

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



• CROW, LEWIS & WICK, ARCHITECTS •

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

The Christian life is a life of trust. Faith lies at the very threshold of such a life. When the penitent cries out, “What must I do to be saved?” the one invariable answer is, “Trust on the Lord Jesus Christ and thou shalt be saved.”

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

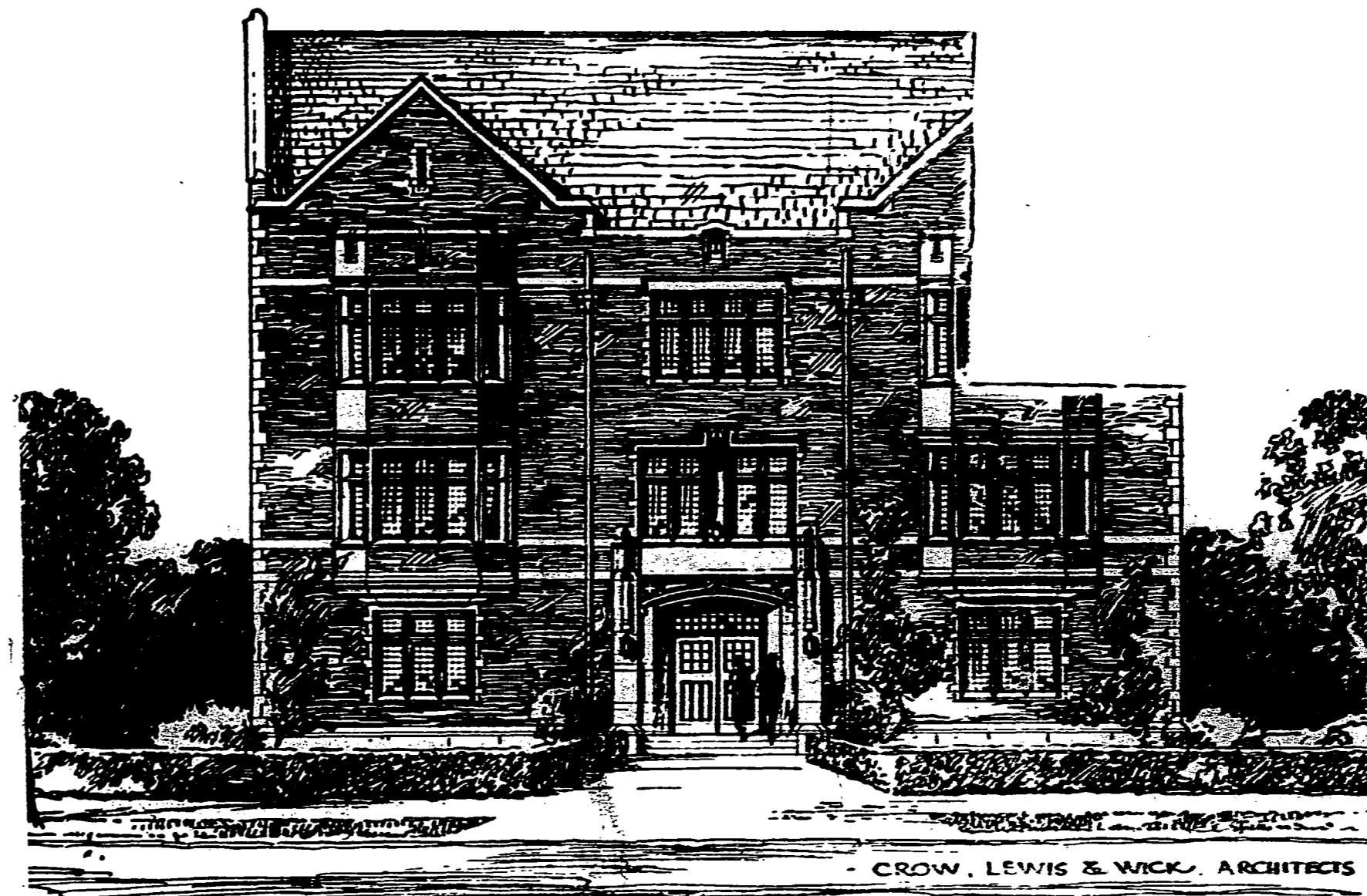
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 13

PLAINFIELD, N. J., APRIL 1, 1929

WHOLE No. 4,387

The Amount Needed on March 27, 1929,
\$6,257.03
 to Complete the Building



CROW, LEWIS & WICK, ARCHITECTS

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 dear Father in heaven, as we turn to this moment of prayer at the beginning of our duties for this RECORDER, our heart goes out toward the great audience of readers scattered all over the land. Thou knowest them all and seest their needs. Wilt thou bless all the households unto whom our messages shall go. We pray for all who are in any trouble. Is there suffering or sickness in some of their homes, be thou their great physician and their all-sustaining helper.

Wherever thou seest any in distress of mind; any who can not see the way clear and are troubled over matters of faith or duty; any who are heartsick, wilt thou be graciously near unto them and bless them with all the comforts of God. Give to them strength and patience and grace, and crown them with victory through our Lord Jesus Christ. Amen.

A Pleasant Surprise Last week, after the **A Brighter Outlook** RECORDER was printed and nearly ready to mail, the Building Committee had a special meeting to consider the bids from several responsible architects for constructing the denominational building.

To their happy surprise, they found that the present conditions for such a work were much more favorable than they were when the estimates were made last year, and that we could secure our building with all the improvements contained in the original plan, for \$80,000 instead of \$90,000, in case the contract could be closed in a very few days.

Prompt and immediate action was really necessary in order to secure these terms, as the architects could not hold their bids open longer than a few days. The committee was thrilled with this good news, and hastened to broadcast it to our people, feeling sure that throughout the entire land there would be an enthusiastic rally to secure the \$7,500 still needed.

In our last report \$16,697.03 was the supposed amount still lacking, and when we found that instead of that amount it would be necessary to raise only \$7,500 to give us the building, the effect was like letting sunlight into a dark room. For it goes without saying that the committee and the board were a good deal discouraged over the lack of responses from some sections of the denomination. The prospect for securing the much-needed building in 1929 did seem dark, and the editor began to fear that he

might not live to see this, the last cherished plan of his public life, completed.

It does look hopeful again, especially when we see how *easily* it can now be done if every one as an individual and all the churches whose canvass is not completed will come quickly to the rescue. Every loyal Seventh Day Baptist should be glad when we really have, after so many generations, a real denominational home for our publishing and Sabbath interests.

The Editor Will Be Away From Home From the third day of April to about the twentieth, the editor will not be in the home office, but everything there will be well cared for during his absence.

In this final effort in behalf of the Denominational Building Fund, it has seemed necessary to the committee to send him out on a special mission, hoping thus to save the day in this most commendable and much-needed enterprise.

Oh! it would be sad indeed to allow this movement to fail after coming so near to its realization. May the God of our fathers stir the hearts of all the dear people for this one final rally to carry it through. And may its accomplishment redound to the glory of his great name, and add much to the unity and loyalty of our widely scattered people.

"Pray for the Peace Of Jerusalem" It is wonderful to see how much emphasis is placed in the Bible upon the idea of peace between the children of God, as being essential to the welfare of the kingdom of heaven on earth. Over and over again Christians are urged to have peace one with another. In these days there are many hearts that long for peace and unity between the two lines of thought now in controversy between modern writers in the religious world.

If peace and good will ever come between these contenders they must come through charitable and fair understandings between members of the two sides. Only by the process of sympathetic fellowship and loving comparison of views can the two lines of thinkers come together in peaceful co-operation for the kingdom of God.

Unity can never be reached by way of controversy. For both sides to fix and postulate opposite conclusions and maintain a

determination to bring one another together by the spirit of controversy, will only result in worse than failure. There must be a real effort for sympathetic understanding, with a recognition of the genuine sincerity of both parties, and a charitable apprehension of each others' standpoint, before unity can be gained. There should be a willingness to agree to disagree on some points and a desire to heartily co-operate in efforts to make the world Christian. In other words, mutual understandings and willingness to allow fellow workers the privilege of holding opinions differing from my own, are essential to unity of effort for the uplift of our fellow men.

Instead of emphasizing the things that divide, let us look for and exalt the things that unite, and let us try to find ground for unity of head and heart in order to secure unity of hands for good work.

Some Significant Truth Regarding Sunday Laws In the great religious paper, the *Christian Century*, is an editorial entitled "Sunday." It begins with the question: "Shall we keep Sunday or let it go?" The writer thinks that many arguments for a stricter observance and for stricter laws do not appeal to thoughtful students of the question. The questions as to "Why observe Sunday?" and "How far should the State go in requiring its observance?" are very well answered.

To me the following statements were especially significant:

It is unfortunate that the Lord's Day Alliance, the one organization which has for its single avowed object the laudable purpose of defending Sunday against the invasion of business and commercialized amusement, should have based its appeal for legislation so largely upon the ground of giving legal effect to a supposed "command of God." This may be a Christian country—it is a debatable point—but it certainly is not a Christian country in the sense of being one which must support by civil legislation and temporal penalties any code of conduct which has no reason for existence other than that it is authorized by religious teaching. We have not yet come to the point of enforcing canon law by the police power, and it is no more legitimate to enforce, under penalty of fine and imprisonment, a rule of Sunday observance which some religious group may believe to represent the teaching of the Bible. Anyone who believes it to be his religious duty to keep the "sabbath," whether the seventh day of the week or the first, has a right to do so, but the fourth commandment, whether interpreted by Jews, Seventh Day Baptists, or

strict Presbyterians, should have nothing to do with Sunday legislation in the United States. As a matter of fact, it has little to do with the Christian's personal problem of Sunday observance. The command to keep the seventh day holy in the manner prescribed in the Jewish law is not now in force in this dispensation of grace; and neither Jesus nor his apostles ever re-enacted that law or transferred it to another day; and there is no authoritative Christian law of Sunday observance dating from anywhere near apostolic times. Sunday observance as a Christian duty and privilege does not rest upon a legalistic basis, nor can that duty and privilege be made the ground for demanding that the State shall enforce the observance of Sabbath or Sunday or Lord's Day—call it what you will—by prohibitions and penalties.

Encouraging Out-laws Endangers Evidently the slighting remarks so common in the Government many great newspapers concerning the Eighteenth Amendment, have had much to do with the persistent efforts of outlaws to defy the Constitution. President Hoover certainly hit the nail on the head in his inaugural address, and showed how difficult the critics are making it for officials to enforce law.

It is hard to see how officers of the law can distinguish between the kind of felonies which they shall enforce and those which they shall ignore. The sad feature of the matter is that efforts are constantly being made by newspapers and by officers to make people think that violation of the prohibition law is not a felony. The one who ferrets out a thief, or the detective who unearths a murderer or any other felon is regarded as loyal and all right, because he represents the "majesty of the law of the land." But the newspapers and wet minorities constantly conspire to brand the one who by the same processes, detects a criminal bootlegger, as a miserable "snooper."

Of course this kind of thing does not represent the real sentiment of the American people, but it does discredit the law, and it also makes it very difficult for loyal officials to secure justice.

The splendid country-wide response to President Hoover's position on enforcement is most cheering, and it must bring good results in the near future.

Is It True? How Far Is It True? Give Us the Facts In a recent church paper some writer claims that people often neglect or leave the churches because they do not find Christ in them. That

writer went so far as to say that such people go out, not on account of what is bad in them, but because of the good in them, and of their inability to find moral qualities of Jesus Christ within church walls.

This is a fair sample of some of the modern criticisms against the church. Not only that, but it seems to be an effort to show that those who do go out are, after all, in search of Jesus.

I do not wonder that the writer who referred to that statement asked the question, "Is it true?" and then followed with a second question: "How far is it true that people who are devoted to a quest for Jesus Christ are leaving the church?"

It will be interesting to see what responses, if any, shall come to the editor's appeal for all who know of any facts which prove that any one who has left the church on account of an earnest search for Christ, to please write him the facts. He wants no guess work, no imagination prompted by prejudice, but actual facts. Second, he pleads with any one who knows of persons who have really left a church *because they could not find* within it the Christ qualities, to answer him without delay.

A careful and truthful investigation of such statements ought to result in stopping the mouths of some church critics.

Is Your Church Light Shining? A little careful study of the New Testament regarding our duty as light bearers in a darkened world, will certainly show where rests the responsibility for reaching and saving those who know not Christ.

Many times in the prophecies and in the Psalms of the Old Testament the term "light" is used to illustrate the power of godly influences among men. More than once it is recorded that "The Gentiles shall come to thy light"; and when the "Light" did come he, over and over again, assured them that the salvation of sinners depended upon the light of his followers.

Jesus said, "Ye are the light of the world. Let your light so shine among men that they may see your good works and glorify your Father which is in heaven." What if every church among us should hear and understand these words: "I have set thee to be a light to the Gentiles, that thou shouldst

be for salvation unto the ends of the earth"; also, "the Gentiles shall come to thy light," do you think there would be any lack of interest in mission work either at home or abroad?

In all ages, back of all advancement of the kingdom of God, there has stood a live, light-shining Church. The Dark Ages came because the Church light went out. And only when the Church was revived and relighted the light of life, did the kingdom of Christ again go forward. Then genuine enthusiasm again actuated the Church and the blessed work of missions took on new life.

I sometimes fear that too many of our own churches have lost their enthusiasm for the work of missions, both home and foreign. Think of it, friends; if there were really a strong and sincere desire on the part of God's people to win the world for Christ, do you think the cause of missions would now be so handicapped for means to carry on the much needed work? Is there apparent a real burden of heart for the salvation of our neighbors who take no interest in religion? What is your church doing to reach them and bring them in? When has your church made any special effort at revival work which should attract outsiders and lead them to Christ? I know there have been genuine efforts to educate your own church children in the principles of Christianity; but what about those nearby who have grown beyond the years of childhood and are past the education point? Has the gospel lost all power to touch and win them? Indeed, are the churches showing their light as they should right here in our home fields?

Every church that is spiritually alive to its God-given mission as the light of the world, will be likely to do well for missions. Therefore, if we really wish to do our best for those in heathen lands, we must first attend to our own spiritual condition. Real spiritual life, active and wide-awake in the home church, will assure the mission world of the help so much needed. But there will be no *passion for souls* in a cold, formal, indifferent church. If churches in the homeland will live closer to Christ, catch more of his spirit, there will be far less trouble in meeting the needs of our mission boards.

Good Wishes for The New Building It is encouraging to know that many who can not do much are watching the new building movement with great interest, and are sincerely wishing they could do more for the good cause.

Here is a fair sample of the good wishes written by a friend who sends his check to renew his RECORDER subscription. He says:

"I surely would be happy if I only could have made this check to you large enough to pay for several thousand brick to be placed in the denominational building, and have them dedicated in memory of my father and mother, who were so interested and faithful to our denomination. However it seems almost impossible for me to do so at this time, as I have had sickness in my home for some five or six years, but I am interested, and do hope that I can help in some way before the work is completed."

Possibly the new outlook may help many to do a little for so worthy a cause. Every little will help.

Building Fund To Date, March 27 The treasurer reports that \$440 has been given and pledged for the Denominational Building Fund since last issue of the RECORDER. This leaves only \$6,257.03 still needed to complete the building, according to the new conditions already explained in the RECORDER SUPPLEMENT of last week, and in an editorial on this page.

But friends, please do not overlook the statements regarding the *very limited* time allowed us in which to make good and secure the benefit of this splendid offer. We must find the last \$6,000 in *less than two weeks* after this reaches you, or the architects' offer will certainly be withdrawn. There are certain reasons why this is made imperative. "The King's business requires haste." How can we afford to let so good a thing to go by default, when it can be so easily accomplished? Come on! Come on! Let's do it *now*.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

X

Unanticipated delay in the preparation of this article makes it desirable to review very briefly the contents of the last two or three articles. In these discussions several current conceptions of sin were listed and criti-

cized, including the following: the idea of sin as a violation of an arbitrary command, as offence against divine majesty, disregard of social convention, harm done to one's fellow men, and finally, as failure to live up to the best one knows.

Of these various conceptions, the first three were rejected, and the last two, while admittedly embodying important truths, were criticized as inadequate. It was pointed out that sin is something more than harm done to one's fellows or disregard of one's own highest ideals.

In the last article, an attempt was made to designate this *something more*. Sin, it was suggested, is any reversion on the part of human beings, as a result of which man lives on a plane lower than that actually designed and made possible by the divine creative process. Sin was defined as an actual maladjustment or maladaptation to the immanent divine purpose which has produced man, and which has produced him with the unique capacities of personality. Sin, moreover, is distinguished from simple evil by the fact that in sin the maladjustment is the result of human choice, whereas in evil, man may be maladapted, but through forces other than those of choice or volition. The man who disregards or violates the laws of health by choice sins; the man who, through environment, or any other factor beyond his control, is maladjusted, does not sin, but is the victim of evil.

Resuming the discussion of sin, it is proposed in this article to deal with another practical aspect of this subject from the modernist point of view.

Christianity is concerned with the *sources* of human sin as truly as with the *fact* and *fruits* of sin.

Let it be clearly understood that the modernist shares this interest. But his interest is in the practical, rather than the theoretical or doctrinal phases of the matter. He is concerned with the problem of how to deal with sin as a practical fact of life, rather than with acceptance of a doctrine as to the historical origin of sin, and he believes the first problem quite independent of the second. Moreover, his interest can be satisfied only by the evidence of human experience, and not by an appeal to arbitrary authority or theological speculation. His belief regarding the sources of sin must

arise directly and immediately from experience, and must be such as can be continually confirmed, not by proof texts, but by life itself.

The modernist accordingly distinguishes sharply between the actual sources of sinful conduct, which are the urgent concern of all who grapple seriously with sin, and theories or doctrines as to the first appearance or first cause for the appearance of sin in the world. While according perfect freedom to every individual in regard to his beliefs regarding the origin of sin, the modernist rejects unhesitatingly the notion that intellectual acceptance of a particular doctrine regarding the historical origin of sin is a prerequisite either to Christian fellowship or to belief in and solution of the fact and problem of sin.

The reason for his position is this: Even if you trace sin back to the Garden of Eden, back to the deceiving serpent; even if, leaving Scripture and following Milton, you trace it back to the heavenly hosts of pre-creation days, back to a once-exalted angel who rebelled and was cast from heaven; and even if, by some sort of speculative psychoanalysis, you are able to ferret out the motives and impulses which prompted this angel to become a devil—even if you do all this, you have contributed nothing to a practical understanding of the fact and sources of human sin, and you have contributed even less to a solution of the problems which sin entails. All that is necessary by way of practical knowledge regarding the sources of sin can be derived directly from the testimony of human experience, without engaging in this sort of theological speculation. Therefore the modernist protests against the insistence upon the acceptance of this doctrinal system as a whole or in part as an essential prerequisite to belief in or religious dealing with sin. The modernist prefers to defer his speculation for a world where sin as a vital fact is less urgent, and also to transfer his psychoanalysis from a remote and elusive Lucifer to the immediately available and often offensively obvious human embodiment of sinful motives and actions.

The modernist objects to the insistence upon this theological explanation of the origin of sin as being Scripturally authorita-

tive. He recognizes the fact that the Bible clearly declares in certain Old Testament passages that God was the source—not indirectly and theoretically, but directly and actually—of temptation, evil impulses, and sin. He recognizes the fact that the Bible thus has more than one explanation of the origin of human sin. (See Deuteronomy 13: 1-3; 1 Kings 22: 19-23; Judges 14: 1-4; 2 Samuel 17: 14; 1 Samuel 3: 22-25 and 2 Samuel 24.) Those who appeal so insistently to Scriptural authority as the basis of their doctrine of sin would do well to straightforwardly face the fact that is stated in this paragraph. They would do well to explain it, if they are able, in any other way than by the very fact they so glibly deny or ignore, namely that the Bible does not contain one single and final statement of ethical spiritual truth, but a growing, progressive discovery and understanding.

The modernist feels that Jesus, the prophets, and the other great teachers of the Bible, dealt with sin and with the sources of sinful action, in terms of immediate and vital facts, the facts revealed in human life and conduct. He humbly seeks to follow this example by refusing to identify belief in and concern over sin with belief in and concern over some particular doctrine as to the historical origin of sin. He holds the facts of sin to be quite independent of the doctrine. The modernist, in taking this position, is not, as so often charged, denying the fact or seriousness of sin. Indeed, just because he does believe in the reality and seriousness of sin, he proposes to transfer the whole matter of sin from the theological treatise to the laboratory of life, where the matter of human motives and their sources, rather than doctrines and their orthodoxy, will be made the object of supreme concern.

A modernist interpretation of the sources of sin will be presented in next week's article. With the next article, all immediate discussion of the subject of sin will be ended, and after a single article dealing with "The Subjective vs. the Objective Approach to the Bible," and related matters, attention will be turned to the Christian doctrine of salvation, especially as related to the atonement,

MISSIONS

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

A SHORT HISTORY OF THE CHINA MISSION

MRS. SARA G. DAVIS

[The following article was found among my sister's papers after her death in December. It was evidently written by request and read at some general meeting of our people. There is no date given. There is no evidence of its ever having been published.]

At its close she wrote as follows: "I was asked to prepare a short history of the China mission. This I have certainly found difficult while trying to review the work of nearly eighty years. . . . Only by a study of the work can one appreciate the problems of the workers and know how to be of service."—T. L. G.]

It was in 1845 that Solomon Carpenter and his wife signified a readiness to enter upon foreign mission work, and were unanimously approved. Meanwhile the future field of work was under consideration and Eastern Africa was the prospective field, but after months of careful investigation, owing to the unhealthfulness of the climate the idea of Africa was abandoned, and China was accepted as the more favorable. During the following months Nathan Wardner and his wife were secured as co-workers with Mr. and Mrs. Carpenter, and it was on December 31, 1846, in Plainfield, N. J., that they were consecrated to the work, and on January 5, 1847, they embarked on the sailing ship *Hanqua*, bound for Canton, South China. On April 22, they arrived at the island of Hong Kong, after a voyage of one hundred twelve days. Now came the important question of location; only five parts of China were then open to missionaries. For various reasons it was finally decided that Shanghai was the most desirable; accordingly Mr. Carpenter soon sailed for that place to make necessary arrangements. Two months elapsed before the others were able to join him. They had a perilous voyage, which is often the experi-

ence up the coast of China even in these days of good steamer service. Naturally after months of separation in a strange land, they were greatly rejoiced to be united again. Much kindness was shown them by the missionaries of other boards, but being alone in the observance of the seventh day they met with some opposition and difficulties which naturally have always been a source of annoyance and trial in the work. Though most missionaries have shown respect for those who conscientiously observe the seventh day, others express contempt for a people who will be so narrow-minded as to persist in a doctrine which they consider of so little importance.

I remember in recent years, when Mr. Crofoot was discussing the subject with a friend in another mission who deplored our position as disturbing the minds of the Chinese Christians, Mr. Crofoot ended the controversy by saying, "I am satisfied to keep the day my Lord observed as sacred."

When our missionaries arrived in Shanghai, in the translation of the Scriptures, wherever the word "sabbath" occurred, the missionaries had introduced "Lepa-nyih," their word for Sunday, meaning "worship-day"; this was afterward changed to "Er-sih-nyih"—"rest-day."

Upon the arrival of all the workers in Shanghai Mr. Carpenter had already rented a native house, the lower floor of which was to be used as a chapel. The opening services in this room occurred just two years after their departure from the homeland. At that early stage of mission work the acquisition of the Chinese language was not facilitated by the numerous helps of recent years.

In 1851 they erected a brick chapel in the native city with rooms over it to be used as a dwelling for Mr. and Mrs. Carpenter. A good bell was given by two Potter sisters in Potter Hill, R. I. I am happy to say this bell is still doing service in our new church outside the native city where our present work is located. At the same time this old chapel was built, a one story dwelling was erected for Mr. Wardner and family outside the city.

In July, 1850, the Shanghai Seventh Day Baptist Church was organized with seven members. Thus in the midst of that vast heathen empire in the middle of the nine-

teenth century was planted the standard of Seventh Day Baptist principles. About this time in the history of our work, the Tai Ping Rebellion was spreading over the empire, causing great devastation. In 1853, a local insurrection began in Shanghai. Our missionaries were driven from their homes. Mr. Wardner says, "We were driven from place to place, having moved ten times to obtain safety and shelter." His home in the country was partially destroyed. (The mission, however, was compensated for by the Chinese government and the dwelling rebuilt.) These were trying days for all the missions. The history of those two years shows that the heavenly Father's care was over that mission, as has been realized many times in recent years. While they were interrupted in their regular work they labored much in teaching and preaching by the wayside, and Mr. Wardner distributed fifteen thousand of his Sabbath tracts and thousands of Sabbath calendars. They were also occupied in acquiring that difficult language.

In 1856, owing to ill health, Mrs. Wardner was obliged to leave China. The following year, with deep regret in leaving the work, Mr. Wardner also came home. Owing to Mrs. Wardner's continued ill health, they were never able to return to China. About this time came the cheering news that all China was open to missionary effort. Notwithstanding these open doors and earnest appeals from Mr. Carpenter, more than twenty years elapsed before additional workers were found to enter the field—not until the changing seasons of years had passed over the grave of his dear companion, and he himself had become physically disqualified for longer service.

As I was asked to give a *short* history of the China mission it will not do to tarry too long over these early years. The Carpenters came home for their first furlough after twelve years of service, bringing with them a native convert, Dzau Tsung-lau. They were ninety-nine days traveling from Shanghai to London. Well do I remember, when a little girl, hearing the Chinese young man speak in our church at Nile, N. Y. More than twenty years later dear Dzau Tsung-lau was like a father to us, when we, alone, entered upon our work in Shanghai

—he being the only one in the mission who could speak English.

In less than two years the Carpenters returned to the land of their adoption, to again take up the work *alone*. During the following years great effort was made to reinforce the mission. Then came the depressing effects of the Civil War in America, and for a time Mr. Carpenter relieved the board of his support by filling the position of interpreter at the American Consulate. In 1864, because of ill health, they were again compelled to leave the field. On their last Sabbath three elders and two deacons were solemnly ordained. Dzau Tsung-lau was chosen as pastor. I want to mention Le-Erlow, who was considered an eloquent preacher, and Zah-Tsingsan, the blind preacher who was faithful many years.

From this time onward for nine years unsuccessful efforts were made to secure those who were willing to lay their lives on this altar. In the meantime something was contributed toward the support of the native workers. Concerning letters received during these years from native brethren, the corresponding secretary of the Missionary Board, Mr. E. G. Champlin, says: "The language of these poor souls who dwell in the glimmering light of Christianity should put to blush the apathy of those who bask in the noonday light of the gospel dispensation."

In 1872 a vote was passed by the board authorizing the sale of the mission property. This was never carried into effect, for Doctor and Mrs. Carpenter soon returned. This was in 1873. In less than two years, following close upon much encouragement in the work, came the sickness and death of our devoted sister, Mrs. Carpenter. The following year Mr. Carpenter toiled on alone. In the autumn of 1875, he was united in marriage in Shanghai with Miss Mildred Black, daughter of the late Rev. William Black of our church in London. About eight months after this event, owing to severe illness, they permanently left China.

Renewed efforts were now made to secure workers; however, more than three years elapsed when a call was extended to David H. Davis and wife of Shiloh, N. J., and Miss Eliza Nelson, a teacher in Alfred University. After careful and prayerful con-

sideration this call was accepted and they sailed for Shanghai on December 27, 1879.

On our arrival in Shanghai we were welcomed at the steamer by native workers and several missionaries of other denominations, who showed us much kindness, inviting us to their homes, which hospitality we accepted for the first night. As the native Christians had the mission home partially in readiness we decided to enter our new home on the following day, as the Sabbath was close at hand. It certainly would be impossible for you to appreciate our feelings during that first Sabbath service in our mission home in the morning, then in the native city chapel in the afternoon—scarcely a word of which could we understand except as Dzau Tsung-lau was able to interpret.

We found the mission home had been occupied by native Christians. Le-Erlow and family were still living in one of the four rooms. It was one of the first foreign houses built in Shanghai. Missionary friends ventured the remark, "If your board hopes for you to remain any length of time in the work, it will have to provide a more sanitary residence." The matter was soon taken up by friends at home, and in less than two years a new house was built, at a cost of \$2,199 Mexican money. This is the home still occupied by the ladies in charge of the Girls' Boarding School.

At this time there were ten families connected with the church. The first baptism after our arrival was a woman who has for many years served the mission as a Bible woman. She was given the Christian name Lucy in memory of Mrs. Carpenter. Three of her grandchildren were educated in our school; one of them was graduated from the nurse's course in Battle Creek. During our second year Miss Nelson was married to Dr. John Fryer, a translator of foreign text books in the Chinese arsenal, just a mile south of the mission. Mrs. Fryer ever continued to be deeply interested in the success of the mission.

During our fourth summer Mr. Davis was authorized to purchase land and erect buildings for boys' and girls' boarding schools. Land was bought for the Boys' School, while the girls' building was built in connection with the mission home. These buildings were erected at a cost of a little over two thousand Mexican, more than half

of which was solicited from the foreign merchants in Shanghai. When we remember these were only semi-foreign buildings, much of the material bought secondhand to save expense, and they were put up forty years ago, we need not wonder that our present missionaries are pleading for new and larger accommodations for their school work.

The following winter we were greatly encouraged by the arrival of Dr. Ella Swinney, who proved to be one of the most consecrated workers ever sent out to a foreign field. I would love to go more into detail regarding her work, but time forbids. The first year her dispensary occupied one room of our dwelling, and many days there were upwards of one hundred patients. I tried to act as her interpreter. Then it seemed imperative that a dispensary be erected. Owing to this, the opening of the boarding schools had to be deferred. The boys' building was used for day schools, and the larger rooms in the girls' building, for church services; previous to this these services were held in our home, and it was a glad day when these rooms were available for this purpose, which continued until the new church was built, a few years ago. There are now in Shanghai three dwellings and a church building that would be a credit to any denomination.

Since the opening of our boarding schools a great change has developed in the minds of the Chinese as regards education, especially of their girls. At that time we could hardly persuade them to allow their girls to enter, even when everything was provided. Now it is impossible to receive *all* who come, and they, themselves, provide everything, even paying tuition.

In 1888, Mr. and Mrs. G. H. F. Randolph were sent out, and the Boys' Boarding School was opened. The following year Miss Burdick came, which greatly relieved the situation, for after nearly a year with the language she assumed full care of the Girls' School, so Mr. Davis and family were able to take their first furlough, after eleven years of service. Upon our return to the work, Mr. and Mrs. Randolph, after four years of splendid service, left China never to return, much to the regret of those on the field. The care of the Boys' School and the evangelistic work again fell on Mr.

Davis for six years, until Mr. Crofoot was sent out and was able to take charge of the school.

Because of sickness, Doctor Swinney had been obliged to leave China, after ten years of loving service. She was never able to return. Doctor Palmborg was already on the field and continued the medical work in Shanghai until her first furlough. After her return this work was removed to Liuho, about thirty miles from Shanghai, where she lived for a number of years in a poor Chinese house. About 1905 a foreign house and dispensary was erected at Liuho. In the meantime Eugene Davis and wife were sent out and located with Doctor Palmborg at Liuho. However, early in the year 1910 ill health compelled the doctor to leave China, and in October Eugene Davis was ordered home because of sickness. Thus the Liuho station was left without a foreign worker.

That same autumn Dr. Grace Crandall came out and remained in Shanghai, studying the language and assisting in the school work. Dr. Palmborg returned in September, 1911; Miss Anna West came with her to assist Miss Burdick in the school work.

This same year Mr. Davis and I came home, returning in 1912. Previous to this last furlough he had built the new church, and the year following his return he supervised the building of a parsonage on the same lot. The erection of these two buildings gave him great satisfaction. However, it was evident that his strenuous life was undermining a naturally strong constitution. In June, 1915, less than three years after his return, he was called to his reward.

That autumn Rev. and Mrs. Eugene Davis returned to China, which brought great encouragement to the workers. In 1917, Doctor Sinclair was sent out to Liuho. The new hospital had already been built. Mr. and Mrs. Crofoot and Doctor Crandall were home on furlough. I was very glad to remain in the work.

The months and years pass until we come up to 1919, when because of ill health, I, with deep regret, was obliged to permanently retire from the mission. This same year Miss Anna West returned from furlough, accompanied by her mother.

In 1920 Miss Mabel West, through the benevolence of Mr. and Mrs. George

Trainer, was enabled to join the working force of the mission.

The year 1921 seemed to be a year of much encouragement, both in the medical and school work; but 1922 and 1923 brought many changes. Doctor Palmborg returned from her furlough with the two Chinese girls who had been studying in this land. Doctor Sinclair came home, not to return to the work. At this time the representative people of Liuho took advantage of this opportunity to honor the two doctors by a large gathering with speeches, theatricals, etc., at the Government Boys' School, next door to the hospital. The new Auto Bus Company furnished transportation for all Shanghai guests. The roadway from the auto road to the hospital and on both sides of the mission compound had been paved, as a mark of the donors' appreciation of Doctor Sinclair's work among them and of their regret at her departure. Soon after this Miss Burdick returned to Shanghai, and Eugene Davis and family came on furlough.

After Doctor Sinclair's resignation Doctor Thorngate was elected to fill the vacancy, and sailed in October, 1924, with Eugene Davis and family, who were returning from furlough. Some of us were privileged to see Doctor and Mrs. Thorngate consecrated to the work during Conference in Milton, last year. Doctor Thorngate's attitude toward his new work was expressed when he said the work was especially attractive because he wanted a job that would fill his hands *full*. This he thought he could find in a land where there is but one physician for each eight hundred thousand people. He was glad to fulfill the "Master's commission." To him Christ's "Go ye" seemed to be *personal*.

Of the new work Mrs. Thorngate said, "Going to China is no sacrifice for us. We hope to get away from the love of *things*, and become more in love with the good work."

We were rejoiced to know the workers last year were enabled to take out automobiles. Of course we have been anxious because of the disturbing conditions in China during the past year. Doctor Palmborg speaks of the splendid co-operation of Chinese and foreigners in reconstruction work in Liuho.

WOMAN'S WORK

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

PLACES NEAR JERUSALEM

DAISY B. SCHRADER ANDERSON

Wednesday, June 27, we started out on donkeys; our donkey driver looked after all the donkeys as well as the riders. Our first stop was at the Pool of Siloam, mentioned in the Scriptures. This pool is still flushed with a large volume of water pouring into it from the Fountain of the Virgin. It is located just inside the wall, and is in a fairly good state of preservation. Some thirty-five steps cut in stone lead down to it. Here the women come to wash their clothes, supply themselves with water for the home, and they even bathe in it.

It was early morning, but Jewish and Arabian women had already gathered there to wash their clothes and bathe. The first woman we met, small in stature, with black hair and dusky face, stood on some fallen stones in the water of the pool, slapping the soiled clothes on the cart-wheel shaped stones placed there for that purpose. She greeted us with a smile. Her little boy of two years was sitting quietly on the ledge of the pool facing her. A coin was placed in his little hand, and he gripped it eagerly. One of our party said he would lose it. His mother shook her head. Then she came, straightened out his dress and brushed the flies from his soiled little face—much pleased that her little one was noticed.

As we went farther along the side of the pool, under the edge of the rock, where there is a large opening of the tunnel through which water flows from the Virgin's Fountain, seventeen hundred feet away, we came to the older women who were washing, and the girls refreshed from the dip they had taken in the mouth of the tunnel.

As our party passed on in to get a direct view of the pool, I was last. The stones were wet and slippery. The girls looked at me and shook their heads, as much as to say "You can not make it," but I did. One

girl came to me and patted me on my throat, smiling and saying something. I asked our guide what she said. He told me she said, "Nice lady, good morning." Then she went to a hole in the rocks and brought a young bird of good size for me to see. I tried to be pleased to see it, but thought it would have a better chance to grow feathers if it could only get the sunlight, as it had scarcely any.

Leaving here we went around from a quarter to a half mile, crossing the Valley of Jehosaphat twice, and came to Gehon or the Virgin's Fountain. This fountain or spring is really the mother of Jerusalem, because water, next to air, is the most important element in maintaining life. All cities and villages in Palestine were built around some spring.

This spring was just outside the old wall of the city, and hence Hezekiah in the days of the Assyrian invasion, about 700 B. C., conceived the idea of connecting this spring with the Pool of Siloam by means of a tunnel cut through the solid rock a distance of 1,750 feet, covering up the fountain from the outside, so keeping it out of the hands of the Assyrians. Its fresh flow of water was by means of this tunnel carried inside the wall, thus saving the city in that crisis.

Many steps lead down to this spring also. Here the men come to bathe in the mouth of the tunnel, and women and little girls come here to fill their water jars. A little girl of about ten years carried a heavy jar of water on her head. As she climbed the steps she almost tottered under the load. A woman was carrying a five gallon jar of water on her head up the steps. Guide Nizar said to her, "That is too heavy for you to carry." She replied, "Oh, no! put another on top." A young man who was near by placed a tin can of water on top of her jar and she went on up with her load.

Thence we passed on to visit Gethsemane, containing a garden and the church of Saint Mary Magdalene, built in 1888 by Czar Alexander III. This church is surmounted by gold covered domes, and behind the altar hangs perhaps the most famous painting in Palestine, entitled "The Angel at the Tomb," by Vereshchagin.

On the southern side of the garden, where we entered, lies the magnificent new Franciscan church, just completed in 1925. It

faces west and has an attractive open portico, fronted with columns of the Corinthian order, placed between three large arches. Above the columns and between the arches are placed large marble statues of the four evangelists, Matthew, Mark, Luke, and John.

Inside the arches is an open court, on the eastern side of which are the immense bronze doors of the church. Above the doors is the Latin inscription, "Tarry ye here and watch with me." As we were taken into the church, which was richly adorned, a beautiful painting of Christ praying in the garden came to our view. The large rock before the altar is supposed to be that on which Christ and his disciples rested.

The church is mainly built of veined pink limestone which takes a very high polish. The roof has several small domes overlaid with lead. Our A. C. guide book tells us the cost of the church exceeded twelve million francs gold, nearly half a million pounds sterling.

On the south side of the garden, a large rugged olive tree trunk with a few scattered limbs growing out from it a few feet from the ground, is said to mark the place of our Lord's agony. This tree is said to be a sprout growing up from the tree underneath which he wept. It is known to be nine hundred years old. There is now another sprout growing up from this rugged old tree.

A beautiful blooming oleander tree stands in the corner of the garden as one enters; daisies, geraniums, and hedges of rosemary adorn the flower beds. There is also a well with bucket and windlass in the center of the mid-path, placed there by St. Helena the mother of Constantine. A feeling of sacredness and awe came to us as we walked through this beautiful garden, and we felt it a wonderful privilege to be there where our Lord had been.

We next went to visit the Tomb of the Virgin, which lay on our right as we passed over the Cedron Valley on the Jericho road. It is covered by a church built in 1161. The descent into the tomb is by a flight of forty-seven marble steps. This place, so richly adorned by both the Catholic and Greek churches may or may not be the place of the burial of the virgin. From this place

we rode up to the Pool of Bethesda near Saint Stephen's Gate on our donkeys which were sure-footed. I came near to loving the little animals, and felt that I would like to bring one of them home with me for a souvenir. My donkey's name was Obadiah, meaning "good servant."

The Twin Pools of Bethesda were found very recently to the west of the Church of Saint Anne, near Saint Stephen's Gate. The gate opposite the church leads to the excavations of the pools; and an enclosed staircase between the street entrance and the church, leads down to the southeast corner of the southern pool. They are placed north and south and are forty-four metres square (a metre being about three feet), nine and one half meters deep, and divided by a wall of rock about six meters wide. They are cut in the solid rock, with an additional height of three or four courses of masonry wall added. The corners of these pools have been discovered except the north-western corner of each. Excavating can not be done here on account of the buildings above them. There can be no more doubt that these are the "Twin Pools" with five porches, situated near the Sheep Gate, where, after the "troubling of the waters" invalids were healed (John 5: 2). The "five porches" mentioned are doubtless the four sides and the middle division. The water of the pools now appears to be almost as blue as that of the Sea of Galilee, which we visited afterward. A shaft cut in the rock, with grooves excavated in the sides to enable a man to climb down, leads down to a channel below the bottom of the south pool; a trap door in the north pool communicates with this duct, which goes southward, and has been followed as far as the road in front of this place. The object of this was undoubtedly for cleansing the reservoirs.

The pools lie in the lowest part of the eastern gulley and the surrounding level has been raised to quite a height by debris.

From here, going westward, we passed the place where the road is vaulted over, the remains of Herod's castle of Antonia, marked by a massive old ruin with large drafted stones, on the right hand side. A little farther on is the Franciscan Chapel of Scourging, where a second "column of scourging" is shown.

A TRIBUTE

In the passing of our sister, Mabel Whitford Burdick, the Aid society has lost an interested and willing member. Her cheery ways and courageous spirit will long be an inspiration to those who knew her.

"It singeth low in every heart;
We hear it each and all,
A song of those who answer not,
However we may call:
They throng the silence of the breast;
We see them as of yore,
The kind, the brave, the true, the sweet,
Who walk with us no more.

"'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown:
But oh, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been
Though they are here no more.

"More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forevermore.

With sincere sympathy,
ETHEL C. ROGERS,
MERLE HARRIS,
Committee.

New Market, N. J.

AN APPRECIATION OF MATE BUTTS POTTER

Ever since I learned of the going home of Mate Potter, I have wished to write an appreciation of her worth.

During the eight and a half years that Mr. Peterson was pastor at West Hallock church, Mr. and Mrs. George Potter were among the most faithful to the welfare of the church and community. Theirs was a most hospitable home. Mrs. Potter was a faithful worker in the Ladies' Aid society, and always ready to give herself unselfishly to every need, and was greatly loved by everyone.

Now she has entered into rest and her abundant reward, where there is no more sickness or sorrow, redeemed forevermore.

MRS. F. E. PETERSON.

261 Forest Hill Drive,
Syracuse, N. Y.

From this point one enters the Via Dolorosa, or "Way of Pain," over which Christ is said to have passed bearing his cross. After passing the second station, where the cross was laid upon Jesus, we came to the ancient Roman triumphal arch called "Ecce Homo." Here also is the beautiful convent of the Sisters of Zion. This we visited and were shown through the church.

From here we descended the Via Dolorosa to its junction with the Damascus Gate road. Here at the corners of the road are the Hospice of the United Armenians and the Hospice of the Austrian Pilgrims. Outside the Armenian Hospice is a broken column in the wall which marks the third station of the cross. The way of the cross follows this street southward, and a second slab in the wall not many steps farther on, marks the fourth station, where Jesus met his mother; and so on until the Church of the Holy Sepulchre is reached. We felt this was all tradition, as the real way he passed is not known.

Then we went up to Saint Stephen's gate—the Gate of the Lions or the Sheep Gate; and after passing through several streets we finally came to the large gate that led us into the temple area, a space of about thirty acres in the form of a rectangle. Here is the magnificent Mosque of Omar, the most out-standing building in the whole area, built in A. D. 691. Another mosque called Mosque el Aksa is just south of this.

The item of most interest to us was the rock lying underneath the great dome of Omar—the place where Abraham was about to sacrifice his son Isaac and on which Solomon's altar of burnt offering was placed.

An iron grill protects this rock. No one is allowed to touch it. This place is quite authentic. It was here too that David purchased the threshing floor of Araunah. We were shown a cave underneath the rock where it is said Araunah stored his grain.

The main point in this whole thirty-acre area is that the site of the old Jewish Temple is in the hands of the Mohammedans. This finished our sight-seeing for this day—a day never to be forgotten.

"Obeying the Ten Commandments means moral success. Defying them means moral failure, now as always."

A CONSECRATION SONG

The song which follows was written by Rev. Wm. M. Simpson, of Ashaway, R. I., and given to the New England Seventh Day Baptist Christian Endeavor Union as their

consecration song. The union wishes to share it with the other young people of the denomination, so it is printed in the RECORDER. Perhaps you would like to use it in one of your meetings.

Our Consecration

New England Seventh Day Baptist Christian Endeavor Union

W. M. Simpson

1. Je-sus calls—from the isles and from lands a-far;
 2. We have heard—from our plac-es of gain-ful toil;
 3. Lord, we bring thee the fruits of our gain-ful toil;

Je-sus calls—from the hun-gry hearts ve-ry near;
 We have heard—from our homes full of Chris-tian cheer;
 Lord, we bring thee the cul-ture of stud-y hall;

Je-sus calls—from the plac-es throug-out our land;
 We have heard—from our stu-dies in cul-tured halls;
 Lord, we bring thee the love of our grate-ful hearts;

Still he is call-ing: will we not hear?
 Speak to us still, Lord, thy ser-vants hear.
 Je-sus, our Sa-viour, we bring thee all.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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 Contributing Editor

THE WONDER BOOK

Christian Endeavor Topic for Sabbath Day,
 April 20, 1929

DAILY READINGS

Sunday—A psalmist's wonder (Ps. 19: 7-14)
 Monday—Wonderful food (Matt. 4: 4)
 Tuesday—An inspired Book (2 Tim. 3: 16)
 Wednesday—A Book of light (2 Pet. 1: 19)
 Thursday—A Book of power (Heb. 4: 12)
 Friday—A purposeful Book (John 20: 31)
 Sabbath Day—Topic: The wonder of the Bible
 (Isa. 55: 8-13; Matt. 5: 17-19; 2 Pet. 1: 19-21)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Holy men of God spake as they were moved by the Holy Ghost." A certain atheist, when dying, made the statement that the Bible would last only a few years more. Just exactly one hundred years from that time, the very room in which he died was packed to the ceiling with Bibles waiting to be sold, and today the Bible is the world's best seller. Other books, written long ago, have been forgotten, but the Bible has been remembered through all the ages. It is a library of sixty-six volumes, written by different authors, yet having one message. It is vital, alive, and up-to-date, and any attempt to change it is unnecessary.

Why has the Bible been remembered while other books have been forgotten? It has one quality which they lack. It is divine. The men who wrote it were inspired, and that which is the product of inspiration from God lasts forever. Thus the Bible has lived through all the ages, and it will continue to live until the end of time. This is a literary miracle, and there is nothing else like it in the world.

"The book is so wonderful that it can not be improved. No one has ever attempted to write a new Bible."

IF YOU ARE TO LEAD

Pray

Pray that the real wonders of the Bible may be revealed in the meeting.

Pray that the members may be inspired to study the Bible.

Prepare

Ask each member to come prepared to answer the questions:

What seems to you most wonderful about the Bible?

What other wonders do you find in the Bible?

If possible secure a copy of Amos R. Wells' "Know Your Bible," price \$1, from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.; also some plan for reading the Bible through. The Bible Reader's Course, three years, published by the Board of Control, Evangelical League of Christian Endeavor, 1903 Woodland Avenue, Cleveland, Ohio, is a good one. The price is fifteen cents.

Plan the Meeting

Give the first part of the meeting to answering the questions. After that try to enlist a group to read the Bible through, following the plan above, or some other which you may prefer, or start a study course using Wells' "Know Your Bible" as a text. This book is also valuable for the drills which are suggested in the activities chart.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, April 20, 1929

DAILY READINGS

Sunday—A favorite character (1 Sam. 17: 32)
 Monday—A favorite verse (1 John 4: 8)
 Tuesday—A favorite Psalm (Ps. 91: 1-16)
 Wednesday—A favorite paragraph (John 14: 1-12)
 Thursday—A favorite parable (Luke 15: 11-32)
 Friday—A favorite incident (Luke 4: 16-21)
 Sabbath Day—Topic: Bible favorites (Ps. 1: 1-6; 24: 1-10; 1 Cor. 13: 1-13)

FOR DISCUSSION

Who is your favorite Bible character? Why?

A few may be asked to prepare a paragraph on this question to be read in meeting.

THOUGHTS ON THE TOPIC

(Compiled by Alfred intermediates, Mary Roberta Clarke, president)

From among the hundreds of Bible passages that are quoted daily, three have been chosen for this week's lesson because they appeal especially to all Christians. Why do these appeal so?

The First Psalm praises the righteous and denounces the wicked. In order to be happy we must choose friends who will help rather than harm us. The Christian finds joy in his religion and through prayer, good deeds become a habit with him. His life is fruitful and successful in the true sense. No matter what he does, the Lord knows if he is trying to do right and will help him if he only believes him and asks for his aid.

The twenty-fourth Psalm impresses us with God's power and glory. The whole earth belongs to God and only those who do good deeds and think clean thoughts will receive God's blessing. Do we open the gates of the soul and let the King of glory come in? If he is to enter, we must open our hearts and welcome him.

The famous love chapter has never been equalled. To live up to the ideals set forth here is to be a real Christian. Those who really love are long suffering, kind, unselfish, and do not give way to jealousy. Love is the greatest of all virtues.

INTERMEDIATES, GET ACQUAINTED

Miss Marguerite Loofboro,
Shiloh, N. J.

DEAR MARGUERITE:

I was so glad to see your letter in the RECORDER. California used to be a place of wonder to us also before we came here. We lived in De Ruyter, N. Y., before we came here, so I know a little about the winters there. I was very surprised to hear you have had such a mild winter. We have had a pretty cold one for California. We have had quite a little rain. This morning it just poured, then a wind came up and drove the clouds away. It is quite cold now.

No, I am very sorry to say, we have no Intermediate society. There are only a very few young people. I do enjoy going to Sabbath school and church, though. I also enjoy reading the RECORDER, espec-

ially this fall when it contained so much about Conference. I knew about a great deal of it, and remembered the people referred to in the articles. We did have such a good time at Conference. I do hope I can go this year.

Your friend,
VENITA KENYON.

1062 N. Normandie,
Los Angeles, Calif.,
March 10, 1929.

The following letter is in answer to an inquiry regarding private correspondence with intermediates, and may answer questions in the mind of other intermediates.

DEAR VENITA:

I think it is fine that, after getting acquainted through the RECORDER, you and Rena Clarke should continue a private correspondence. You will get even better acquainted than you could if your letters were to be published.

Then I would suggest that you should also write to one or two of those whose names have appeared in the RECORDER and are strangers to you. Send these to me for the "Get Acquainted" column and thus start a wider acquaintance and also help the Intermediate Corner continue a good work.

Thank you for the letter recently received, which I am sending to the RECORDER today.

Sincerely,
JOHN FITZ RANDOLPH,
Intermediate Christian Endeavor Supt.
Milton Junction, Wis.,
March 19, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Although one society has been unable to give toward the Denominational Building Fund, they have given their money for a much needed piano, and we praise them for it. The Salemville juniors are a "fine bunch" and they have a fine superintendent, for I had one of the best times ever when I visited them a few years ago. I always wait with added interest any word from them, for I feel as if I really knew these juniors and understand a few of their problems.

SOCIAL HELPS FOR APRIL

Spring is here and roads will soon be back of each player a slip bearing the name with this good lively auto social. The Ash-away society reported it and we think it is well worth passing on to other societies.

1. Filling station.—Partners were found for lunch by distributing pictures of autos cut in halves. Each one had to find a match to his picture. Sandwiches, potato salad, doughnuts, and cocoa were served.

2. Assembling the parts.—Pin on the back of each player a slip bearing the name of some part of an auto. Each one is to find out what he represents by asking questions. When he has guessed his part, the tag is taken from the back and pinned on in front.

3. To form groups, pass around slips of paper having names of autos, as Ford, Buick, Dodge, Hudson, etc. All receiving like names are in the same group.

4. Filling the radiator.—Choose a boy and girl from each group. Have them form parallel lines so that the two from each group will be facing each other. Place as near the center of the lines as possible a glass. Give each person five grains of corn or beans. At a given signal the girl must step out at the head and throw her five beans into the glass; the boy follows her. As each one's turn comes he must go to the same place where the first one stood so that each will throw the same distance. The couple getting the most beans into the glass wins a point for its group.

5. Taking a spin.—Chairs are placed in column formation for each group. Each player is seated in his own line. Player in first chair of each line rises, turns to left and races around his line, down the other side, sits down in his chair, reaches around and touches off the next in line, who takes the spin around the chairs, and touches off the third, etc., until all have raced around their own line. The first line to complete the race wins a point for its group.

6. Backing up.—Choose a boy from each group. Contestants get on all fours toeing a mark. At a signal they travel backward to a given line. The first one backing up successfully wins a point for his group.

7. A blow out.—Choose a girl from each group. Place on floor in front of her a folded paper bag. At a signal, each girl

Mrs. W. L. Davis, their superintendent, writes: "We planned to send \$5 to the Denominational Building Fund, but decided to pay it on the church piano. Perhaps we can give some later. Just now we are getting ready to send for ten copies of the *Junior Christian Endeavor World*, one copy for each family where there are children."

A LETTER FROM RIVERSIDE

DEAR YOUNG PEOPLE OF THE SABBATH RECORDER FAMILY:

The Riverside Christian Endeavor society is having a contest, which is proving to be quite a success, in which we thought you might be interested. The contest has stimulated a great deal of interest among the members of the society. Even sides were chosen with captains for each. A score board is posted which has two barometers, one for each side. The captain raises the red mercury line as his side wins its points by a point system given below.

1. For reading one chapter in the Bible each day..... 10 points
2. For reading seven chapters in one week 5 points
3. For making plans for Christian Endeavor one week ahead of time 15 points
4. Attendance at prayer meeting ... 20 points
5. Attendance at Sabbath school and church 15 points
6. Attendance at mission study 15 points
7. Attendance at Christian Endeavor 15 points
8. Attendance at reading circle 15 points
9. For bringing a visitor to church, prayer meeting or Christian Endeavor 25 points

The attendance proves to be greater because of many visitors brought by the opposing teams; the individuals on the teams are studying and gaining much by regular attendance at prayer meeting and church. The losing team is to entertain the winning side with a picnic. The purpose of the contest is to create a greater interest in Christian work and Christian fellowship, which is a great need in the world today.

MRS. AUDREY C. BABCOCK,
Press reporter.

picks up her bag, opens it, blows it up and bursts it. The one who bursts it first and calls the name of her car, wins a point for her group. This may also be done by the boys, giving each car two turns.

8. Speed contest.—Form groups in parallel lines. Give to the leader of each group an empty egg shell. At a signal he must pass it to next in line, and so on down the line. The group finishing first wins the point.

9. Changing a tire.—Choose a boy from each group. At a signal each boy is to take off his coat and place it carefully in a chair; then take off vest and place it on the chair; then pick up the vest, put it on and button it up; then the coat, buttoning it up. The one finishing first wins for his side.

10. Auto packing. — Form a circle. Leader starts game by saying to his right hand neighbor, "I took in my auto a robe" (or any article); the next player says, "I took in my auto a robe and an egg" (or any article beginning with the last letter of the preceding word). The next player says, "I took in my auto a robe, an egg," and some article beginning with "g." Anyone failing to give the list in the right order or making a mistake in adding a word, drops out. The object is to see who can stay in the circle longest. The one in charge of the social should make a list of the articles as each is named, so that the list can be kept correctly and there is no chance for argument.

11. Another speed contest. — Form the groups in parallel lines. Give each leader a handful of beans. At signal, the beans must be passed to the next player and on down the line to the end. If any beans are dropped they must be picked up before the handful can be passed on to the next player.

12. Salesmanship.—Let each group select its best orator to enter the salesmanship contest. Have orators go into other groups to sell their cars. The one who can talk the fastest, loudest, and longest on the merits of his car, wins the point.

13. Advertising.—Let each group compose a poem, song, or yell to advertise the merits of its machine.

14. Auto puzzle.—Cut up a picture of an auto and place in an envelope. Give one to each group and see which can put theirs together the quicker.

15. Auto romance.—This may be read instead of using pencils and papers if desired, letting any one who can, guess the names.

Alice and her beau one day, went riding in his (1)

Her beau was fat, his name was Frank, and he was something of a (2)

It was too bad he wasn't smarter, because he couldn't work the (3)

She showed him how, the little dear, and also how to shift the (4)

Away they went—but something broke, 'twas just a measly little (5)

He fixed it with a piece of wire; then something popped, it was a (6)

'Twas mended soon, but next, kerflop! they struck a branch and smashed the (7)

"Dear me," cried Alice, "that's too much!" Then something happened to the (8)

And next, poor Frank, unlucky dub, just grazed a rock and smashed a (9)

They crossed a brook, but missed the ford, and sank down to the (10)

"O Frank," cried Alice with a squeal, "I think we're going to lose a (11)

They climbed the hill and then 'twas seen the tank contained no (12)

They coasted downward to the lake, but Frankie couldn't work the (13)

And struck a tree a moment later, that almost smashed the (14)

So both climbed out, and poor old Frank bought gasoline and filled the (15)

And gathered up from road and field, the fragments of the broken (16)

He fixed the engine tight and snug, but had to use a new (17)

Just then he slapped a mosquito and dropped a wrench on the (18)

'Twas useless then to sweat and toil, nothing would run except the (19)

They journeyed home with Frankie pushin', while Alice sobbed upon a (20)

She'd not forgive, she vowed with scorn, till Angel Gabriel blew his (21)

So poor Frank's hopes were doomed to blight, and Alice married (22)

Key: 1—Chevrolet, 2—crank, 3—starter, 4—gear, 5—spoke, 6—tire, 7—top, 8—clutch, 9—hub, 10—running board, 11—wheel, 12—gasoline, 13—brake, 14—radiator, 15—tank, 16—shield, 17—spark-plug, 18—magneto, 19—oil, 20—cushion, 21—horn, 22—Willys Knight.

16. Short talk on "Lessons From the Auto," applying them to our lives.

17. Devotions and Mizpah benediction.

THERE'S A NEW DAY DAWNING

WEST VIRGINIA'S CONSECRATION SONG

Go forth to serve as Jesus went,

To minister to men;

A messenger from heaven sent,

To do his work again.

Chorus:

There's a new day dawning,

There's a new day dawning,
Then arise, O children of the light,
Arise and sing!

There's a new day dawning,
There's a new day dawning,
When the nations of the world
Shall worship Christ, the king.

Be loyal to God's holy Word,
Delivered to the saints.
Hold fast the truth that you have heard,
Against the world's complaints.

Seek Christ, his will, his sacrifice,
His blessed way to live.
Let self die out, Christ shall suffice,
To him your spirit give.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 10, 1929, at 2 o'clock in the afternoon, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Theodore L. Gardiner, Irving A. Hunting, LaVerne C. Bassett, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, Business Manager L. Harrison North, Assistant Corresponding Secretary Bernice A. Brewer.

Visitors: Rev. J. W. Crofoot, Mrs. LaVerne C. Bassett, Mrs. Ahva J. C. Bond, Mrs. Irving A. Hunting.

Prayer was offered by Rev. J. W. Crofoot.

Minutes of last meeting were read.

Report of Corresponding Secretary:

Literature sent out:

Tracts, in nine orders.....	407
Fundamental Features of the Sabbath Cause, under direction of Committee on Distribution.....	1,000

Sermons to Boys and Girls, through agent	\$ 50
Letters to the Smiths, through agent, ten	3.00

\$3.50

In connection with the sending of the Salem addresses, there are one or two things that might be of interest. All of last month's 350 sent, went to laymen and ministers of the United Presby-

terian denomination. Only thirteen of these have been returned, about ten per cent, rather than the twenty-five per cent on our former list. This thousand has been sent to ministers of this same denomination, and laymen of the Baptist denomination. The latter have been taken from a new year book, and we think this will mean less returned. One response has been received from one of the Baptist ministers. The letter was answered and more literature sent.

Set of Books at Alfred

It was suggested, and authorized by the Committee on Distribution of Literature, some time ago, that a set of our books be placed in the Whitford House at Alfred, for the use of theological students. This has been done, and a complete set, including all of our tracts, is now there. A letter from the students now there will be read.

New tracts

Two new tracts have been printed or reprinted, and have been placed on the shelves during the month. One is a reprint of "The Light of the World," the other, "Seventh Day Baptists as Distinguished From Seventh Day Adventists." A good many of the latter have already gone out, and one inquiry has resulted from its distribution thus far.

In connection therewith correspondence was read from Rev. D. Burdett Coon, and a communication relating to the bequest of Mrs. Addie S. Witter Billins of Wisconsin Rapids, Wis., to which the corresponding secretary made reply. He noted the Teen-Age Conference to be held at Westerly, R. I., next Sunday, and the Battle Creek Conference to be held the last week in March, which promises to be well attended. He also noted his attendance at a meeting of the Federal Council, recently held in Columbus, Ohio.

Voted that the treasurer be authorized to act with power, in conjunction with the other legatees of the will of Mrs. Billins, and our bequest of \$250 noted therein.

The treasurer, Ethel L. Titsworth, reported on financial balances, and prospects for the early completion of the raising of funds necessary for the denominational building.

To the Board of Directors of American Sabbath Tract Society:

Your Committee on Denominational Building reports that at its meeting held February 17, 1929, it adopted the following:

After careful consideration, the chairman was instructed to authorize the architects to obtain bids for the erection of the denominational building, explaining to them our position, namely, that as a result of the campaign pending to raise the funds for the erection of such building, we

have in hand pledges and funds amounting to within about twenty-seven thousand dollars (\$27,000.00) of the amount we believe it will be necessary to raise, in view of the tentative bids received and the architects' estimates given us last fall; and also advising them that we hope to complete the canvass within four to eight weeks, and that if the canvass results in subscriptions amounting to enough to complete the building, we may then proceed with its construction.

Pursuant to the foregoing, a letter was written Crow, Lewis, and Wick, by the chairman of the committee, J. G. Burdick.

ASA F. RANDOLPH,
Secretary of the Committee.

Plainfield, N. J.,
March 10, 1929.

The Committee on Conference program reported progress.

Rev. J. W. Crofoot spoke of the interest of the Battle Creek Church in the denominational building, but at present the church is fully occupied in financing their new church building to be dedicated on March 30. He contemplates leaving for the China field sometime in April, and noted the need of literature in the Chinese language, which may be arranged for at some future time. In his remarks he enlightened us on present conditions in China.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

CAN I TEACH MY CHILD RELIGION?

DORA K. DEGEN

This is the title of a new book for parents just off the press. (Doubleday, Doran and Co., Inc.) The author is Dr. George Stewart, among whose other books is "The Resurrection on Our Street."

In his introduction Doctor Stewart says the book has been written for parents, some of whom are avowed church members, but especially for those who make no claim to religion but who wistfully long for an adequate spiritual life for their growing boys and girls.

In the first chapter the author discusses the nature of the problem, showing how all the influences brought to bear on the lives of children, which make for peace of mind, trustfulness, regularity, and love contribute

directly to the spiritual life. Training in the spiritual life, he says, is not so much a pedagogical discipline wherein information is given as the fine art of eliciting and cultivating a child's upreach toward God in prayer, in conduct, and in thought.

In the second chapter he discusses the spiritual significance of the perplexities common to children. He gives causes for these perplexities and the way in which they should be met in order that religion may do its work.

In the third chapter the method of instruction to be used in the home is presented, and in the final chapter many helpful suggestions about materials to be used are given.

There are only one hundred forty-two pages in the book, so it may easily be read at one sitting and it is, it seems to me, rich in helpful suggestions for parents.

"OUR PULPIT"

For the past six months there has been printed each week in the RECORDER a sermon by one of our pastors, for use by pastorless churches and lone Sabbath keepers. Many others of those who have church privileges have enjoyed these sermons also. Since this is a new department, and is being conducted in a somewhat different way, we would like to know what you think about it. Do you like the idea of the department? Are the sermons helpful to you personally, or to your church? Do the pictures of the writers of the sermons add to their value?

The corresponding secretary's office takes care of getting these sermons for the RECORDER, and we would like to have your opinion on them. Will you take time to write us a letter if you are enjoying the "Pulpit"? Perhaps your appreciation or approval may be instrumental in keeping up the splendid response we are having from the pastors in the matter of sermon contribution. Thank you.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

"Moral carelessness, like any other carelessness in the use of mighty forces, is very perilous business."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have wanted to write to you for a long time. I am going to tell you about my Sabbath school class. We have three children, two girls and one boy. Their names are Alice Drake, Crandall Coals, and I. Our teacher is Mrs. Burdick. We mark the Sabbath verses every Sabbath.

We are going to have a recital June 4; Miss Davis is going to give it.

Here is a Bible question—Who made little gold mice and why? 1 Samuel 6.

My mother found a game of questions to be found in the Bible, at the library; also a Bible alphabet. Here are the first four letters. Some time I will send more.

A was a monarch who reigned in the East. Esther 1: 1.

B was a Chaldee who made a great feast. Daniel 5: 1-4.

C was veracious while others told lies. Numbers 13: 30-37.

D was a man heroic and wise. Judges 4: 4-14.

Yours sincerely,
THELMA BURDICK.

Richburg, N. Y.,
March 13, 1929.

DEAR THELMA:

Good girl to write again. I am always delighted to hear from old friends of the Children's Page. It is just like seeing a familiar face. You can not write too often to please me. I was glad, too, to hear about your Sabbath school class.

Your Bible question and letters of the alphabet are fine. Hope you will send more from time to time.

Please thank your mother for her Spring-time story. It is just the thing, but I will have to save it for next week as our page is overflowing this week.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am five years old, but next month I will be six. I can not write a letter yet, but I will tell mother what I want to tell you about. Next year I am going to school.

Maybe daddy will give me an Indian suit for my birthday. I like to play Indian. One summer my cousin Kenny Hugh brought me an Indian hat. My little brother's name is Don. One day he pulled all the feathers out, then pulled out all the pretty flowers in mother's blue bowl and put the feathers in instead. Did you ever see a feather bouquet?

Don and I have had such good times ever since Christmas, coasting down hills. Bruce, our neighbor's big dog, runs down the hill after us. He barks and tries to pull us off the sled.

My pet kitty is named Goldie.

I like to go to Sabbath school. Today, our teacher gave us new note books. When they are full of pictures, we are going to bring them home. We didn't get the banner today. Don's class got it. I bring my papers home and we tie them together and make little books. Sometimes we read them at night.

Every Sabbath day, Mother reads the SABBATH RECORDER to grandma; then we go into her room, too, and she reads the little letters to us. I like to hear from other boys and girls. Last Sabbath we played moving pictures. We have some calendars with Bible pictures. I was the moving picture man and turned the leaves. Mother told the stories about Jesus, and Don listened too.

Guess I've told you all I can, 'cept about grandpa. He had a birthday the other day, and his cake had more candles on than I ever had on mine—just lots and lots of them. He brings something nice in his pocket every time he comes to see us boys. Then we hunt to find it. Isn't he a nice grandpa?

Your little friend,
GORDON LEE SANFORD.

Little Genesee, N. Y.,
March 17, 1929.

DEAR GORDON:

I am very grateful to your dear mother, aren't you, for helping you to send me such a nice letter. I have enjoyed reading every word of it and I know it will be a treat for all the RECORDER children. When you get to going to school you will be able to write many more letters all yourself. Won't that be fine?

It surely is fun to play Indian. My boys loved to play Indian, too, and had Indian suits when they were about your age. They also liked to play soldier, and had soldier suits. One day Claire was running a race with his soldier suit and hat on, when off fell his hat. Of course he had to stop to pick it up; the boy behind him fell over him and so two boys failed to win the race.

No, I never saw a bouquet of feathers, except on hats; but I have a bouquet of valentines, for my little girls have filled my flower basket on the sideboard just full of valentines. My, but it is gay!

Of course I know and love you and all your family well, so I was especially pleased to get your letter.

Sincerely your friend,
MIZPAH S. GREENE.

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 27, 1929, is shown below.

Eastern Association	
Berlin	\$ 220.00
Cumberland	13.00
Hopkinton, 1st	237.80
Hopkinton, 2nd	35.50
Marlboro	303.20
New York City	2,100.00
Pawcatuck	7,618.09
Piscataway	1,104.00
Plainfield	9,770.50
Rockville	124.00
Shiloh	1,793.50
Waterford	110.00
Total	\$ 23,429.50
Central Association	
Adams Center	\$ 1,131.00
Brookfield, 1st	291.00
Brookfield, 2nd	81.23
DeRuyter	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st	15.00
West Edmeston	100.00
Total	\$ 1,698.23
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
Total	\$ 1,579.00

North-Western Association	
Albion	\$ 220.00
Battle Creek .....	.....
Boulder .....	.....
Carlton	10.00
Chicago	630.00
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 .....	.....
Total	\$ 3,609.50

South-Eastern Association	
Greenbrier .....	.....
Middle Island	\$ 100.00
Lost Creek	485.00
Ritchie	35.00
Roanoke	10.00
Salem	552.15
Salemville .....	.....
Total	\$ 1,182.15

South-Western Association	
Attalla .....	.....
Fouke	\$ 4.00
Gentry .....	.....
Hammond	170.00
Little Prairie	14.00
Rock Creek .....	.....
Total	\$ 188.00

Pacific Coast Association	
Los Angeles .....	.....
Riverside	\$ 63.70
Total	\$ 63.70

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	\$ 23,429.50
Central Association	1,698.23
Western Association	1,579.00
Northwestern Association	3,609.50
Southeastern Association	1,182.15
Southwestern Association	188.00
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	\$ 40,698.56
Previously Received	33,044.41
Total subscriptions to date	\$ 73,742.97
Amount needed yet	6,257.03
Total Estimated Cost of Building	\$ 80,000.00

OUR PULPIT

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

THE HEAVENLY AVIATOR

REV. LEWIS C. SHEAFE
Pastor at Washington, D. C.

SERMON FOR SABBATH, APRIL 13, 1929

Text—Isaiah 40: 31.

ORDER OF SERVICE

SALUTATION—"Let us draw near with true hearts and full assurance of faith."

DOXOLOGY

RESPONSIVE READING—Psalm 106

PRAYER

HYMN

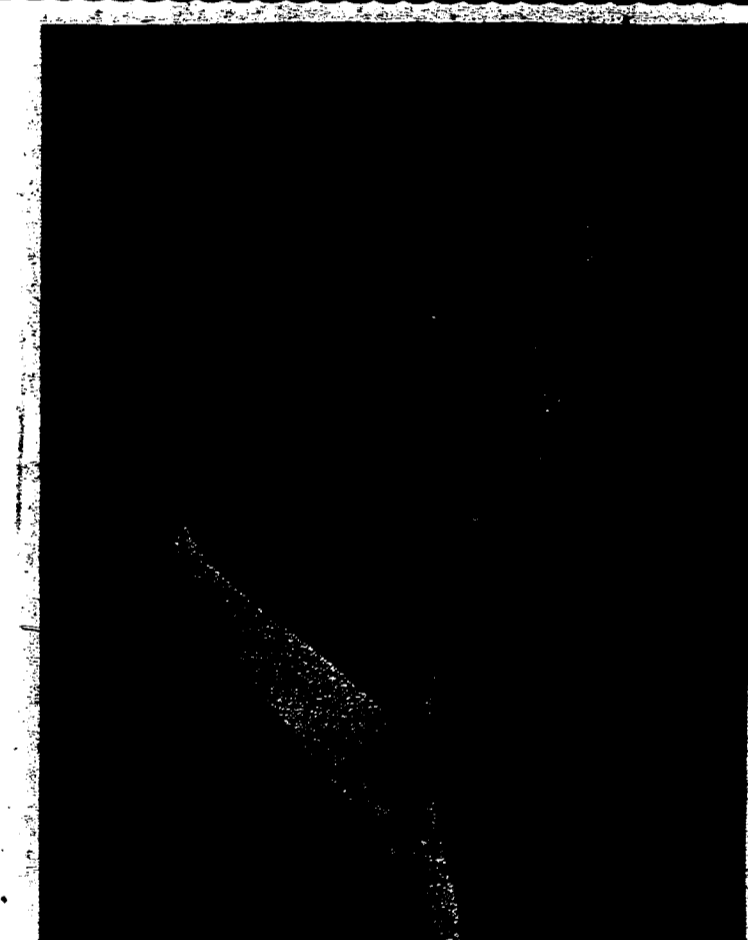
OFFERING

SERMON

HYMN

CLOSING PRAYER

To know how to wait on God is highly important. Some of the elements of waiting: This waiting is not stagnation, or absolute inactivity, nor is it uncertainty and turbulence, but silence before God, for he says, "Be still and know that I am God." Elijah, standing in the mouth of the cave at Horeb, saw the strong and mighty wind rend the mountains, and break in pieces the rocks. Following the wind, came the earthquake and fire, but God was not in any of these. After the fire came a still small voice, and it was then that the prophet wrapped his face in his mantle, hearing the word of the Lord directing what to do.



Humanity in its weakness and fear needs to remember that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is he weary. "He giveth power to the faint; and to them that have no might he increaseth strength." Young men in their prime and vigor may utterly fail in the conflict of life, without the indwelling Christ. But if they wait on the Lord, great and glorious things are promised.

The insufficiency of human strength. Youth shall faint, and young men utterly fail. Therefore there is wisdom in waiting on God; he is faithful that promised. All the promises of God, in Christ, are "yea, and in him amen."

Would you hear God's voice? Then be still and know God. The blessing is for the man that heareth God, watching daily at his gates, waiting at the posts of his doors. He must be ready, prepared for sacrifice or service, like the mighty men of David, who when he longed for a drink of water from the well by the gate of Bethlehem, were prompt, fearless, and self sacrificing, all for their king. Are you waiting?

Renew your strength. Like Israel of old, "we have no might against this great company, that cometh against us, neither know we what to do but our eyes are on thee." Moses in his own strength thought to deliver Israel. All he did was to slay an

Egyptian, then he fled from the country. But after long years tending sheep on the back side of the mountains, he saw God in the burning bush; he also saw his own insufficiency. And the Lord said to him, "Come now, I will send thee to Pharaoh that you may bring my people, the children of Israel out of Egypt." Then was his strength changed, for the Lord said to him, "Certainly I will be with thee." This fact was conclusive. God's presence with his chosen always gives this song, "The Lord is my strength and song, and he is become my salvation." Like Daniel, when alone with God, he saw this great vision, and there remained no strength in him. Our strength departs when God talks with us, but when he touches by his Holy Spirit, he strengthens us. Gideon, discouraged and depressed, thrashed out a little wheat in a cave to hide it from the Midianites, and to him the angel of the Lord appeared, and said, "The Lord is with thee, thou mighty man of valor." God being with him, he broke down the altars of Baal, and defeated the enemies of God and his people. To you, my brethren and sisters, who are battling against great odds, the God whose you are and whom you serve, "His spirit will come upon you in mighty strength and power, and you shall be turned into another man. Then do as occasion demands, for God is with thee."

Satan will sift you as wheat, your strength and safety is in the fact that Jesus has prayed for you that your faith fail not. Peter's faith did not fail, for we see him on the day of Pentecost, no longer cringing before an accuser, but with strength from on high, denouncing the murderers of his master, yet holding out to them promise and hope of salvation. For us today, may God grant according to the riches of his glory, that we be strengthened with might by his spirit in the inner man. The blessed Lord carries it still further, when he says, "Strengthened with all might, according to his glorious power, in all patience and long suffering with joyfulness." We can truly say, "We can do all things through Christ, who strengthens us." We will admit our weakness, for the Lord declares, "My grace is sufficient for thee; for my strength is made perfect in weakness."

The triple promise. At times the Lord has to stir his people, as an eagle stirs her nest to enable her young to learn to fly. In

their attempt to fly, the mother bird keeps a sharp watch lest their strength be not sufficient, and hastens to fly under them lest they fail and fall. She is at all times ready to bear them on her wings. The eagle is a strong bird, fearless, far sighted, and solitary. No bird goes so high, stays aloft so long; there is none whose vision is so clear, or whose strength is its equal. It is a solitary bird. We never read of a flock of eagles. Inferior birds go in flocks. The Christian who will mount to the heights of God, must be willing to go alone; the crowd is not going that way. We have as illustrations, Moses on the back side of the mountains, Paul in Arabia, and Bunyan in Bedford jail, alone with God—where they learned some of life's very best lessons. The command is "come out from among them" saith the Lord, "and I will receive you. I will bear you on eagles' wings and bring you unto myself." May the Lord grant to his children, in this sinful age, the buoyancy of soul that shall enable them to reach the third heaven, even paradise.

A farmer captured a young eagle, put an iron band on its leg, to which he fastened a chain and a weight, and placed the eagle in his hen yard. Years passed, and the farmer was going to move to a distant farm, and did not care to take the eagle, so he cut the band from the eagle's leg, thinking it would fly away. Some time later, he found the eagle still in the hen yard. So he took the eagle out on the hillside, and set it free. The eagle began to walk around, shook the leg that had had the band on it, and soon it dawned on it that it was free; then with a glad cry of freedom it spread its wings, and soared to the upper air. The dear Lord has done the same for us, for he says he has brought them out of darkness and the shadow of death, and broken their bands asunder. "If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God."

Patient waiting fits one for life's ordinary walk and work. Remember, "he that walketh uprightly walketh surely." Enoch walked with God about three hundred years, and he kept such good step with God that he stepped right into heaven itself.

We have the sure word of God, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest

through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

The word admonishes us not to be "weary in well doing, for in due season we shall reap if we faint not." If our strength is renewed we may then run and not be weary. We can not afford to fail, for think of the great cloud of witnesses who are watching us to see how we are doing and to cheer us on our way. Then to keep your heart brave and strong, keep looking to Jesus, who is the author and finisher of our faith. "Have the footmen wearied thee; how can you contend with horses? And if in the land of peace, wherein you trusted, they wearied thee, how will you do in the swelling of Jordan?"

An eagle in captivity is taken sick, and the owner does what he can to give it relief, yet it does not improve. Finally he takes it in its cage out into the fields, and liberates it from the cage. After a bit the eagle begins to move about and appears to see something in the air above. Soon the man notices a speck in the distant sky, and as it draws nearer he sees that it is another eagle. He lights near the sick eagle, walks around him, calls to him, fans him with his wings, then starts to fly away, but finding that the other eagle does not follow, he returns, and seeks to arouse him again by the same movements as before. This time the sick eagle lifts his head, raises his drooping wings, gives a cry of joy, spreads its wings, and with the other bird is soon lost to sight in God's free air. You Christians who have been up with Christ, come down and cheer and invigorate the many sick eagles who are about us on every hand. Say to them, "Fear not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness."

TEEN-AGE CONFERENCE IN WESTERLY

On Sunday, March 17, in connection with the New England Seventh Day Baptist Christian Endeavor Union meeting the preceding evening, another of the Teen-Age Conferences was held, under the Sabbath Promotion department of the Tract Board.

The morning meeting began at ten-thirty, with a song service and devotional period. Three ten minute talks by Morton Swinney,

Mrs. Donna James, and Marion Crandall on various phases of the Sabbath and its relation to young people were followed by an address by Bernice Brewer of Plainfield, on the "Sabbath as a Factor of Success."

The ladies of the Westerly Church served a fine luncheon to about thirty people at noon, and fun of various kinds was in order both there and during the recreational hour just after the luncheon.

At the afternoon session, Rev. A. J. C. Bond, of Plainfield, was the speaker. His topic was "The Blessings of Law." Mr. Carroll L. Hill, of Waterford, took a half hour in the interests of Lewis Summer Camp, asking several of the campers to help him tell of the camp program. The closing consecration service was in charge of Mr. Bond, and he made it most impressive.

Although there were not as many present as we would have liked, the spirit was splendid, and a very real young people's Christian fellowship prevailed, making the conference a real success.

REPORTER.

"BROADCASTING"

MRS. L. E. LIVERMORE

All of his Word is true, but when we see it verified we realize the fact more.

These days bring to mind the passage, "Man hath sought out many inventions," among which the radio is far from the least. Wonderful! how we can hear people sing and converse, all over the world.

"Broadcasting" has been in existence "Ever since the world began." Adam and Eve were the first to make record, and so it has come down through all of these centuries.

The judgment day will be the great radio, and all that has been spoken in past ages, or time to come, "will be made known" unto all. Not only "every word" but "Every thought and every deed will be made manifest." "What manner of man then ought we to be?"

"Every mouth shall be stopped," to hear what has been said, on earth. Let us be more prayerful and earnest, that we "order our speech aright."

What are we "broadcasting?" Upon it depends our record, and our record determines where we shall spend eternity!

Fundamentalists' Page

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

THE TEST OF BELIEF

REV. LESTER G. OSBORN

II

Last week we mentioned that John, in his first epistle, gives three tests of eternal life: righteousness, love, and belief. We saw that false teaching is the greatest danger of the Christian life, for it almost inevitably leads to false practice. We saw that "belief" is used in the Bible to mean "entrust," to "believe" a fact or statement of fact, to "trust," and "to credit the testimony of" a person or thing. "Faith" we found to mean not only a personal trust and yielding to God in experience, but also a theological conception—the whole body of revealed truth. Let us look next at the content of Christian belief.

III. THE CONTENT OF CHRISTIAN BELIEF

John's purpose in writing was to "reveal the realities of the spiritual world"—the truth which makes Christianity the way of salvation. "The light of the gospel is the true light, shining out in Christ upon the spiritual world." John was endeavoring to formulate and develop those "beliefs"—"the faith"—about Christ which were from the first necessary to "believing in" him.

John's inevitable conclusion is that Jesus is the Christ, he is the *divine Son of God*. There is no mere association between the human Jesus and the divine Christ. "Without ceasing to be what he is, the Son of God has become the human Jesus; Jesus, without ceasing to be human, is the Son of God." The Christ was not simply the Messiah, but the Son of God, the eternal Word, God made flesh. There is an identity of the historical Jesus with the divine Being. He is the "word of life" (1 John 1: 1), the Christ (4: 2), the Son of God (5: 5), the incarnate Word (1: 1-3). And as such he was seen, heard, and experienced by the apostles—who became his witnesses.

Three words applied to God stand out in John's writings: Life, Light, Love. Jesus Christ is "the full impersonation of divine

Life, the perfect effulgence of divine Light, the supreme gift of divine Love." According to John, four consequences depend on the incarnation: (1) It alone secures and guarantees the Christian revelation of God. (2) It is a proof of the existence of love in God and its bestowal on men. (3) Its primary purpose is for redemption—to accomplish men's salvation, (4) the only possibility for man of participation in divine Life, which is life eternal.

Briefly, this is the sum of the content of Christian belief—the acceptance of the incarnation with all that it implies. There is no contact between the human and the divine without it. And this "faith," this body of truth, this Christian belief, includes all that the Bible teaches us concerning the person and work of Jesus Christ, all of which is of such a character that we must, almost of necessity, presuppose the incarnation behind it. Just one example will show this—the virgin birth. We find all through the record, that Jesus' life, his deeds, and his words, are of such a nature, that his miraculous conception is entirely in harmony with them. The incarnation implies all that we know of Jesus. He is the connecting link between man and God because he was both man and God.

A story is told of Satan's appearing to a monk, as he sat in his cell, claiming to be the Christ. The monk started back in astonishment at first, then said, "Show me the nail-prints." Satan disappeared immediately. The attitude we take toward the incarnation is absolutely and immediately decisive.

IV. GROUNDS OF BELIEF

The grounds of belief are three: historic facts, the witness of experience, and the witness of the Holy Spirit. In 1 John 5: 6, the Apostle says, "This is he that came by water and blood, even Jesus Christ." The water symbolizes the life of Christ. At his baptism he began his ministry, and our baptism is a sign of the new life we have in him. The blood symbolizes his death on the cross. We find in the gospel narrative the record of certain historic facts, written by men who were eye-witnesses of them and who participated in them. We find here the words and the works of Jesus, and the interpretation he placed upon his person and mission. These are grounds of belief.

"No man can say that Jesus is Lord but

by the Holy Ghost" (1 Corinthians 12: 3). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26.) The inner witness of the Spirit is a strong ground of belief.

When we cast ourselves wholly on Christ, believe the statements about him, and believe *on* him, we come to possess an ever-growing consciousness that the object of our trust is none other than the divine Savior. The sense of cleansing and pardon and acceptance with God—the peace and power and victory—these confirm our belief. And the more we "will to do his will" the more truth will be revealed to us.

V. APPLYING THE TEST

These rather disconnected remarks and references give us an idea of what the test of belief is. John tells us to "try the spirits whether they be of God: because many false prophets are gone out into the world." (1 John 4: 1.) The spirits are to be tested by the beliefs to which they give witness. And we are to test ourselves in like manner.

It *does* matter what one believes. Beliefs are important. A creedless gospel is impossible. The gospel can not consist merely in a narrative of the life and delineation of character apart from the question as to *who* the person is whose life is narrated, and whose character is pictured. If we deny the incarnation and Messiahship of Jesus Christ, we must let go the idea of divine fatherhood and sonship. John says that to deny Jesus as being at once the ideal man and the true God is the supreme lie.

"What think ye of Christ?" is a question that demands an answer from everyone. There are just two possible answers. The first is that he is the divine Son of God, the Word made flesh, Immanuel—God with us, truly God and truly man in one person. Such belief in Jesus is proof of the possession of the life of God, eternal life, which comes to man through the Son. Faith in Christ is a sign of fellowship with God. The other answer is that Jesus was a great teacher, the ideal man, but only a man, even if the greatest and best man who ever lived. He was divine in the sense in which we all are, but to a greater degree. He was not God, but only one of the sons of God, as we all are, who realized to the fullest de-

gree the fatherhood of God. This statement, which is a denial of the incarnation, is an indication of the lack of divine fellowship—eternal life; it is the "spirit of anti-christ"; it is "not of God."

CONCLUSION

Belief in Jesus Christ as the Son of God is thus seen to be a proof that one possesses this life eternal, a sign that he has experienced the new birth, and a witness that he is the child of God. The boundary line between spiritual life and spiritual death is this: to recognize or not to recognize God in Christ. We could draw a line and name it "attitude toward Jesus the divine Son of God" and put on opposite sides the Church and the world, the spirit of truth and the spirit of error, Christ and Satan, the inspired apostles and preachers and the false prophets, the Spirit of God and the spirit of anti-christ. If we believe that Jesus was what he claimed to be and what the New Testament claims he was and is, we can say, "We are of God, they are of the world."

We should distrust our own intellectual powers and reasoning in things spiritual. The deepest things often can not be grasped by the intellect. We should be on our guard against the counsel of others in reference to spiritual truths if they are not converted to God. We should make our final decision by our own souls—spiritually illuminated by study of the Word and constant fellowship with its Author.

John has given us the decisive test of Christian and non-Christian tendencies. We should apply the test of belief as well as the tests of righteousness and love. Eternal life is the *cause* of the Christian way of life, not an *effect*. It is the animating principle underlying all Christian experience. Jesus said, "I am come that they might have life." Truly, "the gift of God is eternal life through Jesus Christ our Lord." If one has accepted all that God has given through Christ, he will be living in accord with this gift. Doing righteousness, loving, and believing are the result of the life already imparted. Do you *know* that you have eternal life? Apply the tests and find out.

(Note: One of the finest treatments of the first epistle of John is Robert Law's "Tests of Life" from which I have drawn considerable material for this article. It is well worth a careful study.—L. G. O.)

MARRIAGES

SAUNDERS-BABCOCK.—At the home of the bride's father, Edward A. Babcock, in Milton, Wis., February 14, 1929, by Pastor James L. Skaggs, Herbert A. Saunders and Miss Lillian B. Babcock, both of Milton, were united in marriage.

WOODEN-OLMSTEAD.—At the home of the bride's mother, March 13, 1929, Mr. George Lewis Wooden of Lambertville, N. J., and Miss Marian Anna Olmstead of Harborton, N. J., were united in marriage by Rev. Edmund J. Guest.

DEATHS

BAKER.—Jennie Canfield, daughter of George and Mary Crandall Canfield, was born July 13, 1874, in the town of Ward, Allegany County, N. Y., and passed away at the home of her daughter and son-in-law, Mr. and Mrs. Lynn Watson of Belmont, N. Y., on February 20, 1929, in the fifty-fifth year of her age.

Sister Baker was baptized April 12, 1890, and united with the First Alfred Seventh Day Baptist Church, of which she has been a life-long member.

She was married to Edwin F. Baker on August 20, 1899. To this union was born one daughter, Dorothy Eloise Baker Watson. Mr. and Mrs. Baker made their home around and in Belmont until Mr. Baker's death.

There remain of the immediate family, besides the daughter, John J. Canfield, of Friendship; Mrs. Eva Kenyon of Ashaway, R. I.; Mrs. Susan Hall and Dr. Martha Canfield of Redlands, Calif. Other relatives and many friends also survive.

A sacred memory lingers of her life as a wise and devoted mother and a beautiful Christian character.

Farewell services were conducted from the First Baptist church of Belmont by Rev. Hurley S. Warren assisted by Rev. J. E. Thompson, pastor of the Baptist Church. Interment was made in the Forest Hill Cemetery, Belmont.

H. S. W.

CHAMPLIN.—John S. Champlin, son of Henry and Sarah Ann Champlin, was born at West Genesee, N. Y., December 1, 1837, and died at his home at the same place, February 26, 1929, aged 91 years, 2 months, and 25 days. He was the last of a family of ten children, nine of whom grew to manhood and womanhood.

On June 6, 1866, he was married to Esther Adams, who died November 13, 1904.

He served his country in the Civil War for two years, being a member of Company M, New York Cavalry. With his death there is left but one surviving soldier of the Civil War in our entire township, and he was present at the funeral service. Mr. Champlin was a farmer by occupation, and died on the same farm on which he was born. He was a member of the West Genesee Seventh Day Baptist Church, retaining his membership there until the dissolution of that church several years ago.

He is survived by three children—L. A. Champlin of Little Genesee, N. Y.; Frank Champlin of Eldred, Pa.; and Mrs. George Kenyon of Iroquois, N. Y.; also by seven grandchildren, and ten great-grandchildren.

The funeral was largely attended by both relatives and friends. It was held from his home, February 28, 1929, conducted by Pastor A. L. Davis of Little Genesee. Members of the American Legion acted as bearers. The body was laid to rest in the cemetery at Obi, N. Y.

A. L. D.

COON.—Mary Potter, daughter of Stephen R. and Harriet Green Potter, was born at Albion, Wis., January 27, 1855, and died at Milton, Wis., March 17, 1929.

She was the oldest of four sisters: Mrs. Dora Lawton, who died at Albion the thirteenth of last January; Mrs. Harriet Edwards, South Milwaukee; and Mrs. Edith Babcock, Albion.

Mrs. Coon was graduated from Albion Academy in 1875. She taught school in her home district for two summer terms. On December 26, 1876, she was married to Dayton B. Coon. To them were born three children: Elam P. and Miss Rachel, of Milton; and Philip L., of Beaver Falls, Pa. There are three grandchildren: Laurence, Philip, and Virginia Mary, all children of Philip L. Soon after Mr. and Mrs. Coon were married they established their home on a farm at Utica, Wis., where they lived for thirty years. For the last twenty-two years they have lived in Milton.

When Mrs. Coon was a girl of eleven years she was baptized by Rev. Joshua Clarke and became a member of the Seventh Day Baptist Church at Albion. At the time of her marriage her membership was transferred to the Utica Church, where it remained until the disbanding of that organization. She became a member of the Milton Church in May, 1913. Mrs. Coon has had a deep religious interest through all her life. She was a lover of music and served as organist of the churches at Albion and at Utica. She was deeply interested in the women's work, and in "Circle Number Two" of the Milton organization she took great delight, where she found many ways of being helpful. Her interest extended into the community and was expressed in her membership in the King's Daughters and the Woman's Christian Temperance Union. She has been a woman of great kindness, patience, and sympathy. She had a keen sense of humor and was always able to see the brighter side of life. Her cheerfulness, in spite

of her extreme difficulty in hearing, was an inspiration to those around her. She has endeared herself to a multitude of relatives and friends who deeply feel their loss in her passing away.

Funeral services were held from the house and from the Seventh Day Baptist church on Wednesday afternoon, and were conducted by Pastor J. L. Skaggs, Rev. Edwin Shaw assisting. Burial was made in the Milton cemetery.

J. L. S.

CRANDALL.—Anna Lurrity Crandall, daughter of Daniel Maxson and Abby (Burdick) Crandall and a life-long resident of Hopkinton, was born December 29, 1842, and died at the State Infirmary at Howard, R. I., March 14, 1929, in her eighty-seventh year.

When she was about two years old she moved with her parents to the farm at Rockville that has ever since been her home. She was baptized by Rev. Stephen Burdick and united with the Rockville Seventh Day Baptist Church, February 13, 1858, and was the oldest member at the time of her death. She was fond of children and served for many years as teacher in the public schools of Hopkinton and neighboring towns.

A little over a year ago the infirmities of age made it advisable for her to remove to the State Infirmary, where she was well taken care of during the remainder of her life.

She is survived by a sister, Miss Jennie Crandall of Riverside, Calif.; a nephew, Daniel Alva Crandall of Rockville, and a large number of other relatives. Her only brother, Daniel Lee Crandall, preceded her in death February 3, 1901.

The funeral service, conducted in the church by her pastor, was followed by burial in the Rockville cemetery, March 17, 1929.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

P. S. B.

CRANDALL.—George Nicholas Crandall was born in the town of Exeter, R. I., March 24, 1848, and passed away March 1, 1929, in his eighty-first year.

He was the son of Nicholas V. and Nancy Davis Crandall. When he was one year old his parents moved to Rockville, R. I. He lived in that vicinity the rest of his life.

On January 21, 1874, he was married to Miranda Fisher Irish, daughter of Rev. James R. Irish. To them were born two children: Minnie G. (Mrs. Charles N. Kenyon) of Hopkinton City; and George V. Crandall of Rockville. There survive him, besides his wife and children, ten grandchildren and one great-grandchild. He is also survived by one brother, Deacon Charles O. Crandall, and two sisters, Phoebe C. Crandall and Janet Crandall of Rockville.

In September, 1866, he joined the Rockville Seventh Day Baptist Church and remained a faithful member until his death. He was a good citizen of the town, and was several times called upon to serve the town in various offices.

He was an honest and God-fearing man, always looking on the bright side of life, and will be remembered by many for his cheerful words and kind deeds.

The funeral, conducted by the pastor, was held in the Avery Funeral Home at Hope Valley, and burial took place at Rockville, R. I., March 4, 1929.

P. S. B.

DATES.—Charlotte Maryette Herrington, daughter of Charles L. and Catherine Scott Herrington, was born at Silver Lake, Iowa, May 22, 1870, and died at her home near the village of Albion, Wis., February 28, 1929.

In 1873 she came with her parents to Lima, Wis., where they lived for eight years, moving to Koshkonong, Wis. Here they lived till the spring of 1891, when they moved to Albion, Wis., where she lived till the time of her death.

When she was eighteen years of age her mother died and she looked after her father and the younger children till her marriage to James M. Dates, December 13, 1893. To this union were born three daughters; the oldest, Hadessa, died in infancy. There was also a stepson, Leon, whom she cherished as though he were her own. He died in 1918 and his wife in 1924, leaving a little son Leon, who was taken into his grandparents' home and tenderly cared for. Her devotion to him was very great, as it was also to her own daughters and their children.

The year following her marriage, in 1894, she was converted and was baptized by Rev. E. A. Witter, who had officiated at her marriage. She united with the Albion Seventh Day Baptist Church, of which she continued a loyal member till called home. She was of a quiet, unassuming disposition, and her love for the Savior was shown in her thoughtfulness of others, in her care for the sick and distressed, and in the many acts of kindness to her neighbors and friends, who sincerely mourn her departure. During her last illness she often called for the reading of the ninety-first Psalm, which she knew by heart; it was a favorite of hers, and she received help and comfort therefrom. Her patience and fortitude in suffering were great and she tried in every way to make it as easy as possible for her family, summoning a cheerful smile to her face to cover the pain. She truly lived for others.

She leaves to mourn their loss her husband; two daughters: Mrs. Margaret Kruckenbug and Mrs. Catherine Brown, both of whom reside near Edgerton, Wis.; five grandchildren; three brothers: George Herrington, of Janesville, Wis.; Solomon Herrington, of Wycena, Wis.; and James Herrington, of Edgerton, Wis.; also a sister, Mrs. Grace Woodard, of Fall River, Wis.; and many other relatives and friends.

Farewell services were had from the late home and the body was laid to rest in the Albion cemetery. Pastor Witter had charge and spoke from Psalms 23: 1, 2, 3. A sense of security and of abiding leadership as necessary for success in the work of life was the thought presented. A devoted wife, a loving mother, and a loyal neighbor has gone.

E. A. W.

EASTERLING.—Mrs. W. F. Easterling, formerly a resident of Battle Creek, Mich., after a brief illness passed away at her home, 1027 Hickory Ave., Lansing, Mich., January 3, 1929.

Some years ago she came to know Rev. L. J. Branch and under his preaching came to know of the Biblical Sabbath, which she accepted. On September 26, 1925, she was baptized by Rev. Henry N. Jordan and entered into the fellowship of the Seventh Day Baptist Church at Battle Creek, of which she remained a loyal member to the time of her death.

She, in her death, leaves a husband, several children and many devoted friends who mourn the loss of this Christian woman.

Funeral services were held in Neller's Funeral Home in Lansing, conducted by Rev. Henry N. Jordan, on January 5, 1929.

H. N. J.

GRAY.—In Belview, St. Catherine, Jamaica, on January 14, 1929, Mr. Adrian Valentine Gray was called away by death, after an illness of only ten days.

He was born at Dry River, in St. Catherine, but his residence for several years had been in Belview.

For many years he was a member of the Seventh Day Adventist Church. When the Seventh Day Baptists came to Jamaica he found greater light and united with them.

Brother Gray was a God-fearing man loved and respected by the entire community, and he will be greatly missed by all. He had been married three times, and leaves his third wife to mourn her loss. Two sons and two daughters by his first wife are still living.

Funeral services were by Brother Dalhouse, a leader of the church, and he was laid to rest awaiting the life Giver's call to rise again.

E. D.

HAKES.—Harlan P. Hakes was born in Fabius, N. Y., October 17, 1849, and died in Westerly, R. I., February 18, 1929. He was the son of Jesse R. and Catherine Jones Hakes, one of six children.

He was married May 23, 1876, to Susie S. Coon, who died May 7, 1897. On January 23, 1901, he was married to Anna Lanphear, who died December 23, 1927.

Mr. Hakes is survived by a daughter, Miss Abbie Hakes, of Westerly; and two sons—Robert of New York City, and Jesse of Baltimore, Md.; and one sister, Mrs. A. H. Phelps of Cortland, N. Y. A son, Arlington O., died in March, 1901.

Brother Hakes had been a member of the Pawcatuck Seventh Day Baptist Church for many years. He had a high ideal of Christian living, and was known for his honesty and faithfulness and for his interest in denominational affairs and as a liberal contributor for its work.

Mr. Hakes had lived on the Potter Hill road for a good many years. He had many friends in the community who will regret his loss most

deeply. He was sick but a few days. The farewell service was at his home, at two o'clock, on Thursday afternoon, and was conducted by his pastor, Rev. Clayton A. Burdick.

C. A. B.

HOEKSTRA.—Grietje Zandt Hoekstra was born April 29, 1872, in the province of Groningen, the Netherlands. She was the fifth child of Derk and Elizabeth Noordhuis Zandt. She came to America in 1893.

In 1895, while she was living in Chicago, she was married to Dirk Hoekstra, and together they came to Battle Creek, Mich., where they have since resided. To them were born six children, all of whom are living and residing in Battle Creek—Mrs. Elizabeth Aurand, John, Martin, Harold, a student at the University of Michigan; Frisia, a nurse in training in the Sanitarium, and Egmond, a reporter on one of the city papers.

Mrs. Hoekstra was reared in the faith of the Christian Reformed Church. After coming to America she began the observance of the Sabbath and united with the Seventh Day Adventists. Later in life she joined the Seventh Day Baptist Church at Battle Creek, in whose fellowship she remained up to the time of her death.

Mrs. Hoekstra was a woman with a fine Christian personality. As a child she was interested in religious work. As a reward for her ability in learning the catechism she was presented with a small Bible by her pastor on her fifteenth birthday. This is now a treasured possession of the family.

The church has lost a valued faithful member. The community will miss her kind ministrations. The husband and children will meet in loneliness with the love and light of their home absent, gone into the glorious light and love of her Savior.

She was stricken with that dread disease, pneumonia, and passed away at Nichols Hospital in Battle Creek, March 5, 1929. Besides the husband and children she leaves three sisters and two brothers: Mrs. John Hiskes and Mrs. Fred Triezenberg of Chicago; Mrs. F. Timmer of the Netherlands; Frank Zandt of New Era, Mich.; and George Zandt of Martin, S. Dak. Three little grandchildren mourn her going.

Farewell services were held in the Seventh Day Baptist church in Battle Creek on Friday afternoon, March 8, 1929, conducted by Rev. Henry N. Jordan. Burial was in the Memorial Park Cemetery.

H. N. J.

LEWIS.—Ida May Martin, daughter of Joseph and Dena Martin, was born near Stonefort, Ill., August 19, 1893, and passed away in her home near Stonefort February 20, 1929, at the age of 35 years, 6 months, and 1 day.

At the age of twelve years she professed a hope in Christ and was baptized and joined the Methodist Episcopal Church South, in Stonefort, in the year 1905. In 1911 she joined the Stonefort Seventh Day Baptist Church, in which church she lived a consistent Christian life until called to join the Church Triumphant.

September 23, 1913, she was united in marriage to Ralph H. Lewis, to which union were born five daughters and three sons, seven of whom remain to mourn her loss. Ethel, an infant daughter, went to her Father in 1926. There remain her husband and children: Jean, Howell, Emma Kathryn, Alice, Ralph Leman, Mabel, and Arthur. There are also her mother, three sisters: Mrs. Minnie Turner and Mrs. Dollie Lewis of Stonefort, and Mrs. Nellie Henshaw of Herrin; one brother, Albert G. Martin of Harrisburg; and two half-brothers, W. J. Martin of Stonefort and Perry Martin of Metropolis to mourn her departure.

She was always a loyal and faithful Christian, a loving, self-sacrificing wife and mother, and she will be greatly missed by her family, her church, and the community in which she lived. Funeral services were held at Old Town church and interment at Joyner Cemetery at Stonefort, February 22. The services were conducted by Edgar Slavens, pastor of the Baptist Church, New Burnside, Ill.

H. L.

MAXSON.—Dr. Ira L. Maxson was born near Dodge Center, Minn., October 10, 1870, and died March 4, 1929, in Wichita, Kan., in his fifty-ninth year. Death was due to diabetes, from which he had suffered for more than four years.

Doctor Maxson was the oldest of three sons of the late Dr. Henry R. and Olive Palmer Maxson. His brothers, who survive him, are Albert H. Maxson of Kansas City, Kan., and William J. Maxson, of Lincoln, Neb.

When Ira was a small boy his father moved to Nortonville, where the three boys grew up. All received their early schooling there and Doctor Ira was graduated from the Hahnman Medical College in Kansas City, when a young man. At the time of his death Doctor Maxson was assistant surgeon in the state hospital at Larned, Kan.

He was a member of the first class graduated from Nortonville High School, in 1888.

He was married in 1893 to Henrietta Ackley, who died in 1906. Two children were born to this union, Henry and Olive. Henry died when twenty-one years of age. Olive, who is now Mrs. McWilliams, survives her father and resides at Cunningham, Kan. In 1911 Doctor Maxson was married to Alice Jones, who died last June.

Funeral services were held from the Seventh Day Baptist church in Nortonville, Kan., March 6, the pastor officiating. Interment was in the Nortonville cemetery.

S. D. O.

PARKER.—Myrtilla Caroline Thompson Parker, daughter of Anthony D. and Rhoda Vincent Thompson, was born in Steuben County, N. Y., May 26, 1846, and died at the Soldiers' Home in Waupaca, Wis., February 10, 1929, in her eighty-third year.

When a small child she came West with her parents and they settled in West Albion, Wis.

Here on September 4, 1864, she was married to James Wilson Parker, a lieutenant of the Union Army. It seems that it was a rather romantic wedding of this eighteen year old bride and her soldier groom in uniform. Then came the parting, for the close of the war was six months away and the soldier must return to duty for a time. Later they moved from Albion to Iowa, then back to Milwaukee, and later she with her boys made their home in Milton Junction while Mr. Parker was working with the railroad.

In 1890 they went to Chicago. Here Mr. Parker died on February 6, 1915, at the age of seventy-five years. Here, too, their son, Karl U., died in February, 1928. Her surviving children are Clyde I. of Gentry, Ark., and Clarence W. of Savannah, Ill. Two other boys were born to them who did not grow to manhood. She is survived by six grandchildren and three great-grandchildren. Her late years have been spent in the Soldiers' Home at Waupaca, Wis., where she died.

From early life she united with Seventh Day Baptist people wherever she lived, and was faithful to the church at Albion, Milton Junction, and Chicago. Many of the Milton Junction Seventh Day Baptist Church remember when she was an active member of their congregation.

Farewell services were conducted February 13 at the Seventh Day Baptist church at Milton Junction, according to her expressed desire. Services were in charge of the pastor, Rev. John Fitz Randolph. Interment was made at Milton Junction.

J. F. R.

STILLMAN.—Alice Mary Stillman, a sophomore in Milton College, died March 17, 1929, in a Janesville, Wis., hospital, where she had undergone an operation three weeks previous for appendicitis.

She was born near Nortonville, Kan., October 5, 1907, the daughter of Francis and Mary West. When Alice was but a few days old her mother died, and she was taken, at the parent's request, into the home of her uncle, Dennis Stillman, where she was later adopted and grew up as a daughter. Her early schooling was in the local country school and her high school education was received in Nortonville, where she was graduated in 1926. In the fall of 1927 she entered Milton College, Milton, Wis., where she made her way as a diligent and worthy student until her untimely death.

At the age of fifteen she was baptized and united with the Nortonville Seventh Day Baptist Church, of which she was a faithful member. Alice is remembered by those who knew her as a good Christian girl, always true to what she believed right. She did not make friends as readily as some, but she was always staunch and true to those fortunate enough to be her friends. She was known to be as dependable as she was reserved. That she was ambitious and eager to get an education that would fit her for a useful life is attested by the fact that she worked hard to help defray the cost of her

schooling in college and that though much of her time was taken up with these efforts, she improved the time remaining so well that she made a creditable record in her studies. She was a home-loving girl who enjoyed deeply the fellowship of her own family circle, to whom she was tenderly thoughtful and loving.

She is survived by one sister, Miss Evelyn West, of Nortonville, Kan., and the members of her adopted family, Mr. and Mrs. Dennis Stillman, Nortonville; Perry Stillman, of Kansas City, Kan.; and Margaret Stillman, at home.

Funeral services were held from the Seventh Day Baptist church of Nortonville, Kan., March 20, at ten-thirty in the morning, the pastor officiating. Interment was made in the Nortonville cemetery. S. D. O.

Sabbath School Lesson II.—April 13, 1929

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD.—2 Chronicles 30: 1-27.

Golden Text: "Jehovah your God is gracious and merciful." 2 Chronicles 3: 9.

DAILY READINGS

April 7—The People Summoned to Keep the Passover. 2 Chronicles 30: 1-9.

April 8—The Passover Kept. 2 Chronicles 30: 13-22.

April 9—The Joyful Result. 2 Chronicles 30: 23-27.

April 10—Jehovah Yearns for His People. Hosea 11: 1-11.

April 11—The Lovingkindness of Jehovah. Micah 7: 14-20.

April 12—God is Love. 1 John 4: 7-20.

April 13—Jehovah is Gracious and Merciful. Psalm 145: 8-17.

(For Lesson Notes, see *Helping Hand*)

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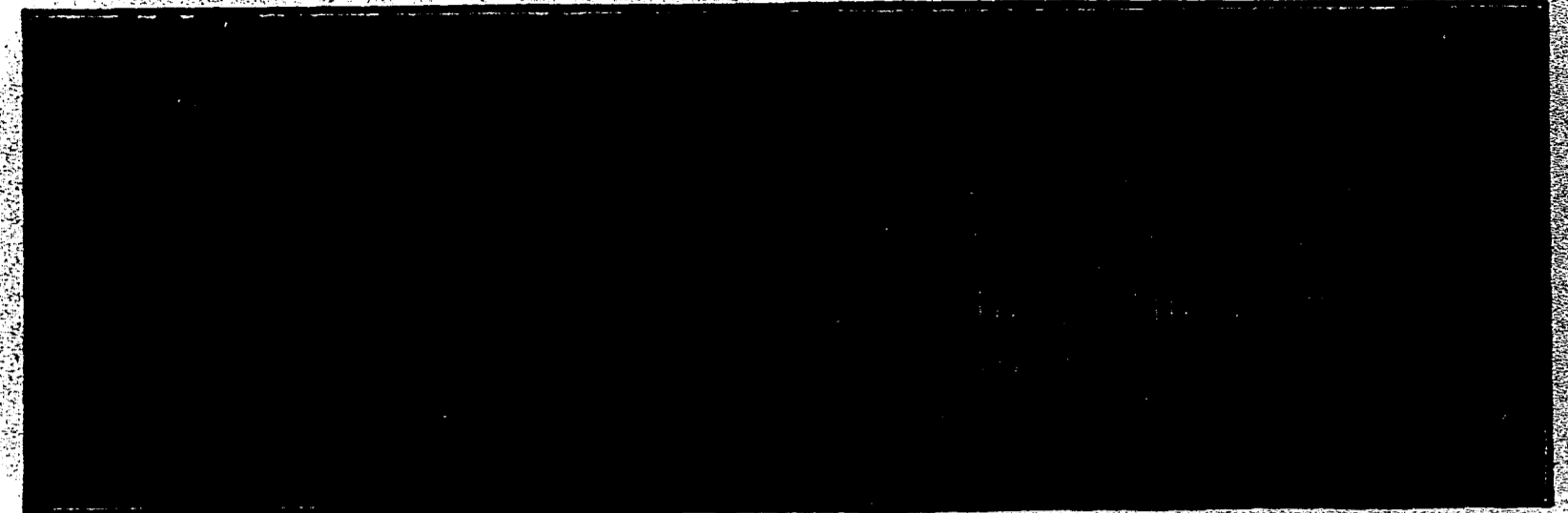
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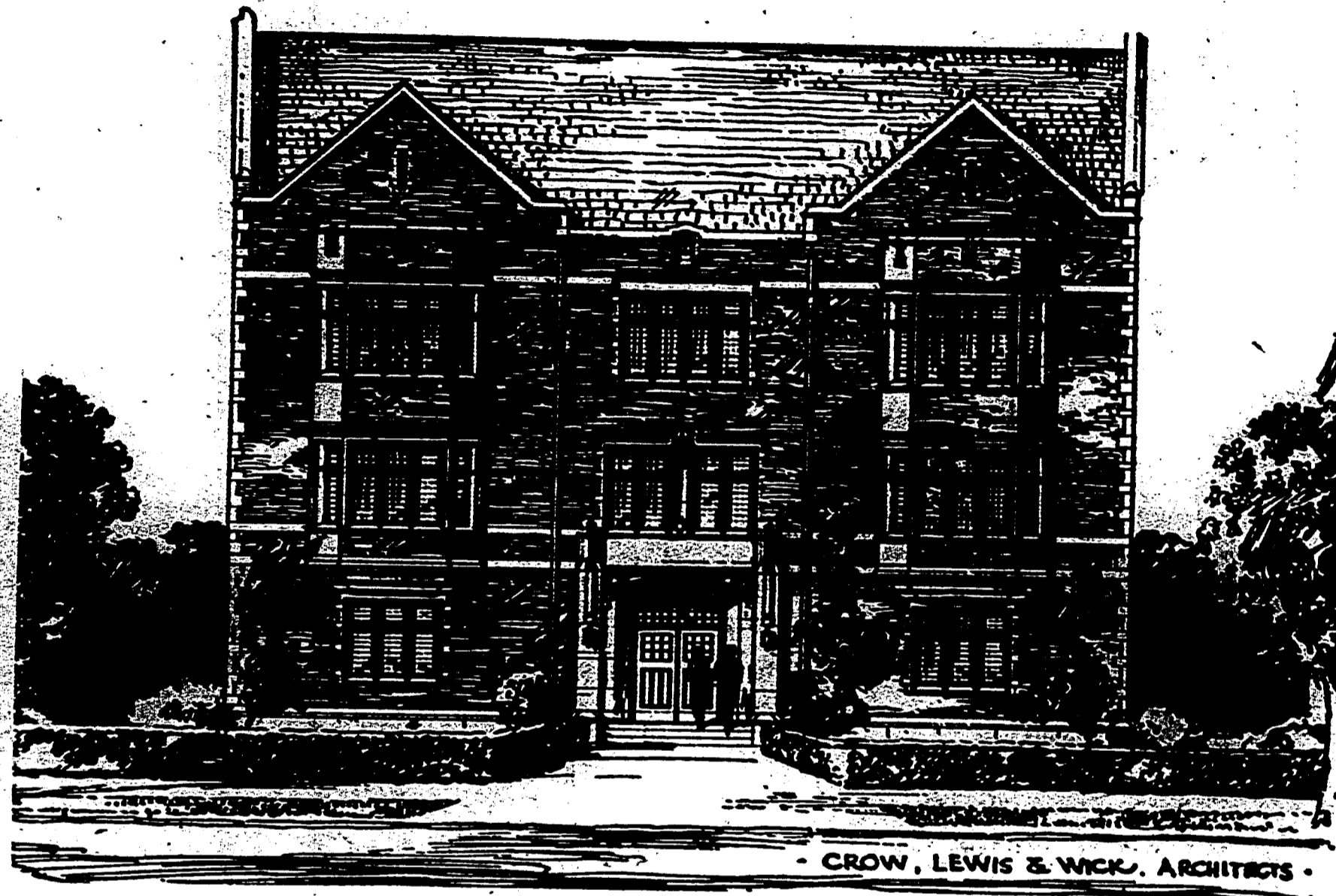
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MYSELF AND I

I want to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I do not want to stand in the setting sun
And hate myself for the things I've done,
To see what others may never see;
To know what others may never know.
I can never fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience free.

J. H. Walker.

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