

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



- CROW, LEWIS & WICK, ARCHITECTS -

**BASIC STONES**

*T*HERE never was a dream tower  
Which endured,  
Which was not built upon  
The basic stones of  
Truth, labor and courage;  
These are the foundations  
From which eternal structures  
Of beauty  
Have always sprung.

**THE DENOMINATIONAL BUILDING**

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

# The Sabbath Recorder

There are four written gospels. The fifth is writing now. The world may forget the four, the leaves of the Book in which they are found may never be turned. But the fifth gospel men are sure to read. That fifth gospel is your life of Christ—your life in Christ. . . . Christ in men is the most powerful preaching. Not books but deeds, not letters but lives, will win a sinful world to Christ. The world has had many Lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.

—Selected.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

*President*—Claude L. Hill, Farina, Ill.  
*Vice-Presidents*—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

*Recording Secretary*—Paul C. Saunders, Alfred, N. Y.  
*Corresponding Secretary*—Willard D. Burdick, Plainfield, N. J.

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

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

*General Secretary of Onward Movement*—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

*Terms expiring in 1929*—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

*Terms expiring in 1931*—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Maplewood, N. J.  
*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

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

*Acting Corresponding Secretary*—Ahva J. C. Bond, Plainfield, N. J.

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

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

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Clayton A. Burdick, Westerly, R. I.  
*Recording Secretary*—George B. Utter, Westerly, R. I.  
*Corresponding Secretary*—William L. Burdick, Ashaway, R. I.

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

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. Allen B. West, Milton Junction, Wis.  
*Corresponding Secretary*—Mrs. Edwin Shaw, Milton, Wis.

*Recording Secretary*—Mrs. James L. Skaggs, Milton, Wis.

*Treasurer*—Mrs. Alfred E. Whitford, Milton, Wis.  
*Editor Woman's Page, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Harold R. Crandall, Yonkers, N. Y.  
*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.  
*Central*—Mrs. Jay S. Brown, Brookfield, N. Y.  
*Western*—Mrs. Walter L. Greene, Andover, N. Y.  
*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.  
*Pacific Coast*—Mrs. Charles D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—William C. Hubbard, Plainfield, N. J.  
*Treasurer*—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Maplewood, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Miss Ethel L. Titsworth, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman, Ashaway, R. I.

*Director of Religious Education*—Erlo E. Sutton, Milton Junction, Wis.

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

## SABBATH SCHOOL BOARD

*President*—D. Nelson Inglis, Milton, Wis.  
*Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.  
*Treasurer*—Louis A. Babcock, Milton, Wis.

*Director of Religious Education*—Erlo E. Sutton, Milton Junction, Wis.

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.  
*Recording Secretary*—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

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

*Trustee of International Society*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

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

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

ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Blanche Burdick, Ashaway, R. I.  
*Central*—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.  
*Western*—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

*Northwestern*—Miss Elsie Van Horn, North Loup, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Royal Crouch, Centerline, Mich.

*Southeastern*—Miss Greta Randolph, New Milton, W. Va.  
*Southwestern*—Mrs. Alberta S. Godfrey, Texarkana, Tex.

*Pacific*—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

# The Sabbath Recorder

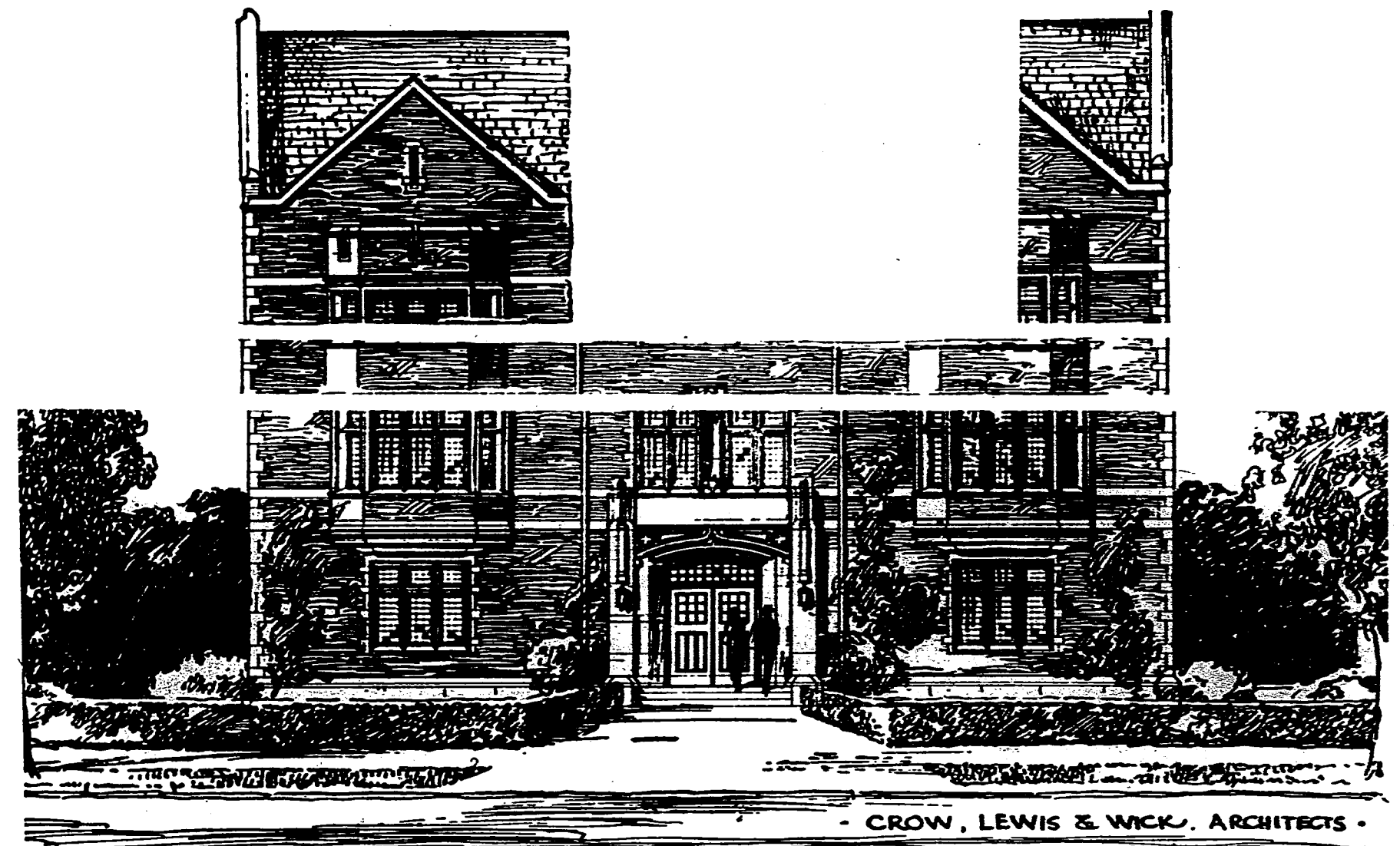
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 9

PLAINFIELD, N. J., MARCH 4, 1929

WHOLE No. 4,383

The Amount Needed on February 26, 1929,  
 \$19,458.23  
 to Complete the Building



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

*Our Father and our God, we do thank thee for the Master's words in his farewell prayer for his disciples, and for all who should believe on him through their word. We feel that this prayer of Jesus includes all who have believed through the gospels they preached.*

*We pray that all our dear people may draw so near unto thee in spirit that this prayer of Christ may be fulfilled in us, wherein he said: "May all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know that thou didst send me."*

*Grant unto thy servants, we pray thee, this blessed unity of spirit. In Jesus' name. Amen.*

**Some Questions Answered** All eyes are turned toward the denominational building movement as never before, and it does look as though our good people all over the land are uniting heart and hand in efforts to see it through. The Denominational Building Day has proved to be a help. It is always helpful to any good cause for all the people to unite in thinking about and planning for any desirable enterprise all together. There is usually much help derived from such concerted action.

It now seems to me that if a question or two, which come to the surface now and then, could be satisfactorily answered, there would be a better understanding of the real need, and of the great help to come from the new building. I am sure that such an understanding would bring responses which will enable us to begin the work in a few weeks. First, then, please look at

#### THE REAL NEED

Twelve years ago the movement began, when we had to give up our rented quarters in the Babcock Building. The plan was for a publishing house and shop together. Subscriptions were made and the shop part was built some six or seven years ago. But the stress of World War times made it seem best to rest on the building matter at that time.

After several years, in keeping with the recommendations of several General Conferences, the new subscription list was started last June. The empty lot in front of the shop has been waiting for the building. You have seen our reports of progress week by week in the RECORDER, so I am sure you know how we are getting along up to this time.

But I am not so sure that all our people do realize how much this main building is really needed for our work. Let me tell you. Think of the crowded shop, with eighteen feet of the front end cut off for temporary business quarters—space which is greatly needed in the shop, but which it can not have until the main building is completed.

Now divide this eighteen-foot end into four rooms, for business work, every one of which is crowded so that work must go on at a great disadvantage. Take, for instance, the editor's room—eighteen feet square, with a five-foot square chimney in one corner, and with two business desks, a typewriter desk of drawers, three filing cases, a wardrobe, a safe, deep shelves for old blanket sheet RECORDER files in large bound volumes, a bookcase for a historical library, and a large map case, all of which take up three sides of the room. The heating radiator takes the fourth side. Then in the center is a long table for constant use. It is eight feet by three and a half, in size, and there are six or seven large chairs for the workers.

Now if you realize that three different lines of work must be going on in this one room, with the editor and his helper in one corner, and the general secretary and his helper in another corner, with the click of a typewriter in a third corner—in a room where it is necessary to carry on conversation regarding the different lines of work by business men, by visitors and workers—you will have some conception of our need of more room.

Then the editor's room is the only suitable place for committee meetings. Sometimes two or three committees have to meet there on the same day. Only a few weeks ago, while one committee was deliberating around our center table, there were two other committees waiting in the entry room for their turn to come in.

In the central or entry room of this cut-off shop space you find four young ladies, with four tables and the typewriters and adding machines, a large safe, three filing cases, and an entry way six feet square taken out of the middle front part, and a table for outgoing mail, and you will again be impressed with our need of the main building.

Then there is the business manager's

room, only sixteen by seven feet, with its necessary furniture, and last but not least is the little seven by nine room for the proof reader and her helper.

Now, if you can think of the crowded conditions of all these rooms, and also of the fact that they are all needed in the shop, which is also crowded, you will understand something of why the building is really needed. This answers that question.

In the new building there will be a separate room for the editor and his helper, a room for the general secretary and his assistant, a committee room by itself, a room for the Tract Board, and one for the business manager.

Then the Historical Society will have the upper floor, where its valuable library and historical record books of our old churches, together with interesting denominational pictures and antiques, can be assembled for inspection and study.

**The General Influence Will Help Our Cause** The other question referred to above is: "How will the new building help our cause as a denomination?"

1. A careful backward look should furnish ground for a wonderful uplift and inspiration to this generation, when it sees our very first real denominational home, after 258 years of organized church existence in America. Seventy-seven years ago, at a meeting in Plainfield, N. J., a strong plea was made for a denominational publishing house and headquarters for our work. George B. Utter was made a committee to solicit subscriptions for such a purpose. One year later Thomas B. Brown made one of his characteristic appeals for a denominational home, and showed our need of one. He felt that we were disgraced then by having no headquarters to which we could point as our own.

Years went by, and our leaders in conference thought it time we owned a denominational paper and publishing house, and bought the subscription list for the RECORDER for \$2,000. Dr. A. H. Lewis canvassed the denomination, raising \$15,000 for the equipment necessary to carry on. This was fifty-seven years ago, and for half a century the denomination had no home of its own for its important publishing interests, until this present shop part of the work was completed.

Now after two generations of struggle we have a most excellent shop, that publishes all of our own literature at cost—a great saving in itself—and makes a net profit on job work of more than \$2,000 a year.

Now, friends, when, after years of planning, we of this generation shall be able to see a publishing house and denominational headquarters of which any people might well be proud, how can it help being an uplift and inspiration such as we have never known as a people?

In the words of Brother Frank J. Hubbard: "There is a past without which we as a people would not be here today." . . . "But a denominational building is no mere monument of the past. We are building for ourselves that we may better carry on our work, and we are building for our future that the next generation may be inspired to reach better things."

Again Mr. Hubbard urged us to erect a building which would be a *material inspiration* to higher denominational life. And not only that, but "one in which every brick and stone should point Seventh Day Baptistward." He would have one that would cause our boys and girls to lift their faces a little higher in the knowledge that it belongs to their people. In this connection he said: "This building should radiate an influence that we can get in no other way"—an influence helpful to our own selves, and an influence that will give us standing with other people.

2. This building should proclaim the truth that makes us a separate people in a way that can not be hid. We may publish tons of tracts on the Sabbath question, but these can all be put out of sight and their message forgotten. But this fine building, labelled "American Sabbath Tract Society Publishing House," can not be hid. Our Plainfield fathers never spent money to greater advantage for our cause than when they put many thousand dollars into the finest church in this city. And there it stands where no man can hide it. For generations to come its chimes will ring out every Sabbath day, reminding people all around that Sabbath keepers are here and that they had faith enough in their future and were loyal enough to the faith of their fathers to build such a church.

The denominational building, on a much

larger scale, with a broader view, will be such a message bearer to the world.

3. When we think of the awful pressure under which we as a people have survived for two and a half centuries in America, with every influence in both the business and the religious world against us, it would seem that from a mere human point of view we should have been wiped out a hundred years ago. Nothing but the leadership of the Divine could bring a small people through the years with everything against them.

As the pile of stones on the banks of the Jordan representing all the tribes of Israel, told the story of their deliverance by the help of God, so in generations to come may the question, "What mean ye by these stones," be answered: "They are a memorial of God's leadings for many generations."

4. When after long hard struggles Samuel led his people to victory, he set up a stone between Mizpeh and Shen, calling it Ebenezer, as a memorial of the help of God. Whenever Israel in after years looked upon that stone it was an inspiration. It said, "Hitherto hath the Lord helped us." In a very important and helpful sense this building should be our Ebenezer. It will certainly be worth while to have a denominational headquarters filled with things that remind such a people of God's help.

**Then the Historical Room Too Should Be Helpful** Now and then some friend raises the question as to the value of the historical room in the new building. The emphasis may possibly have been rather too strong on the "memorial" idea, earlier in our talk about the movement. But in all our plans the idea of a "memorial building" has been secondary. This you can see by the two preceding editorials.

But after all that can be said or done, we must not ignore the value in present time of the story which our early history tells of faithful, consecrated men and women who laid the foundations upon which we are trying to build.

The denomination that forgets the lessons of its past—that treats slightly the life-records of its noble founders—is already fore-doomed! Nothing has ever been more helpful to the American people; nothing has furnished inspiration to "carry on" in the interests of freedom; nothing has minis-

tered to the spirit of loyal and true citizenship, like the historical background in America's early struggles.

Just as certainly as Independence Hall, with its liberty bell and other historic relics, has always aroused the spirit of patriotism and loyal citizenship in those who visit it, so certainly should the treasures of this historical room arouse and inspire Seventh Day Baptists to "carry on" for the cause their noble fathers loved.

When Seventh Day Baptists forget Newport, Hopkinton, and Piscataway, and the faithful self-sacrificing leaders of our early denominational life, they will have lost one of the strongest incentives to faithful united work for the truth.

Our historical room should be well filled with treasures and important documents, and pictures of the fathers and mothers, which will be an inspiration and help to all our young people, who see them, filling them with the spirit of loyalty to our good cause.

Already in the editor's office may be seen the pictures of many ministers who have passed on, including photographs of every editor of the SABBATH RECORDER, as well as bound volumes of every RECORDER that has ever been published. Then there are bound volumes of the *Protestant Sentinel*, the *Memorial*, the *Outlook*, and all other periodicals published by our people in years gone by. Then in our dark basement are stacks of church record books, year books, association minutes, etc., all of which are waiting for a place in the historical room. Interesting antiques are also coming in for preservation. This room should be an interesting museum of history, full of help for any who may need such data.

**The Story the Empty Lot Tells** Then let us not forget the help that will come when the empty lot that has been waiting for years in front of our shop actually holds the fine building for which it was purchased more than ten years ago. Of course this lot speaks for the wisdom of the original plan which anticipated our complete headquarters. That is a good story. But it goes without saying now, that the longer this lot remains empty, the more emphatic will be its story that Seventh Day Baptists are either very slow in carrying out their good plans, or else they have begun a job they are unable to complete,

Really, the influence of this empty lot will be anything but helpful or inspiring to our good cause if we continue to leave it without the much needed building.

I am already greatly cheered by the growing evidences that our good people are going to see it through pretty soon now.

**Student's Note Book** On the last page of **In Bible Study** the RECORDER you will find a brief advertisement of Pastor George Shaw's Bible study book which he uses as teacher in Salem College. He has regular classes for all who desire help in studying the books of the Old and New Testaments. In the introduction of this little volume of one hundred twelve pages, with several blank pages, for student's notes, Brother Shaw says: "Its aim is to give a simple, comprehensive, working knowledge of the books of the Bible and their contents."

It assumes belief in the Bible as the word of God, and it is arranged "in the hope of avoiding doubt and controversy."

By way of illustration we give here a brief of the outline for study of Genesis:

#### GENESIS

Location—First book of the Bible.

Chapters—Fifty.

Character—Primitive history.

Author—Unknown. Tradition says Moses.

Time—From creation to the death of Joseph.

Place—Southwestern Asia and northeastern Africa.

Sources—Probably several. Possibly many. See any good Bible dictionary or encyclopedia for the theory of the composite documentary sources of the Pentateuch.

Contents—

- I. History of the race:
  - Creation. Chapters 1-2.
  - Fall of man. Chapter 3.
  - Flood. Chapters 6-9.
  - Dispersion. Chapter 11.
- II. History of the Chosen Family:
  - Abraham, in the second quarter of the book.
  - Jacob, in the third quarter of the book.
  - Joseph, in the fourth quarter of the book.

Persons—

- Adam, Eve, their sons Cain, Abel, and Seth.
- Noah, his sons Shem, Ham, and Japheth.
- Abraham, his wife Sarah, and son Isaac.
- Abraham, his wife Hagar, and son Ishmael.

Abraham, his wife Keturah and her children, Chapter 25.

Lot, Abraham's nephew.

Isaac, his wife Rebekah, their sons Esau and Jacob.

Jacob and his family: His wife Leah, her sons Reuben, Simeon, Levi, Judah, Issachar and Zebulun.

His wife Rachel, her sons Joseph and Benjamin.

Bilpah, her sons Dan and Naphtali.

Zilpha, her sons Gad and Asher.

Memory—"In the beginning God created the heaven and the earth." Chapter 1: 1.  
Mountain—Ararat. Chapter 8: 4.

I am glad to learn that Brother Shaw's work is popular in Salem College, and much appreciated by the students in his classes. He is doing an excellent work—a kind that is greatly needed among the young people of America.

On each page, blank space is left for "notes," and in the back part is a good index, and fifteen full pages for "student's notes." The young people in our churches might do a good work by organizing into classes, securing the best teacher within reach, and making a thorough study of this entire Bible course.

**Report of Building Fund** Since our report, one week ago, Miss Titsworth has received \$7,945, most of which is from the Pawcattuck Church in Westerly, R. I. This makes it possible to add one more block of eight thousand dollars to our front page picture; and we are glad to say that the treasurer has nearly six thousand dollars toward still another block. This will be reported next week. She is carefully watching the mails every day and wondering who will be the next liberal giver.

This report of \$7,945, makes the total subscriptions amount to \$70,541.77. This taken from the \$90,000 needed to finish and equip the building leaves \$19,458.23 still needed.

The saddest sight in the world is that of one who once walked with Christ, and now walks apart from him. The Church has many such in her membership, and each one stands as a strong warning. It is against this that we must pray, as does the Psalmist, if we too would avoid the perilous snare of backsliding.—*J. Stuart Holden.*

## ONWARD MOVEMENT

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

### THINK OF THESE WORDS

"It is obvious by that, that we are no narrow-minded, one-sided people who blindly stare at one point of great interest to us. Among our brethren Seventh Day Baptists there have always lived and are living still those who in the battle against the powers of darkness have fought in the forefront." (Rev. G. Velthuysen, Amsterdam, Holland.)

"We are members severally one of another; each one a part of the whole body. Every member that fails to function is dead wood. Every such failure not only reduces the number who serve, but even becomes a drag on the others. A missing cylinder in a gasoline motor is more loss to the efficiency of the motor than the power of one cylinder, for the other cylinders must carry the dragging one with resulting loss of energy. So it is with the non-contributing Christian. He is a loss and a drag on the rest." (Rev. S. Duane Ogden in the Nortonville Review.)

"An earlier canvass for the Onward Movement budget should be urged. A canvass in November comes some four months or more after the Conference year has begun. Many feel no responsibility until the new pledge has been made.

"Why could not the canvass for the new Conference year be made in June, as the old Conference year is coming to a close?" (A suggestion handed in at a group conference.)

"In our interest for the material things of the church, let us not forget that the first and most important business of the church is winning men and women, boys and girls, to discipleship of the Lord Jesus and his way of life. This is largely brought about by personal contacts between present and prospective disciples. Recruiting and enlistment for the cause of the kingdom and the church is our *big* business. Shall we be about our real business this year?" (Pas-

tor W. L. Greene in New Year's letter to the Andover Church.)

"For that word which you said no one shall come here in Nyasaland making us to cry to our God, Oh, God, nobody help us! The venom of sin makes us sick." (Alexander Makwinja, a Sabbath keeper in Nyasaland.)

### "WE NEED INFORMATION 'MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE'"

These words were handed me at one of our group conferences. They express the thought of many of our people. They are no more pessimistic than are the words of men familiar with conditions in government and in other denominations.

President Coolidge has said: "Every American should be acquainted with the form and structure of the government. The rudiments ought to be known and understood. It is impossible to support that of which we are ignorant."

Mr. Harding printed in his paper, the *Marion Star*, "If the people understand how the government operates they will have a better appreciation of its benefits."

The Methodist Episcopal Church held a World Outlook Conference at Evanston, Ill., early in January, and in their official report they say: "We are convinced that there is imperative need of a clearer understanding on the part of the Church at large as to the meaning and the purpose of our world service agencies. They are not side issues. They are an essential part of the Church's method of establishing the kingdom of God on earth.

"We insist for the future the greatest possible stress shall be laid upon an adequate educational program. We must take the long look. We must make our people realize that this is not a drive for a certain amount of money within a given period. More and more we must work out a plan of education, cultivation, and enlistment that shall lead to intelligent and increasing liberality toward these causes and which shall eliminate emergency drives."

I wish you to read these three quotations again, applying the statements to Seventh Day Baptists.

Here are some other suggestions that

### A TRIBUTE

Death has again entered our midst and removed Mr. and Mrs. DeForest Meeker. Mrs. Meeker had been a member of the Leonardsville Church and Aid society for a great many years. Since moving from their farm to the village, Mr. Meeker's health had been very poor and she was denied the privilege of church and society, but it was a willing sacrifice. She was always interested in the church and religion, and helped toward the same. A good woman has gone and we shall miss her very much. Her Bible was a great comfort to her. Pastor Polan read passages at her funeral which she had marked, and some were heavily marked which were especially dear to her.

Mr. Meeker was stricken with the dread pneumonia, and she soon followed with the same disease. Upon being told by her physician that she had a fighting chance, she said she did not care to live, with her companion gone, with whom she had traveled down life's pathway for nearly fifty-one years. Life held little attraction for her, and God's will was her wish. A double funeral was held January 27, and they were laid away together, surrounded by many beautiful flowers.

Nieces and nephews are the nearest surviving relatives, to whom we extend our most sincere sympathy at this time.

HATTIE T. GREENE,

*Women's Benevolent Society secretary,  
Leonardsville, N. Y.*

### NOTICE TO MINISTERS

Some time ago, a blank was sent from the corresponding secretary's office, to each of the ministers in our denomination. The information requested was for the use of the committee appointed by the General Conference last summer, to study out a possible solution to our problem of caring for our retired ministers. There are still a large number of these blanks that have not been sent in. Your prompt attention to this matter will be appreciated, as the committee needs this information from which to work out a system. Please return your blank at once to Rev. A. J. C. Bond, 510 Watchung Ave., Plainfield, N. J.

were handed me at our group conferences: "An educational program is needed to give accurate information concerning the work of the boards. All the people need to be reached."

"There is a lack of knowledge among lay members, and worse accordingly among the leaders."

The best moral and financial support that we are receiving for the work of the denomination, as carried on by the boards, is from those who understand much about the denominational program. If we could have the interest of the many who are not informed about our work we should not lack for the full support that we so much need.

There are also many who feel the need of change in our denominational organization, or, as one expressed it, "A better co-ordination of the work of the various organizations of the denomination should be stressed."

A thorough understanding of the mission, program, problems, and results of efficient work of each of our boards will be most helpful in making improvements in our organization and in properly co-ordinating our work.

There are several educational advantages that are offered to promote better information and knowledge of our work.

Many pastors are making special effort to bring information to their people that will increase interest and support of the work. The Woman's Board is arousing interest and spreading information by sending out questions to the women's societies which relate to denominational activities and people. Conferences on denominational matters are being held in some churches, similar to the group conferences that were held last fall. We are expecting that the associational programs next June will be unusually enlightening and inspiring. But the medium that will reach the greatest number of people if faithfully read, is the SABBATH RECORDER. Its mission is, first of all, to keep the constituency of the Seventh Day Baptist denomination informed.

"Today's strength is often not enough for tomorrow's tasks. But it will always do for today, and that is all that is necessary, for, when tomorrow dawns, it will have its own share to start with."

## MISSIONS

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

### ANNUITIES

People are occasionally inquiring regarding annuity gifts, or annuity bonds, as they are sometimes called, and though the plan has often been described in these columns, it may be time that it should be done again.

The Missionary Society stands ready to receive annuities.

By the annuity plan, the people having funds which they wish to go to the cause of missions when they are through with them and the income from which they need during life, who give said funds to the Missionary Society, can receive in return an annuity bond which will entitle them to draw semi-annual interest during life on the amount given to the society, the rate of interest being based upon the age of the person giving the money. To state it in another way, you can give your money to the Missionary Society and the society will give you a written contract agreeing to pay you semi-annual interest on your money during your life.

The rate of interest given is five per cent between forty and fifty, six per cent between fifty-one and sixty, seven per cent between sixty-one and seventy, eight per cent between seventy-one and eighty, nine per cent after eighty-one.

What are the advantages of this plan?

1. It will be a blessing to the cause of missions when you are gone and through all time.

2. It will give you a permanent income, and if you are advanced in years, it will give you a rate of interest above that which can be received from ordinary investments.

3. It gives you an opportunity to make an investment which is as secure as anything human can be.

4. It removes the property from the possibility of inheritance taxes and other expenses connected with the settlement of your estate.

5. It encourages others to do likewise.

Anyone interested can write to the treas-

urer, Hon. S. H. Davis, Westerly, R. I., or to the corresponding secretary, William L. Burdick, Ashaway, R. I., and a sample of the contract and further information will be given.

### THE DEFICIT IS A CALL FOR RENEWED CONSECRATION AND CHRISTIAN STATESMANSHIP

If we compare the statement of the treasurer of the Missionary Society given December 31 with that made January 31, both of which have appeared in the RECORDER, we will see that there was a slight improvement during January in the financial affairs of the society. This is a cause for encouragement.

But the fact remains that there must be some heroic effort on the part of the Commission and the people if a break in our missionary program is not necessary at the end of the fiscal year, June 30. The Missionary Society can not, in justice to all concerned, continue to run in debt as it has the last twelve months. To insure the continuance of the work on the present status, even, will require unusual effort, for there is still an indebtedness of over \$9,000.

The Missionary Society and its officers would doubtless be glad to make a special appeal for funds to support the work committed to them, but, as stated not so very long ago, and at other times, the Missionary Society and some other denominational interests can not enter upon such a program without conflicting with the policy adopted by our people through the General Conference. Under present arrangements all the society can do is to call attention to the situation and in a general way try to create an interest in the work.

No one can foresee what is going to take place in regard to anything, but it would seem that the times and the situation demand a renewed consecration on the part of the people and devout Christian statesmanship on the part of the leaders.

### WHAT IS OVERHEAD IN RELIGIOUS BUSINESS?

In this age of careful business much attention has been given to the cost of administration, or what has come to be called overhead expense. Since this has come to

be quite a matter of concern in church and missionary circles, there is much danger that great harm may come from a superficial consideration. There are several aspects to this question that should have very careful thought.

1. No business can be administered without overhead cost. Some people raise the cry, "See the overhead expense," or "Why not save the overhead?" and leave the inference that the business might be conducted without such charges. The man who could find a way to run a business without overhead could command one of the largest salaries ever paid anyone, but just as soon as he received a salary he would establish an overhead for that business. Business men know they can not eliminate overhead expense, but they strive to keep such charges at the minimum consistent with good administration of the business, and good business never hesitates to add to the overhead if it increases the efficiency of the business.

Some men might cover up overhead in various other items of cost, but this does not get rid of it, and the best business methods of today are opposed to methods that cover up cost. Let us take a case and see how this might be done. Ten men go out into missionary work in foreign lands. Each one could spend a part of his time raising the funds for his work. All the time used and money spent in this way would be overhead expense, but it would be covered up and people could never know what such items amounted to. The other way would be for nine men to give their entire time to the task in the field, and one give the time to securing funds and taking care of the business. In the last instance they would be following good business methods and have the cost of administration where it can be studied and known. In one case the giver can not know the cost, but where organized business methods are used and an account rendered, the giver of money can know how much is in overhead cost.

2. The second important item is that there has never been a definite, universal rule as to what constitutes overhead, just what items shall be included. If ten men were to make a list, one would find that there would be ten different opinions. One includes items that another rejects. Let one man figure a business and that one may

say the overhead is forty per cent. Another man figures the same business and that one makes the overhead fifteen per cent. In such a case we would have two men's opinions. Another man might make the per cent of overhead eighty per cent. The figures represent the person's opinion or his prejudice regarding that particular business.

3. The third item is that many business men would say that any service or use of property that is not producing a profit is overhead. By this business standard, all religious work would be classed as overhead. The church is not a business for profit. The missionary society is not a business for profit. A college is not a business for profit. They are not money-making institutions. The pastor's salary, the upkeep of a church building, the maintenance of an orphanage, and missionary work, are all classed as overhead, by profit making standards.

I am not going to be disturbed because business standards would classify as overhead the entire budget of the church of which I am a member. I am not in the church for monetary profit. To have a comfortable church building in which to meet to partake of the Lord's Supper, to support a minister to instruct me in the teachings of Jesus, to have hymn books to use in worship, may all be overhead expense, but they minister to my spiritual life and I am going to continue to maintain such.

The work of a missionary may be overhead since it is not a profit making service, but my Lord said, "Go, make disciples—baptize—teach," and I am going to assist those who have the ability to go, and have my part in the evangelization of the world. The man who looks only at material things and thinks only of profits on investments can classify all church and missionary work as overhead, but I am not going to be disturbed, for it is my Lord's work and I will continue to work with him and my brethren to help bring in his kingdom.

Far be it from me that I should sit in judgment on the work of men and women who have given their lives in unselfish service to my Lord's work, that I should say that the work of one is overhead expense and that of another is not overhead expense. The one who cares for the orphans is no more essential than he who raised the

funds to make possible the work. Some might say that the salary and expenses of A. McLean, as president of a missionary society, was overhead expense, but where is there a mission field where A. McLean could have spent forty years in service and done as much for the evangelization of the world as he did as an officer of a missionary society? I am inclined to the idea that, since church and missionary work are not for financial profit, it is all overhead, but it is the Lord's work and in spiritual values is worth every dollar it costs.

Much of the present day discussion about the per cent of overhead cost as applied to church and missionary work, is a kind of scarecrow set up for cowardly souls to battle with, where courage is lacking to face the real world task.

—John R. Golden—"Christian Evangelist."

#### MISSIONARY BOARD SPECIAL MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Sunday afternoon, February 24, 1929.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, A. S. Babcock, Frank Hill, Dr. Anne L. Waite, S. H. Davis, Rev. Paul S. Burdick, Allan C. Whitford, Rev. William M. Simpson, James A. Saunders, John H. Austin, Mrs. Elisabeth K. Austin.

The visitors present were: James Waite. The meeting opened at 2 p. m. with prayer by Rev. Paul S. Burdick.

Voted: That the Missionary Board join with the Tract Society and Milton College in sending someone to investigate the matter concerning the estate of Mrs. Addie S. Billings of Wisconsin Rapids, Wis., and that the treasurer be authorized to correspond with the attorneys of the estate in regard to the matter.

Voted: That \$100 from the fund for young men preparing for the ministry be appropriated to Leon Maltby of Adams Center, N. Y., now in Milton College.

Voted: That \$100 be appropriated for use of David Sung of Shanghai, China, to help him in completing his education in this country.

Voted: That the Board instruct the American Tropics committee to proceed with

the building program of a church at Kingston, Jamaica, and forward to Rev. D. B. Coon the fund which is on hand for that purpose as rapidly as the committee deem wise.

Voted: That the president and treasurer be authorized to sign such contract with the Memorial Board as is necessary to procure the \$2,000 for use in erecting the church in Kingston, Jamaica.

The president appointed the following Program Committee for Conference: Rev. W. L. Burdick, Frank Hill, and S. H. Davis.

The resignation of Rev. Paul S. Burdick as chairman of the China committee was accepted.

Voted: That the corresponding secretary and A. S. Babcock act as a committee to prepare resolutions of sympathy for the family of the late H. P. Hakes; also for Rev. William M. Simpson and family on the loss of their youngest daughter.

The minutes were read and approved. The meeting adjourned at 4.30 with prayer by Rev. William M. Simpson.

GEORGE B. UTTER,  
Recording Secretary.

#### RESOLUTIONS OF SYMPATHY

WHEREAS the great and supreme Ruler of the universe has in his infinite wisdom removed from among us one of our worthy and esteemed members, Julia Saterlee Ormsby, and

WHEREAS the long and intimate relation held with her in the faithful discharge of her duties in the Industrial Society, church and community, makes it eminently befitting that we record our appreciation of her, therefore be it

*Resolved*, That the removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all;

*Resolved*, That with deep sympathy, with the bereaved relatives of the diseased, we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well; and

*Resolved*, That a copy of these resolutions be spread upon the record of this society and a copy printed in the SABBATH RECORDER, and a copy forwarded to the bereaved family.

MRS. ELLEN VINCENT,  
Committee.

Alfred Station, N. Y.,  
February 20, 1929.

## WOMAN'S WORK

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

### PALESTINE AND JERUSALEM

DAISY B. SCHRADER ANDERSON

Thursday, June 21, 1928, at six o'clock in the evening, we left the central station at Cairo, Egypt, on the train for Jerusalem. We went third class, many people travel this way, as there is not so much difference between second and third class. One could spend a fortune in Europe, traveling first-class and staying at first class hotels. So we traveled second or third, whichever was most convenient. We had plenty of room, but in every way the accommodations were primitive.

Kantara is about twenty-five miles from the Mediterranean Sea. We passed through a considerable portion of the Nile country, following along the Suez Canal as far as Kantara, where we crossed the canal by ferry and found ourselves in Palestine. We must have passed through that part of upper Egypt known as Goshen, where the Israelites sojourned.

We left the Cairo train on the Egyptian side of the canal and were ferried across to the Palestine side, where after passing through the customs and after the examination of our passports we boarded the train for Jerusalem. We had to wait here about two hours. Our train pulled out about fifteen minutes before midnight. On the train again we had ample room in our car, but the seats were hard, bare wood, and not any too clean. Our fellow passengers were a motley bunch of Arabs, Jews, Egyptians, and others. We spread our steamer rugs and coats on the wooden seats and got some sleep as best we could.

About daybreak we passed through Gaza, the old Philistine city, and thence to Lud (ancient Lydda), where we changed cars. The train we took at Lud for Jerusalem had come down from ancient Joppa.

This route took us on to the southeast and by a rather long circuit we came up through the valley of Sorek, the scene of Sampson's exploits. Our train after winding through

the valleys among hills mostly rocky and barren, pulled us into the Holy City of Jerusalem about nine o'clock on the morning of June 22, 1928.

Runners from the various hotels had come onto the train a station out, each soliciting for his hotel. We didn't employ any of them, but on arriving at the station left it to a Y. M. C. A. young man who recommended a Swiss Pension, or hotel, to which place we were very quickly taken in a modern auto. There are many automobiles in Jerusalem, nearly all American make.

The location of the pension, outside the city wall to the northwest in the Russian quarter, was very nice. We had a plain but very pleasant place to stay. The meals were simple but good and wholesome. There were oranges from Joppa, bananas from Jericho, and melons, almonds, and apricots grown locally. We were also served with mutton and plenty of good butter.

We did not hire a guide for our first day of sight-seeing in Jerusalem, but concluded to ramble about for a short distance here and there.

We first went to the wailing place of the Jews, just under that portion of the great wall that encloses the temple area, which is now in the hands of the Mohammedans—a source of great distress to the Jews. We went through David Street, down many steps, in fact the whole distance was quite a descent and we went down more steps at the entrance of this wailing street. Men, women, and children were facing this great wall, wailing and bemoaning the fact that the temple is lost to them and the area is now in the hands of the Mohammedans. This street is about twenty feet wide and one hundred fifty feet long.

As we entered, we first came to the women and little girls. The old women had taken their chairs and with tears streaming down their wrinkled cheeks they sat facing the wall, wringing their hands and moaning. They and the younger women and little girls were kissing the wall and had kissed it until it had grown slick and smooth, a very unsanitary state of affairs, in our estimation.

On farther were the men and boys. As our party stood there looking on, one of the rabbis came and told the gentlemen that they must move on down to where the men

were; they could not stand there with the women.

We watched them for a short time, when they were ready to stop and leave. Mr. Anderson asked the rabbi if he thought the temple area would ever come back to the Jews and the temple be rebuilt. He replied, "Oh, yes, it is coming back to us. Whether we pray or not, it will come back." A young man who stood there was asked if he believed that Jesus was the Messiah and he replied, "No, Jesus was a good man like the prophets but the Messiah hasn't come yet."

We went on through this street, passing them all as they were leaving; up many steps and on to the south we passed through what is known as the dung gate. On this narrow, rough road two boys overtook us. The older one, a boy about fourteen years of age, wanted to be our guide for the day. We told him, no we didn't want a guide. He replied, "You can't tell me you are from Missouri, you will need a guide before the day is over." Then B. L. Anderson and wife began to converse in Chinese, saying they thought he had better leave and that he was not needed. He said, "I know what you are saying; I understand Chinese; I went to China on a ship once." At the gate they left us, having decided that we did not want them.

From here we passed eastward along outside the city wall and down a steep, narrow path until we crossed the lowest part of the Cedron gorge, over a bridge of recent structure. As this was the beginning of the dry season and past the harvest time the Cedron had dried up and there was no water to be seen in the gorge.

Here we sat down in the shade of some overhanging rocks just a few steps from Absalom's pillar, "Tomb of Absalom," which is a peculiar monument consisting of a cubical solid rock nineteen and one-half feet square and twenty-one feet high, above which is a square structure of large stones surmounted by a conical, funnel-like spire. From base to summit it measures forty-eight feet. Although it is mentioned in the fourth century it was not until the sixteenth century that it was regarded as a monument of Absalom, suggested by the passage in 2 Samuel 18: 18 that Absalom having no son reared a monument in the "King's Dale" to perpetuate his name. Jews who pass this

way always cast stones at it in memory of Absalom's rebellion against David.

Behind this monument is a series of rock-hewn chambers known as the "Tomb of Jehoshaphat," which has just recently been cleared, having for a long time been covered and nearly completely lost sight of. A short distance to the south is the "Grotto of St. James," where tradition says that he lay concealed from the time of Christ's arrest to his resurrection.

We rested for some time in the shade of these cliffs. It was a very hot day, but not as hot as we experienced later on. As we rested here Arabians with their flocks of goats passed on down the valley where they might find pasture. Two small boys with their flocks, passed, one with his flock came over the Cedron and met the other with his flock coming down on the highway from the Mount of Olives.

They had a little spat, which we could not understand, and threw stones at each other's flock, much as boys would do here.

From these cliffs we could look up at the city and see the Golden Gate, which is now closed and stoned up. The name "Golden Gate" is a misnomer, as the Gate Beautiful mentioned in Acts 3: 2 was in the inner court of the temple and did not stand here.

In Herod's Temple the gate Sushan probably occupied the site of the present Golden Gate. In its present form it is not of later origin than the seventh century. The pillars which rise a few feet above the present wall on the outside are said to have been large monolithic door posts given to Solomon by the queen of Sheba.

At the time of the Crusades it was opened twice a year—once on Palm Sunday and once on the "Feast of the raising of the cross." On the former day a procession of people carrying palm branches came through here from Olivet.

From here we proceeded up the valley toward Gethsemane, where Mr. Anderson and I waited in the shade of the gateway while the other members of our party went up to the top of Mount Olivet, as the day was too hot for us to make the ascent.

About four o'clock we came over the bridge across the Cedron, then followed the main road winding up around the north-eastern and northern part of the city. This day planned as a short stroll took us prac-

tically around the entire city. Jerusalem is a small place in area, yet we felt quite wearied upon our return.

That evening we hired our guide for nearly all of our sight-seeing in Jerusalem and the places near by—Bethlehem, Hebron, Jericho, and the Dead Sea—paying \$32.50, the guide bearing all of our expenses. The guide was an Arabian young man, dressed in gray tweed and the customary tarboosh or "red fez." His name and address are Nizar Attich, Beulos Meo, Jaffa Gate, Jerusalem.

On Sunday my sister-in-law and I took donkeys, the three brothers and our guide went on foot. These donkeys are sure-footed little beasts. The Arabians decorate their autos, donkeys, and camels with strings of beads, mostly blue, to keep off the evil eye (of superstition). This string of blue beads is usually around the steering rod of the autos.

We visited the church of the Holy Sepulchre. It is shared by five religious bodies—the Roman Catholic, the Greek Orthodox, the Syrian, the Coptic, and the Armenian—while Mohammedan police exercise control and keep these five Christian bodies from fighting. We passed through the Via Dolorosa (the way of sorrow), or the way over which Jesus is supposed to have passed, bearing the cross from the judgment hall of Pilate (Ecce Homo) to the place of crucifixion, or as is claimed, the site of this church of the Holy Sepulchre. We did not feel that this was the place, after visiting Gorden's Calvary and the Garden tomb.

On David Street, which we had passed through before on the way to the wailing wall, we saw many strange sights. While on our donkeys passing through this very narrow, crowded street, we were jostled by donkeys carrying many tin petroleum cans filled with water and burdens of other sorts. When we came near them or the walls or shops, our driver would call out "Oh-ah! Oh, ah!" and our donkeys would turn as best they could from the jam. Sometimes it took a push with the foot to keep from coming too close. When the donkeys were supposed to stop he would say "Sch-Sch." I soon learned to stop my donkey when necessary.

Here we saw the strange water pipes smoked by the peasants. Water jugs, tin

cans of water, and trays of all sorts of vegetables were carried by the women on their heads. There were boys carrying goat skins across their shoulders. We had to be careful that we did not come in contact with the legs that are always protruding.

The shops are small and dark, filled with all sorts of things—vegetables, fruit, eggs, flour in open vessels, and other merchandise, all in a mix up.

The poorer Jewish women wear handkerchiefs edged with fringe or lace over their heads, or just plain ones, as can be afforded. The wealthier class wear many ornaments of Oriental design. Hungarian Jews shuffle down the streets in long coats of velvet and fur trimmed caps. It is all a surging, jostling mass.

We went to Mount Zion by way of the Jaffa gate or the Armenian quarter. Here we saw the tomb of David, the house of Caiphaz, the room of the Last Supper, and the church of the Dor-Mition. Thus ended our forenoon of sight-seeing on Sunday.

In the afternoon we drove in a Hudson seven-passenger car to Bethlehem and Hebron. A clear-eyed, level-headed Arabian chauffeur swished us down and back in proper American style. We passed, on our way down, the lower pool of Gehon, valley of Hinnom, the hill of Evil Council, the plain of Raphaim, Benjamin's Castle, the well of the Star or Magi, St. Elijah's Monastery, Beth Jala, ancient Selza, Rachel's tomb, and Bethlehem to the west. We passed on down to Hebron first.

Here the main points of interest are the cave of Machpelah, which holds the bodies of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and the pool of David. Entrance to the cave is by special permission of the Mufti, in Jerusalem, at an expense of \$2.50 per ticket. As we had not obtained a ticket in Jerusalem, we could not go in, but through a hole worn in the door we could see what we were told were the tombs of Jacob and Leah. These tombs are quite authentic and are very much revered by the Mohammedans.

At Hebron we met a young man (Arabian guide) who had been in a Christian school for two or three years. He spoke very good English, having been in a mission school where English is taught. He was very friendly and we saw in the sparkle of his eye a great deal of determination and



ambition. He had his plans all laid to come to America next year (1929). Let us hope he is one of many just such young men in the Holy Land. He was told the gentlemen in our party were three brothers and that Mr. Anderson's name was Jacob; immediately he turned and said, "You are welcome, Jacob, to Hebron." He named several gospel songs familiar to us and asked if we could sing them. One was "Brighten the Corner Where You Are." Another, "Onward Christian Soldiers." He then said he was coming to Kansas City where his friend Oscar lives. He said he believed in Christ, but shook his head as much as to say it was hard for him to be a Christian there. Let us hope that he may always be true to his present aspirations and help others of his own people.

Passing through the narrow streets, we left Hebron, the city where David reigned seven and one half years before he became king of all Israel and moved his capital to Jerusalem.

In our seven passenger, high motored Hudson our Arabian chauffeur quickly drove us back up over the road to Bethlehem. Here we saw the church of the Nativity, controlled by the Greek Orthodox Church. It probably marks the spot where Jesus was born, though there are so many traditions, manifestly superstitions, that one is inclined to doubt. The city has a population of about ten thousand—three hundred being Moslems, the rest Christian.

Our driver displayed great skill in driving the big car through the narrow streets with their sharp turns. After a quick run back to Jerusalem, this day had been filled to the full and we were glad for a night's rest.

On Monday, June 25, there was a drive in the same car and by the same chauffeur from Jerusalem to Jericho and intervening places—the Mount of Olives, Beth Page, Bethany, the den of robbers, the hospital of the Good Samaritan, the Dead Sea—and return. This was all done in the forenoon. It was a brisk ride over good roads, but in places quite precipitous. The whole stretch of about twenty-one miles as the auto ran is a barren waste of rocks, stone, and gravel. It was a very rough country though here and there we did see sheep and goats picking feed as best they could.

Jerusalem has a wonderful climate, much

like that of California. The nights and mornings were quite cool, much warmer in the middle of the day. The climate is not extreme in either direction, although it is subject to quite varying changes in the span of a few hours. The average temperature in winter is fifty degrees Fahrenheit, dropping to the freezing point only occasionally; snow storms are experienced about once in two or three years. We were told they had not had a snow storm in three years. The rain falls only in the winter, from November to April; the rest of the year is rainless. The average rain fall is twenty-six inches.

The average temperature in summer is seventy-five degrees Fahrenheit, rising at times to one hundred three degrees; it is tempered by the prevailing cool winds from the Mediterranean Sea. Occasionally these are changed for the dry east wind, or "Sirocco," which is hot and disagreeable; this wind is very cold and piercing in winter.

(To be continued)

#### MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met with Mrs. A. E. Whitford on February 4, 1929.

Members present were: Mrs. A. B. West, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. W. C. Daland, Mrs. L. M. Babcock.

The president called the meeting to order and conducted the devotional period, using the worship service leaflet. Mrs. Landphere led in prayer.

In the absence of the recording secretary Mrs. L. M. Babcock was appointed secretary *pro tem*.

The minutes of the previous meeting were read.

The treasurer read her monthly report. Receipts were \$372.05. Disbursements, \$400.

The corresponding secretary read correspondence from Mrs. J. R. Mills, Hammond, La.; Mrs. Irene Illig, Andover, N. Y.; Mrs. Frank G. Davis, Marlboro, N. J.; Mrs. W. M. Jeffrey, Denver, Col.; Mrs. Charles Snyder, Jackson Center, Ohio.

Mrs. Shaw presented a bill of \$2.74 for the typing of the worship service leaflets

and questions. On motion the bill was allowed and ordered paid.

Mrs. West read correspondence from Mrs. Katherine Gardner, secretary of the Woman's committee, on Race Relations of the Federal Council of the Churches of Christ in America; from Charles S. Macfarland, of the Federal Council of the Churches of Christ in America.

The ladies of the board listed the January questions and awarded the prize to the Woman's Missionary Society of Hammond, La.

The minutes were read, corrected, and approved.

Moved to adjourn to meet with Mrs. L. M. Babcock in March.

MRS. A. B. WEST, *president*,

MRS. L. M. BABCOCK, *secretary pro tem*.

#### A TRIBUTE TO MRS. H. C. BROWN

My first acquaintance with Mrs. Brown was when we were school girls and she came to the academy here and, I think, stayed with her aunt, Mary Parr. Then there was a break in our intimacy while she attended medical lectures with her husband, and later lived at South Brookfield.

Our intimate acquaintance began after she moved to the home here, where she has been, with her rare personality, a prominent figure of that home, a friend and helpmate. As doctor's assistant, her firm hand and reassuring words helped many an unfortunate through a surgical operation.

Was a baby ill in the neighborhood she was there, to see if she could not think of something to do for the little one. Her mother heart was tender, for two of her babies' feet "into the grave had tripped," leaving love for all children. Her hopes and pride centered in the son and daughter left to her.

For years she was a teacher in Sabbath school. Her well balanced mind, close study of the text, and interest in the subject made her an excellent teacher. She was always interested in the social life of our village, ever ready to help in whatever way, with time and talent.

While health permitted, her home was open for socials and societies, and an effort was made for their success. As a valued member of our Aid society she gave inspir-

ation, encouragement, and substantial aid in every effort for betterment.

In the last few years, when she has made such a brave fight to stay with her loved ones a little longer, her efforts have still been to help the doctor with the calls. She was a familiar figure to us as she stood on the porch, with a wave of the hand, indicating a message to the coming car.

She was a lover of all nature; the stars in their yearly round were familiar friends by name to her. The birds on their spring return were eagerly watched for, and rare visitants noted as well as old friends, of which her list was large. Companionship with such a well-stored mind was a gift to prize.

"But still I wait with ear and eye  
For something gone which should be nigh;  
A loss in all familiar things,  
In flower that blooms and bird that sings.  
And yet, dear heart, remembering thee,  
Am I not richer than of old?"

"Safe in thy immortality,  
What change can reach the wealth I hold?  
What chance can mar the pearl and gold  
Thy love hath left in trust with me?"

"I can not feel that thou art far  
Since near at need the angels are;  
And when the sunset gates unbar  
Shall I not see thee waiting stand,  
And white against the evening star  
The welcome of thy beckoning hand?"

MRS. E. L. R. COON.

#### BOOK FOR CHURCH MEMBERSHIP CLASSES

Knowing that many churches hold at this time of year a class led by the pastor for boys and girls, working toward church membership, we would like to call your attention again to the book we have here for that purpose, written by Rev. W. M. Simpson, "Church Membership for Juniors." This book is a series of lessons to be studied under a leader, such as the pastor, and includes a set of Perry pictures to be used with the lessons. The copies are fifty cents each. A sample will be sent on request.

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

"A hypocrite loves sin, but hates the sinner; while a genuine Christian hates sin, but loves the sinner."

## YOUNG PEOPLE'S WORK

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

### MAKING JESUS KING

Christian Endeavor Topic for Sabbath Day,  
March 23, 1929

#### DAILY READINGS

Sunday—A false idea (John 6: 14, 15)  
Monday—The true idea (John 1: 49)  
Tuesday—Deciding for Christ (Acts 2: 41, 42)  
Wednesday—King of our lives (Acts 9: 6)  
Thursday—Obeying the King (Acts 26: 19)  
Friday—Serving the King (Rom. 12: 11)  
Sabbath Day—Topic: Making Jesus King (Matt. 21: 1-17)

What happens to the person who makes Jesus King in his life? He is a changed individual, a new man. He is transformed from his old life of sin into a new life. He forsakes his sins, his old habits, his old associates, and lets Jesus come in and take full possession of his life. Then he has the "peace that passeth all understanding," the "sweet peace" which is "the gift of God's love."

The transforming power of Christ in a human life is wonderful. It can change the worst sinner into the sweetest Christian, making him an entirely different person. It has brought comfort and cheer to many broken hearts, and to many who were sad and discouraged. It has lifted them up to higher planes of living, and given them hope.

If there is any one who reads these lines, and who has never accepted Jesus as his Savior, may I ask such a person to make him King of his life?

Let Christ come in and take possession of your life, and you will have happiness which you have never had before.

"Just now, your doubtings give o'er,  
Just now, reject him no more,  
Just now, throw open the door—  
Let Jesus come into your heart."

LYLE CRANDALL.

IF YOU ARE TO LEAD

Pray

Pray that the sole purpose of the meeting may be to exalt Jesus as King.

Pray that the associate members and other young people who are not Christians

may attend the meeting and be influenced to accept Jesus as King of their lives. Do not just make this general. Pray for individuals.

Pray that those already acknowledging Jesus as King may be inspired to better service for him.

#### Prepare

In the pre-prayer service of the preceding week, ask the members to pray with you, definitely, during the week.

Ask the lookout committee to co-operate with you by sending special invitations to young people who do not usually attend the meeting.

Arrange for some one to call for any of these who may hesitate to come alone.

Consult the music leader before the meeting so that appropriate songs may be chosen for each part of the service.

Ask the pastor to give a short evangelistic talk at the close of the meeting.

#### Plan the Meeting

If business must be transacted at this meeting, do it at the very first so that it will not break into the spirit of the meeting itself.

Have a sentence prayer service early in the meeting.

Follow the pastor's talk with a period of silent prayer, closing with an appropriate song and the benediction.

Arrange for some one to play softly, appropriate hymns while the members are leaving, so that the spirit of the meeting may not be dispelled.

#### Scripture Hints

What have we that the Lord needs? Are we willing that he should have it?

What can we do to honor him "in the way"?

What things will Jesus cast out of our lives? What will he bring in?

#### More Thoughts for Discussion

What kingly characteristics in Jesus draw us to him?

Why must we obey our King?

As subjects of Jesus, what are some of our duties and privileges?

#### THE LORD IS A SHIELD

Is God the Lord to be your shield?  
Then keep him aye before you,  
And follow him to any field,  
His banner ever o'er you.

No shield is he to those who fall  
Faint hearted far behind him;  
But hold him firmly over all,  
And to their bosom bind him.

Nor shield is he to those who tread  
Presumptuously before him,  
By proud and idle fancy led,  
All heedless to ignore him.

But follow where he leads the way  
And bind him closely to you;  
And God will be your shield for aye,  
Nor mightiest foe undo you.

—Amos R. Wells.

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, March 23, 1929

#### DAILY READINGS

Sunday—Christ at the door (Rev. 3: 20)  
Monday—Believe in the King (Mark 9: 24)  
Tuesday—Obey the King (Rom. 12: 1-2)  
Wednesday—Serve the King (Matt. 25: 40)  
Thursday—Love the King (John 14: 23, 24)  
Friday—Love the King's subjects (1 John 3: 17)  
Sabbath Day—Topic: Letting Jesus be King of my life (Matt. 21: 1-17)

#### FOR DISCUSSION

What right has Jesus to kingship?

What is the difference between Jesus as King and an earthly king?

Do we need Jesus as King when we refuse to be subject to an earthly king?

Will Jesus help us to rule ourselves right?

How may we crown Jesus King?

What hinders Jesus' rule in our lives?

### INTERMEDIATES, GET ACQUAINTED

Mr. John F. Randolph,  
Milton Junction, Wis.

DEAR MR. RANDOLPH:

Would you please get for me the achievement chart for the intermediates for 1929?

We are getting along nicely. We have elected our officers for 1929 and they have taken over their offices.

Last Sabbath was the first meeting I have attended for three weeks, because I had an operation for appendicitis December 28. But I am "on the job" again although I have to go a little slow yet. I am feeling pretty well.

The intermediates are going to give the pageant, "When Youth Crusades With

Christ," a week from Sabbath morning for the church service.

Thank you for your trouble.

Sincerely yours,  
DORRIS DAVIS,  
Secretary.

North Loup, Neb.,  
January 21, 1929.

DEAR INTERMEDIATES:

Since we have no letter for the "Get Acquainted" column this week we are using the personal letter above. I am sure Dorris Davis will pardon me, for all the intermediates will be glad to know that the North Loup intermediates are so well organized for another year, and to know about the pageant they were to give on Christian Endeavor day. You can depend on the North Loup young people to help the church out while they are looking for a pastor.

Now about those letters. Don't you want to tell other intermediates about that sleigh ride, or that social or special program? Use the "Get Acquainted" Column.

INTERMEDIATE CHRISTIAN ENDEAVOR  
SUPERINTENDENT.

### MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the president, and Miss Miriam Shaw opened the meeting with prayer.

The minutes of the previous meeting were read.

The treasurer reported briefly and the report was received.

The monthly report of the corresponding secretary follows:

REPORT OF CORRESPONDING SECRETARY FOR JANUARY

Number of letters written—12.

Number of pages mimeographed and sent out—650. (Christian Endeavor week material including social.)

Correspondence received from Miss Gladys Wooden, Mrs. Grace Osborn, Miss Leta Crandall, Mrs. S. J. Davis, Miss Margaret Davis, Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Rev. J. F. Randolph, Rev. A. J. C. Bond, Rev. C. L. Hill, Frank Hill.

Semi-annual reports have been received from Battle Creek, Fouke, Little Genesee, Ashaway, Westerly, Waterford, Plainfield, Shiloh, Adams Center, Lost Creek, Salemville, Milton Junction, Farina.

FRANCES FERRILL BABCOCK,  
Corresponding Secretary.

The following correspondence was considered in detail:

Rev. J. F. Randolph, regarding Intermediate Christian Endeavor activities and awards.

Mrs. Grace Osborn, report of social activities.

Mrs. Blanche Burdick, report of associational secretary.

Rev. C. L. Hill, regarding the Conference program.

Rev. A. J. C. Bond, regarding the appointment of a superintendent of Sabbath Promotion to co-operate with the leader in Sabbath Promotion work.

Mr. Frank Hill, regarding overhead expense.

Some of these items called for further investigation and will be taken up again at a later meeting.

In view of the fact that the Little Genesee society has been unable to exhibit the silver loving cup, which is the activities award, until the last quarter of the year, due to delay in presentation and to damage in transit, it was voted that the previous action of the board, namely that no society be permitted to hold it two years in succession, be waived in this case, and that the Little Genesee society be allowed to hold it next year, provided they win it.

The field committee presented and asked for a discussion of the problems connected with sending out a field secretary during this Conference year.

Voted that the board encourage the field committee in its plans for doing some field work this year.

Miss Virginia Willis was appointed on the committee on board activities to fill the vacancy formed by the withdrawal of Allison Skaggs.

Moved that a committee be appointed to study ways and means of forming a closer contact with young people in churches where there are no Christian Endeavor societies.

Plans for the Conference program were suggested and discussed.

A general discussion of various activities and problems which call for solution followed.

The minutes were read and corrected and the meeting adjourned.

Members present: Dr. B. F. Johanson, Rev. J. W. Crofoot, E. H. Clarke, Mrs.

Frances F. Babcock, Lloyd Simpson, Mrs. Mae Wilkinson, L. E. Babcock, Glee Ellis, Miriam Shaw, Dorothy Maxson, Lyle Crandall, Mrs. Ruby Babcock, Mrs. Helen Simpson, Leonard Wilkinson, Russell Maxson, Virginia Willis, Mrs. Marjorie Maxson.

Respectfully submitted,

MRS. MARJORIE MAXSON,

Recording Secretary.

Battle Creek, Mich.,

February 7, 1929.

### TITHE

Here we are well started into the year of 1929. How many members have we now that are good stewards? I would like to have a report from each society regarding the number and also a sort of report from those who are practicing tithing, regarding their experiences.

Wouldn't it be nice not to have a canvassing committee for buildings, salaries, etc.? I do not mind canvassing in a home where a practice of tithing is made, but what a shock it is to go into a Seventh Day Baptist home to canvass for church or denominational expenses and they hand you out a pledge for \$10 or \$15 and expect that to be sufficient for the whole year!

It reminds me of the man who complained that he had such an extravagant wife, always asking for money. "What does she do with the money?" he was asked. "I don't know," was the reply, "I hain't give her none yit."

There is such satisfaction in tithing! Just try it, and find out for yourself if you haven't already had the experience.

MAY MUDGE WILKINSON.

Battle Creek, Mich.,

53½ Aldrich Street.

### THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

- 1—At the amount of money he has for the Lord's work.
- 2—At the deepening of his spiritual life in paying the tithe.
- 3—At the ease in meeting his own obligations with the nine-tenths.
- 4—At the ease in going from one-tenth to larger giving.
- 5—At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
- 6—At himself in not adopting the plan sooner.

—From the "Nortonville Review."

### A LETTER FROM WEST VIRGINIA

MY DEAR MRS. BABCOCK:

Two motives stimulate me to write to you and to your department at this time. The first one is a short paper, herein inclosed, prepared by Miss Velma Davis of our society, and read at the opening meeting of our union observance of Christian Endeavor week. Perhaps you will be pleased to publish it in your department.

The second motive is a brief message or letter from West Virginia. Our societies, I believe, are doing very good individual work. I have not been able to visit the Salem society this Conference year, but they are busy in different ways. The society at Berea is active, and their pastor, Rev. C. A. Beebe, is the secretary of the Ritchie County Union, recently organized. In spite of mud roads and long distances to travel to get onto "hard" surface, Mr. Beebe is visiting many societies in his union, and encouraging the work in an enthusiastic and able manner. Our state office glories in the kind of service he is rendering and the cooperation he is offering.

Our own society, here, could be doing more in many ways, but is carrying on with a good spirit. It joined with the Methodist Protestant society of the village in observance of Christian Endeavor week, and two fine meetings were held. The papers, addresses, and music on these occasions were enjoyed by good audiences. The meetings were all held in our sister church.

Our state work was severely set back by the going of our very able joint field secretary, Mr. Willard E. Rice, who left us in November to assume the responsibility of directing the Christian Endeavor work for New York State. Just recently our three state combination has secured the services of Mr. F. C. Dixon of Akron, Ohio, to act as field and executive secretary. While the state was without a field man, the president carried on, planning for and carrying out two tours in the southern part of the state—one in November and one early in February. These trips occupied nine or ten days each, and one day institutes and rallies were set up. Our district units have not proven successful, owing to great distances and almost impassable mountain roads. Consequently we are working out a system of county

units, which we believe will be much more efficient. One of the best things the state office has done is to discover and set at work local leadership of fine caliber.

On the last tour, Mrs. Van Horn was one member of "The Traveling Trio," and brought valuable assistance in the Conferences, while her inspirational message—My Rose Garden—was well received and greatly appreciated.

West Virginia continues to crusade with Christ, and will carry out its second crusade convention, at Grafton, next June. Already we are lining up the best talent we can secure for our program. Dr. Paul E. Titsworth has promised to deliver our closing message on Crusading with Christ for World Peace. I wish you might be with us.

Sincerely yours,

H. C. VAN HORN.

Lost Creek, W. Va.,

February 13, 1929.

We are sorry, but want of room makes it necessary to hold some of the Young People's Work for next week.

—T. L. G.

### 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, February 10, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Willard D. Burdick, Ahva J. C. Bond, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth, Business Manager L. Harrison North, and Assistant Corresponding Secretary Bernice A. Brewer.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

#### REPORT OF CORRESPONDING SECRETARY

Literature  
Tracts sent out, in ten orders..... 718  
Fundamental Features ..... 350

Books sold,	
Church Membership for Juniors.....	4
Calendars, total to date.....	1,194
	2,266
The Fundamental Features, sent under the direction of the Committee on Distribution of literature, were sent this month to United Presbyterian ministers and laymen.	
The total number of calendars published	1,500
Total number sold.....	1,194
Number still on hand.....	306
Total cost of publication and postage \$	245.00
Amount received .....	125.00
Amount present deficit.....\$	120.00

To cover the present deficit we have about ninety dollars due on calendars sent out, and the three hundred and six calendars yet unsold.

The office has prepared and sent out this month, on behalf of the Conference committee appointed to work out a systematic method for the distribution of the Ministerial Relief Fund, blanks to all Seventh Day Baptist ministers asking for certain data desired by the committee.

The much-called-for tract by Rev. William L. Burdick, D. D., which sets forth the differences between Seventh Day Baptists and Seventh Day Adventists is off the press. We have additional proof this month of the need of just such a tract.

Miss Brewer has put in much time and hard labor on the cuts at the publishing house. The work of sorting, getting proofs, labeling, and filing is a big job. It is still far from complete, but everybody who knows about the matter is rejoicing that it is in process, and that when finished it will be well done.

#### England and Holland

I wish to present certain correspondence from Deacon B. Andrews Morris of London, and Rev. G. Velthuysen and Brother G. Zylstra of Holland. The situation at London has changed very materially since my visit there in September, 1927, as will be seen by Deacon Morris' letter. The work in Holland is very encouraging, especially in view of the new movement among the young people. Among other things they have started the publication of a young people's paper. I was invited to send a word of greeting to the young people through the medium of their publication, which it was a pleasure to do.

#### A Conference of College Presidents and Others

Plans are about completed for a conference to be held at Battle Creek, Mich., the latter part of March. To this conference will be invited our college presidents and deans, certain of our pastors, and others to consider constructively the relation of our colleges to our religious and denominational life. We believe this is the first time such a meeting has ever been held, and we anticipate a very profitable discussion of the things that are vital to the work of this board.

#### The Summer Camp

We have begun making our plans for the work with the young people next summer at the Lewis Summer Camp. We would call your attention

to an article in tomorrow's RECORDER. The committee having that work in charge will report further with regard to it.

Respectfully submitted,

A. J. C. BOND,

Acting Corresponding Secretary.

The report was supplemented by correspondence and statements relating to the present situation and the future of the Mill Yard Seventh Day Baptist Church and the churches in Holland. Secretary Bond also stated that arrangements are being made for the conference of college presidents, deans, and representative officials and pastors to be held the last of March at Battle Creek, Mich.

President Randolph expressed his sympathy with the work at Mill Yard, and felt that the same should be nurtured by our continued interest and support.

Treasurer Ethel L. Titsworth reported on financial conditions and continued receipts for the Denominational Building Fund.

Your Advisory Committee would report the following recommendation:

That Acting Corresponding Secretary Bond be authorized to destroy all worthless cuts used in the old *Sabbath Visitor* that are on the shelves of the publishing house.

Your committee has spent two hours in earnest consideration of the twenty-nine suggestions originating in the "group conferences" that were referred to it, and report progress.

T. J. VAN HORN,  
Secretary.

#### Recommendation adopted.

The Committee on Program for Tract Society hour at Conference reported having held a meeting on Sunday, February 3, at which the general plan for the sessions was outlined, full report on which will be made at the March meeting of the board.

General Secretary Willard D. Burdick referred to the work of the Missionary Board, especially with reference to the China mission; the several group conferences recently held, which have been educational as to our denominational work and helpful to all our interests.

Vice-President William C. Hubbard expressed himself as commending the conference to be held at Battle Creek, in laying plans for constructive work.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like the letters in the SABBATH RECORDER, so I thought I would have my mama write one for me. I can not read them myself, but my grandma showed me how to find the Children's Page, because it begins with a big C. One week I couldn't find any big C, because there wasn't any Children's Page, and I looked and looked for it.

We go to the Verona Seventh Day Baptist Church and Miss Sylvia Babcock is my Sabbath school teacher. My little brother Garth likes to go to Sabbath school, too. Miss Ruby Davis is his teacher. In his class there are six little folks, just three years old this month, and under. They all take their pennies and learn memory verses.

There are five in my class and we do lots of nice things. I will be six years old in June, and Garth will be three next month.

My mother says you were here at our house nearly three years ago. I don't remember it so I wish you would come to our house again. My mother says you used to be her Sabbath school teacher when she was about as old as I am. Don't forget to come to see us.

Lovingly,

ALVA C. WARNER.

Durhamville, N. Y.,  
February 23, 1929.

DEAR ALVA:

I was sorry, too, not to find the big C in the RECORDER one week; but, you see, the RECORDER isn't a big, big paper, and a good many people are writing for it, so sometimes it just runs over with good things for little people and big people. Then something has to be left out to make room for something else, sometimes one page and then another, and the week you speak of was one time the Children's Page had to take its turn being left out. We will not be little pigs and grumble about it, will we? We'll just take our turn as it comes.

I should love to visit your Sabbath school class; yes, and Garth's, too; for I know you must have very interesting things to do.

I remember you even if you do not remember me, but I suspect you have grown so big that I'd have to look at you pretty close to be sure it was you. Love to you and all the family, and thank your mama, for me, for writing such a nice letter, for you.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are impressed to write a letter for the Children's Page of the SABBATH RECORDER, and hope you will appreciate it. We are a class in the Sabbath school of the new church in Jamaica, spoken of by Rev. D. B. Coon not long ago, known as Williamsfield Church.

We are a class of fourteen boys and girls; our ages are from ten to sixteen years. We have as our teacher Mrs. Samms. All of us can read our Bibles fairly well.

Our pastor read the report given about our church, so we will not try to tell you about our newly founded church, but you may be interested to know the membership of our Sabbath school, of which we are fourteen. Forty-one is our membership, and nearly every Sabbath all are present.

We study the Sabbath school lesson from the *Helping Hand*, but we had to use old ones; we have, however, donated to have our lessons for the new year so that we can study the same lessons each Sabbath as you have in the States. Our new Sabbath school books (*Helping Hands*) have not reached us yet.

Our lesson last Sabbath was very interesting; the subject was, "Serving in and through the Church." Though we are new and poor we are hoping to do our part for our church.

Our Sabbath school has three classes: one for the older members, one for the little children who can not read, and our own.

We will close, with best wishes from our Sabbath school to the Children's Page.

WALTER BAKER, COURTLAND SAMMS,  
CLIFFORD BAKER, JOEL RHODEN,  
HILDA BAKER, DORCAS GREEN,

EDWARD BAKER, WYNETTE C. SAMMS,  
EMMELINE BAKER, MONICA BARTLEY,  
JOSEPHINE BAKER, RAYNERS MCPHERSON,  
STEPHEN SAMMS, LOUEL MCPHERSON.

Jamaica, B. W. I.,  
Aberdeen,  
Siloah P. O.,  
February 2, 1929.

DEAR GIRLS AND BOYS OF THE WILLIAMS-FIELD CHURCH:

I certainly do appreciate your interesting letter, and I am sure all the RECORDER children will too. You have a fine, large Sabbath school class, and you ought to be very proud of your splendid attendance. I wish every one of our Sabbath schools would strive as earnestly for one hundred per cent attendance.

Your hope that you may do your part for the church is a very worthy one. If every member of every Sabbath school in our denomination would really do his part for the church, think what a wonderful power for good we should be.

I hope some day to receive a letter from each one of you fourteen girls and boys.

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 February 25, 1929, is shown below.

<b>Eastern Association</b>	
Berlin .....	\$ 220.00
Cumberland .....	13.00
Hopkinton, 1st .....	223.00
Hopkinton, 2nd .....	
Marlboro .....	298.00
New York City .....	2,085.00
Pawcatuck .....	7,586.00
Piscataway .....	1,104.00
Plainfield .....	9,570.50
Rockville .....	2.00
Shiloh .....	1,574.50
Waterford .....	110.00
<b>Total .....</b>	<b>\$ 22,786.00</b>
<b>Central Association</b>	
Adams Centre .....	\$ 1,086.00
Brookfield, 1st .....	291.00
Brookfield, 2nd .....	80.23
DeRuyter .....	80.00
Scott .....	
Syracuse .....	
Verona, 1st .....	15.00
West Edmeston .....	100.00
<b>Total .....</b>	<b>\$ 1,652.23</b>
<b>Western Association</b>	
Alfred, 1st .....	\$ 285.00
Alfred, 2nd .....	15.00
Andover .....	25.00

Blystone .....	10.00
Friendship .....	
Genesee, 1st .....	13.00
Hartsville .....	
Hebron Centre .....	
Hebron, 1st .....	
Independence .....	
Portville .....	25.00
Richburg .....	50.00
Scio .....	
Wellsville .....	
<b>Total .....</b>	<b>\$ 423.00</b>

<b>North-Western Association</b>	
Albion .....	\$ 20.00
Battle Creek .....	
Boulder .....	
Carlton .....	10.00
Chicago .....	500.00
Cosmos .....	
Detroit .....	
Dodge Centre .....	
Exeland .....	
Farina .....	475.00
Grand Marsh .....	
Jackson Centre .....	10.00
Milton .....	350.00
Milton Junction .....	1,237.50
New Auburn .....	10.00
North Loup .....	10.00
Nortonville .....	95.00
Stone Fort .....	
Walworth .....	10.00
Welton .....	
White Cloud .....	
<b>Total .....</b>	<b>\$ 2,727.50</b>

<b>South-Eastern Association</b>	
Greenbrier .....	
Middle Island .....	
Lost Creek .....	\$ 245.00
Ritchie .....	
Roanoke .....	10.00
Salem .....	547.15
Salemville .....	
<b>Total .....</b>	<b>\$ 802.15</b>

<b>South-Western Association</b>	
Attalla .....	
Fouke .....	
Gentry .....	
Hammond .....	\$ 170.00
Little Prairie .....	3.00
Rock Creek .....	
<b>Total .....</b>	<b>\$ 173.00</b>

<b>Pacific Coast Association</b>	
Los Angeles .....	
Riverside .....	\$ 5.00
<b>Total .....</b>	<b>\$ 5.00</b>

<b>Overseas Churches</b>	
England .....	\$ 106.48
Individual Subscriptions Not Included in Above	
Bequests, L. S. K. subscriptions, etc.....	\$ 8,822.00
Many churches which have not reported are working on the canvass.	

<b>Recapitulation</b>	
Eastern Association .....	\$ 22,786.00
Central Association .....	1,652.23
Western Association .....	423.00
Northwestern Association .....	2,727.50
Southeastern Association .....	802.15
Southwestern Association .....	173.00
Pacific Coast Association .....	5.00
Overseas Churches .....	106.48
Individual Subscriptions, bequests, L. S. K.'s, etc. ....	8,822.00

Total Received since June 30, 1928.....	\$ 37,497.36
Total Received previous to June 30, 1928.....	33,044.41
<b>Total subscriptions to date.....</b>	<b>\$ 70,541.77</b>
<b>Amount needed yet.....</b>	<b>19,458.23</b>
<b>Total Estimated Cost of Building.....</b>	<b>\$ 90,000.00</b>

**OUR PULPIT**

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

**HINDERED CHRISTIANS**

REV. LESTER G. OSBORN

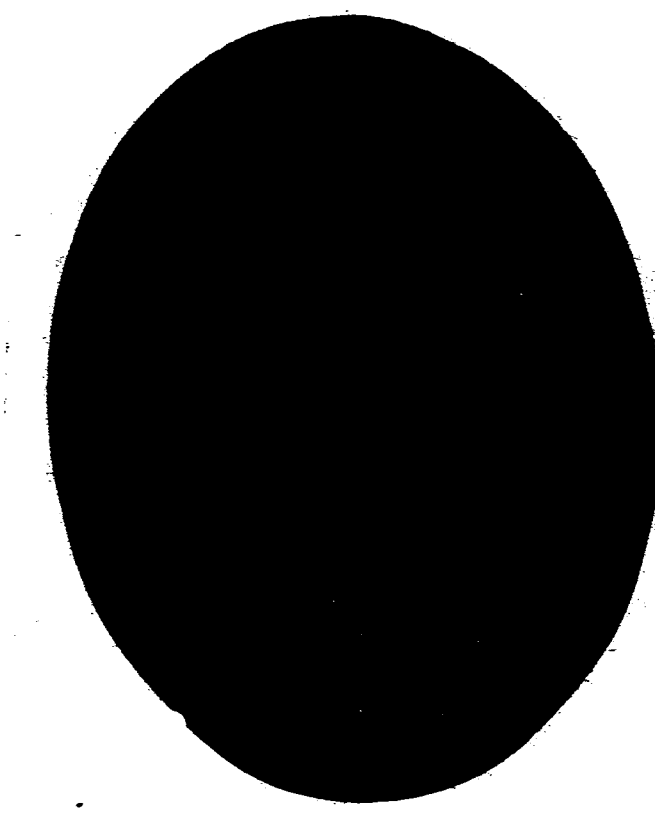
Pastor of the church at Verona, N. Y.

SERMON FOR SABBATH, MARCH 9, 1929

Text—Galatians 5: 7.

**ORDER OF SERVICE**

- DOXOLOGY
- LORD'S PRAYER
- RESPONSIVE READING—Psalm 33
- HYMN—O Worship the King
- SCRIPTURE LESSON—Rev. 1: 10—2: 7
- PRAYER
- OFFERING
- HYMN—Dear Lord and Father of Mankind
- SERMON
- HYMN—Higher Ground
- CLOSING PRAYER
- QUIET MOMENT OF MEDITATION



"Ye did run well; who did hinder you that ye should not obey the truth?"

About a month before the close of the World War, the United States steamship *West Galoc*, on which I was serving at the time, was returning from South America with a cargo of nitre for the Dupont Powder Company of Philadelphia. She was a new ship; it was her maiden voyage. During the six weeks we had been at sea, she had been completely overhauled, and put into first class running condition. At last, after considerable trouble, we were making the time that we should. We had come through the Panama Canal, across the Caribbean Sea, around the end of Cuba, and

had just sighted the Keys of Florida. It was about five in the afternoon, with a clear blue sky overhead, and a bluer sea beneath. The crew, except those on watch, were at mess. Suddenly, and with no warning, there was a quick succession of jolts. The engine room bell clanged wildly, and the engines ground in reverse, but with no result. We were at a standstill—stranded on a coral reef. It took three days of hard work for all hands before we were on the way again—three days of lightening the forward part of the ship by throwing sacks of nitre overboard; three days of pulling and tugging and breaking lines by a cruiser,

a tug, and a light-house tender; three days of extra duty, of wasted time and money. The *West Galoc* had run well, but something hindered her in her race for port. When the hindrance was removed, she proceeded, but at what a loss—an eighth of her costly cargo was gone.

Paul's favorite figure of the Christian life was a foot race. It was in his mind when he wrote to the Galatians in the words of our text, "Ye *did* run well; who did hinder you?" It is as true of Christians today as it was of Christians in Paul's time. Many of them have run well in the past, but something has hindered them. Some are young. They started off bravely enough, and ran

and were not weary for a time, then slowed up or stopped. Some are old, keeping up "the form of godliness, but denying the power thereof." Too many Christians today are "marking time"; they are moving, but not marching; they are going through the motions, but not going ahead. They are *hindered Christians*.

The question I would put to you today, in Christian love, is this: Are you a hindered Christian? And then I hear you ask: How can I tell? How can we know where we stand? It is hard sometimes, for often it comes to us unconsciously. But by self-examination we can tell. Let me suggest just a few questions for your "check up." These are a few of the signs of a hindered Christian—things not so evident to others, perhaps, as to yourself, for they are individual and private.

First, what about your devotional life? This is one of the first places where it shows up. Are you losing your relish for prayer? Not that you decide to give it up, or anything like that, but you let it slip, you forget it easily. It does not mean as much as it once did, nor do you enjoy it as formerly. It becomes a sort of duty, and is not a pleasure. And your interest in God's Word? Is it lagging? Oh, you have not stopped reading the Bible, but you do not read as much, nor with as keen interest. You can not seem to get into the spirit of it, or understand the meaning. It takes times that you would rather use for something else.

Then, what about your zeal for spiritual work? Does kingdom service bore you—you'd just rather not do it? Do you find yourself becoming selfish in the use of your energies, and not actively working for others? Is it easy to give to your lodge time that should go to your church?

I remember hearing one of our pastors say, not long ago, that there were three things we should never forget: the value of a soul, the power of sin to drag it down, and the power of God to save it. Do you put the right estimate on the worth of a soul, any soul, the soul of the man you meet on the street? And your attitude toward sin—does it seem as awful, as "exceedingly sinful" as it did; or do you think more lightly of it? Do you have a tendency to palliate and excuse where formerly you abhorred? And God's power to save—do you really believe that nothing is too hard

for God, and no sinner is so vile but the power of God can clean him up and make a follower of Jesus Christ of him? Are you forgetting those three things?

These questions will show you how it is with your soul. Having asked them of yourself, do you find any indication of your being a hindered Christian? If you do, you will want to know the cause. Let us examine some possibilities. And here again I can not look down into your heart, nor you into mine. Each must honestly look into his own life and see what is written there.

Atalanta was a great athlete. You know the story of how she offered herself in marriage to the one who could outrun her in a race, and how Hippomenes won the race by throwing three golden apples, one at a time, in front of her as she was about to pass him. It was stopping to pick them up, and their extra weight that she had to carry, that lost the race for her, and won for Hippomenes, a bride, and a kingdom. Atalanta's race is a symbol of our Christian race. The great hinderer, Satan, is well supplied with golden apples, or rather with gilded apples, to entice us from the course. He is like the army cutting trees in advance of its enemy. He is like the scoundrel who slyly slips a drug into the food of the champion runner. He is continually laying plans to delay and defeat us; is throwing temptations in our way, hoping to turn us aside, even as Hippomenes did Atalanta.

The golden apples of worldliness delay many who stop to pick them up, and who can not keep up with the added weight. Money, social position, fame, power—these can become hindrances. The love of pleasure—the dance, card table, lodge, theater, modern novels—these take away the taste for prayer, the Bible, worship, and Christian service. The perishable things of the world—the glitter that is not gold—turn us aside from the race, take our interest, dim our sight of the goal, sap our vitality, waste our energies.

"Lay aside every weight," said the author to the Hebrews. How many, many there are like Martha, "anxious and troubled about many things"! The duties of life—household, business, farm, financial worries, studies—these become weights with which we can not run and win; which we must put off as the athlete puts off every superfluous ounce of flesh and clothing when he steps

upon the track. We are invited to cast these hindrances on God. He is anxious to bear our burdens for us.

Then there are those secret sins—"the sin that doth so easily beset us"; the things we do when no one is watching, when we are alone, when we are away from home where no one knows us. Each of you knows his own particular fight with secret sin. Oh, those secret sins! How they do hinder us! They take our attention and energy, make us ashamed and inefficient. It is like the athlete "breaking training" when the coach and his team-mates are not around.

Another rather common hindrance today is laxness of creed. The Galatians were "perverting truth," and the next step was not obeying truth. Right living proceeds from right doctrine, and laxness of creed leads to laxness of life. It is important what we believe and how. But let us not forget, either, that all the doctrine in the world is valueless if it does not issue in Christian living every day in the week. Closely allied to this are lowered ideals. Let me give you just one example in modern life—smoking by women. I suppose that it is not much more harmful physically for women than for man, except in its weakening tendency on the next generation. From the standpoint of "rights," the woman certainly should have the same privilege as the man in this matter. But what strikes me most forcibly, and makes me fairly sick at heart, is that for generations women have held themselves above the habit or custom, while today they have lowered themselves; they have lowered an ideal of womanhood. That is the saddest thing about it. It is becoming accepted—it is common in restaurants; colleges are establishing smoking rooms for the girls, putting their stamp of approval on it. Will the day come when we will think nothing of it? And this is only one of many ideals that have been lowered. Some call our attitude toward these things progress and broad-mindedness. If that be true, then, these are really synonyms of moral degeneration. Yes, lowered ideals are another hindrance in the Christian race.

And now, if you have seen indications of being hindered, and have perhaps put your finger on the spot where the fault is, you naturally want to know what to do. You are asking: How can I get a new start? Did you ever see a street car with the trol-

ley off? How fast was it going ahead? Not at all unless down hill. But when the trolley was put back on the wire, it began to move again. It's an old illustration, I know, but a good one. First, and foremost, we must get back into touch with the source of power. Put the prayer line up again, and take the dynamic Christ into your heart.

Then "purge out all the old leaven" — put out of your lives all the things that hinder you in the race. The city of Ephesus at one time had the finest Christian temple in the world. In this temple situated in this center of Diana worship stood a beautiful cross, and at the foot of this cross, lying prostrate, was placed an image of Diana. Friends, that is what must happen in our hearts; the cross of Christ must be set up, and at its feet every idol must be thrown down. He must reign supreme. We can not put out these things in our own strength, but if he has been given the reigning power, and if we yield all these things to him, he will put them out for us.

Evidently this church at Ephesus didn't always live up to the symbol of the prostrate idol. The Spirit, writing to them through John, called upon that hindered church to "remember therefore from whence thou art fallen, and repent, and do the first works." That is good advice for hindered Christians today too. Remember the happiness and love and joy with which you began the Christian life. Remember how anxious you were to do his will, to deny yourself, to work for him. Consider these things, and then repent—that means turn around and go back to them. In earnest sorrow, ask God's forgiveness, and begin over again, doing the first works.

Are you a hindered Christian? Then get back into communion with God through prayer and the Bible. Get back to the first principles, the first love, to the first works. Dedicate your lives to Jesus Christ for all time. Then, with new devotion, get back into the race again, and go on unhindered.

"Dear Lord and Father of mankind,  
Forgive our feverish ways;  
Reclothe us in our rightful mind,  
In purer lives thy service find,  
In deeper reverence, praise.

"In simple trust, like theirs who heard  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up, and follow Thee."

## Fundamentalists' Page

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

### VITAL PRINCIPLES OF SEVENTH DAY BAPTIST FAITH

I closed my last article, "Church Union and Seventh Day Baptists," by asking, "On what grounds have Seventh Day Baptists a right to exist? Have we a distinctive message for the world? Is that message vital and fundamental to Christian faith?"

This article assumes, of course, that there are truths which we hold in common with many, if not all, evangelical Christian denominations. It further assumes that our *first* and *foremost* task is to help men and women, boys and girls, to yield their entire lives to the sovereignty of the Lord Jesus Christ; to take him as Savior, Redeemer, and Lord. But our task is not completed when we have won sinful men and women to Jesus Christ. In fact, we have been remiss in our work and message if the law of God and the gospel of Christ have not been so blended as to form a single message.

Being Baptists, we hold many truths in common with the great body of Baptists. Among these may be named: the authority of the Bible in religion ("the Bible and the Bible only"); justification by faith; the lordship of Jesus Christ; believers' baptism; a regenerate Church membership; the priesthood of believers; separation of Church and State; the right of private interpretation of the Scriptures; absolute obedience to Jesus Christ; democracy in the Church, etc.

These statements are so inclusive that other Christian bodies can accept them, at least in part, and yet be loyal to their denominations. That is to say, with the exception of a very limited number, the vital principles of seventh day faith are the primary beliefs of evangelical Christianity.

#### 1. Our Belief as to Authority.

There is nothing in Seventh Day Baptist belief that strikes deeper than the doctrine of authority. It is the Bible—both the Old and the New Testaments—that is recognized as "a perfect rule of faith and practice."

(*Expose of Faith and Practice.*) "As to its laws and government, it (the Church) knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ." (*Seventh Day Baptist Manual.*)

I have said there is nothing that goes so deep as the doctrine of authority, and it is true. Seventh Day Baptists can have *no other* authority than the Bible. It is unthinkable. Bible doctrines and distinctive New Testament Christianity will stand or fall as Biblical authority is recognized or denied. The perpetuity of our denomination rests upon this fact—a fact which our leaders, preachers, and teachers may well ponder. When the authority of the Book does not bind our hearts and consciences, our denomination is doomed.

Nothing so pains my heart as the expressions falling so glibly from the pens and lips of many Christian people, declaring they are the relentless foes of any conception of law, obedience, or authority which is arbitrary. Of course, they usually add some qualifying word, such as "wholly" or "purely." But those words tend only to remove the shock of such statements. Or when they characterize devout Christians who humbly bow in recognition of the divine sovereignty and majesty of God as bowing to some oriental potentate or mediaeval monarch, certainly they can not expect us to take them seriously. In all my life I have never met any one who thus materialized God.

There seems to be but one logical interpretation to place upon such statements. That is, God has no right to demand of us unquestioning obedience. One's own subjective disposition is to determine what is arbitrary, and what he is to obey. In other words, human intellect and human reason, in such matters, are placed above the wisdom of an all-wise Creator.

But why this repudiation of authority? Why refuse unquestioning obedience, even if our little finite minds can not comprehend it, or see its reasonableness? *Most laws are arbitrary*, or at least are so regarded by many. Law is arbitrary in the sense that it is a rule of being and action established by an authority that has the right and power to enforce it. God's law is arbitrary, since it is his expressed will for the regulation of

our conduct toward him and toward each other. God demands that we keep his commandments; that we pay reverence and honor to him; likewise that we reverence and obey our parents.

Relying upon my own human intellect, I can see no reason why we should observe the seventh day as the Sabbath; why one day should be more sacred than any other day. I can see the reasonableness of a Sabbath—a rest day—a worship day—but why the *seventh day* instead of *any other day*? I will tell you why. God says, in his Word, that he "blessed the seventh day, and hallowed it." Genesis 2: 3. And he has commanded us: "Remember the sabbath day, to keep it holy. . . ." Exodus 20: 8. He knows *why* he acted as he did. It is ours to obey.

But you say, Christ is our final sanction for Sabbath observance. True. But it is true, *only* upon the fact that he is the divine Son of God, and that he speaks and acts with authority, and thus has the right to demand obedience.

No, my friends, a holy and wise God does more than merely wish us well, or give us good advice. He gathers unto himself *all power*. He has established a kingdom of which he is the King, and in which all willing subjects obey him. A Christian disciple is not an *eclectic*, choosing such a course in life as pleases him. A Christian must have yielded his will to the higher will; his wisdom to the higher wisdom.

Every redeemed child of God, cleansed through the precious blood of Christ, needs no priest or human mediator. He stands before the Christ for his orders. But where will he receive his orders? Where his commands which he is to obey? There is just one place. He will find the Lord's will in the Lord's Book—the Bible.

Truly, we stand for education, for an enlightened ministry. But surely our God never intended that reverence for the Bible and its authority should be sacrificed upon the altar of intellectual freedom.

The Seventh Day Baptists will never leave the Bible, nor will they permit it to be lowered from its place of supremacy. Through all the years of our history the Bible has been our chart and compass by which we have sailed the seas of doubt and unbelief. And today our faith is anchored

in the authority of God's Word, in the immutability of his laws, and in the sovereignty of the Lord Jesus Christ. Other faiths may try to sail without these. Seventh Day Baptists, never.

### THE GREAT FUNDAMENTAL

MRS. H. L. HULETT

The Universe of Matter that we see,  
Beyond the power of man to comprehend,  
Does not exceed the Universe of Spirit,  
The center of which universe is Christ.  
The healing Sun of Righteousness is he,  
And e'en as we our sin-stained souls lay bare  
To emanations from that Light Divine,  
Through deep repentance, and through earnest prayer,  
Through Scripture—searching for the ways of truth,  
Shall we, in turn, find cleansing of the soul;  
Shall we find peace, and healing of the mind.  
For living in the sunlight of his love,  
Life more abundant our reward shall be.

### RESOLUTIONS OF APPRECIATION

WHEREAS the great and supreme Ruler of the universe has, in his infinite wisdom, suddenly removed from among us one of our worthy and esteemed members, Elsie Dodge Palmiter, and

WHEREAS the intimate relation held with her in the faithful discharge of her duties in the Industrial Society, church, and community, makes it eminently befitting that we record our appreciation of her, therefore be it

*Resolved*, That the removal of such a life from our midst leaves a vacancy that will be realized by all;

*Resolved*, That with deep sympathy, with the bereaved relatives of the diseased, we express our hope that so great a loss to us all may be overruled for good by him who doeth all things well; and

*Resolved*, That a copy of these resolutions be spread upon the records of the society, a copy printed in the SABBATH RECORDER, and a copy forwarded to the bereaved family.

MRS. ELLEN VINCENT,  
Committee.

Alfred Station, N. Y.,  
February 20, 1929.

"When religion is enforced by the sword,  
the streets flow crimson with blood."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### ANNUAL REPORT OF THE MILTON JUNCTION, WIS., SEVENTH DAY BAPTIST SABBATH SCHOOL FOR 1928

#### REPORT OF THE SECRETARY

There were enrolled in the main school at the close of the year sixty-two, in the primary department nineteen, making an enrollment in classes one hundred one. There were on the cradle roll eleven, and in the home department fourteen, making a total membership of one hundred twenty-six.

During the year two new families moved into town, adding seven to the roll, and besides these thirteen others have joined making a total of twenty new members. Also during the year seven have left the school, leaving an increase of thirteen. The smallest attendance for the year was thirty on April 14, and the largest attendance was seventy-nine on November 3.

Mrs. Robert Greene, who was elected December 31, 1927, as primary superintendent for 1928, declined to accept the election. Mrs. J. F. Randolph was elected to that office.

May 6, the Sabbath school met at the home of Pastor Randolph for a social time preceded by a business session. At this meeting it was voted to purchase twenty-five copies of the hymn book, "Hymns of Praise No. 2," with orchestration, to be used in the Sabbath school. These books were first used May 26.

Children's day was observed on June 23.

The Vacation Religious Day School was held June 16 to July 6, joining in with the local Methodist Church. There were forty-one pupils, of which sixteen were from our school.

The Sabbath school orchestra which was organized during the year, bought and paid for a piano. They raised the money by selling pop corn and candy at the Milton Junction band concerts, by giving two concerts of their own, one in our church and one at Newville, and through gifts from in-

terested people. Mr. Harry Wright loaned the orchestra his pop corn stand without charge.

The annual picnic was held on September 2 at Richardson's place on Rock River near Newville. About forty were present in spite of the rain in the forenoon. After a good dinner, games were played by many present.

Mrs. L. C. Shaw resigned as Sabbath school organist and Gladys Sutton was elected pianist.

Promotion exercises were given October 6, at which time two were promoted from the cradle roll to the beginners, and three from the primary to the juniors.

A Christmas committee was elected, but due to sickness no program was given, but the children received their boxes of candy and nuts the Sabbath before. The white Christmas gifts were given as usual by the different classes. Three classes gave their gifts to the denominational building, and two classes gave theirs to the Missionary Society.

Loren Shelton has had perfect attendance for the last two years. James Shelton has missed but once during the last two years, which was due to sickness. He has had perfect attendance this year.

The primary department has given sunshine boxes to the shut-ins. Missionary and Bible stories have been read to the pupils and temperance instruction has been given. The pupils have learned a number of passages of Scripture and are doing good work.

The treasurer reports that the amount received amounts to \$134.86, and the amount paid out comes to \$130.43.

Officers for the year 1929 were elected December 22, 1928, as follows: superintendent, Mrs. H. M. Burdick; assistant superintendent, Robert E. Green; secretary, Trevah Sutton; treasurer, Robert Randolph; chorister, Rev. J. F. Randolph; assistant chorister, Caroline Randolph; pianist, Gladys Sutton; primary superintendent, Mrs. J. F. Randolph; cradle roll superintendent, Mrs. C. J. Olsbye; and home department superintendent, Mrs. J. B. Crandall.

The teachers are as follows: A. B. West, Mrs. A. B. West, L. C. Shaw, Mrs. L. C.

Shaw, Mrs. Robert Greene, Mrs. Beryl Whitford, Mrs. J. E. McWilliam, Mrs. Floyd Vincent, and Rev. E. E. Sutton.

TREVAH R. SUTTON,  
Secretary.

Milton Junction, Wis.,  
January 6, 1929.

### SEVENTH DAY BAPTIST SABBATH SCHOOL OF MINNEAPOLIS AND VICINITY

It has been suggested that news from this little band of lone Sabbath keepers might be of interest to others.

Owing to illness in some families and the absence of other members, meetings were suspended for several months; but on the last of September the school was reorganized with eighteen members. The services are held with Mrs. F. G. Schul in Robbinsdale and consist of devotional exercises, reading a sermon or other helpful selection, and the study of the lesson in two classes.

Most of our members belong to the Dodge Center Church, whose pastor looks after our spiritual welfare. October 26, Rev. and Mrs. Holston visited us, and we held an all-day meeting. In the forenoon there was a preaching service followed by Sabbath school. At noon about twenty enjoyed a picnic dinner and pleasant social hour. In the afternoon Mr. and Mrs. Holston gave an account of their trip to Riverside, and reports of the Conference.

December 29 the children and young people presented a Christmas program of songs, recitations, and readings, that would do credit to a larger group. At this meeting the officers for 1929 were chosen, as follows: superintendent, Mrs. L. B. Burdick; assistant superintendent, Edward Schuh; secretary-treasurer, Evalyn Schuh; chorister, Mrs. Myrtell E. Wulfin; teacher of the senior class, Mrs. Wm. Saunders; and of the junior class, Mrs. Wulfin. The attendance last quarter was about twelve, and the collections amounted to \$19. We have a promising group of young people, who manifest a good deal of interest in the services.

SCRIBE:

### Sabbath School Lesson XI.—March 16, 1929

THE CHRISTIAN SABBATH.—Genesis 2: 2, 3; Exodus 20: 8-11; Matthew 12: 1-14; 28: 1-10; John 20: 19; Acts 20: 7; Romans 14: 4-6.

Golden Text: "For the Son of man is Lord of the Sabbath." Matthew 12: 8.

#### DAILY READINGS

- March 10—The Sabbath Law. Exodus 20: 8-11.  
March 11—The Sabbath Observed. Jeremiah 17: 21-27.  
March 12—The Spirit of Sabbath Observance. Isaiah 58: 8-14.  
March 13—Enforcing the Law of the Sabbath. Nehemiah 13: 15-22.  
March 14—Sabbath Blessings. Isaiah 56: 1-8.  
March 15—Jesus, Lord of the Sabbath. Matthew 12: 1-8.  
March 16—A Sabbath Song of Praise. Psalm 92: 1-8.

(For Lesson Notes, see *Helping Hand*)

#### WANTED

The American Sabbath Tract Society wishes to find a half dozen copies of the book "The Great Test" by Rev. H. D. Clarke. This story ran in the SABBATH RECORDER at one time, and it was also published in book form.

For each copy of this book sent in, the Tract Society will give literature to the amount of \$1.25. If you have a copy that you do not need, will you send it to us?

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

#### HOW TO PRODUCE TITHERS

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its sub-title is, "Guidance on the Road to Financial Freedom and Self Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Bible schools, young people's societies, women's societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple, and practical stewardship promotion.



### PASTOR J. W. CROFOOT LEAVES BATTLE CREEK

[The Battle Creek *Moon-Journal* of February 20, contains an article that will be of interest to all RECORDER readers. It tells of the first service in the new Seventh Day Baptist church, at which Brother Crofoot preaches his final sermon as pastor there. The article is given here in full.]

A unique event in the history of a local church will occur next Sabbath when members of the Seventh Day Baptist congregation will assemble for the first service in their newly erected church building to hear the farewell address of their pastor, Rev. Jay W. Crofoot.

Due to the fact that the structure will not be quite completed at that time, the meeting will be held in the basement. The work has been rushed, however, in order to make possible the holding of the basement service before the departure of Rev. Mr. Crofoot, who has resigned his charge here to resume his former missionary work in China.

The service, although the first religious meeting to be held in the new structure, will not be in the nature of a dedication of the building. Formal dedicatory services are to be held on March 30, and plans are already being formulated for the affair.

Early next week, Rev. and Mrs. Crofoot plan to leave the city for an extended stay in the East, visiting friends and other churches of the denomination. They will return to Battle Creek about the last of March in order to have a part in the dedication service and then depart for the Pacific coast, whence they will sail for the Orient. After having served for many years in missionary work in China, the Crofoots came to the United States a few years ago on a furlough. While here, Rev. Mr. Crofoot accepted a call to the local church as pastor, an office which he is leaving this week.

#### SUCCESSOR SELECTED

Final arrangements for a successor to the retiring pastor were completed late last week, when a call extended to Rev. William Simpson of Ashaway, R. I., was accepted. It is understood, however, that the new pastor will not be able to accept his duties here until next June or July, and plans are now being made by officials of the church for a temporary successor.

The service next Sabbath, although the farewell one for the pastor, will not be different from the many held by the church during the past months in the Upton Avenue Methodist Episcopal structure. The subject of Pastor Crofoot's address was not announced.

In a personal note to the editor Brother Crofoot says: "We expect to leave here next week, and shall probably be at Alfred for the first Sabbath in March, at New Market the second, and in New York or Plainfield on the third Sabbath.

## MARRIAGES

**BABCOCK-CRANDALL.**—In San Bernardino, Calif., on January 21, 1929, Mr. Ord Babcock and Miss Audrey Crandall were united in marriage.

**HARRIS-TOMLINSON.**—Frank B. Harris, of Cohasset, N. J., and Cora Elizabeth Tomlinson, of Shiloh, N. J., were united in marriage at the First Baptist parsonage on Sabbath evening at 5:45 o'clock by Rev. Robert R. Thompson.

## DEATHS

**BOYCE.**—Marshall Edward Boyce, son of John F. and Florence Boyce, was born May 18, 1921, and died at his home on Alum Fork, near Berea, W. Va., on February 18, 1929, aged 7 years and 9 months.

He is survived by his parents and two sisters, as well as a large number of relatives and friends.

Funeral services were conducted by Rev. C. A. Beebe, on Tuesday afternoon, February 19, 1929, at the Pine Grove church near Berea, and burial was in the cemetery at Pine Grove.

C. A. B.

**BROWN.**—Caroline Babcock, daughter of Gideon H. and Lydia Campbell Babcock, was born in the town of Plainfield, April 12, 1861, and died at Brookfield February 14, 1929.

She attended district school and later came to Brookfield, where she entered the Academy. After teaching school for several terms she was married to H. C. Brown, October 20, 1877, by Elder Stephen Burdick.

When the doctor was studying medicine at Syracuse Medical College she also took work and completed about half the course, leading in every examination which she took, much to the discomfiture of the other members of her classes, as she was the only lady attending.

As a young woman she was baptized by Elder Stephen Burdick and joined the Leonardsville Seventh Day Baptist Church. In 1881 she joined the West Edmeston Church while living in South Brookfield. In 1885, when the family moved to Brookfield, she united with the church here and has remained a very faithful and efficient member. Through the years she has taught in the Sabbath school, served in the Ladies' Aid, was editor of the children's department in the *Helping Hand*, prepared papers for associations and conferences and served well in many other ways.

Their first babe died in infancy and their last at the age of one and one-half years.

She is survived by her companion, Dr. H. C. Brown; a son, Kearn Babcock, of Glen Rock, N. J.; and a daughter, Ruth L., who is teaching at Mohawk, N. Y., also by a granddaughter and other relatives.

Farewell services were conducted at the home by her pastor on February 17, and burial was made in the Brookfield cemetery.

H. L. P.

**MEEKER.**—DeForest A. Meeker passed away January 23, 1929. Ella Mason Meeker, his wife, followed him in death January 26.

DeForest A. Meeker was born in Plainfield township July 10, 1853, and lived at the home of his birth until the autumn of 1919, when failing health compelled him to relinquish his accustomed activities.

On May 30, 1878, he married Miss Ella Mason (born December 17, 1857) and thus began a happy married life of over fifty years. Moving to Leonardsville in 1919, they passed the rest of their lives in that village, esteemed and respected by the people of that community. Mrs. Meeker was a faithful member of the Seventh Day Baptist Church of Leonardsville, having joined that church in 1873. With tender care she ministered to his failing strength until his end came, on Wednesday morning, January 23, when her own wearied body collapsed under the arduous strain and her soul slipped away on Sabbath morning, January 26, thus quickly following her companion out of this world, into the Eternal World. She leaves no near relatives except nieces and nephews, and he none nearer than first cousins.

The double funeral was held at their late home Sunday afternoon, conducted by Rev. A. E. Potter of the Methodist Church of Leonardsville, and Rev. Herbert L. Polan of the Seventh Day Baptist Church of Brookfield. The bodies were laid side by side in the cemetery at Unadilla Forks, there to await the resurrection morning. Thus ended the earthly career of two lives whose memories will be cherished by those who knew them. Mrs. Meeker's church membership of nearly fifty-six years is uncommon, as was also her loyalty to her church. To paraphrase a Scriptural word, "They were lovely and pleasant in their lives and in death they were not divided."

H. L. P.

**PALMITER.**—Elsie May Palmiter was born in the town of Andover, N. Y., February 19, 1890. She was the daughter of Mr. and Mrs. Alfred Dodge, and was one of a family of ten children.

When a girl she was baptized and united with the Second Alfred Seventh Day Baptist Church, of which she remained a faithful member throughout her life.

On January 12, 1918, she was united in marriage to Willis O. Palmiter of Alfred Station, to whom she has not only been a faithful wife but an efficient helper in the conduct of mercantile business. Her pleasant and unselfish ways made for a host of friends and won the patronage of a large number of people, especially the farmers. She was very unselfish, placing her own comfort after that of others. A host of friends and customers will mourn her untimely death and join in extending sympathy to the bereaved family.

Of the immediate family left to mourn her loss are her husband and one son, Laverne; her mother, Mrs. Alfred Dodge of Alfred Station; four sisters—Mrs. Judson Burdick of Andover, Mrs. Winifred Scott of Wellsville, Miss Erma and Miss Dora Dodge of Alfred Station; and six brothers—Charles of Erie, Pa.; George of Alfred Station; Archie of Knapp Creek; Truman of Andover; Earl of Jamestown; and Donald of Alfred Station.

Funeral services were conducted from the church Thursday afternoon by Pastor Van Horn, and music was furnished by the Palmer-Langworthy male quartet, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

**SUTTON.**—At her home on Lick Run, near Blandville, W. Va., February 9, 1929, Mrs. Hannah Sutton, in the eighty-ninth year of her age.

She was the daughter of Samuel and Polly Bumgardner Vannort. Hannah was born December 31, 1840, on Bushy Fork in Harrison County. When she was thirteen years of age, the family removed to Lick Run, in what is now Doddridge County, W. Va., where she has lived for three quarters of a century.

On December 31, 1863, Hannah Vannort was married to Francis Marion Sutton, who died thirty years ago.

A son, Eldridge G., died in childhood. Another son, Willie E., died in 1922. The surviving children are James L., Brady S., Lydia Virginia Willis, Julia Ellen Bland, and Stella Anna Davis, all living near the old home at Blandville. Other sons are John K. of Bergholz, O.; Charles W. of Battle Creek, Mich.; and Luther F. of Wardensville, W. Va. There are also forty-one grandchildren and thirty-seven great-grandchildren, making in all eighty-six living descendants.

At an early age she was converted to Christ and was baptized by Elder Samuel D. Davis. Mrs. Sutton was among the very last of the "old guard" that has borne the burdens and held up the banners for so long a time in the Middle Island Seventh Day Baptist Church. She was a woman at whose funeral it was appropriate to read Proverbs 31: 10-31: "Her children rise up and call her blessed." The funeral, which was largely attended, was conducted at the Middle Island church by the pastor of the Salem church. The text was 2 Timothy 4: 6, "The time of my departure is at hand."

G. B. S.

WHITFORD.—Angie Elizabeth Clark, daughter of Edwin and Anvernette Clark, was born in Westerly, R. I., April 2, 1867, and died February 15, 1929.

Her home was in Westerly until her marriage to Nathan Silas Whitford, November 25, 1886, when she came to Brookfield, the home of her husband. The major part of their married life was spent on the homestead, now occupied by their son Edwin. Seven years ago they moved into the pleasant town house, which has since been their home.

In early life she was baptized and joined the Pawcatuck Seventh Day Baptist Church at Westerly, and at the time of her marriage when her husband was baptized she brought her letter and together they joined the church here May 13, 1892, during the pastorate of Rev. Clayton A. Burdick.

She was a charter member of the local Grange and lived an active life in the community, so that she will be greatly missed.

She had been in good health until about two weeks ago, when she had the "grippe," and while convalescing suffered a stroke of paralysis, from which she rallied slightly and about a week later passed away.

Being preceded in death by her husband, who died in March, 1927, she leaves to mourn her loss a sister, Edwina Langworthy, and family, a sister to whom she was like a mother, being thirteen years older; two sons, Arthur and Edwin, with their wives and two children of Edwin's, Belle and Calvin; and many relatives and friends.

Farewell services were conducted at her late home at two o'clock, Monday afternoon, February 18, by her pastor, and the burial was in the Brookfield Rural Cemetery.

H. L. P.

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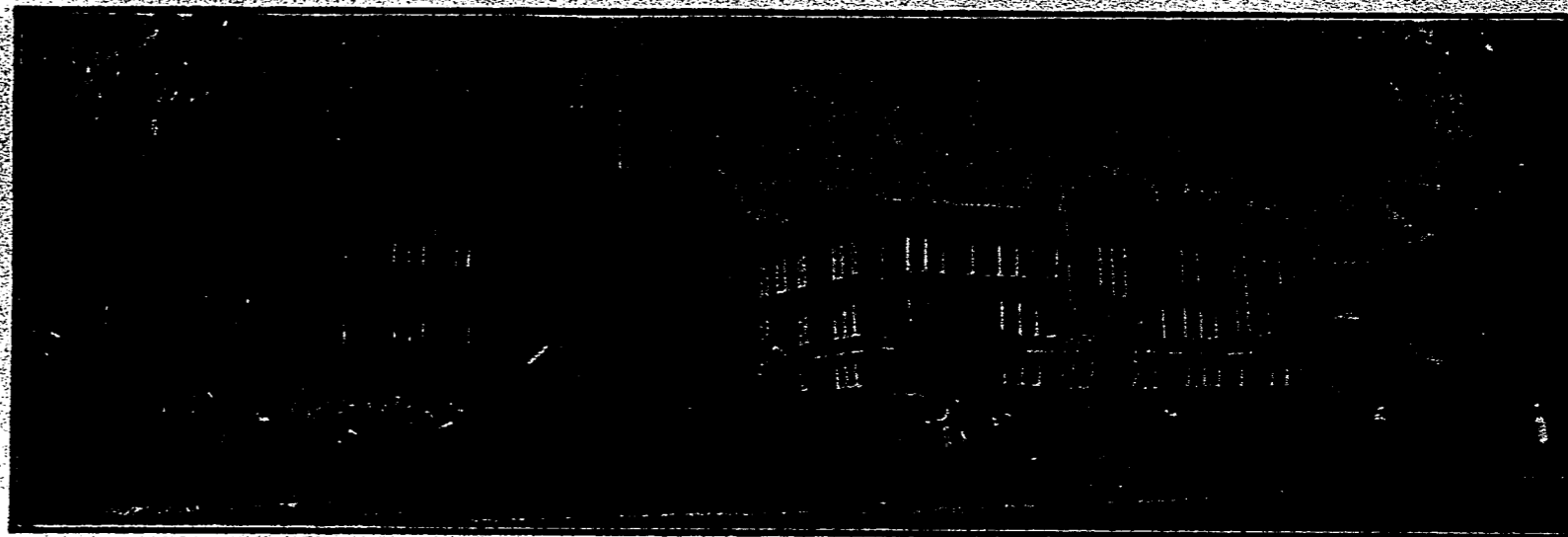
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Which endured,  
Which was not built upon  
The basic stones of  
Truth, labor and courage;  
These are the foundations  
From which eternal structures  
Of beauty  
Have always sprung.*

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Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Exodus 23: 25.

My presence shall go with thee, and I will give thee rest. Exodus 33: 14.

Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 9.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psalms 1: 1, 3.

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