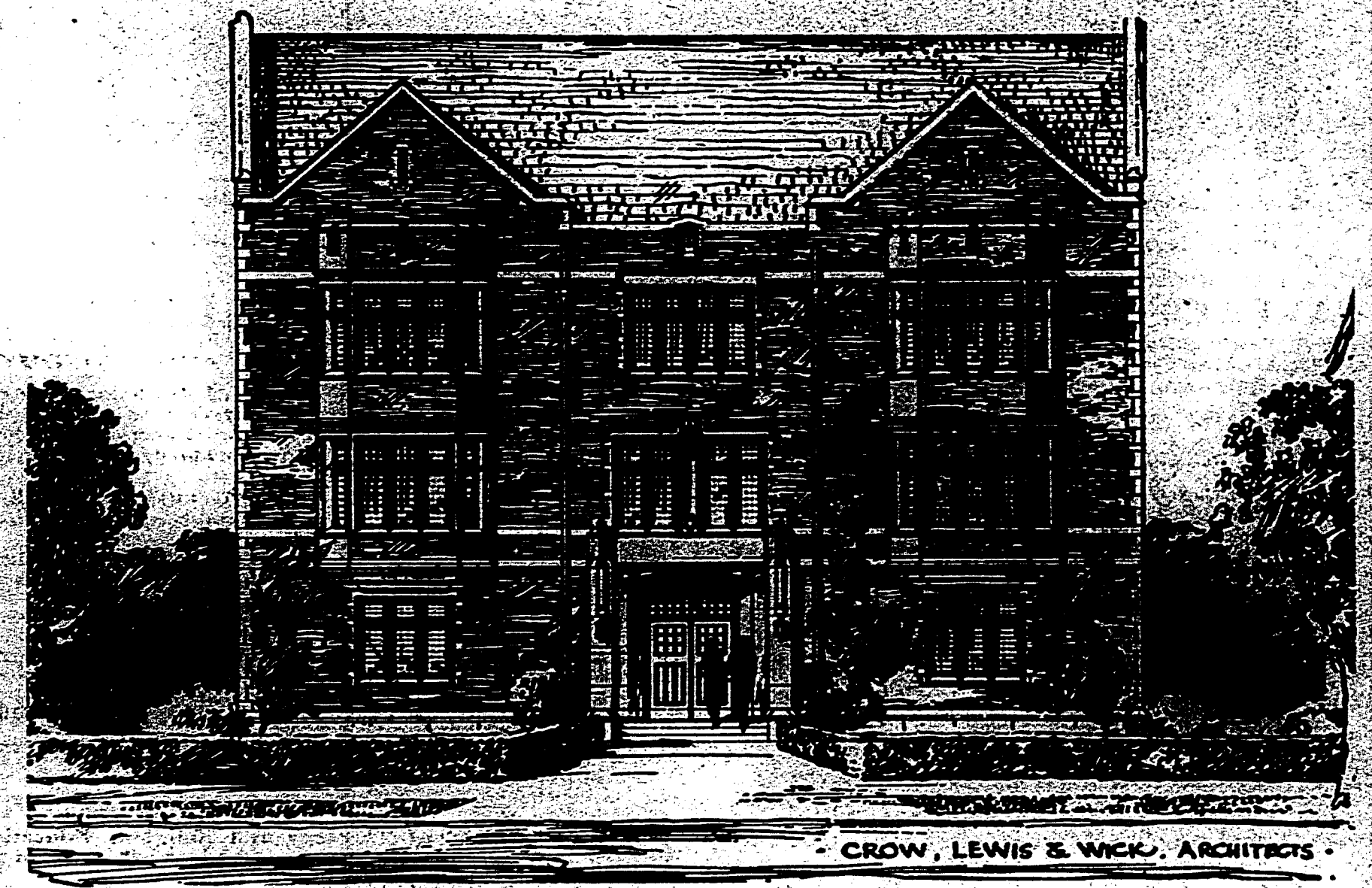


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

"May we not hope that this meeting will mark . . . the beginning of construction work of a spiritual nature which will bridge the Pacific with materials even more enduring than the granite and steel which have gone to the building of those magnificent structures . . ."

May the erection of the Denominational Building mark a new beginning in construction work of a spiritual nature with materials more enduring than those which have gone into its making.

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

MEMORIAL DAY

A day of tender memory,
A day of sacred hours,
Of little bands of marching men,
Of drums and flags and flowers.

A day when a great nation halts
Its mighty, throbbing pace,
It pays its meed of gratitude
And love with willing grace.

A day when battles are retold,
And eulogies are said,
When dirges sound, and chaplains read
The office for the dead.

A day when fairest, sweetest blooms
Are laid upon each grave,
And wreaths are hung on monuments,
And banners, half-mast, wave.

A day to keep from year to year
In memory of the dead,
Let music sound, and flowers be laid
Upon each resting bed.

—Emma A. Lent.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Claude L. Hill, Farina, Ill.
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Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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

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

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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

VOL. 106, No. 21 PLAINFIELD, N. J., MAY 27, 1929 WHOLE No. 4,395

Our heavenly Father, we thank thee for the gift of thine only begotten Son, the Light of the world. We praise thee that in all the ages of darkness the true Light made glad the hearts of those who trusted in him. We pray that thou wilt reveal thyself unto all who walk in darkness. Where thou seest those who know not which way to go, and who are trying to find a way of their own, wilt thou cause the light to shine in their hearts and show them thy way to life and peace. Wilt thou make us all glad by the light of thy Spirit's presence, and help us to say not my will but thine be done. May Christ, who promised to be with us always, be so real to us from day to day that our hearts may be full of heavenly light and our pathway through this world of darkness and sin be illumined all the way home. May we walk in thy truth so that we may be the light of the world. Help us to let our light so shine that others may be led to glorify thee. In Jesus' name. Amen.

Sabbath Rally Day In Plainfield Since the first week in May, plans for a Sabbath Rally day program had been maturing, according to the announcement by Pastor Bond for all the churches, which appeared on page 570 of the RECORDER for May 6. And Brother Bond carried out his plan in the home church, in a way that must tell for the good of the cause we love.

The songs and anthems were in perfect harmony with the cause to which this day was devoted, and the Sabbath school followed the sermon with a fine program in which the young people took interesting parts.

If you did not read Pastor Bond's sermon on page 570, RECORDER of May 6, let me suggest that you turn to it and read it carefully now. Even if you did read it, I am sure it will pay you to read it again and do a little careful thinking about some good things in it.

The common method of urging Sabbath keeping as a day of "rest and worship" simply, degrades the great subject and places obligation too low. Such a view must offend the God of the holy Sabbath day. It should be regarded as a memorial of our

God, the Creator, designed to keep the assurance of his presence and of our obligation to him always alive in human hearts. It is a sign between God and man, and was made a test of man's loyalty to Jehovah oftener than any other law of the Bible.

Such a view puts the sacred Sabbath on high and holy ground.

There is not a word in the Bible about any change from Sabbath to Sunday. Sunday is nowhere so much as hinted at, and is unsuitable for a memorial of God and creation. Jesus Christ kept the seventh day all his life. He who was with God from the beginning, his co-worker in creation, said he was Lord of the Sabbath day.

Is it consistent for those who insist that the Bible is the word of God and our rule of faith and practice, to disobey its most fundamental and important precept regarding the Sabbath as a God-given sacred day? Is it consistent to substitute in its place a day which the Roman emperor, three hundred years after Christ, commanded to be kept as "the venerable day of the sun"?

Jesus kept his Father's commandment all his life, and never so much as hinted that there was to be any change from the seventh to the first day of the week as a Sabbath.

"Federal Council Studies Under this head The Problem of Unity" the *Federal Council Bulletin* makes the following statement regarding the work of "an important committee" appointed to study the question.

Our representative, Rev. Ahva J. C. Bond, has been made secretary of this committee, and Seventh Day Baptists will be interested in this statement of that committee's work.

As a result of the extended discussions at the last quadrennial meeting of the Federal Council of Churches, concerning the possibility of a fresh advance in unity, an important committee on "function and structure" was appointed to continue the study, to report each year to the executive committee of the council, and to make a final report at the next quadrennial meeting as to the policy of the Federal Council in relation to the union movement.

The first meeting of this group was held in New York on April 2.

President George W. Richards, of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., was elected chairman of the committee. Dr. John W. Langdale, book editor of the Methodist Book Concern, vice-chairman, and Dr. A. J. C. Bond, of the Seventh Day Baptist churches, secretary.

After a day's discussion of present trends, provision was made for an intensive study of three fields: first, of the movements looking toward the union of various groups of denominations in this country and abroad; second, of movements in the direction of unity in the local community; and, third, of the possibility of and the need for closer relationships between the various co-operative and interdenominational agencies.

—Federal Council Bulletin.

Right Ideas Needed

Because the Constitution of the United States says that men are endowed with certain personal rights to "life, liberty, and the pursuit of happiness," there are those today who insist that even the government has no right to interfere with a man's liberty to do as he pleases in regard to the sale of intoxicating liquors as a beverage. They say a man has a perfect right to drink liquor if he wishes to do so, and a right to buy and to sell it if it pleases him, and that it is nobody's business what a man shall eat or drink.

I read of a lawyer who said in defense of the saloon that he "would rather bury every drunkard on earth than to lose the personal liberty for which we have struggled so long."

The sentiment of the public press, in all too many cases, is being used along this line regarding prohibition. It insists strongly that to demand the prohibition of the liquor selling and drinking is an infringement upon personal rights, and that the personal liberty question is at the bottom of the entire temperance problem.

Such arguments persist in coming to the front, and, strange to say, the majority of daily papers are eager to give them currency. No opportunity is allowed to pass which can be made use of to create public sentiment for the wet side of this question. Such arguments are being paraded before the public until no loyal American can afford to ignore them.

It is not hard to see why foreign-born new-comers to our shores may have trouble to distinguish between "personal liberty"

and license. But how can any one born and reared in America take such a stand?

Some time ago a foreign woman, soon after her arrival in this country, was brought before the court charged with a serious crime. She admitted her guilt but exclaimed, "I thought this was a free country." This is the wet's idea of liberty. It is utterly un-American!

It is true that a man may have perfect freedom to accumulate wealth, to follow lines of amusement which he enjoys, to lavish his money in ways of high living, even when people are hungry all about him, just so long as he does not commit any act that is an overt interference with other people's welfare. But just as soon as he insists upon doing things that tend to curtail the freedom—or personal liberty—of others; or when the exercise of his liberty brings harm or causes trouble for his neighbor, right then and there he reaches the limit of his personal liberty.

There is a distinction between "personal liberty" and "civil liberty." In America we enjoy our priceless *civil* liberty because citizens of the State have gradually surrendered their personal, or natural, liberties in order to secure the good of the greatest number in civil life. In the State, provision must be made for the greater blessing of peace, protection, and prosperity of the citizen, where the "other fellow" is also taken into consideration.

Where a man takes his personal liberty in hand to commit a crime against his fellow man, the State needs the law of civil liberty to take care of the offender. It is the business of the government to secure and protect individuals and society in their *communal* rights.

An individual has the personal liberty to take lessons in boxing and to make of himself an expert prize fighter if he wishes to do so, and the State will not interfere. But if he goes out and begins to exercise his ability on his fellow men, hitting right and left any one who comes within his reach, he soon finds that his boasted personal liberty ends where the other fellow's face begins, and that the law steps in to punish him for his folly.

A man in an open street where he is the only one driving or riding, has personal liberty to drive as fast as he pleases, and no

one will try to prevent. But let him drive his car pell mell through a crowded street, bumping and banging men and women who may be there, and he too will soon be made to observe the difference between his personal liberty and his civil liberty.

The liquor dealer says, "You have no right to interfere with my personal liberty to sell liquor if I choose to do so. If a man chooses to buy intoxicating drinks and use them himself, what right have you to interfere with his personal liberty?"

The answer is simple enough. Any observing man who has studied the effects of the liquor traffic in America must see that no institution in all the land interferes so shamefully with the rights and best welfare of the community as does the liquor traffic. It jeopardizes the individual, the home, the community, and the State.

Here the government claims the right to protect its citizens in their communal life. Self preservation is the first law of nations, as well as of individuals.

We can not believe that with all the efforts of sympathizers with outlaws to nullify the Constitution, and to enthrone the liquor traffic with all its cursed power for evil, will be allowed to succeed. It certainly can not prevail if the churches and Christian temperance people keep awake and do what they can to make their victory complete.

People Will Work for What They Really Want It is almost distressing, sometimes, to see our committees and boards bowed down over the problems that confront them regarding ways and means for carrying on our various lines of denominational work. With some of the boards seriously embarrassed by debts, and confronted by the serious shortage in receipts for the budget, in spite of heroic efforts by secretaries to secure their payment, our financial committees do have some very trying, long-drawn-out sessions, in which plans are discussed, and questions of the best method for raising money for the work are carefully considered. Yet, after all their earnest efforts, the work continues to lag for want of funds.

Really what is the matter? Are we undertaking too much—more than our people are able to do? No, I think not. The

signs of prosperity in worldly matters, evidences of increased pleasure-seeking in both town and country, in our homes and on our streets, do not indicate a *serious* handicap from want of money to spend. On every hand we see that, as a rule, people do secure what they really wish to have. And it is difficult to see why this rule does not hold true in religious affairs.

People, as a general thing, will have what they want, and will carry out enterprises in which they are deeply interested. So it does seem to me that if appeals could be made which would stir the hearts of men and women deeply in longing desires for the welfare of our blessed cause, until among all the dear churches there is a real interest in kingdom work and the people want to see the work go forward, there would then be no lack of funds. And our people would not seem to be any poorer under the promptings of such a spirit of consecration.

I sometimes wonder if we are working at the wrong end too much? It does not seem to get us anywhere to be figuring and contriving at the money end alone. How can we place more emphasis upon the *spiritual* side of our work so there will be a real *revival of interest* in the blessed work God has committed to us as a people?

Just in proportion as this end can be accomplished among our churches, in the same proportion will the needs of the financial end be met. The one question back of all our undertakings as a people is: How can appeals be made that will stir the hearts of our people until they are really anxious to help the work go forward? Who will help to answer this question?

Back at Work At Last For two weeks the work on the new building has been held up on account of the carpenters' general strike.

At last we learn that the case has been left out to a committee of three on a side and a judge, for arbitration. Meanwhile the mechanics are to go to work. So on Monday, May 20, we had the satisfaction of seeing a few men back on the job.

They now promise rapid progress in the work of construction, and we hope to be able to give our readers good reports from this time on.

ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Five more Sabbaths in this Conference year!

The Eastern Association is to be held at Westerly, R. I., beginning the night of June 6. George B. Utter, of Westerly, is the president.

The Central Association is to be held at Leonardsville, N. Y., June 13 to 16. Raymond Sholtz of the Verona Church is the moderator.

Did you read "Think On These Things" in the SABBATH RECORDER of May 13, page 585? Several persons in each church ought to read the article thoughtfully.

"A RICHER SPIRITUAL LIFE"

In submitting the plan of the New Forward Movement to the General Conference, ten years ago, the Commission said:

"First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christians; this is fundamental."

This has been uppermost in the minds of many during the ten years since we entered into this progressive work, and the emphasis that has been placed on raising money for the budget has been caused by the need of money to carry out through denominational agencies the work that is necessary to realize the fundamental object of the movement.

I have been questioning myself if this has been the case in my presentation of denominational interests in letters and addresses since I have been general secretary. During these years I have welcomed several chances to assist in evangelistic meetings, and have outlined my Onward Movement addresses so as to include thoughts that will tend to deepen and enrich our spiritual life.

In looking over outlines of letters that I

have sent to pastors and churches I find many that bring these things to the attention of our people. I wish to quote a few of these, for we need to think of them today as much as when I sent them to the churches.

"Never lose sight of this: our greatest concern should be for the spiritual life and activity of our people."

"We must make the Onward Movement a healthy and progressive successor to the New Forward Movement, not for personal ends, but for the honor and glory of God, and the building up of our beloved denomination.

"To this end my first concern is, and shall be, for the spiritual interest of our people and churches, for I am convinced that to deepen and enrich our spiritual life means the saving of ourselves and our children to the cause of God; fits us for aggressive Christian work; and will be the greatest of all factors in raising money for local church work and denominational purposes."

"God is more anxious than we are that we have a great revival year, and if we really long to see backsliders reclaimed, sinners saved, and the whole church revived and taking higher ground, and with this longing put forth efforts to realize these desirable things, God will do his part and richly bless us.

"I know that you are desiring this revival. Let us work to increase in others the desire for it, bringing the matter to the people in the prayer meetings, Sabbath services, and in conversation, and let us band together to pray for revivals in all of the churches."

"Let us encourage one another to make the year one of Bible study and prayer; a year of endeavor to think, speak, act, and teach according to the Jesus way of life; of seeking information, and to impart information about our denominational activities; of humble, unselfish, energetic service in the interests of the church and of the denomination. We need, and the world needs, the pure and undefiled religion of Jesus Christ. Let us possess this religion, and let us help others to gain it."

(To our pastors) "As leaders in the churches, I know that you will speak often of the various activities of the denomination, explaining plans and working to increase the interest of the people, old and young,

You hold the key. What is continually on your mind and in your heart, as shown by your words and pleadings, has great influence in securing loyal support of the work you love."

"I can conceive of no more desirable task than that of leading in the work of the kingdom of God, under his guidance and with his help.

"That we may be helpful at this time when the Christian Church is trying to find herself, and for the sake of our own preservation, we must guard against all dangers that threaten our life and usefulness. We must be exemplary in life as well as Biblical in belief. We must be genuinely Christian.

"May our prayer meetings and Sabbath morning sermons during March and April be so clearly and appealingly evangelistic that all of our churches shall be spiritually refreshed and many souls saved."

"The supreme importance of our work is to obtain spiritual results in the lives of people. This should be our endeavor in every service of the church and its auxiliary societies."

It is good to find so many who are seeking the higher spiritual life and who are earnestly seeking to encourage others to enter into such a life experience.

June, the last month of the Conference year, is largely a month of associational meetings. Hundreds of our people will attend these meetings. Let us in carrying out the programs of the various meetings make them deeply spiritual and inspirational. We need the lasting benefits that come from such meetings in the way of enriched lives, clearer vision of our mission as a people, and the purpose to give adequate moral and financial support to the work that God has for us as a people to do.

LOYALTY

HOSEA W. ROOD

OUR FLAG

It's a beautiful banner bright
With its stripes of red and white
And its starry field of heaven's own glorious blue;
Red means courage for the right,
White for purity and light,
And the blue is ever-loyal, just, and true.

My good fellow citizens in school, I have a mind this morning, though I have never

been ordained, to preach a Memorial Day sermon for you. The theme of it will be Loyalty, and the text stands at the top of this page.

I may begin by telling you that for many years my work was at the teacher's desk in the schoolroom. I am glad now to have been there so long with young people. I am thus led to think of them as "fellow citizens." The memory of those days is this day very pleasant.

Before becoming a teacher I had been, between the ages of sixteen and twenty, the four years when I ought to have been a pupil in school, a boy soldier in the Civil War. Nearly all that time my regiment, the Twelfth Wisconsin, was in active service at the front—not much in camp but *on the go*. We boys had there little leisure for study. Our packed knapsacks were heavy enough on the long marches, without books other than the little Testaments we had brought from our homes. Yet, though we could not get much knowledge there from books, we had abundant opportunity to study human nature by being all the time in close touch with all sorts of men. Also we learned geography by sight and got something of history in the making. We were helping make it. What we learned there we got by an out-of-door laboratory method.

Many of us boys were in what is called the middle adolescent period of life—the time of growing out of boyhood and into young manhood, a very important time. It is the age when character is being developed and fixed habits of life formed. What a boy or girl comes then to be has very much to do with the coming manhood or womanhood. It is a somewhat common opinion that army life tends to degrade young manhood. This, however, is not necessarily true. It is rather a test of the kind of stuff a boy has in him. He comes there under such temptation as he knew little about at home. He is apt to hear much profane and indecent language from some of the men. He sees some gambling going on in a small way, and is surely tempted to "take a chance" along with some of his comrades. If he came from a good home where high ideals were cherished he is not very apt thus to be led astray.

I have known many a young fellow brought up in a clean home, with good par-

ents and sisters of whom he could be proud, to come through army service as clean as when he entered it—even stronger and more manly. He brought with him high ideals and he cherished them. There is a feature of army life that is good for any boy; it is that which requires obedience to orders—compliance with camp rules and regulations.

We Americans are taught to take pride in our free government. We have no overruling power. We are governed by laws of our own making, or by laws made for us by persons among us whom the majority of us choose to do it for us. We have thousands of laws so made, and this is apt to give us the comfortable feeling that, since we are so governed, all is well with us. But it is sometimes said that in no other country are laws more freely and easily broken than with us. Well may we regret, my fellow citizens, that this can with any truth be said of us.

We in this land of freedom have much to say about patriotism. Yet I suspect that if any one of you were asked to tell just what is meant by the word you would need some time to think out the proper answer. Once when I visited a room of fifth graders in the schools at Edgerton the teacher said to her pupils that I would speak to them about patriotism. At once I asked them what it means to be patriotic. I hardly expected a ready answer, yet one of the boys in a back seat promptly raised his hand and replied, "It is to be the very best kind of citizen." I felt then that had the President of the United States been in that seat he could not himself give a better answer.

In a government like ours it is the chief duty of every citizen to respect the Constitution and obey the laws properly made under it. This is what constitutes loyalty. Without it there can be no good government. I once heard the governor of our good state of Wisconsin say, "It is the plain duty of every citizen to obey not only the laws he may like, but every law properly made."

A home in which children are not brought up to respect and obey their parents is not an ideal home—not a happy home, not good for our country. A school without respect for and obedience to its teachers is not a good school. An army without military discipline can not be efficient for service.

Loyal obedience is alike necessary at home, in school and government. Camp life as I saw it, under capable officers, was a wholesome school of discipline. We learned there in a practical way the necessity of rules and regulations: if things were to be done decently and in order—and of loyal obedience. Those of us who came to camp altogether undisciplined some times found fault with the restrictions placed upon us against doing just as we pleased and when we pleased; but we were soon made to feel that the way of the transgressor may be as hard now as it was when the writer of Proverbs said so. I am glad to say that the most of the comrades with whom I touched elbows in the ranks during those four years of service were then and there good and loyal citizens—as they continued to be in civil life here in Wisconsin. I have rarely heard of a Grand Army man being accused of law-breaking, becoming a bandit, a bootlegger, or any other kind of undesirable citizen. Every person upon becoming a member of the Grand Army of the Republic must take upon himself a solemn obligation of loyal-law-abiding citizenship.

There was with us boys, in the army something more to keep us loyal and true than fear of any kind of penalty for disobedience of camp rules and regulations—and far better. Floating above us all the time in camp, leading us on the march and going before us into battle, was our grand old flag of red and white and blue, to which we had all pledged allegiance. In its patriotic trinity of color, the *red* all the time and everywhere bade us have both the physical and the moral courage to stand up for and defend the right. The *white* appealed to us to be pure in thought and word and deed. The *blue* exhorted us to be loyal, true and dependable in every worthy undertaking in life. Courage, purity, and loyalty—fundamental virtues, both religious and patriotic. —From *Wisconsin Memorial Day Annual*.

God bless the work that lies before you,
God strengthen you when crosses come to stay,
God guide you when light seems far away,
In body and in soul God keep you strong;
This is my wish, the burden of my song;
God bless you in the dawning of the year.

Yours for Jesus and his friends,

—Dr. Lewis C. Sheafe.

MISSIONS

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

A DAY OF SUPERLATIVE NEEDS

This is a day of superlatives. Every age needs the best, but it is more imperative in some ages than others. The situation regarding missions has now reached a place where the superlative is needed at every point if Christ's kingdom is to triumph.

More workers than ever before are needed on both home and foreign fields. If Christians plan no extension of Christ's sway, simply to hold what they have already gained, there would be no need to increase the number of workers. But this can not be. Christ's followers, whether taken as a whole, as a denomination, as local churches, or as individual Christians, can not stand still. There must be new tasks, efforts, and holy enthusiasm or retrogression is sure. When we cease to propagate the gospel we cease to be the followers of Christ; we cease to be Christians, Christian churches, and Christian denominations. We simply must try sincerely and earnestly to win others or we part company with Christ. If we keep up with God we must run. This talk about putting all our efforts on one field is very superficial, to say the best. It is contrary to the laws of psychology as well as the command and spirit of Christ. New fields are constantly calling for help, and these demand a constant increase in the number of workers. This day and hour demand more layworkers than ever in the home churches, and more missionaries and ministers of the gospel on the home and for foreign fields.

This is the day of superlatives when it comes to the use of money in the support of the Church and missions—the support of Christ's kingdom. This is so in part because most things cost more than they once did, and on this account the expense in supporting a missionary, or mission, for instance, is two or four times what it was a generation past. To this increased cost of living is added the fact that there are many more fields open to Christian missions and

to every Christian denomination. A generation ago about five million dollars was being expended annually in foreign missions; today nearly ten times that amount is given every year and is only a small part of what is needed. This is the day of superlatives in personal and national wealth, and if we are true to our Savior, we will give of our means to the limit—till it hurts, at least.

This is an age when superlatives are imperative in regard to skill and knowledge in missionary matters. Missions have come to be a profession and should be regarded as requiring the best in wisdom, culture, intelligence, and tact. The great missionary enterprises of the Christian Church are not things for amateurs to direct, much less for quacks to practice on. They require on the part of mission boards, missionaries, pastors, churches, and all connected therewith, the most farsighted vision, the broadest knowledge, the keenest intelligence, and the wisest planning. The days have passed when interest in missions is a sufficient qualification for one who would be a missionary, or a member of a mission board. The hour requires the superlative in brains, training, gumption, business sagacity, and Christian statesmanship, as well as the sincerest and deepest consecration.

The last words in the paragraph above bring us to the superlative needed most of all, sincere and deep consecration. It would seem that there never before was a day when people were so critical and sharp in detecting a sham. The new attitude of youth toward life and human institutions is closely related to the question of sincerity. No class detects insincerity quicker than youth, and to no class is it more repulsive. In Christian work we profess that the compelling motive is love, or a passion to lift men out of sin. Unless we give evidence of having this passionate desire which we profess is prompting our work, our efforts are largely useless. That within the heart of one person appeals unto the heart of another. If the heart of one be aflame with unselfish love and an intense desire to save, the other is quick to detect it and it appeals to the other. Though it may not win him, it has its influence. But if the Christian worker leaves the impression that he is in the work as a mere profession, there is no drawing power in whatever he may do

or say. Here is where the older brother failed in the Parable of the Prodigal, he did not care for his wayward brother; and the Father was triumphant because of his passionate longing for the boy to return from the far country. As pastors, churches, missionaries, boards, and denominations we need to rise above the worldling's and hireling's attitude toward the lost, and possess that of the divine Father, and suffering Savior; then God can take our broken lives, limited qualifications, and imperfect organizations and use them in the world's redemption.

LETTER FROM JAMAICA

*Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

We have not spent a Sabbath in Kingston for nine weeks. They have been weeks of strenuous missionary and evangelistic labors in other parts of the island. I have found no time for writing you details of our experiences. During this time we have been overtaken with some misfortunes.

We were stalled in Ewarton, more than thirty miles from home, for about a week on account of a small gear wheel in the generator of the car that wore out at that place. I sent to Kingston for a new one. It would not fit. Then I made a trip to Kingston for another. It would not fit my car. We finally had our car with ourselves and our light house-keeping outfit towed back to Kingston. At length we got well fixed up again.

Another misfortune with the car occurred at Jeffrey Town, about fifty miles from home. We had just got everything unloaded from the car where we were to stay for some days. I was getting the car placed where I was to leave it when one of the rear axles broke. This meant a special trip for me to Kingston where I stayed a couple of days while they made a new axle. There was not an axle on the island that would fit my car. This experience lacked but a few cents of costing \$25. The car has never run better than it is running now. It costs much to keep it going, however, over these

rough roads with gasoline at fifty cents per gallon.

One other misfortune happened when we were with our Bowensville Church, about fifty miles from home. A telegram from Kingston said, "House broken into. Come." We came; found thieves had pried open a window and taken about \$25 in cash, our silverware, and other things amounting in value altogether to \$60 or more. The money was from sale of song books, "Awakening Songs," that I was keeping by itself in a tin box, hoping soon to purchase more books of the same kind. Police and detectives were soon on the job in our behalf. But as yet no trace has been found of goods or robbers.

But our experience has not all been of the unfortunate kind. Far from it. We have found much to cheer, comfort, and inspire us with new courage. While forced to remain in Ewarton, a new place for us, we were not idle. We had well attended open air meetings. Much interest in our message was evident. People there thought it providential that we broke down in that place. They want us to come again for more meetings with them. On the Sabbath we were there, by invitation of the Seventh Day Adventist Church, organized a couple of months before, I preached to them. Ewarton people, though strangers to us, made our compulsory stay with them pleasant. We think it was profitable to all in spiritual things.

When visiting Sister Smikle, the earnest and consecrated leader of our Post Roads Church, she expressed the wish that we might conduct evangelistic meetings in Chapelton. This village is three miles from the Post Roads Church, high up among the hills in a beautiful place on a main thoroughfare almost in the very middle of the island. Seventh Day Baptists had never done any work there. Upon calling on one of the wealthiest men of the place, a Christian Jew, and telling him of our desire to hold meetings there, he at once offered us the free use of a good sized hall for our meetings. I rented a cottage where we could do light housekeeping, paying five dollars per week for this. When we rent a place like this we pay the rent out of our own pocket, as we also pay regular rent for the place we call "home" here. I would not

have you and others think we charge such bills to the Missionary Board. By such a deal as this our rents were then costing us at the rate of more than \$50 per month out of our own pocket. But it was the best we could do. While in Chapelton we had two helpers in the work from Kingston with us for quite a part of the time. Sister Smikle and some others with her walked the six miles almost every night in order to attend the meetings and help in them. We found if we conducted open air meetings they were much better attended than meetings in the hall. We spent the most of three weeks there. The apparent result was little more than a good introduction for our cause and work. Many people urged us to come again soon for more work among them. We spent each of the three Sabbaths in that community with our Post Roads Church, holding two preaching services each day besides taking part in their Sabbath school. The first Sabbath afternoon we were there the Sabbath school furnished us a little surprise program of songs and recitations.

After this work we spent nearly one week with our Albion Mountain Church. The Sunday we were there Pastor Mignott baptized three candidates who united with that church, and married two couples. Following our work at Albion Mountain we spent two Sabbaths with our Bowensville Church. Both of these churches are furnishing evidences of real spiritual life. They are growing in numbers. They wish to be loyal Seventh Day Baptist churches. They are both planning to erect permanent church buildings in place of the booths they now worship in. Sister Gordon, of the Bowensville Church, got some of her neighboring first day children together at Gayle, about two miles from our church, and rendered a literary and musical program one Sunday afternoon we were there, raising a little money in this way toward their church building fund.

We spent four nights in special services at Guy's Hill with our Watersford Church. Then we spent two Sabbaths in Jeffrey Town. This place is four miles from our Bowensville Church and four miles in another direction from our Watersford Church, and two or three miles from Gayle where we have a little company of Seventh Day Baptists meeting together each Sabbath for

Sabbath school and worship. Jeffrey Town is a new place for our people. Brother Bernard Benjamin, a farmer living some miles away, who was received into our Watersford Church a year or more ago, has been holding special meetings in various communities in his section for several months. For some time he has been writing and urging us to come and help him at Jeffrey Town. We found a warm spiritual atmosphere and interest there. Brother Benjamin had built a booth there in which the people could meet for worship. He was just completing it, except for seats, when we arrived. While I was home getting the new axle, and for some nights after, Mrs. Coon was drilling singers there for a program that was rendered last Sunday. The money that was raised at this entertainment, \$4.25, is to be used for the purchase of material for seats. About twenty-five people, including children, all recent converts to the Sabbath, are meeting together there now each Sabbath for worship. Last Sabbath they organized a regular Sabbath school. We furnished them with *Helping Hands* for help in the study of the lessons. Attendance at the meetings we held was good. Early in the campaign I announced that I would speak on the Sabbath question the next Sunday night. I said for them to spread the notice, telling everybody what my subject would be, so that any one not wanting to hear it discussed could stay away from the service. Between two hundred and three hundred were on hand for that service. The best of feeling for us and our work seemed to prevail while I tried to give them the straight teaching of the word of our God. Last Sunday morning I baptized eight people, all converts to the Sabbath. At this service I preached to more than four hundred interested people. That night I preached again to a large audience. A number more converts to the Sabbath there are planning to be baptized in the near future. Brother Benjamin has been and is doing good work among them. The Seventh Day Baptist society we have there now is the result of his faithful services as he has been led by the Holy Spirit. Our Bowensville people will help further these interests. Their leader, Brother Simeon Lyons, like Brother Benjamin, is a faithful worker conducting many religious services in that

section of country. Our Jeffrey Town people hope to become a real organized Seventh Day Baptist Church after a little.

On our way home we spent Monday and Tuesday nights at still another new place for us, Windsor Castle, four miles east of Guy's Hill. We went there by urgent request. I preached these two nights to large audiences. They seem very anxious for us to come back soon for more gospel work there. And so the calls increase. These lines will let you know that, in spite of some very serious hindrances and disturbing and distressing problems, the work of Seventh Day Baptists is moving forward in Jamaica. The field is very promising. The need is very great. Laborers are few. The harvest is ripe.

Every church organization we have in Jamaica is in great need of a permanent church building. The Watersford Church has a church building, but it is not half large enough. The need for a good church building in Kingston is greatest of all, not only for our work in the city of Kingston, but as a matter of inspiration and help for our cause throughout the island. It is not my fault that the building is not up and in use. Jamaica needs your prayers.

Sincerely yours,
D. BURDETT COON.

No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
May 3, 1929.

REV. FRANK PETERSON

Rev. Frank E. Peterson died Sunday morning, May 12, at the Hospital of the Good Shepherd in Syracuse.

Frank Erwin Peterson was born December 25, 1862, at Belle Plain, Wis. His parents were William Davis and Miranda Humes Peterson.

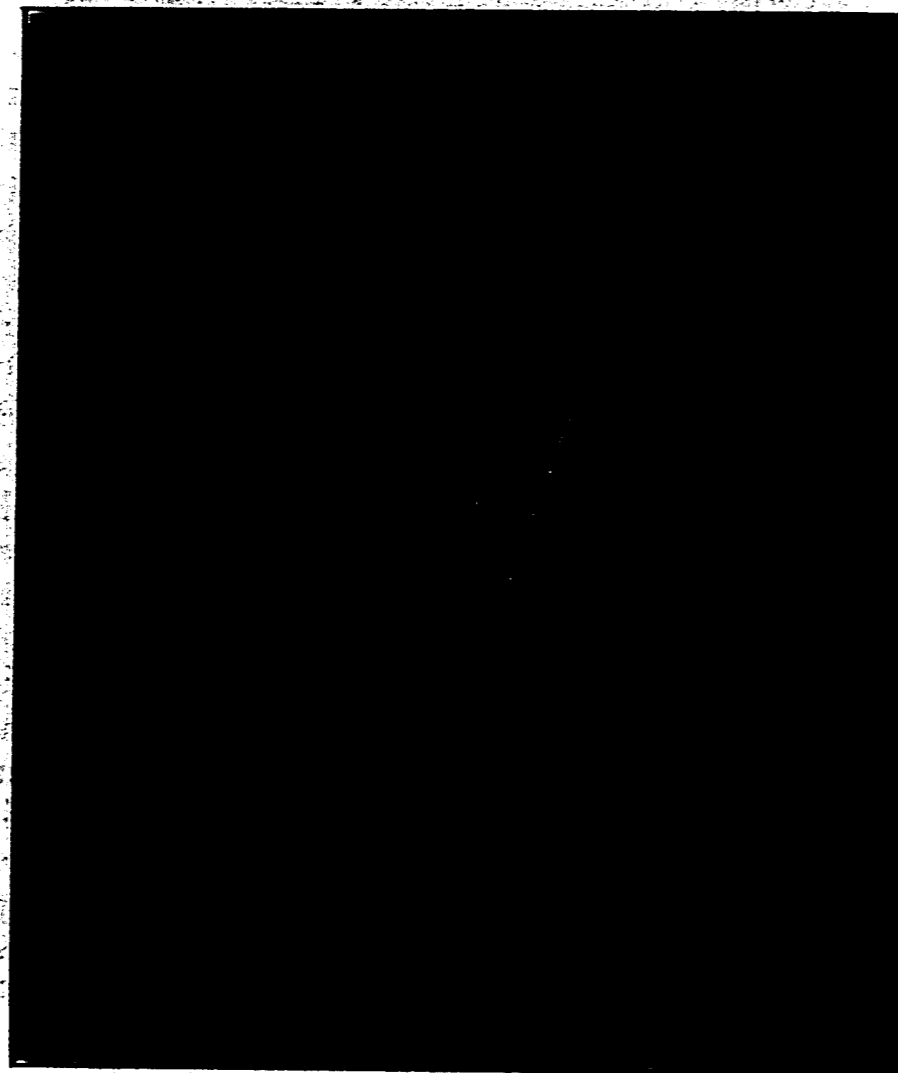
His grandfather, David Humes, was a pioneer in the early history of Wisconsin. He built a toll-bridge on Rock River near Janesville, Wis., now known as Humes' bridge.

The father Peterson was a millwright, and the son worked in lumber camps and attended the public schools. He attended the Omro, Wisconsin, High School while

Hosea W. Rood, "Uncle Oliver," was principal, and was greatly helped and encouraged by him in his great longing for an education.

He graduated from the high school in 1882, and in the fall of 1883 went to Milton College, boarding in the home of Mr. Rood, where he found another helpful friend in Mrs. Rood.

While at Milton he formed two resolutions that he has tried to follow through life; one was not to be afraid of reading and duly considering both sides of every



question as impartially as possible; and to accept truth and be guided by it wherever it led.

In the spring of 1885, before he was graduated from Milton College in June, he was baptized by Elder E. M. Dunn and united with the Milton Seventh Day Baptist Church.

For four years after his graduation he was principal in Wisconsin schools.

June 30, 1887, he was married to Addie Mary Randolph. To them were born four children: Lester W., now of Syracuse, at whose home he died; Helen (Mrs. E. E. Wakefield), New Ulm, Minn.; Ruth Hannah (Mrs. J. G. Hains), nurse, Detroit,

Mich.; and Beth Randolph, teacher, of St. Paul, Minn.

A growing desire to enter the gospel ministry led him, with his wife's brother, Lester C. Randolph, to enter the Baptist Theological Seminary at Morgan Park, Ill., in the fall of 1889. He was graduated with the degree B. D. in 1892, having previously received the honorary degree of M. S. from Milton College. The following year he did post-graduate work in Chicago University when W. R. Harper was president.

In the summer and fall of 1892 he, with five other Seventh Day Baptist theological students, engaged in evangelistic work; singing, preaching and doing personal work.

While at Morgan Park and Chicago University he and Lester C. Randolph were for two years joint pastors of the Chicago Seventh Day Baptist Church.

In the spring of 1893 he accepted a call to the Piscataway Church at New Market, N. J., where he was ordained to the gospel ministry on August 12, 1893.

For three of the six years of his pastorate at New Market he was associate editor of the *Evangel and Sabbath Outlook*, editing the evangelistic part, while Dr. A. H. Lewis edited the Sabbath Reform department.

In the spring of 1899 he was called to the church at Alfred Station, N. Y., serving the church and surrounding districts for three and one-half years.

In the fall of 1902 the family moved to Edelstein, Ill., where Elder Peterson served the West Hallock Church as pastor for eight and one-half years.

In the spring of 1911 they moved to a farm near Pipestone, Minn., which he and his son Lester worked for seven years, but when Lester enlisted in the World War, they sold the farm. The following winter Mr. and Mrs. Peterson spent in St. Petersburg, Fla. Returning in the spring he studied for two months in Chicago University to prepare himself better for the work. He became pastor of the Leonardsville Church in September, 1919, continuing as such until last winter when he and Mrs. Peterson went to Syracuse to spend the winter with their son.

He had been seriously ill more than a year, and reluctantly gave up the work of preaching the gospel which he loved and lived.

He was a man of clear mind and good judgment, sincere and unaffected, a devoted husband and father, a genial, faithful friend and counselor.

His wife and four children are left to greatly miss him. There are seven grandchildren: Marguerite, Alice, Kenneth, Ruth, Beth, and Jean Wakefield and Gordon Peterson. Two brothers are living, Fred, of Everett, Wash., and Willis of Oshkosh, Wis.

Memorial services were held May 14, 1929, at the church at Leonardsville, conducted by Rev. Willard D. Burdick, of Plainfield, N. J., a long-time friend, assisted by Rev. Paul S. Burdick, of Leonardsville, Rev. H. L. Polan, of Brookfield, and other attending ministers.

W. D. B.

BIBLE DATA REGARDING THE SABBATH

CHARLES J. ROOD

When was the Sabbath instituted? Genesis 2: 2, 3.

Why was it commanded? Exodus 20: 11.

Was it kept before this? Exodus 16.

This was more than fourteen hundred years after creation.

Was it a sign of loyalty to God? Exodus 31: 13-17. Ezekiel 20: 12.

Who is Lord of the Sabbath? Mark 2: 27, 28.

Did Jesus keep the Sabbath? Luke 4: 16.

Did Paul keep it? Acts 13: 14. Acts 16: 13. Acts 17: 2.

Did Paul do contrary to the Jews' customs? Acts 28: 17.

Which is the Lord's day? Isaiah 58: 13.

When did Christ arise from the dead? Matthew 28: 13.

Can you find one instance in the Bible where the first day of the week was observed as the Sabbath? I can't.

Was the law done away? Matthew 5: 17-19. Luke 16: 17. Isaiah 40: 8. 1 Peter 1: 25.

In the old days a criminal used to try to find a hole in a wall; now he tries to find one in a statute.—*American Lumberman (Chicago)*.

WOMAN'S WORK

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

THE BONFIRE

The leaves, the shadows fall: the end
Of our long sojourn's drawing near;
We'll kindle one more bonfire, friend,
To burn the dross of many a year.
These crumbling walls, and rafters low,
Soon they shall be forsaken quite,
And a far journey we shall go,
And we must travel light!

Strange hoards we bring from attics gray!
The dusty dreams of wealth and fame
That long ago we hid away,
At last we fling into the flame.
Old wrongs, still craving for redress,
Old feuds—how slowly they ignite!
The fumes are acrid! None the less,
We two shall travel light.

Fling in the final arrogance,
Fling in the wayward will of youth,
Fling in, without one rueful glance,
The hard, clear formulae of truth
Whereby we meted blame and praise:
They have grown dim, that shone so bright!
Suffices now one simple phrase—
For we must travel light!

Fling in the selfish hopes and vain
We guarded with such jealous breath,
Fling in the old, old fear of pain,
Fling in the love less strong than death!
And when the last gale, dark and blind,
Shall summon us into the night,
We'll leave no precious thing behind,
Yet we shall travel light!
—May Kendall in "The Cornhill" (London)

To happen unexpectedly upon friends in a city where one's friends may be counted upon the fingers of one hand is rather a wonderful experience, as doubtless many of you understand. As we stepped from the elevator in the hotel with our baggage in hand ready to call a taxi for the station where we should start on the first lap of our journey eastward, we were pleasantly surprised to meet our friends, Mr. and Mrs. Gurley of Adams Center, N. Y., and Miss Eva Gurley of our home town. They had arrived from Riverside the night before, and after some sight-seeing in San Francisco were planning to continue north to

Seattle and other points before swinging east. After a few minutes' chat we started off. It was pleasant to have someone to wave a friendly hand as we left for our train.

We had a few minutes to wait at the ferry station after getting our tickets validated, and so we wandered around to see what we should see, finally stopping before a large relief map of San Francisco and vicinity. While we were standing here we were again pleasantly surprised when Rev. Claude Hill spoke to us. He said he was not taking our train but that his train was due in Salt Lake City about the same time that ours would arrive. Another pleasant surprise came a few minutes later when we met Rev. Harold Crandall and learned that he was taking the train that we were taking.

After saying good-by to Pastor Hill, we boarded the ferry that connects with the Western Pacific railroad in Oakland. The ride across San Francisco Bay was very pleasant, although the cold wind was continually driving me inside, where I stayed only long enough to warm up a bit; as soon as I became comfortable I went outside again so that I might miss none of the pleasures of the ride.

From Oakland our road took us north-east through Stockton and Sacramento to Feather River Canyon. This canyon gives its name to this particular bit of railroad and it is known as "The Feather River Route," although there are other canyons marked on the map. This canyon is very beautiful, but it seemed rather dwarfed after the Grand Canyon. We probably should have made the swing here on our way west to have fully appreciated its beauties. Seeing it so soon after filling our eyes at the other canyon probably made a difference, but it is beautiful and surprises awaited us at every turn.

Night came on while we were still admiring, and we awoke the next morning well on our way to Salt Lake City. Some time in the night we passed through Hackstatt, where connection is made with a branch line running to Reno, so we missed that. I was interested in noticing that the map shows that Reno is at the end of the road. I fear that many people have discovered for themselves when they have reached Reno that it

was the end of the road to happiness and self respect.

All that day we rode through summer heat and for a part of the day among immense salt fields, where the heat of the sun seemed to be increased as it was reflected from the glistening fields that stretched away as far as the eyes could see. In mid afternoon we arrived in Salt Lake City, and as we stepped from the train we were met by Reverends Claude Hill and John F. Randolph. We had rather expected to stop in Salt Lake City for twenty-four hours, but by this time the call of home was sounding very persistently in our ears and we decided to stay on the train until we reached Denver. So after a little walk to a spot where we could see the famous temple we bade our three friends good-by and went away with the train.

The next day's ride through beautiful Colorado was a delightful one—from Glenwood Springs on through Tennessee Pass, the Royal Gorge, Pueblo, and Colorado Springs. We left the train at every opportunity and enjoyed such glimpses of these places as we could get in the few minutes time allotted to us. At Colorado Springs we lost a carload of personally conducted tourists, who overran the diner at meal time and through whose car we had to pass on our way to the diner. From their general air of owning the railroad and the entire country surrounding, because they had paid for their comforts in advance, they did not make themselves any too popular with their fellow travelers, and we were not sorry to see them leave. However I was sorry for one thing, that when they reached home they would be in Chicago and I feared I might meet them again. The fact that they were stopping in Colorado Springs and that they might have been at the same hotel as we, had we stopped there, helped to reconcile me to going on, for I remembered with delight the pleasures of a former visit to this beautiful city.

It was dark when we reached Denver. We had sent a wire to some friends, of whose welcome we felt sure, and so stepped from the train rather expecting them to greet us. They did not appear, but we were surprised to meet Pastor Randolph to whom we had said good-by in Salt Lake City. A phone message to the home of our friends

brought no response and we decided to take a bus for Boulder, so we said good-by again to Pastor Randolph and started off. We remembered the scenery between Denver and Boulder as very beautiful, but what we saw of it at this time was not so attractive. We judged by the number of times we crossed railroad tracks that the whole country was a network of railroads, however we learned later that it was one track with many crossings. Such things seem so different at night. We were not able to take the bus that went directly from Denver to Boulder, too many other people wanted that one, and so had to take a local that visited several towns off the main highway, where we had to cross the railroad in arriving and leaving. It was so late when we finally reached Boulder that we hunted a hotel and waited until morning to look up our friends.

HOME NEWS

WEST EDMESTON, N. Y.—Rev. Paul Burdick of Leonardsville, who will serve the Seventh Day Baptist Church as pastor for the coming year, preached his first sermon here Sabbath day. He was accompanied here by Mrs. Burdick and their attractive family of five children. They were warmly welcomed, and all felt that the relations between Pastor Burdick and family and the church and society will be most cordial. They were dinner guests of Mr. and Mrs. E. A. Felton.

Clarence Dresser and wife, of Leonardsville, were guests at Claude Dresser's, Sunday.

BROOKFIELD, N. Y.—Rev. H. L. Polan and family went to Leonardsville the evening after the Sabbath to call on the new pastor, Rev. Paul Burdick, and his family of five little children. The men were student friends of Alfred University days. The new Leonardsville pastor and family arrived Thursday evening after an overland trip from Hartford, Conn., where they made a short visit at the home of Mrs. Burdick's brother after leaving the parish at Rockville, R. I.

Rev. Willard D. Burdick of Plainfield, N. J., was a guest in the home of Rev. Herbert Polan yesterday. Mr. Burdick left for Plainfield this morning.

An excellent Mother's day service by the church at the regular hour for worship and another by the Junior Endeavor Society in the afternoon were greatly appreciated by all. Pastor Polan read word pictures from the Bible of several great women of Bible times—Eve, Jochobed, Deborah, Ruth, and Mary. There was beautiful music of familiar Mother's day songs.

The young people's exercises consisted in the story of the origin of Mother's day, readings on honoring our mothers, and recitations appropriate for the occasion.

After this good meeting, the children took bunches of white flowers to the older people and shut-ins.

—Data from "Brookfield Courier."

LEONARDSVILLE, N. Y.—The community was saddened to learn of the death of Rev. F. E. Peterson, which occurred in Syracuse early Sunday morning. Mr. Peterson was a resident here for nearly ten years, during which time he greatly endeared himself to the members of both churches and was held in the highest esteem by all with whom he came in contact. The body was brought to Mrs. Worden's undertaking parlors Sunday and the funeral will be held in the Seventh Day Baptist church Tuesday afternoon at two o'clock. It is expected that Rev. W. D. Burdick of Plainfield, N. J., a close friend of Mr. Peterson, will conduct the services, assisted by Rev. A. E. Potter.

Rev. and Mrs. Paul Burdick with their children arrived at the parsonage with their household goods Friday. They were overnight guests of Mr. and Mrs. Fay D. Green, Thursday night.

NORTH LOUP, NEB.—Rev. Hurley S. Warren of Nile, N. Y., has accepted a call from the Seventh Day Baptist Church of North Loup to become its pastor. He will move his family here and will take up his pastoral work probably the second Sabbath in July.

Mr. Hurley is a promising young minister and his coming is eagerly looked forward to by the church, which has been pastorless since November. The services of the church have been uninterrupted during this interval, special groups providing the morning worship or local pastors ably filling the pulpit. Prayer meetings have been led by laymen,

and the work of the church has gone forward successfully.

Mother's day was certainly well remembered Sabbath day, for all departments noticed it.

The prayer meeting Friday evening, led by Grace Rood, and Rev. Mr. Thomas' sermon, were both taken from the last chapter of Proverbs. The choir sang: "I'm Wearing a Flower for You," an old, but ever beautiful anthem, and Mrs. Elinor Stillman and Mrs. Silvia Brannon sang "Mother's Sunset Years."

The juniors had their room beautifully decorated with lilacs, also a chair labelled "Mother of the Juniors" for Mrs. Louisa Barber, the superintendent, and the birthday chair occupied by Herbert Greene. The appropriate lesson was led by Marguerite Babcock and a song sung by Doris and Ersel Goodrich, with Dorothy at the organ.

Lucille Davis led the intermediates in honoring "Mother and Father, too." "That Wonderful Mother of Mine" was sung by Ralph Sayre, "That Mother of Mine" recited by Marjorie Greene, and "Dreaming of Home and Mother" was sung by Gertrude Hemphill and Margaret Sayre. Several poems about mother and father, most of them written by Edgar Guest, were interspersed with the others. There was a larger attendance than usual, and it is hoped that will be repeated next week when Orville Babcock, attending Milton College, will send the lesson.

The seniors, led by Eunice Rood on the topic, "Influence of Home Life," discussed heredity and whether home, church, or school has the most influence on character, then spent the rest of their time on their Bible questions.

Superintendent Green appointed Louise Hutchins chairman of a committee for Children's day.

The W. M. S. spent all day Tuesday with Mrs. Myra Hutchins, quilting and discussing the RECORDER questions.

The Y. W. M. S. met Wednesday afternoon with Mrs. Rua Wilson. The lesson, "Sabbath Rally Day," was in the hands of Mrs. Myra Barber.

A letter was read at church services from Rev. Hurley Warren of Nile, N. Y., accepting our call to become our pastor. Unless

arrangements are changed he will be here the second Sabbath in July.

David Davis got "the bunch" together Sunday afternoon and the men (and some of the women) put in a big garden and a flower garden at the parsonage for the new pastor. Charley Rood had already prepared the ground. They stayed and had a picnic supper on the church lawn.

Sunday afternoon the juniors celebrated "Dandelion day" and spent the time digging dandelions on the church lawn. Altogether about twenty-eight helped. Arthur Stillman came with his Ford truck and carried away three loads. The little folks ate their lunch, then went down to Fred Swanson's where the superintendent treated them to iced pies. The part of the lawn they worked on looks much better, but there is plenty of work for others.

—The Loyalist.

IN MEMORY OF REV. FRANK E. PETERSON

My acquaintance with Frank E. Peterson began forty-five years ago, when he entered Milton College, but I was not closely associated with him until I entered the Baptist Seminary at Morgan Park, Ill.

He and Lester C. Randolph had spent one year in the seminary when I went there in the fall of 1890. We, Theodore J. Van Horn and I, roomed in the same house in which Frank Peterson and Lester Randolph lived, and it was not long before we began practicing as a male quartet, which brought us together often.

In the fall of 1891 D. Burdett Coon and George B. Shaw entered the seminary. Of course we all attended the Chicago Church and were often at the home of Mr. and Mrs. Ira J. Ordway.

That year Brother Peterson and Brother Randolph were joint pastors of the church, and their evangelistic spirit and the male quartet singing caused Mr. Ordway and others to talk about having the six theological students spend the summer in evangelistic work for the denomination. Mr. Ordway interested George H. Babcock and others in the proposition and it was brought about.

We were known as the Morgan Park Sextette.

The experiences of that summer were pleasant and beneficial to the young men who were entering into their life work of the ministry, and bound them closely together throughout life. For many years it was our privilege to sing together at our General Conferences and associations. But only three of the five singers are now living.

It was my privilege to be in a quartet with him in evangelistic work at other times. In the winter of 1894 Rev. E. B. Saunders and Rev. Lester C. Randolph were conducting union meetings in Westerly, and John Tanner, F. E. Peterson, Lester C. Randolph and I sang as a male quartet, in the month of February.

When Brother Peterson was pastor at Alfred Station he assisted me in evangelistic meetings at Nile, and about that time we were together in a quartet at Scio, N. Y., the other members of the quartet being George M. Ellis, now of Milton, Wis., and Will Davis of West Virginia.

During his service at Leonardsville I frequently met him at meetings of the Central Association and at his home, and have had many serious talks with him about our denominational work. And it has been a pleasure to talk with him on subjects that are commanding the attention of humanity today, for he kept posted on these questions by his extensive reading.

I have noticed with satisfaction the ripening of his character and his faith in Jesus Christ. Perhaps these were most evident to me in the prayers that I heard him offer in his home.

I am glad that I have enjoyed the social advantages and the privileges of intimate association in Christian work with Frank E. Peterson for nearly forty years.

WILLARD D. BURDICK.

"If the Christ who died had stopped at the cross,
His work had been incomplete;
If the Christ who was buried had stayed in the tomb,
He had only known defeat;
But the Way of the Cross never stops at the cross,
And the Way of the Tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone."

YOUNG PEOPLE'S WORK

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

VOLUNTARY SERVICE

Christian Endeavor Topic for Sabbath Day,
June 15, 1929

DAILY READINGS

Sunday—Self-denial (Rom. 15: 1-3)
Monday—Loss of comfort (Luke 9: 57-62)
Tuesday—Friends misunderstood (John 16: 1-3)
Wednesday—Sacrifice of time (1 Tim. 4: 13-15)
Thursday—Sacrifice of money (2 Cor. 9: 1-8)
Friday—Sacrifice of friends (Phil. 4: 1-9)
Sabbath Day—Topic: The price of voluntary
Christian service (Luke 9: 57-62)

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

Any kind of Christian service requires self-denial. In our Scripture lesson this week we are told of some people who expressed desires to follow Christ, yet were unwilling to give up certain things which seemed so necessary in their lives. Christ taught them that they could not be true followers of him unless they were willing to give up everything that would prevent them from serving him in the best possible way.

There are many people who wish to follow Jesus, but who are unwilling to surrender their lives completely to him. Something holds them back. They go through life holding to that something, thinking that at some future time they will become Christians. The sadness of this situation is that often their lives end before they accept Christ, and their souls are lost simply because they were unwilling to make a complete surrender.

Young people, have you made a complete surrender of your lives to Christ? If you have not, will you do so? Let us meditate carefully and prayerfully on this, and be willing to pay the price of voluntary Christian service.

"I surrender all, I surrender all;
All to thee, my blessed Savior,
I surrender all."

VOLUNTEERS ARE WANTED!
If You Are To Lead

List the opportunities for voluntary serv-

ice in your society, church, and community. Have these presented early in the meeting by members who fully realize the needs they are presenting. Follow these by special talks or an informal discussion on the value and the cost of voluntary service. If possible secure volunteers for the tasks considered in the meeting.

Do not neglect to pray before and during the meeting that this may be a "step forward" service and that each one present may be willing to undertake new and harder tasks.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 15, 1929

DAILY READINGS

Sunday—A wise quitter (Gen. 13:8)
Monday—A challenge to quit (Acts 4: 18-20)
Tuesday—When Mark quit (Acts 13: 13; 15: 36-41)
Wednesday—Quitters in danger (Judges 7: 1-8)
Thursday—Fearful quitters (Numb. 13: 17, 26-33)
Friday—Jesus' word about quitters (Luke 9: 57-62)
Sabbath Day—Topic: Am I a quitter? (Eph. 6: 5-8; Matt. 4: 1-11; 7: 12-14)

COMMENTS BY PRAYER MEETING COMMITTEE
OF THE MILTON, WIS., INTERMEDIATE
SOCIETY

It is safe to say, generally speaking, that the world can be divided into two classes: people who think of themselves first and people who think of others first; or, in other words, the selfish and the unselfish, the quitter and the non-quitter.

Jesus after the prediction of his death applied this great fact to the lives of his disciples, that they might see that without unselfishness and sacrifice they could not truly follow him. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

There are many different ways in which we may be quitters: in school work, at home, in our recreation. And especially is it easy for us to be quitters in our religious life. Ever since the beginning of Christianity there have been many splendid chances for quitters. Christ in his own life had discouragements beyond all human endurance. Christ's followers while he was

living might have been quitters, and some really were quitters. After his death they had their trials; and where would our religion be if all had been quitters?

The Christian religion has grown through the years, has come to us in all its beauty, and made resplendent by the heroism and sacrifice of many men. Few of us have the question of persecution even to think of. But we have more questions to solve for ourselves, more decisions to make in our life today. And we perhaps are quitters in this: the forming of our idea of the duties of religion. And when we interpret our religious feeling clearly there are so many ways in which we stray from our best intentions! We forget to do this; we overlook that; we are potential quitters all the time. It is up to us to make sure we are not quitters. No one wants to be a quitter. No one likes a quitter.

FOR DISCUSSION

What is a quitter?
When are intermediates quitters?
How can we be sure we shall not be quitters?
Do you know a Bible character who was a quitter?
Give a number of instances when Bible characters may have been tempted to be quitters?
What are the satisfactions (?) of being a quitter?

GOLDEN WEDDING AT JACKSON CENTER, OHIO

An event of unusual interest to a large number of people in Shelby County occurred on last Thursday, April 4, when Mr. and Mrs. M. I. Stout of Jackson Center, celebrated the fiftieth anniversary of their wedding.

Mr. and Mrs. Stout are both of the pioneer families of Jackson township. Mr. Stout's father, E. P. Stout, was proprietor of the first mercantile establishment in Jackson Center. Mr. Stout has served in an official capacity at different times ever since the town was incorporated, either as councilman or member of the board of public affairs. Mrs. Stout's maiden name was Hughes, whose family has, since the township's first settlement, been prominently identified with the business and social history of the town and community.

The house was beautifully decorated in gold and white. Floral offerings arrived early in the day, consisting of cut-flowers and potted plants which helped so much to brighten the occasion. A beautiful hand-made basket filled with yellow marguerites, presented by the Ladies' American Club (of which Mrs. Stout is a member) was used as a centerpiece to complete the decorations of the dining room table.

Friends were received at the home from one until five in the afternoon and were served with ice cream and gold and white cake.

Many beautiful and valuable gifts were received by them from friends and relatives including some gold pieces from two and one-half to ten dollars in denomination. Among the gifts were some from nieces living in Idaho, Oklahoma, Texas, and Wisconsin.

In the evening, the bride and groom were taken to the large dining hall where more than a hundred friends and relatives had gathered with well filled baskets to celebrate the event with them. The couple entered the hall, accompanied by Dean Stout and family of Detroit, to the strains of Mendelssohn's Wedding March played by Mrs. Gladys Coleman.

When all had taken their places at the tables, Rev. Verney Wilson, pastor of the Seventh Day Baptist Church, invoked the Divine blessing upon the assembly.

During the evening their son, E. P. Stout, dean of the Detroit School of Technology, made the announcement that he had discovered that the day was the fortieth wedding anniversary of Mr. and Mrs. J. D. Jones.

The bride wore white crepe with a bit of color on the left shoulder, consisting of lavender and gold flowers. The groom wore conventional blue.

The hall and tables were very artistically decorated with crepe paper, wall baskets of flowers and candles, again carrying out the color scheme of gold and white.

On the bride's table was a very elaborately decorated wedding cake, baked by Mrs. Elva Lawhead, niece of the bride.

After all were served, Mr. J. D. Jones, toastmaster for the evening, called order, asking Rev. John T. Babcock (their former pastor), now of DeRuyter, N. Y., to offer prayer. Following prayer, O. G. Davis

sang "Dream Train," sent by Mrs. T. E. Hughes of Milwaukee, Wis., for the occasion.

After making a few appropriate remarks, Dean Stout read the many letters and telegrams of congratulation.

A trombone and cornet duet was rendered by Huett Lawhead and Hubert Jones. Little Miss Marion Stout, granddaughter, gave one of her pleasing readings, "When Grandmother Was Young." Although only eleven, Marion has quite a collection of readings appropriate for most any occasion. Mrs. Gladys Coleman sang "Silver Threads Among the Gold," which brought the program to a close, after which old acquaintances were renewed and reminiscences recalled.

V. A. W.

PLANS FOR EASTERN ASSOCIATION

The Pawcatuck Church at Westerly, R. I., which is entertaining the Eastern Seventh Day Baptist Association June 6th to 9th this year, is looking forward to an interesting program.

The first service will open on Thursday evening, June 6, and the closing meeting on Sunday evening, June 9.

The theme to be developed during the session is along historical lines, instilling pride in the activities and accomplishments of the denomination. It will point out "Our Place in the World—not only to observe the Lord's Sabbath, but through obeying his commands develop character, responsibility, and interest in things which create a better world, and tend to draw the world to Christ."

All the churches of the association are being encouraged to take an interest in the meetings, and an attempt is being made to make the program so interesting from the very beginning that there will be a general outpouring of the people, especially from this section.

Thursday evening will be given over to addresses of welcome and responses by the delegates.

Friday morning business will be transacted. Friday afternoon will be given over to the Sabbath School Board, and Friday evening there will be a prayer and testi-

monial meeting, preceded by a vesper service.

Sabbath morning there will be the usual service. The afternoon will be given over to the Onward Movement, Tract Society, and Missionary Society. In the evening the Young People's Board will have charge.

Sunday morning the Woman's Board will arrange the program, and the afternoon will be given over to the Education Society.

The final meeting of the session will be held Sunday evening when Carlton M. Sherwood of New York will deliver the address of the evening.

Mr. Sherwood is Executive Secretary of the National Citizens Committee of One Thousand for Law Observance and Enforcement. He saw war service with the American Expeditionary Forces, and with the Y. M. C. A. in France. He returned to this country to become Executive Secretary of the New York State Christian Endeavor Union.

It is the idea in carrying out the thought of the theme to have an outsider tell of the great movements which are being carried on throughout the world, connecting the work of the Seventh day denominational organizations with this greater world work, and to have Mr. Sherwood make the final address of the entire session.

The officers of the Eastern Association are: President, George B. Utter; Vice-President, James A. Saunders; Corresponding Secretary, Mrs. Alexander P. Austin, all of Westerly; Recording Secretary, Mrs. Earl D. Burdick of Ashaway, and Treasurer, Everett C. Hunting, of Plainfield, N. J.

To take care of the association delegates, the Executive Committee has named other committees from the Westerly church to take charge of the different interests. The chairmen of these committees are:

Entertainment, Karl G. Stillman; Commissary, Lewis R. Green; Decorations, Miss Mary Whipple; Music, John Tanner.

Meals will be served in the vestry of the Seventh Day Church in Westerly by the Ladies' Aid and S. D. B. Societies, and will be on the cafeteria plan.

It will be noticed that the complaint of many of the interests of the denomination, that they have not had sufficient time, has been remedied by giving to minor interests

full periods in the morning or afternoon of the several days, while the time of the Missionary Society, Onward Movement, and Tract Society will be occupied as a joint program on Sabbath afternoon, when it is believed the attendance will be very large, and help make up for the shorter time given these interests.

**TREASURER'S QUARTERLY REPORT
AMERICAN SABBATH TRACT SOCIETY
For the Quarter Ending March 31, 1929**

Ethel L. Titsworth, Treasurer,
In account with the
American Sabbath Tract Society

Dr.
To cash on hand January 1, 1929:
Denominational Building Fund.....\$5,618.63
Maintenance Fund..... 679.32
\$6,297.95
Less overdraft, General Fund.. 1,435.80
\$ 4,862.15
To cash received since as follows:

General Fund
Contributions:
January.....\$ 228.09
February..... 115.29
March..... 133.10
Income from invested funds:
January..... 2,306.72
March..... 79.04
Receipts from publications:
"Sabbath Recorder"..... 1,486.54
"Helping Hand"..... 458.67
Tract Depository..... 13.47
Outside publications..... 12.75
Junior Graded Lessons..... 28.95
Intermediate Graded Lessons:.. 13.80
Calendars..... 138.32
Contributions to Special Sabbath
Promotion work..... 125.01
Contributions to Java missions..... 3.50
Check sent in error to Building Fund 25.00
5,168.25

Denominational Building Fund
Contributions:
January.....\$1,902.07
February..... 3,966.50
March..... 2,922.20
Income:
Interest on daily bank balances.. 37.88
" Liberty Loan Bond.. 2.12
" " note, publishing house. 3.75
Final payment account note, publishing house (cutting machine) 300.00
9,134.52

Maintenance Fund
Rent from publishing house.....\$ 375.00
Interest on note, publishing house (Miehle press)..... 250.00
625.00
\$19,789.92

Cr.
By cash paid out as follows:
General Fund
Sabbath Promotion work:
G. Velthuysen, Holland—"De Boodschapper".....\$ 150.00
Mill Yard Church, London..... 25.00
H. Louie Mignott, Jamaica, B. W. I..... 25.00

Special Sabbath Promotion work:
A. J. C. Bond—salary (third and fourth quarter)..... 300.00
Expenses..... 122.31
Young people's work..... 20.56
Ministers' conferences..... 400.00
\$ 1,042.87

Expenses of publications:
"Sabbath Recorder".....\$2,461.78
"Helping Hand"..... 424.22
2,886.00

General printing and distribution of literature:
Proportionate share Year Book..\$ 81.35
Tract depository..... 338.16
Outside publications..... 14.24
Expenses, distribution of literature 10.08
443.83

Miscellaneous:
Treasurer's expenses:
Stationery, postage, etc.....\$ 19.04
Clerical assistance..... 65.00
Corresponding secretary:
Salary, assistant..... 261.00
Stationery, postage, etc..... 27.45
Life Annuity payments..... 669.25
Canvass for Denominational Building Fund:
Traveling expenses..... 178.67
Printing, postage, etc..... 28.70
Record cards for cabinet for cuts 8.21
1,257.32

Refund of check sent in error to Building Fund..... 25.00
Contribution to Java missions..... 3.50
Subscription, "Sabbath Recorder," to John S. C. Kenyon..... 2.50
\$ 5,661.02

Denominational Building Fund
Liberty Loan Bond, contributed, and entered as cash.....\$ 50.00
Transfer of funds to savings account 5,000.00
5,050.00

Maintenance Fund
Care of furnace, etc.....\$ 76.00
Installation of new lights in printing plant..... 429.85
Concrete walk..... 16.65
522.50
\$11,233.52

By balance on hand:
Denominational Building Fund...\$9,703.15
Maintenance Fund..... 781.82
\$10,484.97
Less overdraft, General Fund.. 1,928.57
8,556.40
\$ 19,789.92

Indebtedness, General Fund—including above overdraft—\$3,428.57
E. & O. E.

Ethel L. Titsworth,
Treasurer.
April 1, 1929.
Examined, compared with books and vouchers, and found correct.
Irving A. Hunting,
Nathan E. Lewis,
Frank A. Langworthy,
Auditors.
April 13, 1929.

Denominational Building Fund
Cr.

To—
Total amount of contributions and income to January 1, 1929..... \$ 40,715.25
Contributions received during the quarter, including bequests.... 8,790.77
Income—Interest on loans, etc..... 43.75
\$ 49,549.77

Dr.
By—
Expenses of canvass for funds, 1926 \$ 155.23

Architects' fees—on account.....	2,500.00
Loan account equipment notes.....	\$7,000.00
Less amount repaid.....	1,058.61
	5,941.39
Loans on bond and mortgage (for details see annual report).....	9,000.00
Liberty Loan Bonds	1,150.00
Loan, General Fund (from savings account)	1,500.00
	\$ 20,246.62
Balance on hand:	
Savings account	\$19,600.00
Checking account	9,703.15
	29,303.15
	\$49,549.77

PRESIDENT MULLINS ON "INSPIRATION"

DEAN ARTHUR E. MAIN

The late Rev. Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary at Louisville, Ky., in his scholarly work, "The Christian Religion in Its Doctrinal Expression," after referring to a few theories of the inspiration of the Bible, among them the verbal theory, goes on to say:

"With regard to these theories it may be remarked that none of them is an exhaustive or adequate expression of the teaching of Scripture. Most of them no doubt contain elements of truth, but they attempt the impossible. It is not within our power to analyze fully the process by which God's Spirit operates upon the human mind in providing for us a record of his redemptive dealings with men. There was great variety in the circumstances of the Biblical writers, and great diversity in their gifts and capacities and in the forms employed for setting forth the truths revealed. In some cases inspiration led to the selection merely of historical material, as in the historical books of the Old Testament. In others the facts were given and inspiration led to their interpretation. In the case of Luke, as he informs us, careful research was necessary. Inspiration did not exempt him from the ordinary task of the diligent historian.

"Most of the psychological theories of inspiration start from a false premise. They begin by asking how God could have given to us a reliable guide for our religious life, and they proceed to answer the question by a theory which seems to meet the end in view. They proceed thus: If the Bible is God's word to us, then it must have been given in such and such a manner. The true

method, on the contrary, is to study the Bible inductively in order to learn what its claims are and what success it has had in meeting those claims, in the experience of Christians of the past and present. This is the experiential and practical method of approaching the doctrine of inspiration. It is much more concerned with the result than it is with the process of inspiration. What is the Bible, and what place does it hold in our religious life today? How does it meet the religious needs of men? This is the practical question. The Bible itself contains the best answer."
Alfred, N. Y.

THE NEW MEMORIAL DAY

Under the roses the blue;
Under the lilies the gray.

Oh, the roses we plucked for the blue,
And the lilies we twined for the gray,
We have bound in a wreath,
And in silence beneath
Slumber our heroes today.

Over the new-turned sod
The sons of our fathers stand,
And the fierce old fight
Slips out of sight
In the clasp of a brother's hand.

For the old blood left a stain
That the new has washed away,
And the sons of those
That have faced as foes
Are marching together today.

Oh, the blood that our fathers gave!
Oh, the tide of our mothers' tears!
And the flow of red,
And the tears they shed,
Embittered a sea of years.

But the roses we plucked for the blue,
And the lilies we twined for the gray,
We have bound in a wreath,
And in glory beneath
Slumber our heroes today!

—*Albert Bigelow Paine.*

"I hope that you keep your cows in a pasture," said Mrs. Newlywed as she paid the milkman.

"Yes'm," said the milkman, "of course we keep them in a pasture."

"I'm so glad," gushed Mrs. Newlywed; "I have been told that pasteurized milk is much the best."

CHILDREN'S PAGE

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

OUR BIBLE FRIEND—DAVID

Junior Christian Endeavor Topic for Sabbath
Day, June 15, 1929

MRS. HERBERT L. POLAN

Decorate with pictures of shepherds, sheep, and pictures of David and Goliath, David and Jonathan, etc., from old Sabbath school charts—the large colored ones.

Blackboard talk—Characteristics of David (Words within braces are inserted as ideas for the chalk-talker to use as he makes the acrostic).

As a Boy

D—aring (killed lion, bear)
A—ctive (outdoor life of shepherd)
V—ivacious (accuracy with sling)
I—nterested (offers to help fight Philistines)

D—utiful (loyal to Saul)

As a Man

D—evout (psalmist)
A—rtistic (harpist)
V—aliant (soldier king)
I—ntelligent (literary ability)
D—evoted (Love for Jonathan, Absalom, etc.)

Have four boys each give a blackboard talk on the following: Each draws

1. Shepherd's crook (story of Samuel anointing him king)
2. Sling shot and five smooth stones (David and Goliath)
3. Bow and arrow (story of Jonathan saving David's life)
4. A harp (story of the javelin thrown by Saul)

Leader's preparation—1. Review former lessons on Bible friends.

2. Forecast of coming lessons on Bible friends.

3. Who was David? Essay on David prepared by older junior to be read.

Use memory Psalms and as a prayer Psalm 19: 14.

Talks—David, the boy
David, the poet
David, the friend

David, the king
David, the shepherd
David, the musician
David, the soldier
David, the architect

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sending you my lesson story that I wrote for my class in the Baptist Sunday school at Weston. Mother helped me shorten it for my booklet, and then asked me if I wanted to send it to you, and I did.

I like to go to Sabbath school at Lost Creek, but it is too far to go every Sabbath. I like to have Aunt Maleta Davis and Cousin Orville Bond for my teachers.

I have two Jersey calves, two Jersey cows, two cats, two pigs, and fifty-two little chicks. One calf's name is Fawn, and the other we have not named, but I call him Dick. We will ship him.

I want a horse more than anything else, but daddy can't get one now.

Your little boy,

STANTON KENT TILLMAN.

Weston, W. Va.,

May 14, 1929.

STANTON'S LESSON STORY

After Jesus had gone back to heaven his disciples were called apostles, and they preached to people.

The high priest said that he must get rid of these men, so he had them put in prison. That night God sent an angel who led them out into the street and told them to go to the temple and preach.

Early the next morning the priests and their helpers found the prison door locked and guards were outside watching. They went to the temple and found them still preaching. The high priest told them, "Didn't we tell you not to preach about Jesus?"

They answered, "We must obey God rather than men."

They were afraid to kill them so they beat them and told them not to speak of Jesus any more, but they went right on preaching in the temple at Jerusalem and everywhere they went.

STANTON K. TILLMAN.

DEAR STANTON:

I was so glad to have you write again, and very much pleased with your Bible lesson story; it is very well written, and shows very careful study of your lesson. I hope other boys and girls will follow your example and that we may have many other Bible stories, for the very greatest stories in the world are in the Bible.

You surely have some very nice pets, but I agree with you that a good horse is one of the nicest of all, and I hope some day soon you may have your wish granted. I remember how much our big boy, Claire, used to think of a horse we owned when he was about your age. We called her Nell. Someone asked him if he would not rather have a nice little pony, and he answered, "No pony would take the place of my dear old Nell."

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I will be eight years old, June ninth. I will be in third grade next winter.

I have three brothers. My oldest brother wrote a letter to you. He was nine years old February twenty-eighth. He wrote this letter for me. I hope to write to you myself as soon as I can write better. We go to the lowest class in the Sabbath school.

Lewis, Edwin, Elston and myself, all had the measles.

We have a pet cat. His name is Tom, and we got him from Roy Randolph. He is yellow and white. We brought him home in a feed sack. He would climb up our backs on our way home. We would let him down on the ground and he would try to get away from us.

Your friend,
WILSON BEE DAVIS.

New Milton, W. Va.,
May 17, 1929.

DEAR WILSON:

Thank you for your good letter, and your brother, too, for helping you to write it. I remember what a nice letter he wrote me some time ago. I hope you will both write often.

I think a yellow and white kitty is lovely. That is the color of our kitty, and he also came to us in a feed bag. One of my little girl's friends brought him to her. His name

is Skeezics. No doubt you have become acquainted with Skeezics through the RECORDER. He is taking his afternoon nap within reach of my hand as I write.

Isn't it fine that you have so many nice brothers? What a help you must be to each other and to your parents.

Your sincere friend,
MIZPAH S. GREENE.

BEFRIENDING THE BIRDS PAYS WELL

CORA JUNE SHEPPARD

Bird baths and bird boxes bring us a multitude of bird friends.

First we transplanted some of their natural haunts from the woods. We have several magnolia and dogwood trees, as well as other shrubbery. The robins build in the rambles, the cat-birds in the Philadelphias; the wrens in the tiny bird houses which we rent "for a song," and we are paid lavishly.

The martins occupy the colony houses we put up for them and my "help" wonders why I do not have any flies in the summer—the martins feed on them.

For three days I have heard and seen a cuckoo in the nut tree and I'm wondering and hoping the cuckoo will stay, and I like the flickers too, with all their noise, in the elm tree.

We have two bird baths in the front yard and one in the back, which I fill with water religiously. Starlings, sparrows, and others I do not love, use them indiscriminately.

We have tried to make our home grounds so woodsy, at times we are favored with the red birds. One winter a beautiful red bird roosted in the magnolia rose bush right under the ledge of the front piazza. He came to his roost with the utmost regularity just at our supper hour. I could see him fly in every night as I sat at the table.

I never find time to discover all the nests in our door yard but I spend anxious hours when the young are learning to fly, for fear some stray cat will come and catch them.

If the next big war is to be a battle with the insects, then I'm going to do all I can now to protect the birds, so they can keep the common insect enemies in control. Each morning I awake to the melodious sounds of the martins, and I love to watch them as I sit in the lawn swing at the twilight hour, as they get all their food while on the wing.

Shiloh, N. J.

OUR PULPIT

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

THE CHURCH OF GOD

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SERMON FOR SABBATH, JUNE 8, 1929

Text—2 Corinthians 1: 1.

ORDER OF SERVICE

HYMN

INVOCATION

RESPONSIVE READING

HYMN—"O Where Are Kings and Empires Now?"

SCRIPTURE LESSON—2 Corinthians 1.

PRAYER

OFFERING

HYMN—"The Church's One Foundation"

SERMON

PRAYER AND BENEDICTION

FOR BOYS AND GIRLS

I read not long ago what a certain man said about his own boyhood days. A part of his work was to saw wood for the kitchen fire. Smooth and small tamarack trees were to be cut into right lengths. One day the saw did not work well, and in anger he pushed and jerked it until he cut a great gash in one of his feet. His father said nothing at the time; but later when the boy's feelings were more calm the father said, "John bring me a pine board"; and he did. Then the father said, "Get a nail and hammer"; and of course the boy obeyed. Then the father said, "Drive the nail into the board," which of course he did. Then

FOR ALL

(Preached at the ordination of Pastor Hurley S. Warren to the gospel ministry)

A church is a duly organized body of believers in Christ under the general leadership of a minister, whom we call pastor. As a leader he is not to be lordly but to set an example to the flock. Paul said to the Ephesian elders: Take heed unto yourselves and to all the flock of which the Holy Spirit has appointed you guardians; shepherd the church of the Lord which he has purchased with his own blood.

Ideally a church consists of parts or departments so wisely and fraternally adjusted to one another that they constitute a unity. The purpose of this body of Christians is to

promote righteousness and advance the kingdom of God in the earth. A church united, energized, and guided by the Holy Spirit is qualified to be the pillar and foundation of the truth. It is the household of God, the church of the living God.

In the light then of what a church is called to be let us magnify the office of a pastor, of Pastor Warren, and the significance of this glad occasion.

The word "church" has at least four meanings: (1) the local body of believers. (2) The churches of a given denomination. That is we may speak of the Baptist, Presbyterian, Methodist, or Episcopal Church, and so on. (3) The churches of a given area are the church of that territory. Thus we may speak of the church of Friendship, of New York, of America, or of the whole world. (4) A fourth meaning is that of a Church victorious which shall one day be presented to Christ, a glorious Church not having spot or wrinkle or blemish or any such thing.

The church is both an organization and an organism. An automobile is an organization; that is, an assembling of parts fitted to one another for a given end. A tree or an animal is both an organization consisting of related parts, and an organism because of an indwelling energy or force that we call tree or animal life.

A church is then an organism because of an indwelling and energizing power, the Holy Spirit. It is this that makes it the church of God.

It is because the church is an organism held together by the Spirit of God that it is a unity. The apostle Paul wrote to the Corinthians that the eye, hands, feet, and ears of the body need one another. A schism in the body would mean its destruction. Thus by the use of this familiar but striking illustration the apostle exhorted that there be no schism in the Church which is the spiritual body of Christ. And we remember well how Jesus prayed that his disciples might be one, in such unity as exists between the Father and the Son, as a testimony to the heavenly origin and the divine mission of himself.

What is the relation of Jesus Christ to the Church of God? On one occasion he asked his disciples what men were thinking and saying about him. They replied that

there were differences of opinion, some saying this and some saying that. Then the Master said, What do you think about me? And Peter answered, Thou art the Christ the Son of the living God. This was such a sublime confession that Jesus said: This truth did not come to you from men but from my Father who is in heaven. And I say unto thee, thou art Peter, the name meaning rock, and upon this rock fact that you have confessed, I will build my Church; and the powers of death shall not overthrow it.

Who is this Man that announces himself to be the builder of the Church of God? In ancient languages, and it ought to be the same in modern speech, the term *word* means, first, an idea, and then its expression. That is to say an honest word is thought and feeling incarnate. In the first chapter of John, Christ is called the Word of God. This means that in his life and teachings he tells us what God's thoughts and feelings are toward the children of men. On one great occasion mentioned in the eleventh of Matthew, Jesus said: Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him. At another time he said to Philip: He that hath seen me hath seen the Father. How sayest thou, Show us the Father? It is then the claim of Jesus that he is the great Revealer of God to man. And it is the very heart of Paul's great Epistles to the Ephesians and Colossians that God's eternal creative and redemptive purpose is all gathered up and shown forth in his Son.

How will this Master Builder build his Church? When on earth he said to his disciples that when the Holy Spirit should come he would take of the things that were his and show them to men. That is, the Holy Spirit is in the world for the purpose of interpreting the significance of that unique personality, Jesus Christ our Lord.

The spirit convinces men that they are sinners because they do not believe in Jesus. He convinces men of the certainty of righteousness and that a perfectly righteous Man has lived on earth, the conviction being based on the fact that as a victor over death he went as he said to the Father.

He convinces men of the need and nature of judgment, because the devil, called the Prince of this world, has been judged.

Judgment means a just estimate of values. Such a judgment of evil took place, for example, at the time of our Lord's great temptation.

There are at least two imagined pictures of the temptation. In one the principal figure is the devil with his hideous face and horns and forked tail. In the other, our Savior is sitting on a grassy mound or moss covered rock with bowed head as if in deepest meditation. Which is the more natural it is not difficult to say.

Permit me to paraphrase and interpret reverently this wonderful story which records a crisis or turning point in the history of the kingdom and Church of God. Our Lord was deciding what should be the regulative principles of his life and labors as the expected Savior and King of men:

I am hungry after this long fasting, Jesus said. The tempter suggests that if I am really the Son of God, as I have been declared to be, I ought to be able to turn these stones into bread. But it is written in our ancient Scriptures that man shall not live by bread alone but by the words that God speaks. And I think I will trust to my Father the provision of my needed food.

Many people are fond of display. The tempter suggests that if I would cast myself down from the pinnacle of the temple in the presence of the crowd I would even then be under my Father's protecting care. But I recollect that it is written, Thou shalt not unnecessarily put to the test the goodness of the Lord our God. I must not yield to this specious temptation.

Many of my people are looking and longing for a temporal king and deliverer. It is probable that if I should raise a standard of rebellion against the Roman yoke, thousands would follow me. And the tempter whispers that if I will worship him, that is, adopt his principles of action, he would see that I become a world conqueror. But I can not forget that it is also written in that great book of Deuteronomy, Thou shalt worship the Lord thy God and him only shalt thou serve. Get thee hence, Satan.

As the result of the convincing power of the Holy Spirit and of our Savior's victory over the tempter, many men and women become through faith what Paul calls saints. Saint does not mean a perfect man or woman, but one who has intelligently and

whole-heartedly consecrated oneself to Christian discipleship. A saintly man or woman is traveling in the right religious and moral direction.

Professor Peabody says that the important question is not how fast are we going, but what way. In the first Epistle of Peter, in a beautiful and impressive figure, saints are called living stones—stones that having come to Jesus Christ, the Supreme Living Stone, are to be built into a spiritual house, which is the Church of God.

Our Lord then had the right to call this his Church; and to declare that it would never die.

The Babylonian Empire lasted for about fifteen hundred years and then fell. The gates of Hades opened to receive one after another the kingdoms of Assyria, of Medo-Persia, of Greece, and of world-ruling Rome. The selfish ambitions of other would-be world conquerors have gone that way too. But the divine Carpenter of Nazareth said that the gates of Hades should not prevail against the Church of God. Here let me partly quote, partly paraphrase, from Professor Höfding, who speaks not as a theologian but as a philosopher: The Church in her best forms represents lofty idealism in the midst of a burdened world. She has helped millions to look up and see the stars. She has opened the world of thought, poetry, and culture to multitudes who otherwise would have known the dullness of defeat in the battle of life. The Church stands for the Great Example in whom it took its rise; for holy traditions, for prayer, for sacred hymns, and for the deepest experiences of life. She presses art into her worship and thought into her doctrines, and thus provides for our esthetic and intellectual natures. The Church as a social organization began in a spiritual movement dominated by a feeling of human solidarity; and no society has yet made so many and great contributions to group life and relations. She is a great international society in which a thousand racial, national, sectarian, and alienating differences ought to lose much of their supposed significance and value, and give way to a universal kingdom of God, a kingdom of justice and righteousness. For if men ever accept the principles of world-wide peace, fellowship, and co-operation, it

must come by way of religion and the Church.

In conclusion let me read, with a few changes, from the annual address that I gave before our Conference of 1907:

In the sixteenth chapter of Matthew we are told how Christ said to Peter, I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

The "key" symbolized a deputy's authority over his master's affairs. The Living One in John's Revelation had the keys of death and of Hades. It was he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and shutteth and none openeth.

To bind and loose is to interpret divine law in its application to religious life in the Church and kingdom of God. To bind was to forbid as being wrong; to loose was to allow as being right. And the action of Peter was to receive the indorsement of heaven. According to the eighteenth chapter of Matthew Christ taught that one who sins against his brother may be under obligation to hear the Church, that is, to heed the counsels of the Christian congregation. And then he said: What things soever ye shall bind on earth shall be bound in heaven; and what things soever shall be loosed on earth shall be loosed in heaven. Whether these words were spoken to a group of apostles, or as is probable, to apostles and other believers, is not wholly clear, and does not matter much in this discussion.

In the twentieth of John it is recorded that Jesus said to a company of disciples on the evening of the first day after his resurrection, Peace be unto you; as the Father has sent me even so I send you. Then he breathed on them, symbolizing in the act a new creation of life, and said, Receive ye the Holy Spirit; whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained. Here the disciples are given the place of mediation between God and men, and at least the right to declare with authority when sins are pardoned and when they must remain unforgiven.

Concerning these wonderful words of our Lord let us say:

1. They speak great things of the Church

of God—greater things than we can think or tell. The wonderful promise includes this church.

2. These words of promise and power are not arbitrary or based on mere external name, office, or ordinance. The Church is Christ's own possession, built by himself on rock—the rock of truth and true discipleship; and before it the gates of Hades are powerless. They who are to bind and loose with heaven's approval must pray in accord, in conscious dependence on the heavenly Father, as they gather in loving and reverent loyalty to the name of their Lord, and in the presence of his Spirit. And they who are to forgive or retain the sins of others must themselves first receive the Holy Spirit.

3. The Church built and owned by Jesus Christ, the Son of the living God, founded on living rock and built of living stones; the Church having the power of an endless life; ministers and people in the spiritual presence of their Lord and united in trustful prayer to his Father and theirs; ministers and people touched by the divine breath and receiving the Holy Spirit—shall we marvel that to such there is promised more than human power for the sake of the kingdom of God? May this company of ministers, in this consecrated house, at this very hour, in the presence of our ever-living Redeemer and Lord, and for the glory of his name, so engage in united praise and prayer that we may feel the touch of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading grace and power; and from this day and this place of worship and supplication and the baptism of the Spirit may there go living streams of heavenly peace and power to many other members of the great Church of God—in the name of the Father, the Son, and the Holy Spirit. Amen.

"In the love of truth and in the spirit of Jesus we are united for the worship of God and the service of man."

Justice must not fail because the agencies of enforcement are either delinquent or inefficiently organized.—*President Hoover.*

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
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HOW GOD FEELS ABOUT SIN

LESTER G. OSBORN

Romans 5: 10—"When we were enemies we were reconciled to God by the death of his son."

Introduction.

Sir Oliver Lodge has said that modern man doesn't trouble himself much about his sins. To which Professor J. Ritchie Smith answers, "But he does trouble his neighbors with his sins." And I would like to add that he troubles God with his sins.

It is not popular to think or speak of sin. We would much rather pass it over and forget it. But there is no use to shut it out of our theology unless we can shut it out of our lives, and that, as we know from experience, we can not do. It is foolishness to try not to think of sin, or to deny its existence.

It is important that we should think about sin, and ponder it carefully, because our conception of sin has much to do with our idea of God and Christ. A wrong conception of sin gives us a wrong idea of God—the holy, the Just, the loving Father; and warps our conception of Jesus Christ—the Revealer of God and the Savior of the world. Were it not for sin we would all know and love and follow God, and we would not need a Savior.

1. *Sin and its consequences.*

In order to know how God feels about sin it is first necessary that we know what sin is and what sin does. "What Is Sin" might well be the title of a series of books. There have been many definitions advanced, but perhaps we can get the best idea in brief form by turning to that sorrowful tale in Genesis, chapter three—the account of the garden, and the tree, and of Eve's yielding to the doubt instilled by the tempter, and to his promptings.

You know the old, old story. God provided everything necessary to man's welfare—both physical and spiritual. Man en-

joyed blessed fellowship with God. But because God wanted this fellowship to continue through man's free choice of it, he made one restriction. In effect, he said, "Let us continue in our communion together. I want it to be because you choose it, so I will ask you to do just one thing—leave the fruit of that one tree alone, and I will know that you want our fellowship to continue. You are free to choose between that and the satisfaction of your own desires." And then occurred what S. D. Gordon calls "the break of sin." God did not change toward man, but man changed toward God. He broke away from fellowship with him of his own free will. He broke with the life of God, which had been his since God gave it to him. The channel through which this life flowed, man cut off.

Note the three steps of Eve's sin—she saw, she coveted, she took. Oh, the tempter dangles enticing bait before our eyes. Sin looks inviting and pleasurable. Satan promises us joy in following our own desires. We gaze at it fixedly until we begin to want it. Soon the desire becomes so strong that we reach out and take it. In the first flush of satisfaction we think we have proved God to be wrong, for it really is enjoyable, and there seem to be no bad effects. But not for long. Soon the pleasure begins to pall, we feel the burn of sin, we begin to feel guilt and dissatisfaction, we become miserable. Conscience drives us from the garden as Adam and Eve were driven from the garden of the Genesis story.

What can we learn from this account about sin? We see here the root of sin. That root is selfishness, just that—selfishness. The root of sin is doing our own way, satisfying our own desires, in spite of the wishes of God for us. And that selfishness bears fruit in disobedience. In the last analysis all sin is disobedience—not only in doing what God asks us not to, but in refusing to do what he wishes us to. In the words of the Westminster catechism, "Sin is any transgression of or want of conformity to the laws of God."

Sin, however, is not a matter of abstract definitions. It is actual and real. We see manifestations of it on every side. As Gordon says, the break is evident everywhere. It is in nature. You find it on the farm,

and have to overcome it to get a crop. You see it in the struggle for existence in all forms of animal life. It is in human life also. Across the street from the railroad station in Auburn is the penitentiary — a great, massive fortress of rock and steel. Within those high walls and behind those bars and gratings, you will find evidences of that break. In those tiers and tiers of cells are hundreds of men who have chosen their own way, have followed their own desires, who have trampled under foot not only God's will but the well-being of their fellow men. And yet not all sinners are in the penitentiaries and prisons and reformatories. Those who are, are sinners of the criminal class. But sin is not merely vice and crime. Vice and crime are simply the stronger evidences of the existence of sin in the world, of the existence of the break with God which began with Adam and Eve in the garden. For we must distinguish between sin and sins. Sin is more than an act, it is a state. Sin is the corruption of the whole being, the alienation of the nature from God; sins are the acts which are the symptoms of the disease, sin, which permeates the whole being. Sin is the absence of righteousness; sins are violations of law or want of obedience. Yes, and sin is a nature also—an enmity to God. The person who commits a crime, or indulges in some gross immorality is a sinner. These are the outstanding examples of the existence of sin. But are not smaller things—smaller in our eyes at any rate—evidences of this break? What about the person who places the making of money above principles? What about the person who puts his own amusement above his church duties? What about the person who lives to himself or herself, and who associates with his own family or group, and neglects his neighbor who may be lonely and in need of Christian companionship? These, and hundreds of others, are symptoms of that disease sin, which is present everywhere. We need not look outside our own lives to find the proof of it. If we think we do, that same sin of self-righteousness faces us as another proof.

Let me emphasize again that it is man who makes the break, and not God. God has never changed in his feelings toward man. It was man who moved away from God, who did the choosing, who broke the

fellowship. Knowing what sin is will help us to understand how God feels toward sin and the sinner.

And knowing what sin does will help us still more. We have hinted at some of the results already, let us simply recall them briefly. The first is perhaps uneasiness of conscience, or it may be a well-defined feeling of guilt, and with it a dread and fear of God. Adam and Eve tried to hide themselves from his presence. Their friendly intercourse was broken. When we sin we feel the same. No matter if it is some "secret sin" which no one else on earth knows of, we feel uneasy about it. And this suggests to us the worst, and the final result—the one which embraces and is the basis of all others: the break with the life of God—death, spiritual death. For that is the wages of sin—separation from the life of God. We do not half comprehend the awfulness of that separation, nor the awfulness of the sin which causes that separation. It means exchanging eternal life, blessed fellowship with God, the partaking of his life, for an eternity apart from him, with his life withdrawn, with no communion with him — eternal death — blackness — void. Whether there be literal fires in hell or not, this eternal separation from God were hell enough, for God is the source of all life and of all light and of all love. Think of an existence with all these removed! Yes, that were hell indeed!

II. God hates sin.

How does God feel toward sin? How does the father feel toward the thing that has dragged his daughter down from the high plane of purity? How does the mother feel toward the thing that has taken her boy from home and from their care and fellowship? Hatred is an ugly word, but it is the answer to our question. God hates sin with an implacable hatred because sin has caused his loved children to turn aside from his loving care and from communion with him; because sin has alienated them; because sin has caused them to give up all that is good and pure and lovely; because this poison has affected the whole of man's being so that his heart is deceitful, so that his thoughts are evil, so that his whole nature is enmity against God; so that he "loves darkness rather than light." Sin is a hell-

ish thing, and God, who is the essence of holiness, can not but hate it.

As I have said so many times, we are prone today to emphasize God's love and mercy and goodness, and to forget his holiness and justice. "No parent can look on his child cutting himself off from the pure and good without concern. Then can the heavenly Father, who sees so clearly the real nature of good and evil, look passively on while his offspring does the wrong?" (Ward). No, God is not like an easy-going parent, spoiling a child by withholding chastisement, letting it have its own way without restriction. He would have us learn better. As we shall see in a moment God loves the sinner. That is the biggest thing. But we must not forget the other side. Satan says, "God is too merciful to punish the sinner." Satan is a liar. God is too holy and just *not* to punish the sinner. Being holy and just, and hating sin with such a bitter hatred, can he look on man's life, ruined by sin, without in some way sounding a warning—one that will demand attention? The fact of the punishment for sin is a proof that God hates sin.

In a sense every sin carries its own punishment, or rather let us say that every sin has its own consequences. The man who selfishly drinks up his week's wages while his family are cold and hungry finds his immediate punishment in the terrible effects of drink on his body and mind. The woman who sells her body for pleasure finds her punishment in shortened life and terrible death. The person who breaks the rules of health finds his punishment in bodily aches and pains. It is not so easy to point out the earthly consequences of the more abstract sins of mind and soul, as for those of the body. They are rather in the sense of guilt, in mental suffering, in dissatisfaction, in realization of failure to live up to the best. But there are consequences of sin in this world. And these consequences are inescapable. But it is a mistake to think that these are all the punishment there is for sin. There is a future punishment as well. Just what it is—what form it will take—is not so evident, but it will come. But there is an escape from this punishment—by way of the cross, as we shall see a little later. God hates sin, and can not let it go unpunished if unforgiven.

That is why he allows men and women to suffer the earthly consequences of their sins, even after he has forgiven them and remitted the punishment of the future life.

(To be continued.)

THE EMPTY PEW

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear.

To the preacher, the empty pew says, "Your sermon is not worth while."

To the visitor, it whispers, "You see, we are not quite holding our own."

To the treasurer, it shouts, "Look out for a deficit!"

To the stranger, who is looking for a church home, it suggests, "You had better wait awhile."

To the members who are present it asks, "Why don't you go visiting next Sabbath, too?"

The empty pew speaks against the service. It kills inspiration and smothers hope.

It dulls the fine edge of zeal.

The empty pew is a weight.

The occupied pew is a wing.

"Thou wilt be missed because thy seat will be empty."

—1 Samuel 20: 18.

DO IT NOW

If you have a word of praise,

Speak it now;

Do not wait for other days,

Say it now.

There are hearts that you may cheer

Bowing 'neath a heavy load,

There are crippled ones so near

Trudging on the roughened road,

Help them now.

If you'd give a flower rare,

Give it now;

Or a kindly hand you'd share,

Share it now.

Other days may be too late

For a soul that's bowing low,

Act today and do not wait,

Some good day you'll see and know,

Do it now!

—Selected.

Repeal all the laws that are not being rigidly enforced, and you will soon have a lawless country.—*Marshall County Banner.*

WALKING IN HIM

E. L. G.

As ye have therefore received Christ Jesus the Lord, so walk ye in him. Colossians 2: 6.

The Christian's daily walk with Christ is not only the source of his own comfort but is also the source of his influence over others in winning them to Christ.

Receiving Christ Jesus the Lord means much more than joining a church and making a profession, or being educated in the principles of Christianity; and walking in him means infinitely more than church attendance and working for the financial support of the church.

These things are all good and right in their places but one can give attention to all of these and yet not have the experience of a personal contact with the Lord Jesus, the knowledge of sins forgiven, and the consciousness of divine companionship day by day. One may work tirelessly in various schemes to raise money for the church, but if called upon to pray by the bedside of one sick or dying be unable to offer one grain of comfort because of one's own lack of a secure foundation in spiritual things.

It appears that there are many honest souls in the churches who have been impelled to take the step by a longing desire to walk with Christ, yet have never felt the real joy of a "know-so" salvation, but have tried to satisfy themselves with a "hope-so" experience, and so their walk through life is a struggle to do right in their own strength and their feeling of relationship with the Lord is vague and uncertain. In churches where this is largely the case the prayer meeting is likely to be cold and lifeless, the older people more or less indifferent, and the young people, if interested at all, are "held to the church" by worldly amusements of varying degrees.

The great need of the church today is a quickening of its membership. When the majority of church members really become "alive unto Christ" their joyous testimony will ring out with no uncertain sound and their victorious lives, even more than their jubilant voices, will proclaim the living Christ to a lost world, and Holy Ghost conviction will seize the unsaved until they will cry out, "What must I do to be saved?"

Why is it there are so many "having the form of godliness but denying the power thereof"? It is hard to tell unless it is because the "god of this world hath blinded their minds" and made them think the *desire* to be good is what makes a Christian and so they fail to go on seeking the Lord until receiving a definite knowledge of acceptance with him. Desiring a thing and receiving it are distinctly different. If any one doubt it, let him when hungry sit down to the table and go through the motions of eating while some one else devours the meal that was prepared for him. Just so, *wanting* to be a Christian and going through the forms and ceremonies of worship and toiling in service do not make the Christian.

How then may one who has proceeded thus far receive Christ Jesus the Lord to the satisfying of the soul? The fact that the step has been taken into church membership signifies the desire to receive the Lord. The first work of the Holy Spirit toward converting a soul is to create this desire and when accompanied by real conviction for sin it becomes such a burden that the soul is satisfied with nothing less than the full assurance of faith that the atoning blood of Christ has been applied and has washed the stain of guilt away. This assurance may only be reached through repentance — "a godly sorrow for sin and a genuine turning away therefrom," confession and restitution where necessary, (the conscience is usually a safe guide as to that)—and when these conditions have been met it is not hard for faith to grasp the promise, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool," and the soul mounts up on wings of rejoicing such as the world has never known.

Having thus received Christ Jesus the Lord, to walk in him means to keep the conscience clean by shunning the things that are vile and sinful, to retain the humility by which we cast ourselves at the foot of the cross where our burden rolled away, and to step up into the light as it reveals the will of God to us through the Scriptures. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

DEATHS

DAVIS.—At his home in Shinnston, W. Va., on May 8, 1929, Peter Davis, aged seventy years. He was born in Doddridge County August 1, 1858, and was the son of Amaziah and Maria Sutton Davis.

Two brothers and two sisters are still living: Jeriel of Smithburg; Lloyd of Washington, D. C.; and Mary and Virginia of Salem.

He married Rosetta Davis, who died years ago, and of their children there remain: Clinton of Shreveport, La.; Ina, wife of Marion Ware of Parkersburg; Harold of Meadowbrook; and Nellie, wife of C. W. Bunnell of Salem.

Some time after the death of his wife Peter Davis married Effie Cunningham who survives with her three children: Earl, Helen, and Arnold.

When a young man Mr. Davis became a Christian and was baptized by Elder S. D. Davis, becoming a member of its Greenbrier Church. He was a farmer and laborer living in different places in Doddridge and Harrison Counties.

The funeral was conducted by the pastor of the Salem Seventh Day Baptist Church. Burial at Shinnston.

G. B. S.

MCBURNEY.—Mary M. Maxson McBurney was born in Shelby County, Ohio, September 23, 1846, and departed this life May 6, 1929, aged 82 years, 7 months, and 13 days.

In December, 1863, she was baptized by Elder Lewis A. Davis and united with the Jackson Center Seventh Day Baptist Church, of which she remained a loyal member until removed by death.

On May 23, 1867, she was united in marriage to Doctor Edmond McBurney, who preceded her in death about four years.

She became foster mother to three of her nieces: Mrs. Bertha Sutton and Mrs. Ethel Willis of Battle Creek, Mich., and Miss Ruth Hughes of Dayton, Ohio.

Beside the above mentioned nieces she is survived by a number of nieces and nephews, among whom are: Adolphus Maxson and O. W. Davis of Battle Creek, Mich.; Mrs. L. D. Seager of Hammond, La.; Mrs. W. L. Davis of Salemville, Pa.; Hoofman Simpson of Dalton, N. Y.; Mrs. Levarda Albright, and Mrs. Magabelle Bedinger of Springfield, Ohio; Vernon Gross of New Carlisle, Ohio; and Mrs. Homer C. Parks of Jackson Center, Ohio.

"Aunt Mary," as she was commonly known, had a host of friends who are deeply grieved at her departure. To know her was to love her.

In all her illness she was very patient and loving. Her complaints were few.

Funeral services were held in the Seventh Day Baptist Church of Jackson Center, Wednesday afternoon at three o'clock by her pastor, Rev.

Verney A. Wilson, and interment made in the local Seventh Day Baptist cemetery.

V. A. W.

PARKS.—At her home in Smithburg, Doddridge County, West Virginia, May 12, 1929, Phyllenia Sutton Parks in the seventieth year of her age. She was the daughter of Jeriel and Tacy Jane Davis Sutton. She was born February 15, 1860, at New Milton, W. Va.

Of the family of her parents there survive five brothers: Alvadore, Adolphus, Wallie, Tolbert, and Sebastine. She is also survived by her husband, Eli W. Parks, to whom she was married December 4, 1879, and by two sons and a daughter: Raymond C. of Smithburg, Alva C. of Salem, and Winifred. A son, Alvadus, died in infancy.

Early in life, she confessed Christ as Savior and became a member of the Middle Island Church. When the family removed to Jackson Center, Ohio, she transferred her membership to the church in that place, of which church she was a consistent member until death. Mrs. Parks was a good woman who will be greatly missed.

The funeral was conducted by the pastor of the Salem Seventh Day Baptist Church, assisted by Deacon Brady Sutton of the Middle Island Church, Pastor Smearman of the Smithburg United Brethren Church, and the choir of Smithburg Methodist Church.

G. B. S.

PETERSON.—Rev. Frank E. Peterson was born at Belle Plain, Wis., December 25, 1862, and died in Syracuse, N. Y., May 12, 1929. Burial at Leonardsville, N. Y.

Extended obituary on another page.

W. D. B.

Sabbath School Lesson X.—June 8, 1929

THE STORY OF THE RECHABITES.—Jeremiah 35: 1-19.

Golden Text: "We will drink no wine." Jeremiah 35: 6.

DAILY READINGS

June 2—The Story of the Rechabites. Jeremiah 35: 1-11.

June 3—Judah Compared with the Rechabites. Jeremiah 35: 12-19.

June 4—Intemperance and Poverty. Proverbs 23: 15-25.

June 5—Intemperance and Sorrow. Proverbs 23: 26-35.

June 6—Intemperance Forbidden. Ephesians 5: 18-21.

June 7—The Drunkard's Hope. 1 Corinthians 6: 1-11.

June 8—Jehovah Delivers Men. Psalm 107: 1-9.

(For Lesson Notes, see *Helping Hand*)

A motorist is not entitled to kill a man just because he is crossing the road in a silly manner.—*Viscount Cecil*.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

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The Sabbath Recorder

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"I AM TRYING TO TRUST" are the words of one who had just heard the clods falling on the casket which held the form of his dearest human friend. Of this expression, "trying to trust," a friend said he had seen a bird with a broken wing trying to fly, and so made the comparison.

"When the heart is broken, all our trying will only increase our pain and unrest. But if instead of trying to trust, we will press closer to the Comforter, and lean our weary heads upon his sufficient grace, the trust will come without our trying, and the promised 'perfect peace' will calm every troubled wave of sorrow."

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