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

President—William M. Stillman, Plainfield, N. J.

The annual Conference will be held in Plainfield, N. J., on October 26-31, 1929, at 2 p.m.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.


SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Clara E. Babcock, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby Coon Babcock, R. S., Battle Creek, Mich.; Mrs. Ethel A. Crossley, Milton, W. Va.

SEVENTH DAY BAPTIST SCHOOL BOARD


Corresponding Secretary—Mrs. Leona A. Babcock, Milton, W. Va.

Director of Religious Education—Erin E. Sutton, Milton, N. J.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin H. Clark, Battle Creek, Mich.

Corresponding Secretary—Mrs. Marjorie W. Massen, Battle Creek, Mich.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton S. Johnson, Westerly, R. I.

Corresponding Secretary—Mrs. Crane炎 A. Babcock, Milton, W. Va.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary—Mrs. Dora E. Degen, Alfred, N. Y.

SEVENTH DAY BAPTIST MEMORIAL BOARD


Corresponding Secretary—Mrs. Ethel R. Babcock, Milton, W. Va.

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 needed amount. If everyone who can remember his loyal father and mother who have passed on will respond liberally, it will soon be done.

CROW, LEWIS & WISE. ARCHITECTS.
Some Questions

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 building for the work has been waiting for the building.

Then the Historical Society will have the upper floor, where its valuable library and historical records can be assembled. The plan is to have the present building together with interesting denominational pictures and antiques, can be assembled for inspection and study.

The General Influence

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 the data that will help us to understand our position, where there was need, and of the great help to come from the new building.

2. This building should proclaim the truth that makes us a separate people in a way that will be not be lost on the people. It will be a denominational building.

3. This building should radiate an influence that will help to make our people more willing to work for our denomination, and to work for our denomination.

4. This building should be a denominational building.

5. This building should be a denominational building.

6. This building should be a denominational building.

7. This building should be a denominational building.

8. This building should be a denominational building.

9. This building should be a denominational building.

10. This building should be a denominational building.

Now after two generations of struggle we have not only completed the building, but we have also bought 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, we shall be inspired with an uplift and inspiration since we have never known 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. It is for our selves 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 and a denominational life. And not only that, but "one in which every brick and stone should point Seventh Day Baptistism."

We are building for our future that the building would cause our boys and girls to lift their faces higher, 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 will not be lost on the people. It will be a denominational building.
tells of faithful, consecrated plans the idea of a
Then as to the value of

be answered: "They are a memorial of God's leadings for many generations."

So certainly should the treasures of this

Before long sad struggles Sam

be seen the picturesqueness 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. There are bound volumes of the Protestant Sentinel, the Memorial, the Outlook, and all other periodicals published by our people in years gone by. In our dark basement are stacks of church record books, year books, association minutes, and periodicals, 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 with the spirit of loyalty to our good causes.

Already in the editor's office may be seen the fine building for which it was purchased and all of which are waiting for a place in the historical room. Inter-

are unable to avoid doubt and uncertainties. It is greatly needed among the young people of America.

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.

This makes it possible to add one or two blocks of eight thousand dollars to our front page picture; and we are glad to say that the treasurer has several such in the bank, ready to be transferred to 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 takes from the stock fund needed to finish and equip the building leaves $19,458.23 still needed.

The saddest sight in the world is that of one people—Christians—and now walks apart from him. The Church has many such in her membership, and each one stands as a 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.
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 the prophet Isaiah: "A better order of things is on the way." The first to be destroyed are the methods of teaching and 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, "The people under how law the government ought to have a better appreciation of its benefits."

The Methodist Episcopal Church held a World Outlook Conference at Evanston, Ill., early in January, and their official report says: "We are convinced that there is imperative need of a clearer understanding of 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 of all efforts shall be made to give the Church the educational program that is necessary to keep the constituency of the Church interested in the 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 more people to church and in laying out plans for an educational program they say: "We feel the need of a clearer understanding of the Church's position in the world."

"A TRIBUTE

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

THINK OF THESE WORDS

"It is obvious by that, that we are not narrowed-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. Velthuisen, Amsterdam, Holland.)

"We are members several one of another; each one a part of the whole body. Every member that fails to function detracts from 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 Recorder.)

An earlier canvass for the Onward Movement budget should be urged. A canvass in November comes some four months or more after the Conference has been held.

"Why not do 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 the winning of men and women, boys and girls, to discipleship in Jesus and his way of life. This is largely brought about by personal contacts between present and prospective disciples. Recruiting and enlisting for the cause of the kingdom and the church is our big business. Shall we be about our real business this year?" (Pastor 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.)

So, ask yourself: Do you want to race a better engine or drive a bigger car?" (A.B. Curtis, editor, and general manager, The Truth Seeker.)

A 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 on the General Conference last summer, to study out a possible solution to our problem of caring for our retired ministers. There is 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 the 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.
MISSIONS

REV. WILLIAM L. BURDICK, ASHWAY, 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 themselves, from which they need the money during life, who give said funds to the Missionary Society, can receive in return an annuity bond which will entitle them to a rate of interest above that which can be obtained elsewhere.

The rate of interest given is five per cent between forty and fifty, four per cent between fifty-one and sixty, seven per cent between sixty-one and seventy, and eight 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 with your life.

2. It will give you a permanent retirement income during your life.

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, and the settlement of your estate.

5. It encourages others to do likewise.

Anyone interested can write to the treasurer, Hon. S. H. Davis, Westerly, R. I., or to the corresponding secretary, William L. Burdick, Ashway, R. I., and a sample of the contract and further information will be given.

THE DEFICIT IS A CALL FOR RENEWED CONSECRATION AND CHRISTIAN STATESHIP

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 Committee of Management and the people of the society to raise the money required to carry on the work.

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 would have to ask for other denominational interests not to enter a program without conflicting with the policy adopted by our people through the General Conference.

Under present arrangements, the society can do is to call attention to the situation and in a general way try to create an interest among our people in the missionary 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 such an appeal for funds 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 to this question that should have very careful thought.

1. No business can be administered without overhead. 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.

2. 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.

3. The church is not a business for profit. The mission of the church 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 support 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 the pastor. I would not ask the church for monetary profit. To have a comfortable church building in which to meet and 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 may be overhead without being a hindrance to the work of the church. In fact, 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 not its real function. There is not a missionary in the world who cares for the orphans and for the poor, and it is my Lord's work and I will not save the overhead expense. If I say, "I am not going to be disturbed because business standards would classify as overhead the entire budget of the church of which I am the pastor," I am not going to be disturbed because business standards would classify as overhead the entire budget of the church of which I am the pastor. I would not ask the church for monetary profit. To have a comfortable church building in which to meet and 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 may be overhead without being a hindrance to the work of the church. In fact, I am going to continue to maintain such.

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funds to make possible the work. Some might say that the salary and expenses of A. McLean, as president of a missionary society, was overdue 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 it 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 bathe themselves in. The real world task is necessary to produce the $2,000 for use in erecting the church in Kingston, Jamaica.

The president appointed the following Program Committee: 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 treasurer be authorized to sign such contract with Messrs. R. Hakes; also for David Sung of Shanghai, China, to prepare resolutions of sympathy for the reaved family.

Mrs. GEORGE E. CROSLEY, 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 decided to travel 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 arrived at Cairo on the train on the Egyptian side of the canal and were ferried across to the Palestine side, where after passing through the American Consulate, we went through the examination of our passports. The train for Jerusalem. We had to wait here about two hours. Our train pulled out fifteen minutes after we arrived. On the train again we had ample room in our car, but the seats were hard, bare wood, and not any too clean. The 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 from there.

About daybreak we passed through Gaza, the old Philistine city, and thence to Lud (ancient Lydda), where we changed cars. We went through David's city (ancient Antara, or Antipatara), where we changed cars. We went through David's city (ancient Antipatara), where we changed cars. We went through David's city (ancient Antipatara), where we changed cars.

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 window and weeping. 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.

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. We arrived at Jerusalem on 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. man who recommended a Swiss Hotel which was the 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 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 rumble 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 the doors, and in many steps, in fact the whole distance was quite a descent and we went down more steps at the other end. We saw many women and children and they were facing this great wall, waiting 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 window and weeping. 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.
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 nearly lost sight of. He replied, "Oh, yes, it is coming back to us. Whether we pray or not, it will come back." A young man was asked if he had a guide, 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 path, the less old, a boy about fourteen years of age, wanted to be our guide for the day. We told him 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 doing; such people never went to China on a ship once." At the gate they left us, having decided that we did not want a guide.

From here we passed eastward along outside the city wall and down a steep, narrow path until we reached the lowest part of the Cedron gorge, which is the natural 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, suggested by the photographs, which is a peculiar monument consisting of a cubical solid rock nineteen and one-half feet square and their height, 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 with earth, and nearly lost sight of. Short distance to the south is the "Grotto of St. James," where tradition says that he lay during 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 down the valley where they might find pasture. Two small boys with their flock of doves passed 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 in 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 Susannah probably occupied the site of the 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 have been described by large monument stones 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, through the Gate of the Cross, 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 with the north-eastern and northern part of the city. This day planned as a short stroll took us practically around the entire city. Jerusalem is a small place in area, yet we felt quite wearied upon our return.

We had our guide for nearly all of our sight-seeing in Jerusalem and the places near by—Bethlehem, Hebron, and the Dead Sea. We thought he had better leave and that he was not needed. He replied, "Yes, it is coming back to us. Whether we pray or not, it will come back."

The guide being an Arabian young man, dressed in the customary habitation tored or "red fez." His name and address are Nizar Attiah, 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. The Arabians decorate their autos, donkeys, and camels with strings of beads, mostly blue, to keep off the evil eye (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. There is no 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 (Ece Homo) to the place, 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, and Bethlehem to the west. We passed on down to Hebron first.

Here the main points of interest are the cave where Mary was born, and the shrine of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and the pool of David. Entering the Necropolis of the Mufti, in Jerusalem, at an expense of $2.50 per ticket. As we had not obtained the necessary information, 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 ancient, and our guide was very much revered by the Mohammedans.

At Hebron we met a young man (Arabian guide), and he led us to the 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 "Right up to 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 he may always be true to his present aspirations and help others of his own people.

Passing through 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; the bals as 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 and thirty thousand 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 with their sharp

On Monday, June 25, there was a drive leaving the big car through the narrow streets to Bethle­

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 with their sharp

On Monday, June 25, there was a drive

The minutes of the Woman's Executive Board met with Mrs. A. E. Whitford on February 4, 1929. Members present were: Mrs. A. B. West, Mrs. R. B. Sutton, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. A. E. Whitney, Mrs. G. E. Crossley, Mrs. W. C. Daland, Mrs. L. M. Babcock.

The meeting was opened with a prayer. The minutes were read, corrected, and approved.

Mrs. A. B. West, president,

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' set "inside the grave had tripped," nearly lost 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 family and societies, and an effort was made for their success. As a valued member of our Aid society she gave inspir­

...and questions. On motion the bill was al­

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 to a book we have here 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 sin­

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"A hypocrite loves sin, but hates the sin­
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 have been absent 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?

**Thoughts for Discussion**

What kingly characteristics in Jesus draw us to him?

Why must we obey King Jesus, 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 always near you, and follow him to any field, his banner ever over you.

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**INTERMIDATES, GET ACQUAINTED**

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

**IMMEDIATE CORNER**

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent, Woodworth, Wis. (1928-29)

**Topic for Sabbath Day, March 23, 1929**

**DAILY READINGS**

Sunday—Christ at the door (Rev. 3: 20)

Monday—Believe in the King (Mark 9: 21)

Tuesday—Obey the King (Rom. 12: 1-2)

Wednesday—Serving the King (Matt. 25: 20)

Thursday—Love the King (John 14: 23, 24)

Friday—Love the King's subjects (I John 4: 17)

Sabbath Day—Topic: Letting Jesus be King of my life (Matt. 21: 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 are so free? Will Jesus help us to rule ourselves rightly? How may we crown Jesus King? What hinders Jesus' rule in our lives?

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**INTERMIDATES, 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 would like to get 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.

**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:

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**REPORT OF CORRESPONDING SECRETARY FOR JANUARY**

Number of letters written is 12.

Number of pages mimeographed and sent out is 650. (Christian Endeavor week material including the following):

Correspondence received from Miss Gladys Woodrow, Sister 0. W. Brad- dall, Mrs. S. J. Davis, Miss Margaret Davis, Mrs. Blanche Burdick, Mrs. Mabel Austin, Rev. J. F. Randolph, Rev. A. J. C. Bond, Rev. C. L. Hill, Frank Hill.

Semester reports have been received from Battle Creek, Luke, Little Genesee, Ashaway, Westmore, Plainfield, Shiloh, Adams Center, Lost Creek, Salemville, Milton Junction, Farina.

FRANCES FERRILL BABCOCK, Corresponding Secretary.
The following correspondence was considered in the mail:

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

Mrs. Grace Osborn, report of social activities.

Mrs. Blanche Burdick, report of associations.

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 the field, and it was decided to appoint a committee to study it, to be called the "field committee on board activities to fill the vacancy formed by the withdrawal of Alli­son Skaggs.

Moved that a committee in its plans for doing some field work this year.

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

The following correspondence was considered in detail:

The following correspondence was considered in detail:


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

Minutes of last meeting were read.

REPORT OF CORRESPONDING SECRETARY

Tracts sent out, in ten orders 718

Fundamental Features 390
We believe this is the first. 

Summer Camp. We

with the young people next summer at the Lewis

The Summer Camp

things that are vital to the work of this board.

time such a meeting has ever been held, and we

nominational

tors, and others to consider

college presidents and deans, certain of our pas-

G. Velthuysen and Brother G. Zylstra of Holland.

England and Holland

finished it will be well done.

but everybody who knows about the matter is

rejoicing that it is in process, and that when

tract.

proof this month of the need of just such a

Adventists is off the press. We have additional

Burdick, D. D., which sets forth the differences

blanks to - all Seventh Day Baptist ministers ask­

appointed to work out a systematic method for

month, on behalf of the Conference committee

Constructively

the committee.

Our

is to

Our

are

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 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 forty. Forty-one of us is our membership, and nearly everyone is a regular attender.

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 lesson each Sabbath as you have in the States. Our new Sabbath school book (Helping Hands) have not reached us yet.

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

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

We will close, with best wishes from our Sabbath school.

WALTER BAKER, COURTLAND SAMMS, CLIFFORD BAKER, JOEL RHODEN, Hilda BAKER, DORCAS GREEN.
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 nitrates 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 rang 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,
To forgive our feverish ways; you really believe that nothing is too sinful" the right estimate on the worth of a soul, thingS others? Is it easy to give to your lodge yourself becoming selfish in the use of your reading the Bible, but you do not read as It becomes a sort of duty, and is not a more, nor with as keen interest. The question I would put to you today, in not seem to get into the spirit of it, or un­much, nor with as keen interest. It is hard sometimes, for often it for something else. 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 easy. It does not mean as much as it once did, nor do you enjoy it any longer. It becomes a sort of duty, and is not a pleasure. And your interest in God's Word? Is it lagging? Have you 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.

Are you real for spiritual work? Does kingdom served himself, not you?—you'd just rather not do it? Do you find yourself selfish in the use of your energies, and not giving enough for others? Is it easy to give to your lodge time that should go to your church? I remember from four or ten years ago, I say, not long ago, that there were three things we should never forget: the value of a song, the importance of tagging it down, and the power of God to save it. In these days, you put the right estimate on the worth of a soul, every soul, the soul of the man you meet on the street? And speak of evil towards sin—does it seem as awful, as "exceedingly sinful" as it did; or do you think more lightly of it? Do you give your little money 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 all to day? Too many Christians to­day are "marking time"; they are moving, but not going ahead. They are hindered Christians.

Oh, I wonder what you would put to you today, in Christian love, is this: "Do you think more of your feelings than the feelings of others? Is it easy to give to your lodge for man, extenuating the tendency on the next generation. From the standpoint of the woman certainly should have the same privilege as the man in this matter. But this step is not easy. It can be done, and in the woman, however low, they have lowered an ideal of womanhood. That is the saddest thing that has become accepted. It is common in restaurants; colleges are estab­lishing smoking rooms for the girls, putting "rights," "freedom," "equality" on the table. We must get back into touch with the source of power. We can not put out these things in our own strength, but if he has been given the reigning power. And if we put 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 prostitute idol. The Spirit, writing to them through John, called upon that hindered church to remember therefore from whom thou art and why you are hindered. That is good advice for hindered Christians today too. Remember the happiness and freedom, the joy with which you used to be hindered: 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's our supreme. We can not put out these things in our own strength, but if he has been given the reigning power. And if we put all these things to him, he will put them out for us.

Are you a hindered Christian? Then get back into communion with God through prayer and cross, and His love and the great hinderer, Satan, is a symbol of our Christian race. The check up, the review; the woman certainly should have the same privilege as the man in this matter. But this step is not easy. It can be done, and in the woman, however low, they have lowered an ideal of womanhood. That is the saddest thing that has become accepted. It is common in restaurants; colleges are estab­lishing smoking rooms for the girls, putting "rights," "freedom," "equality" on the table. We must get back into touch with the source of power. We can not put out these things in our own strength, but if he has been given the reigning power. And if we put 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 prostitute idol. The Spirit, writing to them through John, called upon that hindered church to remember therefore from whom thou art and why you are hindered. That is good advice for hindered Christians today too. Remember the happiness and freedom, the joy with which you used to be hindered: 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's our supreme. We can not put out these things in our own strength, but if he has been given the reigning power. And if we put all these things to him, he will put them out for us.

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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. Yet I hold 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 a tactic, a conflict, or a few more tourists to Jesus Christ. In fact, we have been ress in our work and message so as to form a single message. In my last article, I showed that the Baptist Reformation and the Fundamentalists' Page, as they may be termed, do not constitute an adequate defense of a regenerate Church and Lord. But our task is not completed as to form a single message.

Belief as to Authority.

These statements are so inclusive that our leaders, who have never met anyone who thus states it, are the relentless foes of any conception of a very limited number the vital principles of the Bible—both the Church and the New Testament—that is recognized as "a perfect rule of faith and practice."
SABBATH SCHOOL

HOBBS W. RODG, 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 rolls one hundred and eighteen, and in the home department fourteen, making a total membership of one hundred twenty-six.

During the year two new families moved into the town, filling 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 office.

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 commission 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 three classes gave theirs to the Missionary Society.

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

The primary department has given a number of passages of Scripture and are doing good work.

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

Office for the year 1929 were elected December 22, 1928, as follows: superintendent, Mrs. L. B. Clum; assistant superintendent, Robert E. Green; secretary, Trevah Sutton; treasurer, Robert Randolph; asistant chorister, Caroline Randolph; pianist, Gladys Sutton; primary superintendent, Mrs. J. F. Randolph; cradle roll superintendent, Mrs. C. J. Olah; and home department superintendent, Mrs. J. B. Grandall.

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.

TREVOR R. SUTTON,
Secretary.

Milton Junction, Wis.
January 6, 1929.

SEVENTH DAY BAPTIST SABBATH SCHOOL OF MINNEAPOLIS AND VICINITY

It has been suggested that some 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 making a few months; but on the last of September the school was reorganized with eighteen members. The services are held with Mrs. F. G. Schulin 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 theforeground 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 and skits, that would do credit to a larger group. At this meeting all the officers for 1929 were chosen, as follows: superintendent, Mr. E. E. Sutton; treasurer, Mrs. Floyd Vincent; chorister, Mrs. Myrtell E. Wulfing; teacher of the senior class, Mrs. Wm. Saunders; and of the junior class, Mrs. Wulfing. 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.

THE SABBATH RECORDER

SHAW SCHOOL LESSON XIII—March 10, 1929

THE CHRISTIAN SABBATH—Genesis 2:1, 2; 3: 1
Exodus 20: 8-11; Matthew 12: 1-15; 28: 1-10;
John 20: 19; Acts 20: 7; Romans 14: 4-6.

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

WANTED

The American Sabbath Tract Society wishes to find a half dozen copies of the two leaflets: "Great Test" by Rev. H. D. Clarke. This story is to be used in the Sabbath Recorder at one time, and it was also published in book form.

For each copy of this book sent, the Tract Society will be sent without charge direct from the American Sabbath Tract Society.

For Lesson Notes, see Helping Hand.

HOW TO PRODUCE TITERS

"Teaching the Church to Tithe is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self-Sufficiency." The leaflet is a tested suggestion of methods which can be used by 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 readers. It tells of the first service in the new Seventh Day Baptist church, at which Brother Crofoot preached the opening service. 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 probably be at Alfred for the first Sabbath in March, at New Market, and in New York or Plainfield on the third Sabbath.

MARRIAGES

Babcock-Crandall—In San Bernardino, Calif., on January 25, 1929, Mr. Ott Babcock and Miss Audrey Crandall were united in marriage.

Harris-Tomlinson—Frank B. Harris, of Coho­ny, N. Y., and Cora Elizabeth Tomlinson, of Shilo, N. J., were married in the First Baptist Church of that place on Sabbath evening at 5:45 o'clock by Rev. Robert R. Thompson.

DEATHS

Boeche—Marshall Edward Boeche, son of John F. and Florence Boeche, of Wardensville, W. Va., was born on February 1, 1901, and died at his home on Alum Fork, near Wardensville, on January 25, 1929. He was 18 years old.

Brown—Caroline Babcock, daughter of Gideon H. and Lydia Campbell Babcock, was born in Wardensville, W. Va., on December 25, 1877, and died in Brownsburg, Ind., on January 25, 1929, aged 7 years and 9 months.

Surratt—Mrs. Virginia Surratt, of Wellsville, Mo., was born in the town of Andover, N. Y., February 19, 1840. She was a member of the methodist church of Wellsville, Mo., and was married to Mr. Surratt, who preceded her in death.

Funeral services were conducted by Rev. C. A. Boeche, on February 27, 1892, at the Pine Grove church near Berea, and burial was in the cemetery at Pine Grove.

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Funeral services were conducted by Rev. C. A. Boeche, on February 27, 1892, at the Pine Grove church near Berea, and burial was in the cemetery at Pine Grove.
THE SABBATH RECORDER

Whitford.—Angie Elizabeth Clark, daughter of Edwin and Anvernette Clark, was born in Westley, R. I., April 2, 1907, and died Feb­
ruary 15, 1929.

Her home was in Westley until her marriage to Nathan Silas Whitford, November 25, 1880, 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 Farnsworth Seventh Day Baptist Church at West­
ley, 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. Bordick.

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 prior to her death, when she, her husband, and while convalescing suffered a stroke of paralysis, from which she rallied slightly and about a week later passed away.

Gone to judge herself through the mercy of God to do all for her will secure the answer.

All communications, whether on business or personal, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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Our power in prayer depends upon our love.

life is right, we shall know how to pray so as to please God, and prayer will secure the answer.

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BASIC STONES

THERE 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.

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