The Sabbath Recorder

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

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

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

—Theodore L. Cuyler.

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CHECK LIST

The Denominational Building

is made possible through

"Moral Determination, Spiritual Strength, Mental Stimulus, Abiding Faith."

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

263 Park Avenue, Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

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Treasurer—Asa F. Randolph, 420 West Front Street, Plainfield, N. J.

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

The Sabbath Recorder

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

Vol. 106, No. 13

Plainfield, N. J., April 1, 1929

Whole No. 4,387

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 would respond liberally, it can be done.

Editor's Note: This picture was published in the March 27, 1929, edition of the Sabbath Recorder along with an article about the building project of the Seventh Day Baptist General Memorial Committee. The article stated that the amount needed to complete the building was $6,257.03. The article also mentioned the progress of the project and the contributions received so far. The article ended with a call to action, encouraging readers to respond liberally to the building project. The image showed the building in progress, with a message of progress and encouragement to participants in the project.
Our dear Father in heaven, as we turn to this moment of prayer, at the beginning of our duties for this RECORDER, our heart goes out in adoration of the God who died, scattering all over the land. Thou knowest how our hearts are stirred by the trials that bless all the households unto whom our messengers are going. We ask for all who are in any trouble. Is there sufficient grace in some of their homes, be thou their great physician and helper, and on every hand where there is patience and their all-sustaining grace, we see the hand of our Father, and that we could secure our building with the present conditions for such a work when the estimates were made last year, and that we see the hand of our Father in this most commendable and much-needed enterprise.

In our last report it was said: "Prompt and immediate action was really necessary in order to secure these terms, as the architects could not hold their bids open longer than a few days. The committee in case the contract could be closed in a very few days."

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

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

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

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

In our last report $16,697.03 was the supposed amount of money that would be needed to secure the building. The amount was found that instead of that amount it would be necessary to raise only $7,500 to give the building a chance. The effect was like letting sunlight into a dark room. For it goes without saying that the committee and the board were a good deal discouraged over the lack of response to the call of the de-nomination. The prospect for securing the much-needed building in 1929 did seem dark, and the editor began to fear that he might not live to see this, the last cherished plan of his public life, completed.

It does look hopeful again, especially when we see the opportunity of having every one as an individual and all the churches whose canvass is not completed work come together to the rescue. Every local Seventh Day Baptist should be glad when we really have, after so many generations, a real denominational home for our public and Sabbath interests.

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

Oh! it would be sad indeed to allow this movement to fail after coming so near to its realization. May the God of our fathers stir the hearts of all the dear people for whom we are endeavoring. May our Lord and Saviour grant us and them the grace and wisdom to carry on this work. May our Lord and Saviour grant us and them the grace and wisdom to carry on this work.

"Pray for the Peace Of Jerusalem" It is wonderful to see how much emphasis is placed in the Bible upon the peace of God's children. It is one of the most important aspects of the temple of the kingdom of heaven on earth. Over and over again the children of God are urged to peace one with another. In these days there are many hearts that long for peace and unity between the two sides thought now in controversy between modern writers in the religious world.

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

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Is Your Church

A little careful study of Light Shining?

The New Testament
regarding our duty
within it the Christ qualities,
and decided to
to the new conditions already explained in

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

Many times in the prophecies and
in the Psalms of our Lord, the term
“light” is used to illustrate the power
of godly influences among men. More
than one of the Gentiles shall come
to thy light”; and when the “Light,”
did come he, over and over again, assured
them that the salvation of sinners depended
upon the light of the world.

Jesus said, “Ye are the light of the world.
Let your light so shine among men that they
can see your good works and glorify your
Father which is in heaven.” What if
every church among us should hear and
understand these words: “I have set thee
to be a light to the Gentiles, that thou shouldst
be for salvation unto the ends of the earth”; also, “the Gentiles shall come to thy
light.”

In all ages, back of all advancement
of the kingdom of God, there has stood a live,
light-shining Church. The Dark Ages came
because the Church light went out.

There was no need of the Church being
revived and rekindled the light of life, did the kingdom
of Christ again go forward. Then genuine
enthusiasm again actuated the Church and
the blessed work of missions took on new
life.

I sometimes fear that too many of
our own churches have lost their enthusiasm for
work some of the people who
are sincerely wishing they could do more
for the good cause.

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

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

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

Building Fund

The treasurer reports
To Date, March 27 1911, there has been
given and pledged for the Denominational
Building Fund since last issue of the
Recorder. This leaves only $6,257.03 still
needed to complete the denominational
and pledged for the Denominational

Building Fund. How can we afford to let
this opportunity pass by?

“Your Church”

Here is a fair sample of some of the modern critiques against the church. Not only
are these efforts to show
that but it seems to be an effort to show
that sin is something more than
harm done to one’s fellows or disregard of
one’s own highest ideals.

In the last article, an attempt was made
to designate this something more. Sin, it
was suggested, is any reversion on the part
of the human being. This is defined as an
actual maladjustment or maladaptation.

It is the immanent divine purpose which has
produced man, and which has produced
him with the two capacities of personality.
Sin, moreover, is distinguished from simple
evil by the fact that in sin the maladjustment
is the result of human choice, whereas
in evil, man may be maladapted, but cannot
be the victim of evil.

The man who disregards or violates
the laws of health is the same man
who, through environment, or any other
factor beyond his control, is maladjusted,
doing less than he should do.

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

Christianity is concerned with the sources
of human sin as truly as with the fact
and effects of sin in the human frame.

Let it be clearly understood that the mod­
ernist shares this interest. But his interest
is in the origins of sin, in the theological
or doctrinal phases of the matter.
He is concerned with the problem of how to
deal with sin as a practical fact of life,
rather than with acceptance or disregard
as to the historical origin of sin, and he be­
lieves the problem quite independent of
the deaths. Man and evil are satisfied only by the evidence of human
experience, and not by an appeal to arbitrary
authority or theological speculation. His
belief regarding the sources of sin is

\[\text{THE SABBATH RECORDER}\]
The modernist accordingly distinguishes sharply between the sources of sinful conduct, which are the urgent concern of all who grapple seriously with sin, and theories or doctrines as to the first appearance or first cause for the appearance of sin in the world. While according perfect freedom to every individual in regard to his beliefs regarding the origin of sin, the modernist rejects unhesitatingly the notion that intellectual acceptance of a particular doctrine is a prerequisite either to Christian fellowship or to belief in and solution of the fact and problem of sin. The reason for his position is this: Even if you trace sin back to the Garden of Eden, back to the deceiving serpent; even if, leaving Scripture and following Milton, you trace it back to the heavenly host of pre Creation days, back to a once-exalted angel who rebelled and was cast from heaven; and even if, by an imaginative and speculative psychological analysis, you are able to ferret out the motives and impulses which prompted this angel to become a devil—even if you do so, they have not really rejoiced to be beheads the rational understanding of the fact and sources of human sin, and you have contributed nothing to the solution of the problems which sin entails. All that is necessary by way of practical knowledge regarding the sources of sin can be derived directly from the text of human experience, without engrossing in this sort of theological speculation. Therefore the modernist protests against any attempt to base the acceptance of this doctrinal system as a whole or in part as an essential prerequisite to belief in or religious dealing with sin. The modernist therefore defines suggestion for a world where sin as a vital fact is less urgent, and also to transfer his psychoanalysis from the remote and elusive Lucifer to the immediate and everyday human life and conduct. He humbly seeks to follow this example by refusing to identify belief in and concern over sin with belief in and concern over some particular doctrine as to the historical origin of sin. He holds the facts of sin to be quite independent of one another. The modernist, in taking this position, is not, as so often charged, denying the fact or seriousness of sin. Indeed, just because he does believe in the reality and seriousness of sin, he proposes to transfer the whole matter of sin from the theological treatise to the labora tory of life, into the matter of human motives and their sources, rather than doctrines and their orthodoxy, will be made the object of supreme concern.

A modernist interpretation of the sources of sin will be presented in next week's article. With the next article, all immediate discussion of the subject of sin will be ended, and after a single article dealing with "The Subjective vs. the Objective Approach to the Bible," and related matters, attention will be turned to the Christian doctrine of salvation, especially as related to the atone ment. He recognizes the fact that the Bible clearly declares in certain Old Testament passages that God was the source—not in directly and theoretically, but directly and actually—of temporal, actual sin. He recognizes the fact that the Bible thus has more than one explanation of the origin of human sin (Rom. 1:18-32; 1 Kings 22:22-23; Judges 1:4-1; 2 Samuel 17:14; 1 Samuel 3:22-25 and 2 Samuel 24.1.) Those who appeal so insistently to Scriptural authority as the basis of their doctrine of sin would do well to straightforwardly face the fact that is stated in this paragraph. They would do well to explain away the Bible in some other way than by the very fact they so glibly deny or ignore, namely that the Bible does not contain a doctrine of sin. He recognizes the fact that the Bible has no doctrine of sin, but a growing, progressive discovery and understanding.

The modernist feels that Jesus, the prophets, and the other great teachers of the Bible, dealt with sin and with the sources of sinful action, in terms of immediate and vital facts, as related to the human life and conduct. He humbly seeks to follow this example by refusing to identify belief in and concern over sin with belief in and concern over some particular doctrine as to the historical origin of sin. He holds the facts of sin to be quite independent of one another. The modernist, in taking this position, is not, as so often charged, denying the fact or seriousness of sin. Indeed, just because he does believe in the reality and seriousness of sin, he proposes to transfer the whole matter of sin from the theological treatise to the labora tory of life, into the matter of human motives and their sources, rather than doctrines and their orthodoxy, will be made the object of supreme concern.
After twelve years of service, bringing the China mission it will not do to tarry too long, they were still living in one of the native Christian's homes, which hospitality we accepted for the first night. As the native Christians had the mission home partially in readiness we decided to enter our new home while the Sabbath was close at hand. It certainly would be impossible for you to appreciate our feelings during that first Sabbath service in our mission home in the morning, then in the native city chapel in the afternoon—scarcely a word being understood except as Dzu Tsung-tau was able to interpret the service.

We found the mission home had been occupied by native Christians, Le-Erlow, and family were still living in one of the four rooms. It was not the first foreign houses built in Shanghai. Missionary friends ventured the remark, "If your board hopes for you to remain any length of time in the work, it will have to provide a more sanitary residence." The matter was soon taken up by friends at home, and in less than two years a new house was built, at a cost of $2,199 Mexican money. This is the home still occupied by the present missionaries in charge of the Girls' Boarding School.

At this time there were ten families connected with the church. The first baptism, according to his personal experience, who has for many years served the mission as a Bible woman. She was given the Christian name Lucy in memory of Mrs. Carpenter. Three of her grandchildren who were educated in our school; one of them was graduated from the nurse's course in Battle Creek. During our second year, she married Dr. John F. Fryer, a translator of foreign text books in the Chinese arsenal, just a mile south of our mission. This was a great change has developed in the education of the Chinese young men. Our female students, who were taught in the mission schools in addition to English, were taught the language of these poor souls who dwelt in the glimmering light of Christianity should be corresponding secretary of the Missionary Board, Mr. E. G. Chaplin, says: "In the meantime something was taken up by friends at home, then in the native city chapel in the afternoon—scarcely a word being understood except as Dzu Tsung-tau was able to interpret the service.

The material bought for the Boys' School was opened. The following year Miss Burdick came, which greatly relieved the teachers. This was never carried into effect, even paying tuition. The matter was soon taken up by friends at home, and in less than two years a new house was built, at a cost of $2,199 Mexican money. This is the home still occupied by the present missionaries in charge of the Girls' Boarding School.

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

Because of sickness, Doctor Swinney had been obliged to leave China, after ten years of loving service, was never able to return. Doctor Palmberg was already on the field, and continued the medical work in Shanghai, and remained there. After her return this work was removed to Liuhó, about thirty miles from Shanghai, where she lived for a number of years in a poor Chinese house. About 1905 a foreign house and dispensary was erected at Liuhó.

In the meantime Eugene Davis and wife were sent out and a new work Doctor Palmberg at Liuhó. However, early in the year 1910 ill health compelled the doctor to leave. In 1911 Eugene Davis and family came, and the new hospital had already been built.

That same autumn Dr. Grace Crandall came out and remained in Shanghai, studying the language and assisting in the school work. Dr. Palmberg returned in September, 1911; Miss Anna West came with her to assist Miss Burdick in the work. In 1912 Dr. Davis and I came home, returning in 1912. Preparing to go on this last furlough he had built the new church, and the year following his return he superintended the work on the same lot. The erection of these two buildings gave him great satisfaction. However, it was now apparent that his long work was undermining a naturally strong constitution. In June, 1915, less than three years after his return, he was called to his reward.

That same autumn Rev. and Mrs. Eugene Davis returned to China, which brought great encouragement to the workers. In 1917 Dr. Palmberg was called to Shanghai. The new hospital had already been built. Mr. and Mrs. Crofoot and Doctor Crandall were home on furlough. I was very glad to remain in the city in 1888-89. The months and years pass until we come up to 1921, when because of ill health, I, with deep regret, was obliged to permanently retire from the mission. This same year Miss Anna West returned from furlough.

In 1920 Miss Mabel West, through the benevolence of Mr. and Mrs. George Trainer, was enabled to join the working force of the mission.

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

After Doctor Sinclair's resignation Doctor Thorngate was elected to fill the vacancy, and sailed in October, 1924, with Eugene Davis and family, who were returning from South America. We were privileged to see Doctor and Mrs. Thorngate consecrated to the work during Conference in Milton, last year. Doctor Thorngate's attitude toward his calling was that he could find in a land where there is but one physician for each eight hundred thousand people, the "Master's commission." To him Christ's "Go ye" seemed to be personal.

Of the new work Mrs. Thorngate said, "Going to China is no novelty to us. We hope to get away from the love of things, and become more in love with the good work." We were rejoiced to know that the workers last year were enabled to take out automobiles. Of course we have been anxious because of the disturbing conditions in China during the past year. Doctor Palmberg speaks of the splendid co-operation of Chinese and foreigners in reconstruction work in Liuhó.
faces west and has an attractive open porch, fronted with columns of the Corinthian order, between three large arches. Above the columns is a frieze carved with a vine, the arches are adorned by both the Catholic and Greek crosses. The small dome above the porch is the church of the Virgin, which was built in 1611. The descent into the tomb is by a flight of forty-seven marble steps. This place, so richly adorned by both the Catholic and Greek churches may or may not be the place of the burial of the Virgin. From this place we rode up to the Pool of Bethesda near Saint Stephen's Gate on our donkeys which were sure-footed. I came near to loving the Virgin more than that I would like to bring one of them home as a souvenir. My donkey's name was Obadiah, meaning "gift from God."

The Twin Pools of Bethesda were found very recently to the west of the Church of Saint Anne, near Saint Stephen's Gate. One of these pools is the Exhausting Pools, where the Holy Spirit was said to have descended on the disciples at the Ascension. This is the church where our Lord's agony. This tree is said to be nine hundred years old. There is now a tree which he wept. The roof has several small domes overlaid with lead. We visited afterward. A shaft cut in the hill is the magnificent Mosque of Omar—the Gate of the Lions or the Sheep Gate; and after passing through several streets the way of the cross finally led us to the Church of the Holy Sepulchre. We felt this was all traditional, as the real way he passed is not known.

We then went up to Saint Stephen's gate—the Gate of the Lions or the Sheep Gate; and after passing through several streets we finally came to the large gate that led us into the temple area, built in A.D. 691. Another rock lying underneath the great dome of the Holy Sepulchre is reached. This we visited and were shown through the church. From here we descended the Via Dolorosa to its junction with the Damascus Gate road. Here at the corners of the road are the Hospice of the United Armenians and the Hospice of the Austrian Pilgrims. Outside of its broken column in the wall which marks the third station of the cross. The way of the cross forms a slanted upward, and a second slab in the wall not many steps farther on, marks the fourth station, where Jesus met his mother; and so on until the Church of the Holy Sepulchre is reached. We felt this was all traditional, as the real way he passed is not known.

We next went to visit the Tomb of the Virgin, which lay on our right as we passed over the Cedron Valley on the Jericho road. It is situated on the right side of the road. We visited the place where the road is vaulted over, the remains of Herod's castle of Antonia, the place where there is now a ruin with large drafted stones, on the right hand side of the little farther on is the Franciscan Chapel of Scourging, where a second column of scourging is shown.

From this point one enters the Via Dolorosa, or "Way of Pain," over which Christ carried his little animal triumphal "goat cross." After passing the second station, where the cross was laid upon Jesus, we came to the "column of the scourging" is shown. "Obeying the Ten Commandments means moral success. Defying them means moral failure, now as always."
The song which follows was written by Rev. Wm. M. Simpson, of Ashaway, R. I., and given to the New England Seventh Day Baptist Christian Endeavor Union as their consecration song. The union wishes to share it with the other young people of the denomination, so it is printed in the Recorder. Perhaps you would like to use it in one of your meetings.

A CONSECRATION SONG

MRS. RUBY COON BACCOCK
R. P. D. 6, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

THE WONDER BOOK
Christian Endeavor Topic for Sabbath Day,
April 20, 1929

DAILY READINGS
Sunday—A psalmist's wonder (Ps. 19: 7-14)
Monday—Wonderful food (Matt. 4: 4)
Tuesday—An inspired Book (2 Tim. 3: 16)
Wednesday—A Book of Light (2 Pet. 1: 19)
Thursday—A Book of power (Heb. 4: 12)
Friday—A purposeful Book (John 20: 31)

Sabbath Day—Topic: The wonder of the Bible
(1Sa. 55: 8-13; Matt. 5: 17-19; 2 Pet. 1: 19-21)

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

"Holy men of God spake as they were moved by the Holy Ghost." A certain atheist, when dying, made the statement that the Bible would last only a few years more. Just exactly one hundred years from that time, the very room in which he died was packed to the ceiling with Bibles waiting to be sold, and today the Bible is the world's best seller. Other books, written long ago, have been forgotten, but the Bible has been remembered through all the ages.

It is a library of sixty-six volumes, written by different authors, yet having one message, It is vital, alive, and up-to-date, and any attempt to change it is unnecessary. Why has the Bible been remembered while other books have been forgotten? It has a quality which they lack. It is divine. The men who wrote it were inspired, and that which is the product of inspiration from God lasts forever. Thus the Bible has lived through all the ages, and it will continue to live until the end of time. This is a literary miracle, and there is nothing else like it in the world.

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

IF YOU ARE TO LEAD

Pray

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

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent,
BATTLE CREEK, MICH.

Topic for Sabbath Day, April 20, 1929

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

FOR DISCUSSION

Who is your favorite Bible character? Why?

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

(Compiled by Alfred Intermediates, Mary Roberta Clarke)

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

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

The twenty-fourth Psalm impresses us with God's power and glory. The whole earth belongs to God and only those who do good deeds think and clean thoughts will receive God's blessing. Do we open the gates of the soul and let the King of glory come in? If he is to enter, we must open our hearts and welcome him. The famous author has never been equalled. To live up to the ideals set forth here is to be a real Christian. Those who really love God and wish to suffer, kind, unselfish, and do not give way to jealousy. Love is the greatest of all virtues.

INTERMEDIATES, GET ACQUAINTED

Miss Marguerite Loofboro, Shilo, N. J.

Dear Marguerite:

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

No, I am very sorry we have no Intermediate society. There are only a very few young people. I do enjoy going to Sabbath school. I much enjoy reading the Recorder, especially this fall when it contained so much about Conference. I know it is always a great deal of it, and remembered the people referred to in the articles. We did have such a good time at Conference. I hope I can go this year.

Your friend,

Venita Kenyon.

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

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

Dear Venita:

The twenty-fourth Psalm impresses us with God's power and glory. The whole earth belongs to God and only those who do good deeds think and clean thoughts will receive God's blessing. Do we open the gates of the soul and let the King of glory come in? If he is to enter, we must open our hearts and welcome him. The famous author has never been equalled. To live up to the ideals set forth here is to be a real Christian. Those who really love God and wish to suffer, kind, unselfish, and do not give way to jealousy. Love is the greatest of all virtues.

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

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

Mrs. W. L. Davis, their superintendent, writes: "We planned to send $3 to the Denominational Building Fund, but decided to pay it on the church piano. Perhaps we can give some later. Just now we are getting along fairly well to send for copies of the Junior Christian Endeavor World, one copy for each family where there are children."

A LETTER FROM RIVERSIDE

DEAR YOUNG PEOPLE OF THE SABBATH RECORDER FAMILY:

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

For reading one chapter in the Bible in a week .................. 10 points
For reading seven chapters in one week ...................... 5 points
For making plans for Christian Endeavor one week ahead of time .................. 15 points
Attendance at prayer meeting ................ 20 points
Attendance at Sabbath school and church .................. 15 points
Attendance at mission study .................. 15 points
Attendance at Christian Endeavor .................. 15 points
Attendance at reading circle ................ 15 points
Attendance at prayer meeting ................ 20 points
Attendance at Sabbath school and church .................. 15 points
Attendance at mission study .................. 15 points
Attendance at Christian Endeavor .................. 15 points
Attendance at reading circle ................ 15 points
Attendance at prayer meeting ................ 20 points
Attendance at Sabbath school and church .................. 15 points
Attendance at mission study .................. 15 points
Attendance at Christian Endeavor .................. 15 points
Attendance at reading circle ................ 15 points
For bringing a visitor to church, prayer meeting or Christian Endeavor .................. 15 points
For giving the name of a new friend .................. 5 points
For giving some later .................. 10 points
For finding names in the Riverside Christian Endeavor column for each group. Place on floor in front of her a chair, reach around the third, etc., until all have raced around the circle. The first one to reach the head of the circle wins a point for its group.

Sincerely,

John Fitz Randolph,
Intermediate Christian Endeavor Sup't.
Millon Junction, Wis., March 19, 1929.

THE SABBATH RECORDER

SOCIAL HELP FOR APRIL

Spring is here and roads will soon be back to back. One sees a slip bearing the name with this good name. A few away society reported it and we think it is well worth passing on to other societies.

1. Filling stations are spaced for lunch by distributing pictures of autos cut in halves. Each one had to find a match to his picture. Sandwiches, potato salad, doughnuts, and coffee were served.

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

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

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

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

6. Backing up.—Choose a boy from each group. Contestants get on all fours to the line. As each one's turn comes he must go to the given line. The first one backing up successfully wins a point for his group.

7. A blow out.—Choose a girl from each group. Place a pin, in front of her, on folded paper bag. At a signal, each girl...
picks up her bag, opens it, blows it up and bursts it. The one who bursts it first and fills the balloon with the greatest number of balloons, wins a point. At a signal each boy is to take his balloon and pass it to the next boy in line, and so on down the line. The group finishing first wins the point.

9. Changing a tire.-Choose a boy from each group. At a signal each boy must remove the wheel from a tire, replace it with another, and replace the wheel in the exact position from which it was removed. The boy who makes a mistake in adding a word, drops a tire, etc., loses a point. The group finishing first wins the point.

10. Auto packing.-Form a circle. The leader starts the game by saying, "I took in a new day dawning.

11. Another speed contest.-Form the groups in parallel lines. Give each leader a handful of beans. At a signal, the beans must be tossed from hand to hand as fast as possible. The group finishing first wins the point.

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

13. Adverse group compose a poem, song, or yel to advertise the merits of its machine. To add to the interest of the contest, have a messenger from one group, send a message to another, to meet him at a certain place and time, to act as a passenger in his car, and so on.

THERE'S A NEW DAY DAWNING


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

Minutes of last meeting were read.

Report of Corresponding Secretary:

Autos were placed on the shelves during the February meeting. This has resulted in a larger number of inquiries than at any previous meeting.

New tract

Two new tracts have been printed and reprinted, and have been distributed during the last month. One is a reprint of the 'Light of the World,' which was distributed under direction of the Committee on Distribution of Literature, and many of the latter have already gone out, and one tract has been returned. One letter was answered and more literature sent.

Set of Books at Alfred

It was announced by the Committee on Distribution of Literature that a set of books was placed in the Whitford House at Alfred, for the use of theological students. This has been done, and a complete set, including all of our tracts, is now there.
have in hand pledges and funds amounting to within about twenty-seven thousand dollars ($27,000.00) of the amount we believe it will be necessary to raise, in view of the tentative bids received and the committee's estimates given us last fall; and also advising them that we hope to complete the canvass within four to eight weeks, and that if the canvass results in subscriptions amounting to enough to complete the building, we will think the project of its construction.

Pursuant to the foregoing, a letter was written to Rev. Crow, Lewis, and Wiek, by the chairman of the committee, J. G. B. .

ASA F. RANDOLPH,
Secretary of the Committee.

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

The Committee on Conference program reported progress.

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

Minutes read and approved. Board adjourned.

Arthur L. TITSWORTH,
Recording Secretary.

CAN I TEACH MY CHILD RELIGION?
DORA K. DEGEN

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

In introducing Doctor Stewart says: "The book has been written for parents, some of whom are avowed church members, but especially for those who make no claim to religion. It is written for an adequate spiritual life for their growing boys and girls.

In the first chapter the author discusses the nature of the problem, showing how all the influences brought to bear on the lives of children, which make for peace of mind, trustfulness, regularity, and love contribute directly to the spiritual life. Training in the spiritual life, he says, is not so much a pedagogical discipline wherein information is given as the fine art of eliciting and cultivating a child's approach toward God in prayer, in conduct, and in thought.

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

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

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

“OUR PULPIT”

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

The corresponding secretary’s office takes care of getting these sermons for the Recorder, and we would like to have your opinion on them. Will you take time to write us a letter if you are enjoying the “Pulpit”? In his introduction Doctor Stewart says: "An approval may be instrumental in keeping up the splendid response we are having from the pastors in the matter of sermon contribution. Thank you."

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

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

CHILDREN’S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

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

We are going to have a recital June 4; Miss Davis is going to give it. Here is a Bible question—Who made little gold mice and why? I. Samuel 6.

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

A was a monarch who reigned in the East. Esther 1: 1.
B was a Chaldee who made a great feast. Daniel 5: 1-4.
C was veracious while others told lies. Numbers 13: 33.
D was a man heroic and wise. Judges 4: 4-14.

Yours sincerely,

THELM A BURDICK.

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

DEAR THELMA:

Good girl to write again. I am always delighted to hear from old friends of the Children’s Page. It is just like seeing a familiar face. You can not write too often to please me. I was glad, too, to hear about the pastors in the matter of sermon contribution. Thank you.

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

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

Sincerely yours,

MIZPAH S. GREENE.

THE SABBATH RECORDER

DEAR MRS. GREENE:

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

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

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

My pet kitty is named Goldie.

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

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

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

Your little friend,

GORDON LEE SANFORD.

Little Genese, N. Y., March 17, 1929.
Dear Gordon:

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

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

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

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

Sincerely your friend,
Mizzah S. Greene.

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including March 27, 1929, is shown below.

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<th>Church</th>
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<tr>
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The Central Association

Adams Center                  $1,131.00
Bingham                      282.00
Brayton                      289.00
DeKalb                      81.22
Duluth                       80.00
Jackson                     527.80
Trenton                      375.00
WestEdmont                  100.00
Total                       $1,098.23

The Western Association

Alfonso, 1st             285.00
Alford, 2nd                13.00
Hackett                     25.00
Hartford                     10.00
Total                        $300.25

Total Estimated Cost of Building $80,000.00

THE SABBATH RECORDER

OUR PULPIT

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

THE HEAVENLY AVIATOR

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

SERMON FOR SABBATH, APRIL 13, 1929


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

ORDER OF SERVICE

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

DOXOLOGY

RESPONSIVE READING—Psalm 106

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

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

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

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

Renew your strength. Like Israel of old, "we have no might against this great company, that cometh against us, neither know we what to do but our eyes are on thee." Moses in his own strength thought to deliver Israel. All he did was to slay an
Egyptian, then he fled from the country. But after long years tending sheep on the back of an ass, God called him. In the burning bush; he also saw his own insufficiency. And the Lord said to him, "Come now, and I will show thee what I will do for thee. For Pharaoh that thou may bring my people, the children of Israel out of Egypt." Then was his strength changed, for the Lord said to him, "Fear not, stand and speak; for thy God shall be with thee." His fact was conclusive. God's presence with his chosen always gives this song, "The Lord is my strength and song, and he is become my salvation." Like Daniel, when alone with God, he saw this great vision, and there remained a strength which strength departs when God talks with us, but when he touches by his Holy Spirit, he strengthens us. Gideon, discouraged and depressed, threw down his mill-stone that he could not hide it from the Midianites, and to him the angel of the Lord appeared, and said, "The Lord is with thee, thou mighty man of valor." God being with him, he broke down the altars of Baal, and defeated the enemies of God and his people. To you, my brethren and sisters, who are battling against great odds, the God whose you are and who will be with you in your work, he will be thy strength. He will ennoble the buoyancy of soul that shall enable them to reach the third heaven, even paradise.

Peter's faith did not fail, for we see him on the housetop, heavily dragged down by his chains and a weight, and placed the eagle in his henyard. His master, yet holding out to them promise and hope of salvation. For us today, may God say, "If any man is called to be an accuser, but with strength from God, his people. To you, my brethren and sisters, who are battling against great odds, the God whose you are and who will be with you in your work, he will be thy strength. He will ennoble the buoyancy of soul that shall enable them to reach the third heaven, even paradise.

A farmer took a young eagle, put an iron band on its leg, to which he fastened a chain and a weight, and placed the eagle in his hen yard. The farmer was going to move to a distant farm, and did not care to take the eagle, so he cut the latter from the cage. After a bit the eagle began to move about and appears to see something in the air above. Soon the man notices a speck in the distant sky, and as it draws nearer he sees that it is another eagle. He lifts his wing as if going up, but the sick eagle, walks around him, calls to him, fans him with his wings, then starts to fly away, but finding that the other eagle does not follow, he returns, and seeks to arouse him again by the same movements as before. This time the sick eagle lifts his head, raises his drooping wings, gives a cry of joy, spreads its wings, and with the other bird is soon lost to sight in God's free air. You Christian, who have been up with Christ, come down and cheer and invigorate the many sick eagles who are about us on every hand. Say the eagle, "For I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

TEEN-AGE CONFERENCE IN WESTERY

On Sunday, March 17, in connection with the annual Spring and Seventh Day Baptist Christian Endeavor Union meeting the preceding evening, another of the Teen-Age Conference was held under the auspices of the Sabbath School Promotion department of the Tract Board. The morning meeting began at ten-thirty, with a song service and devotional period. Three ten minute talks by Morton Swinney, Mrs. Donna James, and Marion Crandall on various phases of the Sabbath and its relation to young people were followed by an address by Mr. Crandall. In due season we shall reap if we faint not."

The ladies of the Westernly Church served a fine dinner at ten-thirty. Mr. Crandall, in his address, said that the SABBATH as a Factor of Success.

At the afternoon session, Rev. A. J. Bond, of Plainfield, was the speaker. His topic was "The Blessings of Law." Mr. Crandall, in his address, said that the SABBATH as a Factor of Success.

All of his Word is true, but when we see the hand of God, his people sing and converse, all over the world. Broadcasting has been in existence, and we have learned to do it. We have been up with Christ, come down and cheer and invigorate the many sick eagles who are about us on every hand. Say the eagle, "For I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."
THE SABBATH RECORDER

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MARRIAGES

SAUNDERS-BABCOCK.—At the home of the bride's father, Edward A. Babcock, Rockville, Wis., February 14, 1929, by Pastor James L. Stages, Henriburg, Wis., Miss Lilian R. Babcock, both of Milton, were united in marriage.

WOODEN-OLMSTEAD.—At the home of the bride’s mother, March 12, 1929, Mr. George Lewis Wooden of Lambertiage, N. J., and Miss Marian Anna Olmstead of Harbutontown, N. J., were united in marriage by Rev. Edmund J. Guest.

DEATHS

Baker.— Jennie Canfield, daughter of George and Mary Crandall Canfield, was born July 13, 1874, in the town of Ward, Allegany County, N. Y., and passed away at the home of her daughter and son-in-law, Mr. and Mrs. LynnWatson of Belvmont, N. Y., on February 20, 1929, in the fifty-fifth year of her age. Sister Baker was baptized April 12, 1890, and united with the Seventh Day Baptist Church, of which she was a life-long member.

She was married to Edwin F. Baker on August 20, 1893. To this union was born one daughter, Dorothy E. BakerWatson, and one son, Mr. and Mrs. Baker made their home around and in Belvmont until 1906. There remain of the immediate family, besides Mr. Baker, Mr. John J. Canfield, of Friendships; Mrs. Eva Canfield Hail and Dr. Martha Canfield of Redlands, Calif., other relatives and many friends also survive.

She was a pious and life-long member of the Seventh Day Baptist Church, in which she was a member of the class of 1890. The service in her honor was held by Rev. Orson Thompson, pastor of the Baptist Church. Interment was made in the Forest Hill Cemetery, Belvmont.

CHAMPLIN.— John S. Champlin, son of Henry and Sarah Ann Champlin, was born at West Genesee, N. Y., December 25, 1869, and died at his home at the same place, February 21, 1929, in the 60th year of his life. He was the last of a family of seven children, of whom two grew to manhood and womanhood.

On June 6, 1890, he was married to Esther Adams, who died November 13, 1904.

He served his country in the Civil War for two years, being a member of Company M, New York Cavalry. He was a member of the Methodist Church, and had served as a deacon and trustee of that church and as a lay reader. He was a member of the Milton Masonic Lodge.

He was a respected and beloved citizen of the town, and his death has caused much sorrow to his family, friends, and neighbors. They deeply feel their loss in her passing away.

The body was laid to rest in the Milton Cemetery, and was the oldest member of the family, summoning a cheerful face to cover the pain. She truly lived for others.

She was a member of the Seventh Day Baptist Church, where it remained until the disbanding of that organization. She belonged to the Milton Church in May, 1913. Mrs. Champlin has had a deep religious interest through all her life. She was a lover of music and served as Choirmester of the church (Congregational). She was deeply interested in the women's work and was a member of the Watch Tower Society. She was a member of the Milton Temperance Union. She was a woman of kindliness, patience, and sympathy. She had a keen sense of justice and was always ready to serve her fellow man.

On this occasion we extend to the family of our brother and our friends, sympathy in their loss.

CRANDALL.— Anna Lorrity Crandall, daughter of Daniel and Harriet (Burick) Crandall, and a life-long resident of Hopkinton, was born December 28, 1862, and died at the State Infirmary at Howard, R. L., March 14, 1929, in her eighty-seventh year. When she was about two years old she moved with her parents to the farm at Rockville that her father had purchased. She was baptized by Rev. Stephen Burick and united with the Rockville Seventh Day Baptist Church, February 13, 1885, and was the oldest member at the time of her baptism. She was of a quiet, retiring disposition, and her love for the Savior was shown in her thoughtfulness of others, her kindliness, and her love for the Savior.

She is survived by a sister, Miss Jennie Cran­ dall, of Rockville, and a number of other relatives, and many friends also survive.

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

The funeral, conducted by the pastor, was held in the Rockville Seventh Day Baptist Church, and burial took place at Rockville, R. L., March 4, 1929.

DATE.— Charlotte Maryette Harrington, daugh­ ter of Mr. and Mrs. W. H. Harrington, was born at Silver Lake, Iowa, May 22, 1856, and died at her home in the village of Albin, Wis., February 28, 1929.

In 1875 she came with her parents to Lima, Wis., where they lived for eight years, moving to Kooshkongon, Wis. Here they lived till the spring of 1881, when they moved to Albin, Wis., where she lived till the time of her death.

When they married her mother died and she looked after her father and mother-in-law, till her marriage to James M. Dates, December 12, 1884. To this union were born three children; the oldest, Hadasa, died in infancy. There was also a stepson, upon whom she cherished as though he were her own.

She had a loving husband and wife in 1929, leaving a little son, Leon, who was taken into his grand­ parents' home and tenderly cared for. Her vo­ tion to him was very great, as it was also to her own children.

The year following her marriage, in 1884, she was converted and was baptized by Rev. E. A. Oliver, who united her with the Albin Seventh Day Baptist Church, of which she was a life-long member till called home. She was of a quiet, unassum­ ing disposition, and her love for the Savior was shown in her thoughtful and helpful spirit, and in the many acts of kindness to her neighbors and friends, who sincerely mourn her departure. During her last illness she prayed, "Father, forgive them, for they know not what they do." She was of the ninety-first Psalm, which she knew by heart; it seemed to be her theme. A brave Christian soul, she died in peace, with a smile on her face, and comfort therefrom. Her patience and fortui­ tously was a comfort to her.</p>
HE was the son of Affairs living, and was known for his honesty and faith—many years. He had a land, 1901.

He was a member of the Seventh Day Adventist Church. and he was laid to rest by the entire community. and he

Hiscox.—Graciously Zandt Hiscox was born April 17, 1876, in the Netherlands. She was the fifth child of Battle Creek, Iowa, and Jesse of Baltimore, and she died December 23, 1913, she was baptized by Rev. E. D. Martin, was born near Nortonville, Kan., in her fifty-ninth year. Death was due to diabetes, from which she had suffered for more than forty years. Doct or Maxson was the eldest of three sons of the late Dr. Henry and Olive Palmer Maxson, who were married in 1929.

Mrs. Maxson was born near Nortonville, Kan., in her eighty-third year. When a small child she came West with her parents and they settled in West Albion, Wis. From early life she united with the Seventh Day Baptist Church, and the community in which she lived. She was a loving, self-sacrificing wife and mother, and she will be greatly missed by her family, her church, and the community in which she lived. Funeral services were conducted by Edgar Slaven, pastor of the Baptist Church, New Burnsville, Ill.

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no man, however humble his lot, ever lives up to his widest possibilities. The more he complains the narrower he gets.
The Denominational Building is made possible through

"Moral Determination,
Spiritual Strength,
Mental Stimulus,
Abiding Faith."

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth, Treasurer
283 Park Avenue
Plainfield, N. J.

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

J. H. Walker.