across them. But they could sing and pray just as reverently from the top of a nail keg as from pews of finest walnut. The Almighty hovered over and among them, and what more was needful? Prayers were certainly answered, and after four years a remnant came wearily marching home. A celebration in their honor was held in a neighborhood grove—smiles and cheers for the returned, sighs and tears for those who slumbered.

"On the field of their fame,  
Fresh and gory."

In the cheering, milling crowd was an old man, uncle Shef Boon, a Seventh Day

Baptist, formerly of Berlin, N. Y. He had been a drummer years before with Winfield Scott, in the war with Mexico, and was never tired of telling about it. Preparations for a parade were under way, when John Grove, grown tall and bronzed with his four years of service under southern skies, stepped up to Uncle Shef, and over his shoulders he threw the carrying strap of his drum. Uncle Shef stared a moment. Then his stooped shoulders straightened to attention. His hand lifted to salute. His stiffened fingers grasped the drumsticks, and out from that drum there rolled such a "Br-r-r-r-r-r-rat-a-tat-tat" as you never heard. Once more he was a boy drumming for Uncle Sam on Mexican battlefields. From every direction came the soldiers tumbling out of the woods to fall into line and march to the roll of uncle Shef's drum. The Seventh Day Baptists were certainly proud of their members in that day's proceedings.

Later on, while I was still a very small girl, we got ourselves loaded into the lumber wagon in the middle of the night and drove to Peoria to attend the unveiling of the monument which is still standing in the courtyard, in honor of these same soldiers. To my unbounded delight, "Old Abe," the famous Wisconsin eagle, was there. With his eyes turned to the sun he gravely sat upon his standard. When a volley was fired or the crowds cheered, he would rise as high as his leg chain allowed, balance upon his broad expanse of his wings and scream until he was heard above the tumult of cheers given him as well as to generals John A. Logan, Benjamin Butler, and Richard J. Oglesby, the honored speakers of the day. Many years later, at Madison, Wis., the lifeless body of the beloved "Old Abe," came into the custody of another of our Seventh Day Baptist soldier boys, Uncle Hosea W. Rood of Milton, Wis.

To move to West Hallock was the privilege which finally came to my parents, and how nice it did seem to be able to worship continuously with people of their own faith. Rev. Anthony Hakes and a number of other families from Berlin, N. Y., were the founders and constituent members of the Southampton Church, which name was given it because of the postoffice by that name, a mile and three quarters distant. Later, when the West Hallock postoffice

was established directly across the road, it came to be known as the West Hallock Church, although its official name is still Southampton. Now, after nearly a hundred years the old church is still standing in good repair and is still used for school purposes.

These early settlers endured hardships, as all early settlers do. I have heard Elder Hakes tell of how he paid for his farm the third time before he got a clear title. Dr. Phineas Crouch, riding his faithful horse, with a cold lunch in his saddlebags, roamed all over the prairies, far and near, relieving the sick. There were no roads, no bridges, no anything to follow, and at night the north star was his guide, or the flicker of a tallow candle in some distant window showed where some one was waiting for him to come.

Legend says that still many years before, a lone white family settled on what we came to know as the Lavinias Stillman farm, and where Rev. Nathan Wardner afterwards lived. In the corner of it, almost directly across the road from the present cemetery, a little girl was buried. The parents, sad and lonely, moved on, no one knows where. Would you not call this hardship?

The first Sabbath school superintendent of my remembrance was William Spicer. He was an outstanding figure in all that pertained to the church and its welfare. At preaching services, Sabbath school, prayer meeting, or any other appointment, he was always present, taking an active part, until his untimely and long lamented death in 1881. His mantle fell upon the shoulders of his brother John, who courageously took up the joys and burdens of the church and loyally carried them until his own death in 1903.

For some reason no bell was purchased at the time the new church was built. During the pastorate of Rev. G. W. Cottrell, he with his characteristic energy and zeal, secured the purchase of the bell which still hangs in the dim, dusty, and quiet belfry, with none left to call to service.

By the death of Deacon Daniel Potter, and the moving to Milton, Wis., of deacons Truman Saunders and Henry Estee, the church was left with no deacons. It fell to Elder Cottrell to ordain Moses Crosley, Niles Burdick, and Daniel Hakes as the new ones.

The peak of prosperity of the church was reached in 1876, with Rev. G. J. Crandall as pastor, when we had nearly two hundred enrolled in Sabbath school. The church was far removed from any other Seventh Day Baptist Church, and a very special effort had to be made to either go to other places, or for others to come to us. In 1868 a number of people decided to drive through to Albion, Wis., to attend the General Conference. My parents went, but I was left with friends in Marshall County. This suited me very much until they disappeared over a neighboring hill. Then my harp did not hang silent on any willow whatsoever.

West Hallock, too, entertained associations and Conference, and various ministers at large who visited us from time to time. I very well remember Rev. J. C. West, W. C. Whitford, J. B. Clark, and W. C. Titsworth. Also Rev. M. B. Kelly, Sr., Leman Andrus, and J. L. Huffman, who at different times conducted revivals. Our own pastors as far along as 1890 were J. C. Rogers, Anthony Hakes, Nathan Wardner, G. J. Crandall, H. B. Lewis, W. H. Ernst, G. M. Cottrell, and Stephen Burdick.

As years went by people came and went. The moving bug seemed to be on the alert, always. Farms were high priced and could not be purchased, even had they been for sale. Rented farms were not to be had, and it came about, because of these reasons and various others, that people began leaving. Milton and Farina were at the end of the rainbow for many, while Nortonville received by far the largest number. Those who remained have gradually been laid to rest in that hallowed little enclosure a few rods from the church.

The famous West Hallock choir of 1872 used to sing a most beautiful anthem "As For Man His Days Are as the Grass," while the congregation listened spellbound. Certainly the future of the West Hallock Church was contained in the words of this anthem; but this most beautiful spot on the Illinois prairies always will be

"Home, dear home, we never can forget,  
Friends, dear friends, we often there have met.  
Pressed by care or pierced by grief,  
Home has afforded us a sweet relief."

The world of today wants fewer dreams  
and more facts.—*Emil Ludwig.*



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### ENGLISH INDUSTRY AND HIGHER EDUCATION

Great Britain today faces a crisis in her history. The Great War brought partially abandoned coal mines into operation that in peace would never have been reopened. The coal trade which had been diverted by the war to other countries was to a considerable extent retained by them after the war. And the substitution of oil for coal in ships lessened the demand for coal to a great extent. There are today not less than 200,000 miners who will probably never return to the pits. The older men among them can not be absorbed by other industries and will probably have to be supported for life by the State. Moreover, the commercial effect of this condition in the mining industry is not confined to loss of markets. It must not be forgotten that coal hitherto formed an excellent ballast for ships leaving Great Britain with only a partial cargo. The textile industry, due partly to old fashioned machinery and inefficient methods of administration, and partly to capture of the trade during the war by competitors, is in a bad state. And the heavy industries like steel and shipbuilding are little better off. Today there are 1,500,000 unemployed living on the dole. Emigration is no outlet for the unemployed. The dominions are almost as closed to the British immigrant as is the United States, for the dominions have notified the mother country that they will accept only farmers as immigrants. And the farmers are emigrating, for the industry lowest in the scale of national welfare is agriculture.

The seriousness of the crisis is known to every intelligent Englishman, and the British government of today is turning for counsel more and more to the classes of the population engaged in industry, commerce, and finance, and less and less to the landed gentry, who form, indeed, a slowly disap-

pearing element of the population. The former classes need intelligence trained in specific directions and are finding it in constantly increasing measure in the so-called provincial universities, institutions which in the United States would be called municipal universities. Although the provincial universities teach the humanities, the emphasis of their instruction is on the sciences and the applied sciences at that. Moreover, each of them gives special attention to those branches of science that would be of most service in assisting the industries of the municipality in which it is situated. In this respect they resemble many of our state universities.

The changed attitude of the leaders of industry, commerce, and finance towards the municipal universities has been accompanied by a great development of the habit of making large gifts to institutions of higher education, which is so common a feature of American educational experience. Americans are unaware of the extent to which this has been carried in Great Britain. The beautiful laboratories erected for the University of Bristol by the Wills family from the profits of the tobacco trade bear comparison with any similar buildings in our country. The same is true of the buildings given by Sir Jesse Boot for Nottingham University College.

Down to the Great War, the government of the British Empire was in the hands of the graduates of Oxford and Cambridge, men educated primarily, sometimes almost solely, in the humanities. A large proportion of them were the sons of the gentry, the clergy, and the professional classes. More and more, however, are the graduates of the provincial universities entering into the vocations upon which government in the future will lean for aid and counsel. Inevitably, therefore, will the provincial universities play a more important part in the life of Great Britain. The old universities will probably never lose the place of prestige which tradition and service in the past have assigned to them. But they are now losing the monopoly which they formerly enjoyed of supplying leaders to the life of the nation, and as time passes they will necessarily have a lessened influence in controlling the affairs of the nation.

—Stephen P. Duggan.

### TO EVERY AMBITIOUS YOUNG AMERICAN APPROACHING MANHOOD

IS THIS THE JOB FOR YOU?

A multi-millionaire auto company, with service-stations in every land, are seeking a hustling young American as their traveling representative to hold conferences with their auto salesmen scattered over every continent. They offer to their agent a full year of intensive training under high-priced experts in preparation for his world tour, his "education" ending and his big five-year job beginning when he reaches twenty-one.

They have built for him a special high-powered long-lasting auto with the definite contract that since it has no exact duplicate in the world, no hand but his must control the steering wheel during the whole trip, although he may choose congenial passengers whenever he likes. Suppose they have selected you and offer not only a salary while on the trip but a huge bonus which will make you a rich man for life provided your splendid machine rolls into your home town five years later uninjured and in good running order. Suppose you joyously accept the offer and sign the contract.

YOUR INTENSIVE PREPARATION

With only twelve months for your "education," they select a faculty of experts to prepare you for brilliant success in the world tour on which your future happiness and wealth so largely depend.

These organize for your daily study a varied and scholarly curriculum. A half-dozen teachers drill you every day in the vocabulary and syntax of foreign languages. Others give you thorough courses in the climate and geography and natural products of the countries you will traverse. A broadly trained expert delivers daily lectures on their history, politics, industries, and social customs. Others give you lessons on the oceans, the river-systems, and the trade routes of the great world through which you will travel.

A FATAL BLUNDER

And now your education is finished and your starting day arrives. With your head crammed with knowledge and your car with baggage you are placed at the driving wheel and can hear the engine throb as the long tour begins.

But, alas! during the whole period of in-

tensive training you've had *no formal instruction* whatever in the *art of driving*, have never learned to oil or feed or repair an auto, have never lifted the hood or studied the machinery of your hundred-horse-power engine, have never mended a puncture or put on a tire or even driven a car alone on a crowded highway!

What language can adequately describe the fatal folly of your "educators," the disastrous inadequacy of their "scholarly" curriculum, or the imminent danger of disaster when an uneducated graduate like yourself, in the eager confidence of ignorant immaturity, confidently grasps the wheel and "steps on the gas."

A single error or blunder may wreck your tour and your car and yourself; may force you to spend those five splendid touring years as an agonized invalid in a hospital instead of utilizing your education in the daily delights of travel; may end your life and your tour at any moment by some sudden breakdown which a better trained driver could have prevented.

YOUR BEST INSURANCE AGAINST WRECKAGE

The above, like our Savior's parables, is an imaginary story, but carrying a most vital lesson. From this example of suicidal educational neglect be man enough, be wise enough, be far-seeing enough, to learn and put in practice its urgent lesson.

The world tour is *your own life*, not a five-year trip, but forty or fifty or sixty years of ceaseless driving. The one and only car of which you are the only driver is that marvelous combination of complex machinery called *yourself*. No simple mechanism of dead steel and wood, but a divinely made organism of body and mind and personality and willpower, of nerves and joints and sinews, wrought into one intertwined and marvelous touring car with its hundred-horse-power engine throbbing with youthful vitality.

You and you alone must hold the steering wheel wherever your life tour carries you. Along the edge of many a precipice, down the slippery slopes of passion where a loosened grip means wreckage, through overcrowded city streets, along miles of rocky detours or robber-infested roadways, and on smooth stretches of ideal pavement, *no hand but yours* can grasp the wheel and *guide the car*.



YOUR MOST IMPORTANT STUDY

What then is your most important and in our present day curriculum your most neglected study, as you are being "educated" for your life tour? It is undoubtedly the study of *yourself*, gaining an expert knowledge of how to drive and control and feed and care for your personal life long touring car, which is that complex of mind and body called by your name.

All around you life's roadway is strewn with wrecks. The hospitals and graveyards are filled with victims, half of such disasters wholly unnecessary and easily avoided by a better trained driver.

OUR FIRST LESSON

Remember then as the first lesson in our "course" for 1928-1929 that your *most urgent and important study* is not mathematics, or history, or foreign syntax, but *personal hygiene and practical physiology, learning to drive your high-powered body car safely and skillfully before you join the racing throng on America's crowded and competitive highways.*

—Dr. Henry Louis Smith in "Washington and Lee University Bulletin."

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including March 20, 1929, is shown below.

Eastern Association	
Berlin .....	\$ 220.00
Cumberland .....	13.00
Hopkinton, 1st .....	227.80
Hopkinton, 2nd .....	30.50
Marlboro .....	303.20
New York City .....	2,100.00
Pawcatuck .....	7,618.00
Piscataway .....	1,104.00
Plainfield .....	9,570.50
Rockville .....	124.00
Shiloh .....	1,793.50
Waterford .....	110.00
<b>Total .....</b>	<b>\$ 23,214.50</b>
Central Association	
Adams Center .....	\$ 1,111.00
Brookfield, 1st .....	291.00
Brookfield, 2nd .....	81.23
DeRuyter .....	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st .....	15.00
West Edmeston .....	100.00
<b>Total .....</b>	<b>\$ 1,683.23</b>
Western Association	
Alfred, 1st .....	\$ 285.00
Alfred, 2nd .....	15.00
Andover .....	25.00
Blystone .....	.....
Friendship .....	10.00

Genesee, 1st .....	75.00
Hartsville .....	13.00
Hebron Centre .....	.....
Hebron, 1st .....	.....
Independence .....	30.00
Portville .....	1,025.00
Richburg .....	51.00
Scio .....	.....
Wellsville .....	50.00
<b>Total .....</b>	<b>\$ 1,579.00</b>

North-Western Association	
Albion .....	\$ 220.00
Battle Creek .....	.....
Boulder .....	.....
Carlton .....	10.00
Chicago .....	530.00
Cosmos .....	.....
Detroit .....	.....
Dodge Centre .....	.....
Exeland .....	.....
Farina .....	475.00
Grand Marsh .....	.....
Jackson Centre .....	10.00
Milton .....	385.00
Milton Junction .....	1,237.50
New Auburn .....	10.00
North Loup .....	27.00
Nortonville .....	595.00
Stone Fort .....	.....
Walworth .....	10.00
Welton .....	.....
White Cloud .....	.....
<b>Total .....</b>	<b>\$ 3,509.50</b>

South-Eastern Association	
Greenbrier .....	.....
Middle Island .....	\$ 100.00
Lost Creek .....	385.00
Ritchie .....	35.00
Roanoke .....	10.00
Salem .....	552.15
Salemville .....	.....
<b>Total .....</b>	<b>\$ 1,082.15</b>

South-Western Association	
Attalla .....	.....
Fouke .....	\$ 4.00
Gentry .....	.....
Hammond .....	170.00
Little Prairie .....	4.00
Rock Creek .....	.....
<b>Total .....</b>	<b>\$ 178.00</b>

Pacific Coast Association	
Los Angeles .....	.....
Riverside .....	\$ 63.70
<b>Total .....</b>	<b>\$ 63.70</b>

Overseas Churches	
England .....	\$ 106.48
Individual Subscriptions Not Included in Above	
Bequests, L. S. K. subscriptions, etc.....	\$ 8,842.00
Many churches which have not reported are working on the canvass.	

Recapitulation	
Eastern Association .....	\$ 23,214.50
Central Association .....	1,683.23
Western Association .....	1,579.00
Northwestern Association .....	3,509.50
Southeastern Association .....	1,082.15
Southwestern Association .....	178.00
Pacific Coast Association .....	63.70
Overseas Churches .....	106.48
Individual Subscriptions, bequests, L. S. K.'s, etc. ....	8,842.00

Total Received since June 30, 1928.....	\$ 40,258.56
Previously Received .....	33,044.41
<b>Total subscriptions to date.....</b>	<b>\$ 73,302.97</b>
<b>Amount needed yet.....</b>	<b>16,697.03</b>
<b>Total Estimated Cost of Building.....</b>	<b>\$ 90,000.00</b>

WOMAN'S WORK

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

FROM JERUSALEM TO JERICHO, THE JORDAN, AND THE DEAD SEA

DAISY B. SCHRADER ANDERSON

The distance from Jericho to Jerusalem is fifteen miles as the crow flies, and twenty-one miles by road. Jericho is northeast of Jerusalem, and five miles west of the Jordan.

We made this trip in the seven passenger Hudson sedan driven by our Arabian chauffeur over the new broad road built since the World War.

The Jericho road is said to follow the course of the ancient route from the Jordan valley, which the Jews from the northern and eastern tribes followed when they came to sacrifice in the temple. Christ must have passed over this ancient road on his way to and from Jericho and the Jordan River. We read of its dangers in his day. These dangers made the road proverbial (as it also has been in modern times, down to a few years ago). This road was selected as the setting of his parable of the "good Samaritan."

Over half way on our drive from Jerusalem to Jericho on an elevation our guide pointed out the so-called "Good Samaritan's Inn." The original Arabic name of this inn is Khan Hathrur, but more commonly called "Khan el Ahmar" (Red Inn) from the red color of the rock and soil of the vicinity. Before the war this inn or rest-house was a lively spot, where travelers used to stop to refresh themselves and where tourists bought a few trifles from the store of souvenirs. Now it seems to be abandoned. When it was in use, the large yard back of the building was usually a scene of hubbub and commotion; Bedouins, mounted and otherwise with their herds of laden donkeys and camels and vehicles, all mixed up together; so we were told by our A. C. Guidebook.

Tradition has, very aptly, identified this place with the scene of Christ's parable of "the man who fell among thieves" (Luke

10: 30-37). An old rough road back of the inn leads up the hill and joins the newly repaired road. I could easily see how the priest and the Levite at that place could have passed by on the other side, leaving the wounded man at a distance.

Farther on from the elevation to the left of the old road near the remains of an ancient aqueduct, a good view can be had of the Wady el Kelt, a very deep and precipitous gorge which is the continuation of the Wady Fara northeast of Jerusalem. Our guide pointed out this place as the scene of the Twenty-third Psalm. On the slope of one of these hills stand the ruins of an old sheepfold with its broken stone walls.

As we drove down a precipitous incline we saw the ruins of old Jericho, a tumbled mass of stone lying on the hillside—the city of Joshua's time. The compass of it is about the same as the Colosseum in Rome. Next we came to a banana orchard with trees four or five feet high hanging full of green bananas. We wanted some to eat if there were ripe ones, so guide Nizar told our chauffeur to stop. B. L. Anderson failed to find any ripe ones; so we had to do without. Soon after they were served to us at the pension where we stayed, and we found they had that green appearance with a pink tint here and there when ripe. They were small but very delicious in flavor.

After passing this orchard, we came to a sand desert and could see the Dead Sea, seemingly not far distant. Guide said, "How far do you think it is over there?" One of our party answered, "Two or three miles," and he said, "It is seven." There was no laid out road, as the drifting sand shifted it here and there. The track, as best we could follow it, was quite rough, for the sand had drifted over low-growing sage brush and cacti, impossible to avoid at times.

Upon our arrival at the Dead Sea, at the southern coast of what may be called the delta of the Jordan, we all took our dip in the briny waters of that strange sea about thirteen hundred feet below the Mediterranean. The beach was fine, covered with small pebbles, and the water clear. We found that it was next to impossible to sink, and if one keeps his head up there is really no danger of drowning. In some ways the sea is beautiful, almost as blue as the Sea



of Galilee; but the whole aspect is true to name, Dead Sea.

A few Arabians live here to wait on tourists. There are pole-like sheds covering tables where tourists can buy a few refreshments. And a long low bath house, where one has to take a fresh water spray after a dip in that very briny water. Not very far distant, quite close to the beach, are evaporating reservoirs, where salt is taken out for the market. It was nine o'clock in the morning when we arrived at the Dead Sea and so very hot we did not care to stay long.

Our car then took us to the Jordan, some distance from the place of its entrance into the Dead Sea. The river is lined with small trees and bushes, and the water is quite yellow with mud. We did not care to take a dip here but bathed our hands in the water.

Of course the place of the crossing of the Israelites is unknown, but it is thought they crossed in this vicinity, "for the people passed over right against Jericho." (Joshua 3: 16.)

One solitary Arabian family, living in a house built on poles high above the shore, as a protection against animals and high water, lives here and sells refreshments to tourists. There were two small rowboats anchored at a pier on the edge of the river just below the house. My sister-in-law and I went down a few steps into these boats, but we did not have a ride on the river. About a mile from here is the Place of Baptism called Mahadet Hajla and is one of the important fords. This we did not visit, as our guide said the road was unsafe at the time.

Next we made our way over to and through the desert to modern Jericho. This small village of Arabians is removed down into the plain about half a mile. Here we passed a threshing floor where cattle and mules were treading out the grain, as in the olden time. The main things here are Elisha's fountain with its generous supply of water, that is really the life of Jericho, and the fruit, oranges, lemons, apricots, and bananas, that grow in the orchards below. Here are two large cement reservoirs, with water gushing out from the lower one where Arabians with their mule teams pulling crude wagons filled with barrels, and women bearing water-jugs on their heads,

as in Bible times, come for their water-supply. There is a good walk around these pools and we had the pleasure of following it. On the north side of the upper one are great bean vines, with large leaves and scarlet blossoms facing the sunny south. The corner of the larger post where the beans are, is backed up against the hill from which the fountain gushes.

As we started out in the auto at this point our guide pointed out the probable site of our Lord's temptation, upon the rough mountain northwest of Jericho, some two miles away, now marked by a Greek Orthodox Monastery. Thence we retraced our way back up the mountains toward Jerusalem.

We stopped on our way to see Bethany, where our guide pointed out the ruins of the house of "Simon the leper," and then took us down to what is said to be the tomb of Lazarus.

The American Colony Guidebook tells us Bethany is a small Moslem village on the southeast slopes of Olivet, consisting of a confused collection of houses. It seemed very much so to us, as there seemed to be no order in their way of laying out streets or building their homes. The houses are said to be built chiefly of stones taken from earlier Christian buildings.

The tomb of Lazarus is near the mosque which was built adjoining the ruins of the house of Simon the leper. One descends twenty-two steps into the cavern containing the tomb. Candles were needed, also a fee to the keepers of the key. I did not go down as the way was very slippery and I could see it quite well when the rest of our party went down with their candles. From here we went to the ruins of the home of Mary, Martha, and Lazarus. The roof is gone, but the small rooms of the stone house are still intact. By the side of the house a pomegranate and an olive tree are growing. Guide picked and gave me a pomegranate, but it soon withered. I still have an olive branch I picked myself.

By a long, circuitous run northeast of Jerusalem we soon reached the top of the Mount of Olives, the highest point in these parts and quite easily seen from Jericho. From this elevation can be seen the Dead Sea and much of the surrounding country.

Here on Mount Olivet our guide pointed

out the very spot (stone) from where our Lord made his ascent into heaven, leaving an imprint of his foot on the stone. This we did not believe. The imprint of a foot was there, carved like many other things have been done to interest tourists. We felt that it was from some place near that our Lord ascended, and it gave us a feeling of great reverence to stand there.

The afternoon was spent at the bazaar and the American colony stores near the Joppa Gate.

*Milton Junction, Wis.*

### WORKERS' EXCHANGE

NORTONVILLE, KAN. — The Nortonville Seventh Day Baptist Women's Missionary Society reports taking up the use of the Woman's Board quizzes and programs, January 1.

An interesting program was given at the December 6 meeting of the society, at the home of Mrs. A. B. Crouch. Mrs. Osceola Pooler, a lyceum reader and teacher of religious expression in Detroit, but a native of Nortonville, addressed the society, using as her subject, "The Wandering Literary Lady," this being an account of her varied, and often amusing, experiences in lyceum work. Mrs. Harry Gruner rendered a vocal solo, playing her own accompaniment.

On February 15, the organized groups of women in the churches of the town united in the observance of the Universal Day of Prayer, meeting at the Presbyterian church at two-thirty in the afternoon.

Our missionary ladies served supper for the Jefferson County Christian Endeavor Convention, held at our church February 21.

Financial totals of the Missionary Society for 1928 are as follows: Receipts, \$211.52; all expenses, \$182.03; paid to the church treasurer, Henry Ring, for Onward Movement, \$136.

Financial totals of the circle for 1928 are as follows: Receipts, \$250.58; paid to Missionary Society, \$155.

The circle cleared \$102.47 from the harvest home sale and chicken supper, November 22. Of this, \$75 was paid to the Missionary Society, and \$10 to Pastor Ogden to aid in publishing the Nortonville *Review*.

In December, it was voted that the circle, which had been formed by the union of

two circles, should be again divided into two.

In accordance with this vote, one group met at the home of Miss Evelyn West, January 17, and elected the following officers: President, Mrs. Charles Hurley; vice-president, Mrs. A. B. Crouch; secretary and treasurer, Miss Evelyn West; work committee, Mrs. Henry Ring, Mrs. Dora Hurley, Mrs. Elvin Eyerly. This group is known as Circle Two. The other group, Circle One, met at the church, January 31, and elected the following: President, Miss Margaret La Mont; vice-president, Mrs. Alfred Stephan; secretary, Mrs. Lee Stephan; treasurer, Mrs. Bert Robinson; chairman of work committee, Mrs. Asa Prentice.

A union meeting of the Missionary Society and the two circles was held at the home of Mrs. Henry Ring, February 14.

MARGARET E. LA MONT.

### SUNSET MEMORIES

MRS. ORA L. BOND

The sun is sinking in the west  
And daylight fades away;  
We see the wintry sunset glow  
Which finishes the day.  
We hear the chilling wintry winds;  
We feel the ice cold blast;  
Then comes a wish within our heart  
That winter time were past.

We see the snowdrifts far and near,  
Snow carpets all the earth;  
We often hear the childhood cries  
Of laughter and of mirth.  
Our minds then turn to by-gone days,  
And plainly we can see  
The schoolhouse on the hillside  
And the hand sled by the tree.

We seem to hear the laughter  
Of the boys and girls of yore;  
But we very soon remember  
Some have passed to yonder shore.  
While some are drifting, drifting  
Along the path of life,  
We soon will all march homeward  
Away from care and strife.

The day of life glides swiftly by,  
And at its sunset glow  
May a glimpse of morning sunshine  
Beam brighter as we go;  
And when the day of life is passed,  
While we near the setting sun,  
May we hear the sweet, glad welcome  
As we pass from life, "Well done!"  
Dodge Center, Minn.,  
March 10, 1929.



## YOUNG PEOPLE'S WORK

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

### NEEDED BIBLE MESSAGES

Christian Endeavor Topic for Sabbath Day,  
April 13, 1929

#### DAILY READINGS

Sunday—Come to Christ (Matt. 11: 28-30)  
Monday—Self-denial (Rom. 15: 1-3)  
Tuesday—Humility (John 13: 1-11)  
Wednesday—Faith (Matt. 6: 25-34)  
Thursday—Love (Matt. 5: 43-48)  
Friday—Power (Acts 1: 8)  
Sabbath Day—Topic: Bible messages needed to-day (Matt. 16: 24; John 3: 16; Isa. 55: 1-3, 6, 7)

#### A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

"Ho, every one that thirsteth, come ye to the waters." "Incline your ear and come unto me: hear, and your soul shall live." "Seek ye the Lord while he may be found."

These are some of the Bible messages which the world needs today and it needs them sadly. I hope my readers will not think I am pessimistic when I say I think that the world is farther away from God than it was fifty or twenty-five years ago. We read so much about crime and divorces in our newspapers, and we hear of such terrible things which are happening every day. It makes one feel that the world is growing worse instead of better, and that it needs the Bible messages now more than at any other time. We need to seek the Lord and call upon him; we need to study his Word, and spend more time in prayer. We need to have more faith in God, for without faith there is chaos.

We need the message of love, which will make our hearts big and generous, like the heart of Christ. There is too much of selfishness and greed in the world. If we have true love for our fellow men there will be less crime, and selfishness and greed will disappear. Let us pray that the world will return to God and the Bible, and let us do all in our power to make it better.

#### IF YOU ARE TO LEAD

#### Pray

Pray that the principles of Christ may be applied to world problems of today, to the

problems of the Church, and to our own personal problems.

Pray that the Bible may become a real help to every Christian.

#### Prepare

Make a list of needed Bible messages. The daily readings and topic suggest several, others are listed below. At the preceding meeting assign these topics for one or two minute talks. Plan the number and length of the talks so as to allow time for general participation.

Assign this topic for general discussion—What Bible message do we most need as a society? a church? a denomination? Also this one for individual consideration and prayer—What Bible messages do I need most?

#### Needed Messages

Faith to do. Hebrews 11: 8.  
Humble service. Luke 4: 16-21.  
Justice. Deuteronomy 16: 18-20.  
Tithing. Malachi 3: 10-12.  
Materialism. 1 John 2: 15-17.  
Law, not war. Isaiah 2: 1-4.  
Child labor. Matthew 18: 6.  
Personal privilege. 1 Corinthians 8: 13.  
Wealth. Matthew 6: 19, 20; Romans 12: 11.  
Sabbath. Exodus 31: 13; Mark 2: 27, 28.

#### Plan the Meeting

Choose songs in which Bible messages are included.

Let the leader read the Scripture message upon which each talk is based. Hold the speakers to the time assigned them for the talks.

Close the meeting with a period of silent meditation and prayer, followed by a suitable song and the Mizpah benediction.

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, April 13, 1929.

#### DAILY READINGS

Sunday—Grow in Knowledge (1 Tim. 4: 12-16)  
Monday—Grow in graciousness (2 Pet. 3: 18)  
Tuesday—Growing to be like Christ (Eph. 4: 15)  
Wednesday—Bible food for the soul (1 Pet. 2: 1-2)  
Thursday—How faith grows (2 Thess. 1: 3)  
Friday—Growing in love (1 Thess. 3: 12, 13)  
Sabbath Day—Topic: Grow! (Matthew 7: 24-27; Romans 6: 13-23; Luke 13: 6-9)

#### FOR DISCUSSION

What forces affect our growth?  
To what extent are we responsible for our own growth?

YIELDING TO CHRIST  
ELIZABETH LUPTON

All of us are familiar with the Scriptures which tell us about two men who built their houses, one upon the sand, the other upon the rock; and how the one fell not because it was built on the rock.

Just so it is with character building; to build it well we must yield ourselves to God, and accept the solid foundation which is Jesus Christ, for no other will set us right.

Then what we are and how we grow depend largely upon ourselves. It is best that we keep close to God, that we may have him as a Friend, for our character house develops with every thought, word, and action of our lives.

He has given us the Bible to guide us. We should use it as the sea captain uses his compass. It marks our course across the sea of life, it guides us to heaven.

Our hearts are God's gardens, and the fruits we bear each day are the things he sees us doing and the words he hears us say. A plant does not grow by shutting out the sunlight. It must yield to it, so we advance by accepting what God gives us.

We must prepare the soil of the heart by listening to that small, wee voice within us, by prayer and by reading the Word of God.

We grow by serving God. We were created to serve him. We can grow only as we obey the laws of growth, which are the laws of God.

Shiloh, N. J.

### INTERMEDIATES, GET ACQUAINTED

Miss Venita Kenyon,  
1062 N. Normandy,  
Los Angeles, Calif.

DEAR VENITA:

I have often thought of writing to you but hear from you quite often through your Grandma Kenyon. It has been a good many years since I have seen you, has it not?

I suppose you are having fine weather most of the time. One day was pleasant

here and then the next stormy and the next pleasant. We have had some snow this winter but not enough to stop the cars. Spring will soon be here. There has been a great deal of sickness around here this year. Our family has escaped so far.

Will close now, hoping to hear from you soon.

Your friend,  
HELEN OURSLER.

De Ruyter, N. Y.,  
March 4, 1929.

Over seventy names and addresses of different intermediates have appeared in letters and lists on this "Get Acquainted" column. Have you a complete list? How many have you written to? We need more letters.

INTERMEDIATE CHRISTIAN ENDEAVOR  
SUPERINTENDENT.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

The treasurer of the Shiloh society spent her holiday well. Mrs. Irving M. Shepard, superintendent, writes: "Very little had been paid in toward the denominational building when I received your card. The last two Sabbaths have been so bitter cold and many of the juniors were sick, so we had no meetings. But Tuesday was a holiday in our school so our treasurer saw some of the members and from them she brought me seven dollars last night. Hope soon to send the other three dollars, for our goal is to fill one envelope, and I hope another one."

### FUN-O-GRAM

GRACE M. OSBORN  
Social Superintendent

#### MARCH

"Socials to Save" is our motto, and Amos R. Wells asks the question, "To save from what?" and answers it thus:

"To save from *discontent*. 'Down with snobbery' cries every true social committee. —Permit no caste except the cast iron pledge.

"To save from *loneliness*. The social committee has come to the kingdom to be



the everlasting foe to cliques, and sets, and selfishness. It will seek to make the unpopular popular by changing either his character or the character of those who snub him.

"To save from *uselessness*. — Develop latent talents and energies.

"To save from *gloom*. If the lookout committee has done its duty you have gathered into your society the depressed young people, the discouraged, those whose tempers have become soured. Ah! who has greater need than they of our cheery brotherhood.

"To save from *sin*.—But Christians dare not forget that Christ came not to save the righteous but sinners, and that the disciple should be as his Lord."

When you plan your next social consider these things prayerfully. Are you really making your socials helpful? Are you reaching those outside? The seventh item on the goal is to remind you of the "others" you should win. Very few societies report any visitors. Is this as it should be?

I know you are anxious to learn the latest contest rating.

Little Genesee .....	480
Plainfield .....	295
Nortonville Int. ....	270
Ashaway .....	245
Salem .....	235
Adams Center .....	135
Berea .....	110
Ashaway I. C. E. ....	100
Waterford .....	75
New Market .....	40
Rockville .....	30

Little Genesee is again at the top of the ladder. Who is going to be there next month? Keep climbing! Rockville has joined the contest. Who else will enter before the next report?

### HOW IS REGULAR CHURCH ATTENDANCE A HELP TO ME?

HAROLD SUTTON

(Given as part of the program Sabbath morning, February 2, at Berea, W. Va.)

Regular church attendance is a help to me in a good many ways. First, because if we attend church regularly it becomes a habit. Second, we can get more out of

church services if we attend them regularly. Third, if we attend church regularly, we can encourage others to attend more often than they do as a general rule.

We can form a habit of non-attendance at church until we become hardened to it, and have no desire to attend. On the other hand we can become so accustomed to regular attendance that we have no desire to miss.

There are very few who realize the benefits derived from regular attendance at church. The church in the next generation will depend upon the young people of today to take the responsibility upon themselves. Unless we attend church service now, what will we do in the coming generation? We as young people should learn, while we have the opportunity, to take charge of services in the presence of older members, so that we can form ideas that will be beneficial to us in years to come. We should not go to church, sit down and look on. We should take an active part and try to uphold our church and denomination. Regular attendance at church is a benefit to all who will be true enough to their church to attend.

The older folks should set the example and should impress it upon the hearts and minds of the young people of the church and community. One of the many ways of causing both young people and older ones to attend church regularly is having something to interest them and something for them to do.

Regular attendance at church is a benefit to people both spiritually and mentally. It helps all who attend in some respect, if they try to get all they can out of the service. The time is fast approaching when the young people of the church are going to have its affairs to handle. Unless they take more interest there will be no one to take up the church work and carry it on as it should be done.

### CHRISTIAN ENDEAVOR NEWS NOTES

NORTONVILLE, KAN. — The Nortonville Seventh Day Baptist intermediates were represented at the East Kansas Christian Endeavor Convention, in Kansas City, November 9-11, by the following: Alfred Stephan, superintendent; Alice Virginia Jeffrey, Lois Wells, Lucille Prentice, Har-

riet Louise Burdick, Barbara Stillman, Margaret Stillman, Cecil Stephan. Pastor Ogden, Harry Stephan, and Norris Wheeler drove down for the last sessions of the convention. An interesting convention and a good time sightseeing was the verdict. Reports were presented at prayer-meeting, November 23, by Lucille and Lois.

Some of the Seventh Day Baptist young people who did not attend the convention gathered at the home of Zella Babcock, the night of November 10, and spent a pleasant social evening, with popping corn as a special feature.

Good standard socials have been held by the intermediates November 24, December 23, January 19, and February 17. The one held on December 23 was an original affair, a Noel (no "I") social. Telegram acrostics on Christmas were written. A story was read substituting "buzz" for each word containing the letter "I." Several of our Milton College young people were present. On January 19, progressive games were played, and an oyster supper was enjoyed. On February 17, games and contests of a Valentine nature made up the entertainment, and the educational feature was a talk by Pastor Ogden on the history of Valentine's day.

After vespers, the night of January 12, the intermediates went to Atchison to see Al Jolson in "The Singing Fool."

At the regular meeting of the intermediates on November 24, the responses to roll call were verses about Thanksgiving.

On Christmas morning, the intermediate carollers went from house to house, singing for the older people and shut-ins. This annual observance is much appreciated by the listeners.

Christmas cards, seals, and tags were sold to raise money for the society. Of the profit thus made, a tithe (\$1.20) was given to the juniors for "bricks" in the denominational building.

The sum of \$5 has been given to the Onward Movement.

The distribution of the denominational calendars was in charge of the intermediates this year. A calendar has been placed in every home.

The Jefferson County Christian Endeavor Convention met at our church, February 21, afternoon and night. Field Secretary Har-

old Lovitt, Rev. C. O. Bickle of Topeka Evangelical Church, and Miss Ruth Carter (corresponding secretary of Shawnee county, and formerly of the mission division of Kansas Christian Endeavor) were present from Topeka. The night meeting opened with a song service in charge of Mr. Lovitt. Then followed a devotional period led by Pastor Ogden, and a violin solo played by Miss Timmerman of the Christian Church and of the high school faculty here. Miss Carter gave a five-minute talk, in which she stressed the work of the missionary committees of Christian Endeavor societies. Mr. Lovitt spoke briefly on the coming International Christian Endeavor Convention, and Alfred Stephan distributed registration cards. The address of the evening was by Rev. Mr. Bickle, on "Crusading With Christ." Crusading in evangelism, in world peace, and in Christian citizenship were discussed. A short business session followed the address. Then there was a quartet number by Cecil Stephan, Barbara Stillman, Lois Wells, and Harry Stephan. This was followed by prayer, the offering, and the closing song, and Mizpah benediction.

The juniors were entertained by Pastor Ogden November 3, in the church basement. There were twenty-two who enjoyed the program, games, and amusements. Bible baseball was a feature. At the close, Christian Endeavor and other songs were sung, and Mizpah was said.

A standard social was held by the juniors, the night of February 9, at the parsonage. Valentine stunts and games were enjoyed.

The juniors distributed the December-January number of the Nortonville *Review*.

The sum of \$10 has been raised by the juniors for "bricks" in the denominational building.

MARGARET E. LA MONT.

### KEEP TRYING

Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion.—*W. R. Alger.*



## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am nine years old.

In my Sabbath school class we get five points if we study our lesson, learn our memory text, write our lesson in our note book, take our note book to Sabbath school, and be there ourselves. If we get twenty-five points we get a gold star; if not, the teacher marks one point down. Her name is Miss Sayre.

I have a little doggie. His name is Tiny. My daddy gave him to me. When he first came he would cock his head on one side, then on the other side at me. Nowadays he plays tag with me. The way we play tag is, he runs after me and when he catches me he grabs me by the leg. When I catch him I hang onto him by his collar to keep him from running away from me.

Your little friend,  
AINSLEE HULETT.

Milton, Wis.,  
Box 996.

DEAR AINSLEE:

You have traveled quite a ways since I saw you last, and are very near where I used to go every summer when I was a little girl, Milton Junction. I hope you are having as good times there as I did; but don't you ever long to see New York State hills? I hope to see you next summer at Conference, and your parents whom I count among my good friends. I want to see Tiny play tag. We have a yellow and white kitty who likes to play tag, too. He gets behind chairs, stoves, etc., and jumps at our legs as we go by. You ought to hear my Jean and Eleanor squeal when he gets after them, especially when they go down cellar after apples.

I think you must have a very nice Sabbath school class and I hope you get a good many gold stars.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am six years old.

I read the children's letters in Grandma Slade's SABBATH RECORDER. Grandma and grandpa are living with us this winter.

I saw a robin.

I go to school and am in the second grade. I live in Killbuck. It was named after an old Indian chief, Kill Buck.

Grandma Slade knows you.

Your little friend,  
ROBERTA PATTERSON.

Killbuck, N. Y.,  
March 9, 1929.

DEAR ROBERTA:

I know your grandma and am very fond of her, so I am very glad to hear from her little granddaughter. I hope I will be able to see you some day and know you better. I am very partial to girls and boys.

I used to live near a place in Wisconsin called Bigfoot Prairie, which was also named after an Indian named Big Foot. I believe Indian babies were named after the first thing their mothers looked at after they were born, so they had queer names some times.

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR CHILDREN:

Mrs. Longfellow, of Rockville, R. I., has written you a very interesting letter about spring flowers, which you will begin to find very soon now. See how many different kinds you can find this spring.

M. S. G.

### WILD FLOWERS OF SPRING

N. M. LONGFELLOW

With the approach of spring the lover of nature begins to think of the woods and wild flowers. By many the little flowers which grow in the secluded spots where God has placed them are more loved than those which are cultivated in the garden and watched over by man.

In sunny spots in the swamps we find, as early as March, the first wild flower that appears in the spring. While there are no other signs of life save the swamp alder waving its yellow tassels, the skunk's cabbage rears its blossom from the damp soil before the leaves come out, and as it lacks

the offensive odor which the leaves emit when bruised, it can be picked and examined. The pointed flower leaf, curled to form protection for the compact spike of flowers, is purple striped with yellow. The pussy willow follows closely, and then in April we find the arbutus buds, and the flowers continue in their glory until in May. The arbutus is better known as the mayflower. It was given that name by the Pilgrims, who found it in abundance in the vicinity of Plymouth, the first flower to greet them after that long weary winter. The mayflower is a very modest little blossom, hiding its cluster of delicate pink and white flowers beneath the green leaves in the underbrush. One is guided in searching for it by its sweet fragrance, which can not be hidden. In May we find the wood anemone with its white flowers, sometimes tinted with pink, and its delicate cluster of green leaves, which grow halfway up the stem. It is very sweet but short lived if removed from its shady spot in the woods. About the same time the strawbell appears, one little stem on which are two slender green leaves and just above them the little bell of bright straw color. A little later comes the sweet scented blue and white violets, so modestly hidden away and so difficult to get that they often are overlooked and neglected. The large, blue wood violet surpasses the swamp violet in beauty but not in fragrance. The wild lily of the valley is very sweet in its white purity. These little wild flowers in their hidden nooks seem even more fragrant than those found in the more open places.

Are not these little flowers growing in their seclusion, out of the sight of the unobserving, and where they must be sought out by the true flower lover, like the hidden treasures of God's Word, found only by those who search the Scriptures diligently, and who receive a thousand fold reward for their diligence?

Rockville, R. I.

### HOME NEWS

VERONA, N. Y.—During the year our Ladies' Benevolent Society has held monthly meetings at the homes of the different members and served covered dish luncheons. The attendance has been very good.

We have tried earning money in vari-

ous ways, such as food sales, making fancy articles, selling extracts, Jello, Christmas cards, stain remover, taking subscriptions to *McCall's Magazine*, and piecing comfortables.

We have remembered two families who have lost their homes by fire, and presented two brides with comfortables. We have paid our apportionment to the Woman's Board, also contributed to the Missionary Society.

The ladies have helped raise money to paint the parsonage and make other improvements. A kitchen shower was planned to supply some much needed dishes and kitchen utensils for the basement.

The society has been very fortunate in receiving gifts to the amount of \$173.

Through our sunshine committee the sick and shut-ins have been remembered with fruit and flowers.

PRESS COMMITTEE.

MARLBORO, N. J.—The little church at Marlboro, N. J., three miles from Shiloh, with Rev. Herbert L. Cottrell as pastor, has started a church paper called the *Marlboro Messenger*, with a monthly issue.

Volume I, Number I, contains the following editorial message by Pastor Cottrell:

With this issue the *Marlboro Messenger* makes its bow to the public. We hope it will be welcomed and become by its regular visits a source of information, inspiration, and genuine pleasure.

The purpose of this paper is to help in making the church a more central and vital force in the community, to hold up its work, interests, and ideals in such a way as to enlist the active and sympathetic support of every member and the respect and well wishes of every individual. We also wish to make this paper a means of keeping in touch with the non-resident members who are unable to attend church regularly, and making them feel our continued interest in their material and spiritual welfare. But as a church we sincerely desire to be of real service to the whole community and bring to it our share of moral and spiritual uplift, so as the *Marlboro Messenger* finds its way into every home with its message of friendliness and good cheer, we trust that everyone will come to look forward to its visits with pleasant anticipations.

What is a church worth to a community? Such a question is like asking, "What is food worth to the body?" It is worth everything if it is worthy of its name. Down through the ages the Church has been the great power in the civilization of men and of nations. The Christian Church is and has always been the living exponent of decency and good government. It is the power house of religion. It is the birthplace



of more souls than is any other place on earth.

The sweetest and most sacred memories of life are those of home and Church. The Church is the biggest factor in modern life in making the community a fit place in which to live. It makes our homes safe. Even the worst people can not be induced to live where there are no churches. True, the local church may not be all it ought to be. I greatly fear that it never will be so long as it has to be made up of imperfect human beings like you and me. However, after you have said the worst you can say, it will still be true that it is God's greatest gift to a sinful world—Christ is its head. The Church offers itself to this community. It wants to help everyone, from the little child to the aged and shut-in. I think we can truly say it will always give more in return than you can ever do for it.

PLAINFIELD, N. J.—The church in Plainfield has enjoyed a most cheering and helpful social gathering in the union social between the three neighboring churches. The ladies' society of Plainfield invited the ladies of the New York Church and the ladies of New Market to a joint social on Wednesday, March 20.

The tables were set in the form of a hollow square in our Sabbath school room, and the church parlor was given up to visiting. There were fifty-four sittings at the tables, and all were filled.

Brother and Sister Crofoot were here, and they with the pastors and editor had a smaller table in the center. The spirit of good cheer prevailed and there were many glad meetings of friends who had not seen each other for many days. Mrs. Terhune of the New York Church sang two solos, with Eva Rogers Davis at the piano.

After an excellent dinner, Rev. Jay Crofoot spoke of their plans to return to China, sailing about April 19. He expects to help dedicate the new church in Battle Creek on March 30, and soon after start on the long voyage across the Pacific.

Brother Crofoot is at a loss to know just what the next move in China mission work will be. But he is hopeful that satisfactory plans may be made without much trouble.

Missionary work in the future may not be so easy, since the Chinese have some fear that our Christian schools may alienate their citizens. We may have to make attendance on religious exercises entirely voluntary. But this is not so very different from conditions in America.

The doctrine of the Cross is the only cure for the ills of humanity. There is great need to cultivate good will if any advance-

ment is to be made. We must show China the better side of our country's life rather than the bad side.

As to the good influences of such a social gathering, it would be helpful indeed if our widely scattered people could enjoy more of them, and on a large scale, that would bring friends from all sections into closer acquaintance.

#### THE EDITOR.

NORTONVILLE, KAN.—Since last report, there have been a number of interesting special services, a few of which have received notice in the RECORDER by quotation from the Nortonville Review.

The signing of the Armistice was commemorated at our church Sabbath morning, November 10, by the use of the service prepared by the Christian Century, featuring the Kellogg pact. Pastor Ogden preached on "The Christian's Obligation Toward World Peace," the text being "What do ye more than others?" A union Armistice service was also held at the city hall, the night of November 11. The Choral Union furnished the music on this occasion, Pastor Ogden preached on "A War to End War," and other ministers assisted in the service.

Thanksgiving was the theme of the morning service, November 24, the text being, "Where are the nine?" On Thanksgiving night, there was a union Thanksgiving service at our church. Pastor Ogden preached from the text, "It is a good thing to give thanks unto the Lord," and Pastor J. F. Carter of the Presbyterian Church assisted.

The Onward Movement canvass was presented November 17 and December 1, following a series of printed articles.

Christmas was the theme of the prayer meeting, December 21; and the text of the sermon on the morning of December 22 was "No room in the inn." Vespers were omitted the night of the twenty-second, and the Sabbath school gave a program which included a pageant of the first Christmas, given by the children, and a special number furnished by each of the older classes.

Roll call service was held December 29. George Stacey was in charge of the service and preached a sermon appropriate to the occasion, using the text, "See then that ye walk circumspectly, not as fools, but as

wise, redeeming the time, because the days are evil." Clerk Lawrence Maris called the roll. Letters were received from five non-residents, and six students and one teacher who are not usually in our midst were present.

The denominational building was presented at the morning service, February 2. The subject of the sermon was "The Unfinished Task," this name being applied not merely to the building but to all civic and religious movements and achievements begun by our forefathers. Drawings of the building, with plans and charts, have been on exhibit in the alcove of the church auditorium.

A series of sermons on "The Cross of Christ" are now in progress, as follows: February 16, "The Prophecy of the Cross"; February 23, "The Way of the Cross"; March 2, "The Challenge of the Cross"; March 9, "The Redeeming Power of the Cross" (this being omitted because of Rev. W. D. Burdick's presence with us); March 16, "The Shadow of the Cross"; March 23, "The Cost of the Cross"; March 30, "The Victory of the Cross."

Rev. W. D. Burdick was a guest here from March 8 to March 14, holding one of the local church conferences on denominational work that have recently been inaugurated.

During the month of November, the pastor conducted a series of prayer meetings on the general subject of "Prayer." A series on "Hymns and Songs" was presented, January 26-February 8. The distinction between hymns and songs, the history of hymnody, the use of singing in worship and the history of a few hymns were studied. At the concluding meeting, a duet was sung by Austa and Melvin Stephan. Beginning February 15 and continuing through the Lenten season, the Fellowship of Prayer topics are being used at prayer meeting: "Myself," "My Work," "My Home," "My Church," "My God and Father," "My Master and Brother."

Pastor Ogden has supplied the Methodist and Presbyterian pulpits during the illness or absence of the respective pastors.

Church work and attendance at church services this past winter have been handicapped by the unusually steady cold, the abundance of ice, and the prevalence of in-

fluenza and whooping cough. Among the many cases of influenza was our pastor, who was ill from December 22 to January 13. Swift improvement was followed by a relapse with pneumonia. He was under the efficient care of good neighbors and of a trained nurse (Miss Pearl Prentice of our own congregation, educated for a nurse at a St. Joseph, Missouri, hospital). A week of convalescence was spent at the Fred Maris home. A case of prolonged illness in our midst is that of A. B. Crouch, who, after eleven weeks of sciatic rheumatism, is still unable to sit up, though somewhat improved.

Special recognition is due to the services of Miss Luella Snay, who has contributed stenographic work to aid pastor and trustees in reaching nonresident members and who has prepared typewritten orders of worship for a recent vesper service.

Seventeen men met at the parsonage, February 24, in response to the pastor's invitation to all the men of the congregation. A pleasant social evening was enjoyed, with games and contests, light refreshments, and business meeting. The Men's Brotherhood was re-organized and the following officers were elected: president, Alfred Stephan; vice-president, Henry Ring; secretary, Lawrence Maris; treasurer, Harry Stephan. The project of holding church socials had its inception at this meeting. It was voted that the brotherhood should sponsor a Boy Scout troop, with the following members in charge: scout master, Pastor Ogden; assistant scout master, Lawrence Maris; troop committee, Alfred Stephan, Ernest Wheeler, Ansel B. Crouch, Claude Stephan, and Asa Prentice.

The boys of Scout age who desired to form a troop met March 4. Books were given out, and the boys are working on the tenderfoot test.

Mrs. Fred Utt and children of Salina, Kan., were guests at the home of Mrs. Utt's sister, Mrs. Elvin Eyerly, in November. At vespers, November 10, the oldest girl, Margaret Utt, acted as pianist for the congregational singing and also rendered a beautiful piano solo.

Alice Stillman, Helen and Donald Ring, and Alfred Wells, with Robert Hurley of Riverside, drove down from Milton, Wis.,



where they attend college, to spend Christmas holidays. Their Chevrolet coach made over seven hundred fifty miles in twenty-six hours.

Mr. and Mrs. Elmer Fleischer and little son, Billy, of Chicago were Christmas guests of Mrs. Fleischer's parents, Mr. and Mrs. Elvin Eyerly.

Miss Mary Vincent was home for Christmas from Emporia, where she attends the Kansas State Teachers' College.

Joel R. Babcock and wife of Lincoln, Neb., made a short visit at the home of Joel's cousin, Miles Babcock, in December.

Loren Coon is working at Holstein, Iowa, and Miss Esther Coon is companion to an elderly lady at Clay Center, Kan.

W. M. Davis of Chicago, has been a guest at the Jay Wells home recently. Mr. Davis and Mr. Wells enjoyed a trip to California together.

Several times this winter, some people have driven over from Sabetha, about fifty miles away, to attend church with us. The number includes Mr. and Mrs. John Harden, Mrs. Belk, and Mrs. Bolkenkroger, all L. S. K. members of the Church of God; Orville Harden of Iowa, recently a guest of his parents named above; and Mrs. Thornton, a First Day Baptist leader and worker, who had never heard of Seventh Day Baptists until this winter.

Nortonville people have been much interested in the organization of a new church in Denver, Colo. Where churches "of like faith and practice" are so far apart as in this section, to read of a new one five or six hundred miles away arouses much the same interest as to look out of the window and see a family moving into the vacant house next door. And did you notice that Denver's correspondent to the RECORDER is a former Nortonville girl, Mrs. Lura Benner, *née* Van Horn?

We have discovered that many people away from here are interested in Nortonville doings, some of them being so interested as to write and tell us so. The first of these responses was received from Rev. G. M. Cottrell of Topeka, former pastor of this church; and the last one came across the Pacific from Mrs. Helen Shaw Thorngate, Liuho, Ku, China, niece of a former pastor's wife (Mrs. H. L. Polan).

MARGARET E. LA MONT.

### THE PASSING OF THE WHITE HOUSE SPOKESMAN

Does the general public realize the journalistic revolution that has occurred at Washington with the entrance of Mr. Hoover into the White House? For the first time in years, an American president is announcing his plans and giving his ideas to the public in a responsible fashion. That is to say, the President is being directly quoted. This may not mean much to those who do not follow closely the way in which governmental affairs are managed. Yet it really marks an amazing change of front on the part of the nation's executive. Ever since the time of Mr. Roosevelt it has been the fashion for Presidents, in dealing with the press, to insist that they must not be directly quoted, and to provide that their ideas should be passed on to the public in such a form that, if the public reaction was not favorable, they could disavow responsibility. So we have come to read, in the Washington dispatches, of that amazing host of "well informed members of the administration," "persons close to the White House," "persons in the confidence of the government," and that most preposterous ghost of all, the "White House spokesman." All these terms were euphemisms. The sentiments ascribed to such anonymities were really the sentiments of the President, as expressed during his regular Tuesday and Friday conferences with members of the press. The abuses to which the system was open are so obvious as to need no detailing here. They have already been discussed in these pages. Mr. Hoover, by sweeping away all this subterfuge, shows his courage and his good sense. He has courage enough to believe that his administration can stand out in the open and take full responsibility for its course. He has good sense enough to know that the country will eventually respond to a President who treats it in this candid fashion.

—*Christian Century.*

"There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion."

## OUR PULPIT

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

### THE DANGER OF SPIRITUAL FAMINE

DR. C. A. HANSEN

Pastor of the churches at Boulder and Denver, Colo.

SERMON FOR SABBATH, MARCH 30, 1929

#### ORDER OF SERVICE

HYMN—Holy, Holy, Holy

RESPONSIVE READING—2 Timothy 3: 1-17

HYMN

SCRIPTURE—Psalm 119: 1-20

PRAYER

OFFERING

HYMN

SERMON

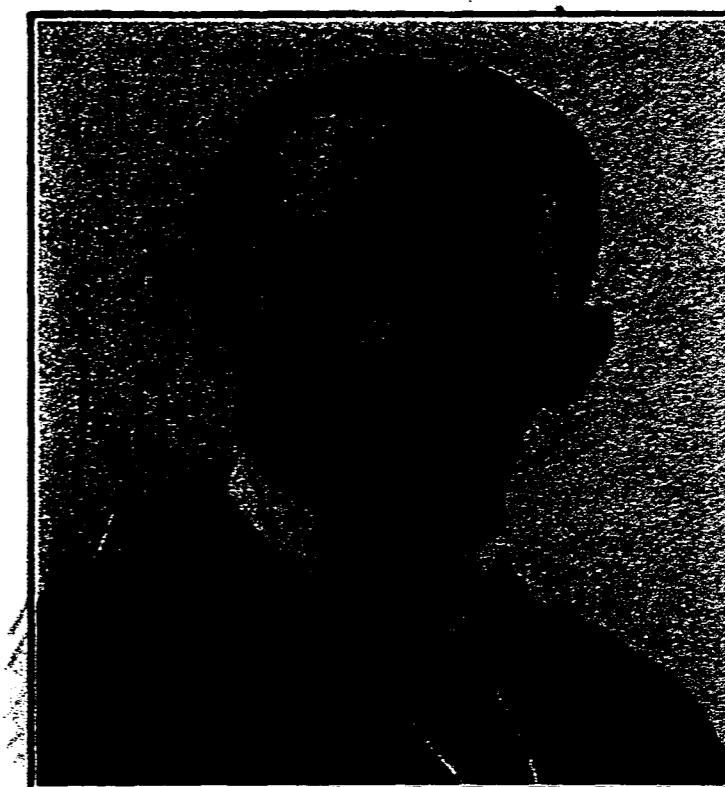
HYMN

CLOSING PRAYER

#### FAMINE FOR THE WORD OF GOD

In Amos, the eighth chapter and the eleventh verse, we read of something far worse that is coming on the earth than the famine for bread; it is a famine for the Word of God. It reads: Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord (and they shall not find it), for we read further:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of



Famines, whether spiritual or for lack of food for the body, come largely from offending Jehovah. There have been some gruesome famines among the heathen lands, such as China, India, and Russia, where God's name is continually blasphemed, but it has often occurred where the Word of God has been neglected among Christian nations.

We read of such cases in the Old Testament, where the people forsook the living God, and went after heathen gods to provoke him to wrath. Amos mentioned such a condition (Amos 4: 6-7) where God gave the people cleanness of teeth because they sought him not, also that he withheld the rain so as to cause famine. All this was done in order to call people to repentance, yet the record says they repented not.

the Lord, and shall not find it." Verse 12.

Such a condition must be one of serious consequences; the results must be terrible. If men die from lack of food, yet their souls may be saved; but when men die without spiritual aid, what can we expect for the next world? Especially is it sad when we contemplate that most of such conditions are deliberately brought on by the people themselves, as it was in the case mentioned by Amos.

#### A WHOLESOME FAMINE

It happened in the days of Israel that through the sins of the fathers the temple was destroyed and the people were scattered, and the holy writings were lost. After a while the mercy of God was manifested in restoring the tribes and Jerusalem was



rebuilt, and they found the law again, and Ezra took the Book of the law and read to the people from morning till midday. The congregation was so hungry to hear the Word that they willingly stood up the whole forenoon to hear the servant of the Lord read the Word. Now-a-days we require cushioned seats and a very short session, if we are to listen to the reading of it, but these people had gone without the Word so long that they were hungry for it; and as one might expect, it led them to repentance and better living.

#### IN THE DARK AGES

We read that in the Dark Ages there was a tendency of the Roman Church to suppress the reading of the Scriptures by the common people. It was held that it was not safe for the people to have the Bible to read for fear they might misinterpret it and so start a schism of some kind. Of course Bibles were scarce in those days; a good Bible would sell easily for upwards of \$1,500, which made it next to impossible to obtain one, yet we are told that people were very anxious to hear the Word of God read; they would gather in caverns, caves and in catacombs in the early hours of the night to hear the precious Book read to them. Many cases are on record where the people were caught by the officers, while reading the Word, and they were cast into prison or burned to the stake for no other offense than reading the Bible. In the days of persecution the Word was sweet to the people of God; they did not criticize the Word in those days, but accepted it in honest hearts as God's Word.

#### THE WALDENSES

Among the Waldensian youth, there were many who longed to go forth among the people who were downtrodden and in ignorance, and give them the Bible with such careful explanation as they thought it safe to offer; and to do this they were taught the art of salesmen. They carried expensive shawls, laces, and other goods, and went among all classes and sought those who were honest in heart. When they found a family that was thought to be open hearted, they would open a secret pocket in their clothing and draw out a portion of the Bible and read it to the customer, anxiously watching their expression to see if it were

safe to read more or to explain what was read. If it was favorably received, these Waldensian missionaries would lead the souls to Christ, but often they were killed or burned at the stake. It will be remembered that it was not lawful to read the Bibles in those days of papal oppression. The books of heaven will reveal in the great day of judgment the names and places of these consecrated missionaries that spared not their lives in order to give the truth God had given them to their fellow men. Here is a good example for men of today, to spread the message to their neighbors while we have the privilege; some day the opportunity may not be ours.

#### IN OLD ENGLAND

It was in the days of Henry the VIII that the Word was fought by the Roman Church. Sir Thomas More was very angry with those who dared to read the Bible or to scatter it among the people. Lord Wolsey also sanctioned this course, and it was a trying time for all true followers of the Lord. One of God's true sons, called Thomas Hitton, having some means, bought Bibles and gave them to the people, and for this kind work he was dragged out to the stake and burned to ashes. During these same times, before King Henry tore away from the papacy, some of the brightest and noblest men in the realm were burned to the stake or were otherwise tortured. Among these we would mention the name of Edward Freese, who was cast into prison, and the chains were placed so tightly around his arms that they sank into his flesh,—this because he wrote with a piece of charcoal some Scripture on the prison wall. He was so severely punished that his life went out.

#### OUR OWN TIMES

I believe there is a sad famine for God's Word in many hearts and homes in our beloved country of freedom and peace. Millions of our fellow countrymen never read the Bible. Many homes never hear the voice of prayer or see the precious Word of God opened. Thousands of thousands have never read through the letter God has sent down from heaven; instead many are spending their time and strength in seeking to destroy faith in the Bible. Too often the educators in our high institutions undermine faith in the grand old Book; and the

youth, who are seeking for something to satisfy their hungry souls, do not find it, and as a result turn to do mischief. Many of our educated youth of today are burglars, lawless, indifferent to religion; and one prominent reason is that God's Word has been withheld from them. It is not done in our day by law, but in other wicked ways. It matters not which way it is done, just so that the soul is starved to death. Many a gossiping person would be happy telling the story of the cross, if he knew it; and according to the best known writers of the day, we are suffering for a knowledge of God and his Word.

I do not pretend to know what the future may hold in store for this or some future generation, but it is quite possible that the prophecy of Amos, while it had one fulfillment in the history of Israel in his day, may be fulfilled again. We must not be simple enough to think that because we sit in plenty and to spare today, that this will always be the case. Unless we make good use of our God-given blessings, they may be removed from us. It is folly to imagine that no trouble or persecution can overtake us. The Bible clearly predicts a time of wickedness before the return of Christ to this earth, and with wickedness generally comes trouble. It may be wars, it may be famines, or other difficulties. At any rate, there is in too many homes today a famine for the Word of God.

In closing this theme, let me ask how is the condition of my hearers? Is your heart filled with the nourishing Word of God? Do you love it, and is your memory fresh with its life-giving message? May there be a revival of seeking the good old Book, and may we see to it that we live up to our privileges, that our souls may be fed on that heavenly manna, after which no man shall hunger.

Our youth need to learn the Scriptures that prove the doctrines we hold as a people. Our Sabbath school lessons must include studies in the blessings of Sabbath keeping, and every pupil should know both chapter and verse that prove our position true, else the famine of indifference and carelessness will sweep him away in the evil day.

God does not delight in famines, but rather in fat souls fed from the storehouse

of heaven, who can not only enter heaven themselves, but be able to feed others also. May this be our happy lot, and may God crown us with success, is my prayer.  
Amen.

#### THINK

"It has been well said that to follow Christ requires thinking. Christ himself was a thinker. He dealt continually with thoughts. He could put truth simply in a parable, because he had thought clearly and profoundly. Part of his contribution to the spiritual life of mankind was his thought of God, of man, and of human society.

"To follow Christ means to apply his standards to one's own life, and that requires thought. To understand the truths of Christ and then to carry them out in daily practice is neither simple nor easy. Faith in God is a brief phrase, but it requires years of thought to live into it. Love to man may be simply stated as a Christian ideal, but to obey the law of love in all the complex relationships of life requires the solving of many problems."

#### IF

If you can keep your head while all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself while all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good nor talk too wise;  
If you can dream and not make dreams your  
master;  
If you can think and not make thoughts your  
aim,  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same:  
If you can bear to hear the truths you've spoken  
Twisted by knaves to make a trap for fools  
Or watch the things you've given your life to,  
broken,  
And stoop and build them up with worn-out  
tools;  
If you can talk with crowds and keep your  
virtue,  
Or walk with kings, nor lose the common  
touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much:  
If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the earth and every thing that's in it,  
And—what is more—you'll be a man, my son!  
—Kipling.



## Fundamentalists' Page

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

### THE TEST OF BELIEF

REV. LESTER G. OSBORN

#### I

##### INTRODUCTION

The Apostle John, in his writings, is especially concerned with eternal life—the life which is in Christ Jesus. The gospel he wrote especially to bring men to belief, that through belief they might have life. “These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name” (20: 31). In his first epistle, he gives us three tests of eternal life. How may we know that we have it? The three tests are righteousness, love, and belief. Under the searchlight of God’s righteousness we become conscious of our sinfulness; we throw ourselves at his feet, confessing our sins and pleading forgiveness. Having received it, we begin to perceive our duty, and strive to “walk as he walked”—in the light. God is love, and in testing ourselves for eternal life, we ask—is this love in me? It has a two-fold manifestation: love and service for our fellow-men, and hatred for and separation from the world. So, as John argues, if we do not become aware of and confess our sins, perceive and perform our duty, obeying God’s will; if we do not love our brothers and hate the things of the world, then we know that we have not eternal life. These two tests are clear enough, but concerning the other, the test of belief, there is much misunderstanding. John says, in effect, that if we do not believe that Jesus is the Christ, the Son of God, incarnate—then we are not abiding in him and he in us. It is this test of belief that we will examine in this article.

#### I. FALSE TEACHING

John speaks of the “spirit of anti-christ.” Quite evidently in his day, as in the period immediately succeeding him, there was denial of the facts about Christ. The anti-Christ of his time were those false teachers

who had withdrawn from the Church, thus proving that they never shared in the real life and fellowship with God. If they had, they would never have gone astray.

False teaching is the worst danger of the Christian life. It looks inoffensive; it seems to suggest new ideas; it seems broader and more beautiful; it is enticing. In Egypt, the magicians counterfeited Moses; in the Apostolic Church, Simon Magus imitated Philip; today we find the false counterfeiting the true also. Russellism, Christian Science, Theosophy, Spiritism: all these are counterfeits. With a small grain of truth as a lure, they lead one further and further from the true Christianity. They are intended as substitutes for the true religion—Christianity as taught in the New Testament. But they soon prove themselves to be absolutely opposed to Christ. The supreme mark of false teaching, as John shows, is denial of the Christian truth of the incarnation of the eternal Son in Jesus as the Christ; of the fact that Jesus was both God and man, the two natures being by some incomprehensible means united in one person. False teaching is extremely dangerous to Christian life, for it almost inevitably leads to false practice. Someone has said, “There is scarcely anything sadder in life than deliberate apostasy after Christian profession.”

#### II. THE MEANING OF BELIEF

Belief itself is “intellectual judgment regarding the truth of a proposition.” It is “the response of the reasoning faculty under coercion of logical proof.” It is “intellectual assent to truth”—a voluntary impulse.

*Christian belief* is more—it is an act of the intellect *plus*. It includes not only the response of the mind to the proof presented, but also the response of the whole “inner man” to the facts set forth. It is moral and spiritual as well as intellectual. It means aligning one’s self with the truth received, living according to the light seen. It means submission to a holy and divine Being. Christian belief is to meditate upon the gospel message, yield to it, and allow the Holy Spirit to guide into a greater understanding of the truth. In the last analysis, Christian belief is not entirely a work of man, but a power given by God (John 6: 29).

There has been much discussion of the meaning of the Greek word translated “faith” and “belief” in the New Testament. This has been projected for the most part by those who wish to rob the word of one of its meanings—“the faith” as the content of Christian belief. We will not have time or space to go into this question deeply here, but we must treat it in order to clear up the confusion.

The Greek verb is “pisteuein”—and is used frequently in John’s writings. It is given different shades of meaning in different places. In John 2: 24 we read, “But Jesus did not trust himself unto them, for that he knew all men.” “Entrust” is the first meaning. In 1 John 4: 16 we find, “And we know and have believed the love which God hath in us.” In this case “pisteuein” means to believe a fact, and the noun is in the accusative. And in 1 John 5: 1, 5 we find it meaning to believe a statement of fact: “Whosoever believeth that Jesus is the Christ is begotten of God . . . And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” When “pisteuein” is used with “eis” it means to “believe in” or “trust” a person or thing, as in John 12: 36, “While ye have the light, believe on the light, that ye may become sons of light,” and 1 John 5: 10, 13, “He that believeth on the Son of God hath the witness in him . . . These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.” Again in John 4: 48, 50, we find it meaning to “credit the testimony of” a person. “The man believed the word that Jesus spoke unto him, and he went his way.” Also in John 5: 38, “for whom he sent, him ye believe not.” So “pisteuein” may mean to entrust, to believe a fact or statement of fact, to trust, and to credit testimony. (See also Matthew 8: 13; Mark 1: 15; Luke 24: 25; Romans 4: 3, 17; Luke 1: 20; 2 Thessalonians 2: 11; Galatians 3: 6, etc.) With a concordance, anyone can study the usage. Use, as I have here, the American Standard Version, which is the best translation made from the oldest and most authentic manuscripts.

The Greek noun “pistis,” translated “faith,” is used many times meaning a simple personal faith or trust. See Mark 11:

22; Acts 6: 5; Romans 5: 1; Hebrews 11: 1, etc. This meaning is readily admitted. But what is often lost sight of is the fact that it is also used as belief in the whole body of revealed truth. In Luke 18: 8, “When the Son of man cometh, shall he find the faith (margin) on the earth?” Acts 16: 5, “So the churches were strengthened in the faith.” 1 Corinthians 16: 13, “Watch ye, stand fast in the faith, quit ye like men, be strong.” 2 Corinthians 13: 5, “Try your own selves, whether ye are in the faith; prove your own selves.” Ephesians 4: 5, “One Lord, one faith, one baptism.” Colossians 1: 23, “If so be that ye continue in the faith, grounded and stedfast.” 1 Timothy 4: 1, “But the Spirit saith expressly, that in later times some shall fall away from the faith.” 1 Timothy 5: 8, “he hath denied the faith.” 1 Timothy 6: 20, 21, “Guard that which is committed unto thee, turning away from the profane babblings and opposition of the knowledge which is falsely so called; which some professing have erred concerning the faith.” Titus 1: 13, “that they may be sound in the faith.” 1 Peter 5: 9, “whom withstand stedfast in the faith (margin).” Jude 3, “Contend earnestly for the faith which was once for all delivered unto the saints.” These passages, and many others speak of “the faith” as a theological conception rather than a direct personal response.

The two meanings are closely allied, however. For belief of a thing testified rests on a trust in the person testifying. The personal experience and the intellectual acceptance go hand in hand. The experience is the proof of the truth of “the faith,” and acceptance of the body of truth, at least in part, is necessary to the experience.

This rather sketchy study of the meaning of faith and belief must suffice for the present. And it must close this section of our article. Next week we will go into the matter of the content of Christian belief, the grounds of this belief, and the application of the test of belief.

“Being a dwarf in body is an affliction. But it is quite common for a person to be a dwarf in soul, and yet not know it, or feel in the least incommoded by it. Yet, of the two, it is far the worse affliction.”



## DEATHS

**BURNETT.**—Ernest O. Burnett was a son of George T. and Sarah Shepherd Burnett, and was born in Stogumber, Eng., April 13, 1860, and died at his home near the village of Milton, Wis., February 16, 1929. He was the oldest of a family of eight children.

He came to the United States at the age of twenty-three years, and the greater part of the time since then he has lived in the vicinity of Milton.

He was married to Delcena Crandall Burdick at Farina, Ill., January 22, 1895. Mrs. Burdick was a widow before her marriage to Mr. Burnett, and she had two sons, Lee and Charles Burdick. Two children, George and Jessie, were born to Mr. and Mrs. Burnett. George was born at Farina and Jessie at Milton. Charles and Jessie live at Milton, Lee in New York City, and George at Oakland, Calif. There are two grandchildren, George Crandall and Beatrice Irene Burnett.

Mr. Burnett was a man of studious habits and when a young man taught classes in shorthand in connection with Milton College, though he was never classified as a member of the faculty. He was deeply religious and an eager Bible student and had read the Bible from cover to cover several times.

He has been a member of the Milton Seventh Day Baptist Church since 1899. For many years he was a regular attendant and participated in the affairs of the church according to his ability. For the last several years, particularly since the death of Mrs. Burnett in 1922, having rather poor health, he has stayed quite closely about his home.

The funeral was conducted from the Gray and Albrecht funeral parlors in Milton Junction on Monday, February 18, and burial was made in the Milton Junction cemetery.

J. L. S.

## Sabbath School Lesson I.—April 6, 1929

THE MINISTRY OF ISAIAH.—Isaiah 6: 1-13; 20: 1-6; 38: 1-22.

*Golden Text:* "Then I said, Here am I; send me." Isaiah 6: 8.

## DAILY READINGS

March 31—The Call of Isaiah. Isaiah 6: 1-8.  
 April 1—Isaiah Encourages Ahaz. Isaiah 7: 1-9.  
 April 2—Immanuel. Isaiah 7: 10-17.  
 April 3—The Future Happiness of Zion. Isaiah 35: 1-10.  
 April 4—Isaiah Ministers to Hezekiah. Isaiah 38: 1-8.  
 April 5—Obeying the Heavenly Vision. Acts 26: 12-20.  
 April 6—Faithfulness to Jehovah. Psalm 116: 12-19.

(For Lesson Notes, see *Helping Hand*)

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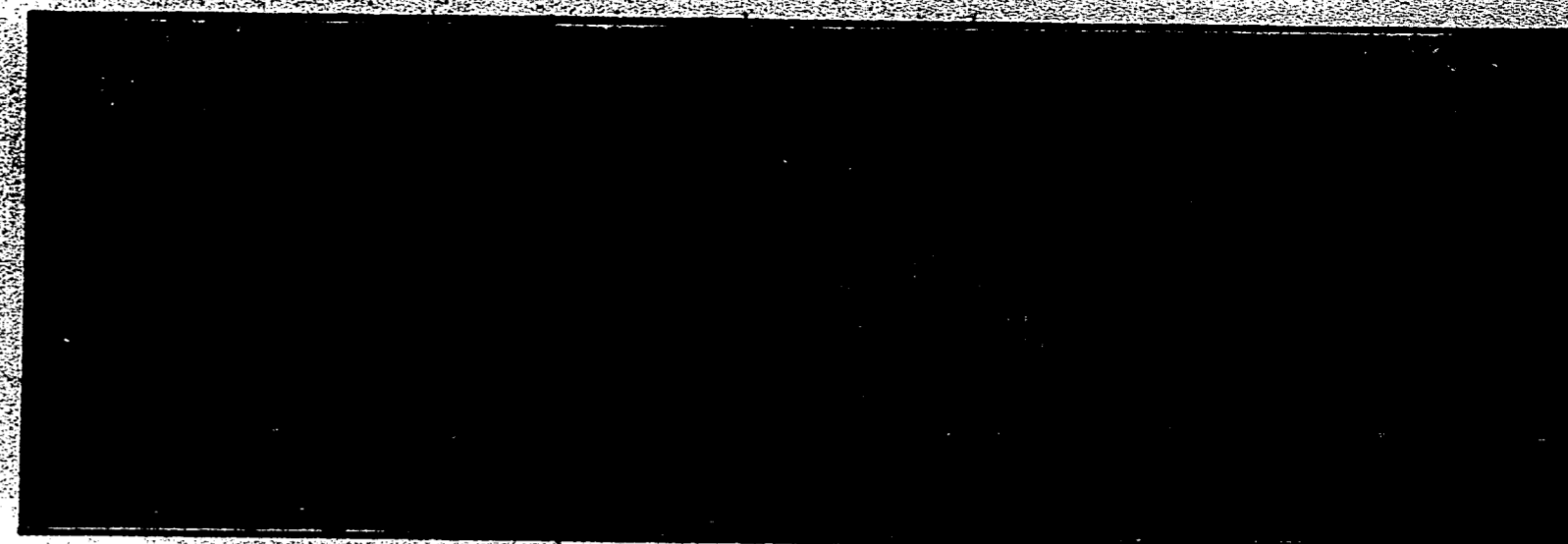
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As faith plays such an important part in human affairs from the babe who takes just what its mother gives it, on to the full grown man who takes for his daily toil the government's paper promises as money, so faith is the central idea of our holy religion.

The laborer never saw “the government”; but he knows that behind it lies all the vast resources of the nation. So the believer never saw his God; but he knows that in him are the resources of infinite wisdom and wealth and power and love. And he wisely says, “I will trust!”

—Theodore L. Cuyler.

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