

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

TRUST IN GOD

"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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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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WHOLE No. 4,396

"Our Father who art in heaven, hallowed be thy name." We seek thy blessing and help in all our work. We feel that without thy help we can do nothing toward the advancement of thy kingdom and the establishing of thy truth. Wilt thou inspire those who write for our paper to think of their fellow readers, and to always manifest the spirit of Christian love in what they say.

Wilt thou help us in all our decisions regarding what things are best to send forth for our readers, and may the SABBATH RECORDER always be a helper and upbuilder in those things that strengthen our fellows for good work; and help us, we pray thee, to avoid everything that tends to do harm. In Jesus' name. Amen.

The Power That Conquers In the wonderful Sermon on the Mount, Jesus sets forth the fundamental principle by which his followers are to win men to the truth and to help them become heirs of the heavenly kingdom. The blessed spirit in which the divine love-message is to be carried to lost men is revealed in a way that transcends everything of which we have any knowledge.

Taking the sum of the "law and the prophets," which he came not to destroy but to fulfill, he acts the part of an incomparable interpreter, clearing it of all that tradition had added until the naked truth stands out in all its primitive purity.

The command to love the neighbor had been well understood, but it seems that false teachers, in accordance with the law of opposites, had added: "And hate thine enemy"; just as though the command to love a friend presupposed the opposite, to hate a foe.

The love Jesus recommended is a higher grade of love than mere personal affection. It is designated by the word which almost invariably expresses God's love as expressed in the gift of his only begotten Son.

It is sometimes rendered "charity," as in Paul's letter in First Corinthians, thirteenth chapter. It also expresses the apostle's willingness to "spend and be spent" for the good of others; and the example of Christ,

from his boyhood to the cross, makes this spirit of love a fundamental element in the Christian religion.

The actual possession of this spirit will determine our usefulness as messengers of God, and the degree of its possession will measure our ability to win others for the kingdom. So well did his disciples understand this principle that they seemed almost like second editions of the Master as they went about their work. They went so far as to declare themselves to be "nothing" if this essential were lacking. If this love-principle is the power that is to conquer the world and overcome the evil, then we can advance the Redeemer's kingdom in the hearts of men, only by a faith that works by love.

In our fight with evil we always have the chance to choose our weapons. The soldiers of the cross can not win out using the weapons of bitter hatred. No spiteful thrust of sarcasm, no harsh words of criticism are needed by those who are offered the "sword of the Spirit."

Men whose watchword seems to be "fight your enemy," must necessarily lose out when they begin to talk about love for the lost. While formal arguments and criticisms may be useful sometimes to confirm views which have already been apprehended, I have never yet known them to win an opposing soul.

No good can come by calling one an infidel or a skeptic—even though that may be true of him—and then to go at him as if you regarded yourself as the God-appointed instrument to show him up and to scourge him in. Wherever such men are won it is always through the charm of some genial soul, who possesses the Christ-spirit which enables him to see some good in even the worst opponent, and who is willing to take a place beside him in a loving effort to lead him higher. Might as well hope to soothe an angry man by striking him, as to expect to win him by harsh denunciation and scolding.

I fear that men are dying unsaved around our churches from want of a better manifestation of this spirit of love. Like the summer sun, such love sheds forth rays of life-giving beauty upon everything upon which it falls. But the chilling sleet of a March north-easter will bring out more roses than fretful scolding will of Christian graces.

Trusting God In The Dark Some of the best lessons in the Bible come from the experiences of men who have had dark days of trouble in which it seemed that everything was going wrong. There were Jacob and Job and Joseph, three Bible heroes whose experiences are well worth careful study when things seem to go wrong with us.

That was a dark night on the banks of the Jabbok for Jacob, in his time of greatest trouble. Worriment of mind, weariness of body, distressing fears regarding the approach of Esau, his offended brother, anxiety for the welfare and safety of his family, had well nigh crushed him. Bowed down with misgivings over misdeeds of forty years' standing, he found himself alone, with no ministering angel to gladden his dreams.

Indeed there was nothing in sight save the mysterious messenger of Jehovah with whom he strove amid the overshadowing darkness of that unhappy night.

Like the unhappy Job, who was in deep affliction, and cursed the day in which he was born, when bereaved of property, sons and daughters, and of his own health, so Jacob failed to see any "bright light in the clouds."

He did not have faith to see God's purpose in the very afflictions which sorely distressed him. For the time being he forgot that God has some wise purpose even in life's afflictions, and that those things that seem to be overwhelming misfortunes are, under divine direction, and in ways we little think, paving the way to a blessed victory and a higher life. Jacob's night was dark indeed, but it worked wonders for him, and afterward he had great reason to praise God for the outcome of that night struggle. It was one of those cases where affliction was the turning point in a man's life. This it was that gave Jacob his new

name, and gave character to his whole after life.

This scene reminds me that one who is called to struggle with trouble and discouragement may be enabled, by the grace of God, to secure a greater blessing in the end, than he who has everything his own way and all earthly comforts in plenty. Ease and prosperity are not likely to purge away the dross from human hearts. The diamond gains all its charms from the grinding. So it is only through the "grinding" that men's earth natures are purified. By the wise use of God's crucible man comes forth as "gold tried in the fire" and protected for the heavenly kingdom.

Jacob's night struggle by the brook Jabbok teaches us that under the divine hand every trouble, discouragement, or bereavement, if rightly met and heroically borne, will work for our everlasting good. Many troubles which we fear are going to overwhelm us will disappear or prove advantages in the end.

Jacob worried himself nearly sick from fear that the offended Esau would ruin him and his family. And when that brother did meet him he was full of kindness and ready to help instead of hinder. After all, there was a "bright light in the clouds" which the poor man had failed to see.

Sometimes we go on in advance to meet troubles that will never really come to us, and our greatest distress over some matters comes while the thing itself is far away. Sometimes men suffer more from *imaginary* evils than from real ones.

Again, if troubles do actually come, as sometimes they will, almost greater than we know how to bear, let us not forget that night's darkest gloom is often just before "the day breaketh."

When that strange messenger put his hip out of joint and crippled him, poor Jacob must have been all ready to give up the struggle. His hope of gaining the victory must have utterly failed. But when he reached that point, and was ready to cling to the angel as his only hope for a blessing, it was just at that most critical time that the morning star trembles in a brightening sky, the gates of the east begin to open, and "the day breaketh."

I know that disasters have befallen many a poor soul who has fought a good fight as

bravely as Jacob did, and who has not yet been able to see the brightening sky of a better day. Jacob's family is broken up, Job's property is destroyed, Abraham's Sara goes down into the cave of Machpelah! "Woe worth the day in which I was born!" has been the cry of many a child of God.

Oh! how I wish I could help every such soul to see that this life is only the beginning of our existence—the night of discipline in which God is fitting his children for a higher life when "the day breaketh" on the golden shore. If we can fully realize this, we may feel sure that all the perplexities of earth are designed to work together for good; and if rightly borne now, we shall be able to look back from the new morning and thank God for what our troubles have done for us.

Job will thank God that he lost his property; Joseph, that his brothers sold him into slavery; the "worthies" that they were carried into captivity; Lazarus, that he was poor and full of sores; and many a poor man, that he had a hard time to support his children.

When I say "all things work together for good," I must emphasize the last half of that saying: "to those who love God." Only such will endure afflictions in a way to make them better.

If the heroes mentioned above could have looked ahead and seen what their troubles were bringing them to—the blessings that came to their people thereby—the outlook in their dark days would have been different. So now, if we could see what the discipline of these years is doing for us, when rightly borne, the daybreak would seem nearer.

Since we can not see the end from the beginning, we must rest in full assurance of faith, and cling to the Master for a blessing in our helplessness, until "the day breaketh."

Who Believes It? On every hand in these days we meet with statements that more liquor is sold under prohibition than before the amendment was passed. In many ways, by indirect suggestion, the public press has aided the wets in their effort to make people think that prohibition is, after all, only a tragic farce. In too many cases the public

does not *think* but simply follows *impressions* which are given by the papers it reads.

We have to admit that the struggle seems to be harder than it did, simply because certain influences have made it difficult to enforce the law; but public sentiment is being aroused in these days, and we know that it is the strongest force in the nation when it is fully awakened. While the cause has been somewhat handicapped by failure to enforce, until many people are somewhat disgusted and filled with misgivings, still we can not believe that thinking people will be greatly impressed by the misrepresentations regarding the increase of sales under the present law.

Any one who uses his eyes today must see that the rum curse in this country is greatly curtailed since the days of the open saloon.

In these days, when a thirsty "wet" longs for something to make him drunk, he finds the entire business outlawed, and he must himself become a criminal, disloyal to his country, working in underhanded ways to get what a few years ago was openly advertised and offered for sale on almost every street. Now does it look reasonable that more liquor for beverage is sold under such conditions than was sold when open saloons were offering it on every hand?

Let me repeat: When a man must take clandestine methods to get a drink; when he must steal around in the dark like a thief in the night, all the time conscious that he is a law breaker and fearing arrest, I say, is it reasonable to suppose that more intoxicants are being sold under such conditions than were sold under the old liquor laws?

The final outcome of such misrepresentations in the sight of the American people, who after years of experience have settled upon prohibition as the only remedy, will be to strengthen rather than weaken the prohibition sentiment of the nation.

It was the *lawlessness* of the liquor traffic that drove the American people to turn from the old license system to prohibition, and that, too, after many years of trial with every other remedy. And it does not look reasonable that the same persistent system of lawlessness—by high-handed outlaws—will be likely to make people change their minds and go back upon their deliberate decision to drive out the trade in intoxicants.

ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Salem College Commencement week,
June 2-6.
Milton College Commencement week,
June 7-12.
Alfred University Commencement week,
June 8-12.
Eastern Association, Westerly, R. I.,
June 6-9.
Central Association, Leonardsville, N. Y.,
June 13-16.
Western Association, Nile, N. Y., June
20-25.
Southeastern Association, Lost Creek,
W. Va., June 27-30.

JUNE OUR GREAT OPPORTUNITY

June, the closing month of the Seventh Day Baptist General Conference year, has long been the month of generous giving. The pre-Conference appeal, "Let us go to Conference out of debt," has been a slogan that has repeatedly brought in money to wipe out accumulated debts.

This year the debt of the Missionary Society—\$13,174.39 on May 1—and the fear that the Sabbath School Board will have to give up the director of religious education, because of shortage of funds, make the situation more serious than usual, and should cause every church, and every member of every church, to *size* up the situation and *seize* the opportunity in June to contribute so liberally that the debts shall disappear and the work go forward.

Think what it would mean in this Conference year when we are erecting the denominational building to have to enter into the next Conference year, beginning July 1, with a Missionary Society debt of \$10,000! In the opinion of some it would seriously affect all of our work—that on the home fields, in the American Tropics, and in China. Do we want this to happen?

Read about our financial needs. Think about what will happen if we fail to meet

these needs. And then inspire others with the purpose to join you in helping to meet the situation.

It ought not to be a question of what others are doing, or not doing, but of so using our June opportunity that the denominational work shall not suffer. The *compulsion* to individual and church giving for the coming four weeks should be that *our good work shall be continued.*

In a recent appeal the following was written:

"A Negro preacher walked into the office of a newspaper in Rocky Mount, N. C., and said:

"'Misto Edito,' they is forty-three of my congregation which subscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Saddy issue?"

"'Sit down and write,' said the editor.

"'I thank you.'

"And this is the notice the minister wrote:

"'Mount Moriah Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the gospel, three books is necessary: The Bible, the hymn-book, and the pocket-book. Come tomorrow and bring all three.'"

To every Seventh Day Baptist we say: "Come to church every Sabbath in June, and bring all three books—Bible, hymn-book, and pocket-book! See that all three are *opened*, and opened at the *right place*—especially the pocket-book. This is *our great opportunity.*"

PAUPER COLONY "PANGOENGENS"

[The following letter from Brother Schepel explains itself. The report referred to will be interesting to many RECORDER friends.—T. L. G.]

Dr. T. L. Gardiner,
Editor, Sabbath Recorder.

DEAR DOCTOR GARDINER:

Enclosed you will find a report from Brother Vysma of Java who has recently come there to help Sister Cornelia Slagter in her work. The report came to me written in the Dutch language, and this is a translation of it.

I think *that* work is worthy of our support. Since Sister Jansz has given up that place and is conducting a vanilla plantation of her own, Sister Slagter, who succeeded her, has had very little support from this country.

I have known Sister Slagter since childhood,

and I am sure that she is a hard-working, honest, and conscientious woman, who is sacrificing her health and her all to those people there, and the results of her work may be plainly seen in this report.

So will you please give this and the report a prominent place in the SABBATH RECORDER, where everyone who reads may not fail to see it.

Thanking you in advance,

Your brother in Christ,

JOHN SCHEPEL.

Battle Creek, Mich.,
May 11, 1929.

This pauper colony, managed by Sister Slagter, member of a very small Seventh Day Baptist Church in the Dutch East Indies, in conjunction with the "Christian Philanthropy," of which organization the said sister is treasurer, is not unknown to most of you. It may, nevertheless, be profitable to furnish some written information respecting its present condition.

Pangoengsen consists, properly speaking, of two independent divisions: Old Pangoengsen, covering an area of about one hundred eight "bouws," that is, about three hundred fifteen acres, and New Pangoengsen or Bethel, whose area comprises circa twenty-four "bouws" or forty-two acres. Although Sister Jansz is the founder of both colonies, Sister Slagter is now the directress of Bethel, which stands under the administration of the Christian Philanthropic organization.

Sister Jansz, Brother Wood, and Sister Slagter have, to a certain extent, carried on a successful, evangelistic work in this region. About six years ago Bethel came under the supervision of Sister Slagter, and subsequently (Old) Pangoengsen has been directed by Brother Visjak. Bethel is now a pearl of heaven's everlasting crown.

It is much to be lamented that Sister Slagter has acquired so little mastery of the Malayan or Javanese language, for which reason she has to let Brother Visjak (living six miles from here) look after the spiritual interests of her family. Perforce this circumstance she is compelled to limit her care to the material welfare of the colony, although she watches over it with a motherly interest.

Notwithstanding the imperfect conditions here, Bethel compares favorably with the surrounding village "Kampong"; and its morality is of a superior quality. Bethel numbers 178 colonists, but not all of them

are baptized Christians. Pangoengsen has thirty-five inhabitants, a small percentage of whom are believers. If baptism were administered to all who desire to be baptized, then the mass would soon be Christians, in name. After a searching investigation by the elders, Brother Visjak and Sister Slagter decide who are entitled to the rite. Hence the standard of the church comes as near to an approach of purity as it can be approximated with human discernment.

The following is a schedule of the ordinary course of business: Beginning with March 1, it has been decided that the employees assemble at a quarter of six in the morning. I then thank the Lord in a few words for his protection during the past night, and pray him to endow us with power for our labors and for his blessing on our efforts. The various tasks in garden labor, care of the dairy, and pounding of rice for feeding the colonists, etc., are then announced. The blind, the lame, the cripples, all must be kept busy. The children receive a methodical course of instruction, although our school does not rank quite equal with the common village schools. Our children receive a little instruction in religion and in singing. Ere long Sister Vijsma (my wife) will start to give instruction during the noon hours, and she will also teach Christian songs, accompanied with organ music. The regular prayer meeting is held on Sabbath eve and is conducted by one of the elders. I speak at the church service, in the forenoon of the Sabbath.

The dairy has always been, and is yet, a cause of much anxious care for Sister Slagter. It requires much planning how to provide feed for the cattle to keep the dairy going, for its success means a large source of income for the colony. This industry requires also capital to run it, and money is so scarce. Resort is therefore had to forced production of the soil, which will bring direct results, but revenge will later be taken notwithstanding the fertility is replenished with stable and artificial manures. The effects of growing kapok are also beginning to be felt; and yet kapok must be regarded as one of the most remunerative products. Excepting for the forcing of the soil, the fields receive a highly commendable treatment.

The welfare of the cause suffers on ac-

count of Sister Slagter's nervous prostration. In the tropics, a foreign born European has reached at sixty-three, a ripe age, and its infirmities are felt. The constant struggle to procure money, added to the other cares, contribute to her breakdown. For instance, at the close of last January there was a deficit of a little more than 42 guilders. At the close of February the shortage amounted to 130 guilders. Seeing that I am here now, Sister Slagter can take a much needed rest. Not long ago a physician said to her reproachfully, "But sister, must you work yourself to death?" A thoughtless fling; what shall be done when money is scarce and assistance is lacking?

The buildings at Bethel are worn out. A lady friend likened the house of Sister Slagter to a chicken coop—a fitting comparison. I would add: it endangers her life. The small barns, sheds, magazines, and stables, are past their best. What will replace them?

A like condition prevails at Pangoengsen. There is a small chapel in which Brother Visjak holds services regularly. The schooling is yet disappointing. Brother Visjak is nevertheless hopeful, although the natives fail to co-operate appreciably. The children prefer the herding of buffaloes or cows to sitting on benches in school. And their parents say, truthfully indeed, "After our boys have learned a little they are ashamed to follow the plow."

Neither Bethel nor Pangoengsen is self-supporting. Money, much money, is needed. However, the Lord has provided thus far. We trust unwaveringly that he will continue to provide.

The above is my report. Dear readers, although I have just remarked that we rely with unwavering trust on the Lord's providence (which includes our thanks to the supporters), is this not an opportunity for the brethren and the sisters to give still more liberally? We pray God to bless our labors, and that he will urge you to put your hands deep down into your pockets. Do you not sometimes sympathize with the sufferers? In case you hear this inward voice of God appealing to you, ours presents a large field for doing service well pleasing to him. Share your abundance with the poor;

it will be blessed. "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."

It has been said, "The native is led to God by way of the stomach." This is not a groundless assertion. Very, very much remains to be done here yet. Much is already done — more even than human strength can stand (see above). The "earthly mire" (money) is needed as small change for filling the stomachs. In this way evangelism often bears fruit. True, God does draw man unto himself, but he can, and does, use us as means to draw our fellow men. Do you desire to engage in his service? Both pennies and talents can serve.

The Netherlands help, can help more, and will continue to assist; but rich America is undoubtedly willing to extend a helping hand. Do it for God's sake, for then you will feel the satisfaction of having complied with the first commandment to love the Lord supremely, as well as with the second, namely, to love your neighbor as yourself.

Your fellow servant and brother in Christ,

VICTOR EMMANUEL VIJMSA.

*Bethel (Pangoengsen),
March 3, 1929.*

Address:

*Pangoengsen, Taijoe, Java,
Dutch East Indies.*

KEEP SWEET

To the wise the way of life goeth upward. Prov. 15: 24.
Rejoice evermore. Thess. 5: 16.
The sweetness of the lips increaseth learning. Prov. 16: 21.

Each day is an ascent, that brings a new thought,
A new prospect, new hope with happiness fraught;
To rise to some height where gladness abounds,
Is the quest of each soul in the narrowing rounds
Of life's fleeting years and earth's futile gains.

Yet, whither bound? And, wherefore? What
need for our pains?

In the silence of reason, through the region of
faith

The still voice through the ages in wisdom now
saith:

"On the way upward, keep this thought in store,
Oh Heart, for your guerdon,—'Rejoice evermore,'
For, 'All things are possible,'—God's love stays
retreat,

Keep rising, keep praying—and, always keep
sweet."

—Alice Haworth.

MISSIONS

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

ATHENS-ATTALLA-GENTRY

Though the missionary secretary and contributing editor of the Missions Department spends nearly one-half of his time on the field delivering missionary and evangelistic addresses, trying to encourage the churches and workers, attending associations and Conferences, and gathering data regarding the fields, yet it has seemed best to write regarding these trips only when some special purpose could be served. A recent trip to some of our churches in the Southwest was of more than usual interest.

Our church of Athens, Ala., is one of the youngest and has not yet asked for admittance into the General Conference, but it will do any one good to visit our people at this place. Athens is a town with about four-thousand inhabitants, located in the valley of the Tennessee River, in the midst of the cotton belt, and about forty miles east of the famous Muscle Shoals. Though cotton is the principal crop, many other staples can be grown to an advantage in this section and there are good openings for those who are seeking homes in a mild climate. The church has been gathered around Elder and Mrs. T. J. Bottoms and the families of their children as a nucleus, and holds the most of its meetings six or seven miles from Athens. It is composed of some of the most intelligent, up-to-date, aggressive people in the country. The church has no house of worship, but there are fair prospects that one will be built in the near future.

Attalla, Ala., is about ninety miles southwest of Athens, across the beautiful Cumberland plateau and Tennessee River. This church was established a generation past, and the readers of the SABBATH RECORDER are more or less familiar with it. When its beloved young pastor, Rev. Verney A. Wilson, left two years ago to become pastor at Jackson Center, Ohio, this church became very much discouraged, and for lack of leadership very few meetings have been

held the last two years. Brother A. T. Bottoms of Athens and the secretary visited this church and discussed with them a plan by which one man can serve as pastor both churches. The proposition was well received and later a joint committee was appointed to work out the details of the plan. It is devoutly to be hoped that some minister suited to this work may be found to serve these churches. This is a needy and promising field. Each of the churches has already furnished a minister for other Seventh Day Baptist churches. The denomination needs their help, and just now, at least, they need the help of the denomination.

Five days were spent with General Missionary Ellis R. Lewis and our church at Gentry, Ark. The last time the secretary visited this church was nearly four years ago in connection with the annual meeting of the Southwestern Association, and conditions have greatly improved in that time. In these years a goodly number have joined the church; the Christian Endeavor and Bible school have taken on new life, and the attendance upon the appointments of the church has more than doubled, the largest number (delegates and all others) present during the association four years past being less than one-half the number in attendance upon the regular services now. The church has purchased a house for a parsonage, and one young man, a senior in high school, is planning to prepare himself for our ministry.

By appointment, Brother Lewis of Gentry and the secretary spent a day with a Baptist pastor in Missouri. This brother and his wife have been keeping the Sabbath ten years and long to join in fellowship and labor with Sabbath-keeping Baptists.

No one can visit and carefully study these fields without recognizing: (1) that mission work on the home field is difficult, and (2) that it can be made successful if the workers will throw themselves into their tasks with consecration, enthusiasm, and diligence.

ENROUTE TO CHINA

LETTERS FROM J. W. CROFOOT

MY DEAR FRIENDS:

As we are due to reach Yokohama tonight or early tomorrow, now is the time

when we begin to write letters at a frantic rate so as to have them ready to post.

Perhaps the very first thing to say is that I have not been seasick to such an extent that I have had to "feed the fishes," though I have been pretty uncomfortable some of the time and did stay away from the dining room two meals. Mrs. Crofoot has been even less fortunate than I. We have not had a bad trip, but two or three days the racks were on the dining tables to keep the dishes from sliding off.

The ship has a good second class lounging room and sets a good table—when one is well enough to eat. Our cabin is perhaps the best we ever had, for it has not only hot and cold running water but also an electric heater, and the beds are real beds, though narrow of course. And there is a reading light for each berth.

We have become acquainted with our fellow passengers less than on any previous trip, I think, but there are a few whom we have enjoyed very much. There are five at our table in the dining room and they include a Chinese young woman who has just finished her medical course at Ann Arbor; a young woman member of the C. I. M. who is returning from her furlough; and an Episcopal clergyman from Boston. This Mr. Roberts is going to visit two daughters who are in mission work in China and then return to the United States with them by way of the Trans-Siberian railroad. He is very friendly and is full of anecdotes of European travel as well as of the great and near-great whom he has come to know during a pastorate of thirty-five years in East Boston. For the earlier years of his ministry he was associated with Phillips Brooks and he speaks familiarly of Edward Everett Hale and others.

Another of our fellow passengers is a cartoonist who works on the North China *Daily News*, the senior daily of Shanghai. He has made caricatures of fifteen or twenty of us and showed them in the lounge last night. Some of them are very funny indeed, but mine is not one of the funniest.

There is an orchestra that plays at meal time in the first class saloon, I think. Anyhow it comes down here and plays for an hour or so each afternoon. Though I gather from the comments of those who know that the music is not first class, still it helps to

pass away the time. Some detective stories have also helped us to forget our troubles.

We have gone a little farther north on this trip than ever before, I think. Last Thursday we were near enough to Tanaga, one of the Aleutian Islands, to see it very plainly.

Some of the missionaries on board arranged for services each Sunday night, and I spoke at the first one.

We got a good deal out of our steamer letters. There were more than thirty of them besides a very long one written by almost twenty members of my Sabbath School class at Battle Creek. It is good to have so many friends and to feel that they will remember us at the Throne of Grace.

Yours faithfully,
J. W. CROFOOT.

*Nearing Japan,
April 30, 1929.*

MY DEAR FRIENDS:

As I have just learned that if we post letters on the ship tonight they will catch the *Empress of Russia* now en route from Shanghai to Vancouver, it seems to me that I should write a few words about the three stops we have made in Japan. We leave here at six tomorrow morning, and are due in Shanghai at ten the following day, Sunday, May 5.

We gather from the four letters that we had from members of our mission family that we received at Yokohama, and the four more received here, that they will be eagerly awaiting us on Sunday.

Japan has been less beautiful in our eyes than it has sometimes appeared. Fujiyama, the beautiful mountain, has been so veiled in the mists that we have had no glimpse of it. The far-famed Inland Sea between Kobe and Nagasaki we passed in the night last night. Our stay in Yokohama was marred by the fact that at six o'clock the morning of our arrival there one of our passengers tried to commit suicide by throwing herself overboard. Our ship was standing still and a launch was near and rescued her. I was fortunate, or unfortunate, enough to hear the splash she made in striking the water after her fall of sixty feet. I put my head out of the port hole and saw the struggles and rescue, and I suppose I shall never forget it. She was a

European woman, married recently to a Japanese whom she had known for several years. Though she had been in Japan before she did not want to go back. She was a passenger in the first class and we did not know her at all.

We have become acquainted with our fellow passengers less than usual. It is only today that I learned that one of them is from Kalamazoo, only twenty-four miles from Battle Creek. We have lost several in Japan and taken on a few new ones in their places. But we shall hardly get acquainted with them.

Our letters from Shanghai tend to confirm me in the impression that when we reach there we shall find awaiting us a man's job "and then some." Human strength will not be sufficient for it. So I hope that our friends will not fail to pray for us.

Yours faithfully,
J. W. CROFOOT.

*Nagasaki, Japan,
8.30 p. m., May 3, 1929.*

NATIONAL SOCIETY FOR PREVENTION OF BLINDNESS

ANNUAL REPORT

New York City, May 25.—The last year has seen the most wide-spread campaign for the prevention of blindness in the history of America, it is announced by Lewis H. Carris, managing director of the National Society for the Prevention of Blindness, today, in making public the society's fourteenth annual report.

The movement for the prevention of blindness now has behind it not only the organizations built up for this particular purpose, but also, the report shows, the medical profession, the field of education, organized labor, the safety movement, the profession of social work, federal, state, and local governmental officers, and many groups of public spirited private citizens.

Four hundred agencies are co-operating with the society for the prevention of blindness. Among them are: the American Medical Association; the American Federation of Labor; the National Education Association; the League of Red Cross Societies; the National Safety Council; the Na-

tional Organization for Public Health Nursing; the American Social Hygiene Association; the American Association of Industrial Physicians; the American Association of School Physicians; and the State and Provincial Health Authorities of N. A.

"Men and women in every walk of life are now participating in the campaign to save the eyes of the nation," Mr. Carris said. "The project which has grown to such proportions in the last score of years began originally as an effort of a New York state committee to cut down the amount of babies' sore eyes at birth; this modest beginning has grown into a national society engaged in combating blindness or impairment of vision of any sort and at every age of life."

The society's report, entitled "Seeing Through Life," says: "Perhaps the greatest achievement of the National Society for the Prevention of Blindness has been the development of thoroughly co-operative relationships with many national as well as local voluntary and official organizations whose work in some phase has a relationship to the prevention of blindness. In all its services the national society strives to co-ordinate its work with those agencies especially interested, and that it has the whole-hearted endorsement and co-operation of more than four hundred agencies in the United States and abroad is an indication of its worth.

"During 1928 the national society undertook two new projects involving joint efforts. With the League of Red Cross Societies, the national society undertook a study of international aspects of prevention of blindness, the report of which will be published in 1929 in English and in French by the League of Red Cross Societies. The second project is an extensive co-operative educational campaign with the American Federation of Labor to reach five million families of working men and women. In addition, it has continued its past co-operative relationships with scores of local and national agencies, realizing that the gospel of prevention of blindness must actually permeate the atmosphere in order that the responsibility of the citizen, the parent, the teacher, the doctor, the nurse, the illuminating engineer, the safety engineer, the worker, and the employer, all take their re-

sponsibility to prevent blindness and save sight."

Steady progress continues toward the society's goal of complete elimination of ophthalmia neonatorum, usually called "babies' sore eyes," as a cause of blindness, the report points out. The use of prophylactic drops in the eyes of babies at birth is now required in most states, and free supplies of the solution are furnished to midwives, nurses, and doctors in thirty-six states. Entire eradication of this source of blindness—once the most prolific of all causes—is said to be scientifically possible; its frequency among children entering schools for the blind has diminished each year until it is now sixty-eight per cent less than twenty years ago.

By means of a special "game" for pre-school age children, the society is able to test, with some accuracy, the vision of children too young to read the letters on the charts used for adults, the report mentions. The sight of children as young as three and four years has been successfully tested in this way, and in many cases conditions requiring immediate attention have been discovered and remedied.

Two classes for school children with seriously defective vision, started fifteen years ago, have grown into three hundred eighteen "sight-saving" classes throughout the country in a specialized field of education today, the report says. Through the use of large type books, movable desks, ideal lighting, and special teaching methods, children with little vision are not only given the same sort of education that children with full vision receive, but they are taught how to conserve their remaining sight. The society estimates that approximately five thousand such classes are needed in the United States.

"Through a questionnaire addressed to industrial plants, the national society together with the National Safety Council endeavored to ascertain for the first time the instances in which eyes have been saved in industry through the use of mechanical safety devices," the report says. "The experience of 583 industrial plants employing more than 578,000 men and women, during the years 1926 and 1927, indicates that in the two-year period 2,757 men and women were saved from serious injury or total

blindness in both eyes, and 4,654 were saved from serious injury or total blindness in one eye. Detailed information regarding this study will be available later. During the year 1928 almost 900,000 pieces of literature were circulated by the society."

GONE INTO CAMP

[Some fine after thoughts from Memorial day. It is well to keep such sentiments alive in our entire country.—T. L. G.]

Thin are the blue-clad ranks today, once half a million strong,
And slow and feeble are the feet that once marched far and long;
Once more together they will march with slow, uncertain tramp,
To see their comrades who have gone before them into camp.

The tents are spread—the low, green tents, whose curtains tightly close;
No reveille will waken those who sweetly here repose;
No more their weary feet will toil o'er highways rough and damp—
For them the long, hard march is done, for they've gone into camp.

Their comrades come with songs and flowers; the banner of their love
Floats proudly out upon the air, their low, close tents above:
Ah, many a mile they followed it with strong and steady tramp,
Before they heard the order given—"Break ranks—go into camp."

Soon all the weary feet will halt, the last march will be made,
For them the low, green tents be spread on hillside or in glade;
No more together will they march with slow and broken tramp—
To all the order will be given—"Break ranks—go into camp."

—Nimette M. Lowater, in
"Songs from the Wayside."

SMALLER BILLS

The new size is not wholly an experiment. It has been tried out in the Philippines and found highly satisfactory, being more easily handled and counted and less bulky in the pocket or bill-fold. Of even greater importance is the saving of \$2,000,000 a year in the cost of engraving. The new money will be issued through the exchange of worn-out bills for new ones by the banks. With two sizes circulating at the same time there may be some inconvenience at first, but any difficulties of this sort will be short-lived.—*New York World.*

WOMAN'S WORK

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

THE COVERED WAGON

Through a mist of tears I watch the years
Of my youth go by again—
The golden years when the pioneers
First peopled an unknown plain.

By our camp fire's gleam on a far off stream
Like a light in a drifting haze,
I journeyed back by the old dim track
That leads to the vanished days.

As the phantom trains of the wind-swept plains
In shadowy outline pass,
The cottonwood trees stir with the breeze
That ripples the prairie grass.

The prairies swoon in the radiant noon,
And I catch the faint perfume
Of the cactus, blent with the faint sweet scent
Of the yucca's waxen bloom.

The cattle drink at the river's brink
At the close of the peaceful day—
They are dim-seen ghosts of the tramping hosts
That, far-flung, once held sway.

I hear the beat of a horse's feet,
And a note from a night-bird's throat—
The deadly purr of a rattler's whirr,
And the bark of a lone coyote:

And the muffled thrum of the Indian drum
As it beats a weird tattoo
For the wild war dance—the old romance
Still stirs me through and through!

—The trail grows dim . . . Ah, now the rim
Of the sunset sky bends low,
And the gray-green sedge at the prairie's edge
Is bathed in a blood-red glow!

The measured beat of my mustang's feet
Still lures me down the years—
And I want to ride back by the strong man's track
That I see tonight through tears.

—Lena Whittaker Blakeney in
"The Daily Oklahoman."

A day and a half in Boulder gave us time for a number of calls on friends of other days and for little visits with some very special friends of all time. When we reached the hospitable home of Mr. and Mrs. John Wheeler we learned that we had been expected earlier and that an invitation had come for us to go the day before on an

all day trip up the range. We appreciated the invitation and were sorry that we had not reached the city in time to go, although I fear that I shall never be able to convince Mrs. Wheeler that I should have enjoyed a drive up really high mountains, but thereby hangs a tale. We were sorry, too, that the uncertainty of the time of our arrival had kept the Wheelers at home.

We have pleasant memories of a little visit with Mrs. S. R. Wheeler at the home of her daughter, Mrs. Orville Rasmussen. We found her very frail, with hearing impaired and eyesight dimmed, but her smile, although tremulous, was as sweet as ever and her interest in the denomination she had served so long and so well was as keen as in her more active days. Her delight in the new church building then in process of construction was very apparent. She and I had an interesting chat about our ancestors; back a few generations our lines sprang from the same ancestor and there were questions I wanted to ask her and pictures she wanted to show me. I shall always be glad that our road from Conference led us through Boulder, where we had the pleasure of this little visit with one who was so soon after called home to a fuller, richer life. Her sweetness and patience under the infirmities of age was an inspiration to me and one from whose influence I hope I may never pass.

We enjoyed a visit to the church building, where we walked down inclined planks and went up ladders so that we might have an idea of the way the inside of the church would look when it was completed. We also saw the filling station on an important business corner where the old church had stood and for which an oil syndicate had been willing to pay a price large enough to cover the expense of a new church building in a location more desirable for such a building. I heard someone wishing that more of our churches might be able to secure modern, up-to-date buildings in a similar manner. I say I heard someone wishing; I don't remember who it was, but there were two people visiting that church at that time and it might have been either one of them.

While we missed the trip up the range, we had the great pleasure of a drive up through the Chautauqua grounds, where the Conference was held some twenty years before,

and on up to the summit of the hills beyond, where we had a beautiful view of "the range." On this ride we were the guests of Mr. Erlow T. Davis, who very kindly took time off from his business to give us this delightful ride. Our neighbor, Pastor John F. Randolph of Milton Junction, who was in Boulder that day, was with us on this drive. Here it was that Mrs. Wheeler concluded that I would not have enjoyed the longer drive of the day before. She came to this conclusion because when the landscape spread out too much up and down I closed my eyes—to rest them. She averred that I also closed my hands—the inference being that as I had been away on a vacation I did not need to rest my hands. It didn't do the least bit of good for me to assure them that I was not afraid; they couldn't see any other reason for me to shut my eyes against the beauties spread out below us. However, I don't think I lost much more than the others did, for how, I ask you, could they have known I had my eyes closed if they had been looking at the landscape?

As we came down from the hills we drove around through the university grounds, and here again we saw many changes in the years that have passed since that Conference in Boulder. We stopped at Mr. Davis' studio shop where we renewed our acquaintance with Mrs. Davis and were surprised to find ourselves greeting some of our home folk, Registrar and Mrs. O. T. Babcock of Milton College, who had been spending a pleasant vacation period driving about in their car. They, too, assured us that we had missed a wonderful trip the day before. Some day I hope to go back there and take that ride, so that I may enjoy the beauties of the country and also to prove to all those people that I was not afraid.

Our old friends, Mr. and Mrs. D. M. Andrews, were away from home and we feared that we should miss them, but they returned late in the morning of our second day, in time for Mrs. Andrews to prepare one of her delectable luncheons, to which we were bidden. They had been out on the desert after some rare plants for their "Rockmont Nursery." Mrs. Andrews said now she knows how far Moses traveled when he "led his flock to the back side of the desert." Here we had time for a hurried inspection of the gardens where Mr.

Andrews grows his choice plants, but train and bus schedules are as inflexible as the law of the Medes and Persians, or if they are not, the general public is not warned in advance, so we could not spend as much time wandering about among the plants as we should have liked to do.

When we first reached Boulder the Wheelers had told us that our friends, Mr. and Mrs. P. L. Clarke, to whom we had sent a wire telling of the time of our arrival in Denver, were spending a few days up in the mountains at a boys' camp where Mr. Clarke had been invited to make a series of addresses, but they were expected home before we were to leave Denver. So that afternoon we interrupted the business several times to phone their home; finally just at night we found them and they came down town, bringing the wire from us that they found tucked in their door when they reached home. We had time for a little visit and visited their garden, famous for its large blue morning-glories, although it was too late in the day for us to see it in its beauty. And then they went with us to the station, where we found Rev. Claude Hill, Rev. Harold Crandall, and Mr. and Mrs. Victor Hurley with Jane and George waiting for the train too. We made quite a little party, and Mr. and Mrs. Clarke stayed until time for us to board the train. Such little visits with old friends are delightful.

Our next stop was at Omaha, where it was warmer than in California. Here some business friends came to the station to meet the men of our party and they went out to meet other business friends, while we women and the children stayed within reach of the electric fan and tried to keep cool. Somewhere along we lost the ministers, Rev. Mr. Hill going to North Loup to the association, and Rev. Mr. Crandall stopping with the churches in Iowa. And the next day we were home.

HOME NEWS

NORTH LOUP, NEB.—Last Sabbath day, May 18, the intermediates of the Seventh Day Baptist Church held a service at the Memorial stone down by the river east of town, which marks the spot of the first religious service. Last Sabbath marked the fifty-seventh anniversary of the day. Three

of the number present at the first service, Mary Davis, Charley Rood, and Jud Davis, were present last week.

Uncle Charley Rood in speaking of the service says that at least two other religious meetings were held in the valley before the Seventh Day Baptist one referred to here.

One, Robert Harvey, a state surveyor, and a religious man, conducted a service at a camp three miles this side of Ord in the season of '71.

The other meeting was conducted by Elder Hillman in the Lambertine neighborhood southeast of Scotia.—*The Loyalist*.

HAMMOND, LA. — We want our RECORDER family to know that Hammond is still "on the map" and that the church members are alive, even though the strawberry crop was rather a failure this year.

Our church observed Mother's day, the eleventh of May with the following service, which was arranged by Pastor Seager:

Scripture selections by the pastor
Prayer—Elder Powell
Song by the children
Poem read by Mrs. Mills
Solo by the pastor
Reading—"Mother"—Sketch from the life of D. L. Moody—Mrs. Powell
Recitation by Ned Crandall
Song by a mixed quartet
Remarks by the pastor
Solo—"That Beautiful Home of the Rose"—by Mrs. Lillian Campbell
Closing Song—"Blest Be the Tie"
Several of the songs were composed by the pastor and his wife.

We also observed Sabbath Rally day the following Sabbath. The program was short but very impressive. After the voluntary and prayer, we sang the "Sabbath Hymn" by Stillman. Then the young folks gave a Sabbath playlet, after which the congregation sang the hymn, "Majestic Sweetness," by Stennett. Elder Seager preached a short sermon and then we sang the Doxology in closing.

We are proud to say that our church repairs are progressing nicely. The first coat of stucco has already been applied. The stucco work is being done by Thompson and Davis—the latter is one of our members while the former, who is an Adventist, attends our Sabbath services quite regularly.

We ask an interest in your prayers that we may all be found faithful in the Master's service.

REPORTER.

SEMI-ANNUAL MEETING AND HOME-COMING

The Semi-annual Meeting of the Northern Wisconsin and Minnesota Seventh Day Baptist churches will be held with the Dodge Center church June 21-23. The Dodge Center people are also planning that this shall be a home-coming and that many of the non-resident members will be present for the occasion, and that others who can not be present will send a message of greeting. We will be very glad also if former members can be present or send a message. Following is the program:

Friday Evening

8.00—Sermon by Pastor Charles Thorngate, Exeland, Wis.

Sabbath Morning

10.30—Sabbath Morning Worship, sermon by Rev. Erlo E. Sutton, Director of Religious Education
11.45—Sabbath School

Sabbath Afternoon

3.00—Communion and home-coming service and reception of new members

Sabbath Night

8.00—Church Social at the Parsonage

Sunday Morning

10.00—Business
10.30—Paper by Mrs. Lester Daggett
11.00—Sermon by Rev. C. B. Loofbourrow, of New Auburn, Wis.

Sunday Afternoon

2.30—Address on Religious Education by Mr. Sutton, papers by Mrs. Charles Thorngate and Miss Esther Loofboro. Discussion.

Sunday Evening

8.00—Sermon by Rev. James Hurley, Albion, Wis. Pageant by Dodge Center Ladies' Aid.

YOUNG PEOPLE'S WORK

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

JESUS TEACHING SELF-CONTROL

Christian Endeavor Topic for Sabbath Day,
June 22, 1929

DAILY READINGS

Sunday—Teaching by example (John 19: 8-12)
Monday—Controlling temper (Matt. 5: 21-26)
Tuesday—Regarding injuries (Matt. 18: 31-35)
Wednesday—The other cheek (Matt. 5: 38-42)
Thursday—In temptation (Matt. 4: 1-11)
Friday—Control haste (Luke 9: 51-56)
Sabbath Day—Topic: Jesus Teaching Us Self-
Control (Micah 6: 8; 1 Peter 2: 11-20)

What is self-control?
How can it be acquired?
Of what value is it?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the hardest things for us to do is to control our tempers. Lack of control of the temper often leads to terrible results. Just recently I read that a man killed his wife in a fit of temper as a result of an angry quarrel. As a result of his lack of self-control he will have to spend all the rest of his life in a state penitentiary.

What causes one to lose his temper and get angry at those around him? One of the causes is ill health. We know that when the body suffers pain oftentimes the person becomes irritable or "touchy," as we say, and he becomes angry even over trivial things. Thus he says unkind things and does unkind deeds simply because his health is below par. Often he is sorry for what he has said or done when it is too late. This is one of the greatest reasons why one should try to keep his body in a healthy condition.

Another reason why one loses his temper is that he lacks love for his fellow men. Christ became angry at the sin and evil which he saw in the world, but he loved everyone, even the worst sinner. This love for his fellow men and his love for and faith in his Father, gave him self-control. We need more of this love of Christ in our

lives, and more faith in our heavenly Father, so that we may love others and thus gain self control in every way. "How many lives are made beautiful and sweet by devotion and self-restraint."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 22, 1929

DAILY READINGS

Sunday—The courage of Moses (Exod. 5: 1-9)
Monday—When Aaron wilted (Exod. 32: 1-6)
Tuesday—One man versus a nation (Exod. 32: 15-20)
Wednesday—Elijah's test (1 Kings 18: 21-39)
Thursday—Jeremiah's test (Jer. 38: 1-6)
Friday—The supreme test (John 19: 1-12)
Sabbath Day—Topic: Tests of courage (Acts 6: 8-15; Matt. 27: 36-46)

PROGRAM SENT BY THE PLAINFIELD INTERMEDIATES

Song service, including songs of courage, such as "Dare to be a Daniel"

Topic—Tests of courage; Scripture—Acts 6: 8-15 and Matthew 27: 33-46

Sketches of courageous lives. Ask each one to select an example of a courageous life and report it in this part of the meeting. This should be arranged the week before. Examples: Livingstone, Huss, Wycliff, etc.

Discussion on such topics as

- Do we need courage now?
- Is it the same type as was needed a few generations ago?
- What are our opportunities for showing courage?
- Is fool-hardiness the same as courage?
- What are our sources of courage?
- How may we encourage others?

Special music

Announcements

Benediction

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

I hope all the superintendents are as glad as I am that Mrs. Herbert L. Polan is writing the articles on the topics for the Children's Page. She will have full charge

of this part of the Junior work in the future and I trust you will co-operate with her by using these articles in your Junior meetings and encouraging your juniors to read the Children's Page every week.

MEETING OF THE YOUNG PEOPLE'S BOARD

The postponed meeting of the Young People's Board was called to order by Lloyd Simpson, in the absence of the president.

L. E. Babcock opened the meeting with prayer.

The corresponding secretary's report was given by Mrs. Ruby Babcock. Correspondence was read from:

Rev. Wm. Simpson—regarding the visit of Miss Dorothy Maxson to the New England churches.

Corliss F. Randolph—concerning a picture of the membership of this board to be placed in the corner stone of the denominational building; also regarding the presence of a representative of the board at the laying of the corner stone.

Morton Swinney—regarding the recent trip of Miss Maxson.

Rev. J. L. Skaggs—regarding the Conference program.

Rev. W. D. Burdick—concerning suggestions to be made to the committee on overhead expense.

The report of the corresponding secretary follows:

REPORT OF CORRESPONDING SECRETARY—APRIL, 1929
Number of letters mimeographed and sent out—150.

Considerable planning has been done on the Conference program.

Correspondence was received from Mrs. Blanche Burdick, E. P. Gates, Rev. J. F. Randolph, Rev. W. D. Burdick, Rev. J. L. Skaggs, Corliss F. Randolph, Rev. Wm. M. Simpson, and Morton R. Swinney.

FRANCES FERRILL BABCOCK.

The nominating committee reported progress.

The field committee reported briefly regarding the present trip.

Voted that the board ask Mrs. Elisabeth Austin to act as its representative at the laying of the corner stone of the denominational building. Voted that Lloyd Simpson and B. F. Johanson make arrangements for the group picture to be placed in the corner stone.

Voted that the chair appoint a committee to study the budget for another year and make suggestions to the general secretary. Doctor Johanson, E. H. Clarke, and Ruby C. Babcock were appointed.

The stewardship superintendent discussed some of her plans for sending out material to societies.

Members present: Mrs. Ruby Babcock, Mrs. L. J. Wilkinson, Miss Mabel Hunt, Miss Virginia Willis, L. E. Babcock, Lloyd Simpson, Marjorie Maxson.

Respectfully submitted,

MARJORIE W. MAXSON.

Battle Creek, Mich.,
May 9, 1929.

THE SERIOUS BUSINESS OF BEING A MOTHER

(Paper read before the Pacific Coast Association, Riverside, Calif.)

MRS. HARRISON PIERCE

The place to get your soul awake,
The place to stop, resolve, and make
Your life anew for Christ's dear sake
Is the cradle of your baby.

"There is one job from which you can not be fired, and from which you can not resign—that is parenthood." What mother, or father either, would have it otherwise? Still there is no job for which the average woman is so poorly prepared. We enter this field with little or no preparation or training. When a school teacher applies for a job, the school board considers her qualifications, along with those of other applicants; and, if she can not qualify, they will have none of her. Just so in other walks of life. But into motherhood, that highest and holiest of callings, we plunge untrained. In the average home, "mother rules without a rival," even though she may be a very poor executive. The average teacher is far better trained than the average mother, yet on mother's shoulders falls the bulk of the training of our little ones.

Child training is the only business, I know of, in which one trusts to memory rather than to records. Take a cattleman, for instance. He does not trust his memory, but keeps careful records of all of his stock. So does the groceryman. I know of one mother, at least, who is taking this business of being a mother, seriously. She keeps records—not baby book records of cunning sayings, first tooth, etc.—but real

diaries of her children's actions and her own reactions, and vice versa. She refers to these records often, and they serve as a means of growth, both in her own life and that of her children.

I heard Mr. Schneider, director of religious education of the First Congregational Church of Riverside, speak last week on the subject, "Is It Well With the Child?" He said it was hard to be a child today—a hundred times harder than it was ten years ago, because mothers and fathers haven't the moral gumption to condemn conditions in our society that are wrong simply because it might interfere with business or social prestige. We are unwilling to clean up our streets even though our children go on learning from the school of the street.

"The street was his school and the corner his college—

What wonder he picked up a great deal of knowledge?

The faces of women and men were his books—

What wonder he trusted so little to looks?

Each person he met was unknowing his teacher;

The pugilist taught him as much as the preacher;

This outcast in rags and that other in satin,

Each taught him a lesson more lasting than Latin!

"The street was his school; and through sound and through sight

It poured in its lessons by day and by night.

Its methods could scarce be described as elective,

But then, what of that? It was highly effective.

"The school of the street and the corner, are we

So free from reproach for his life gone amiss,

The light of his innocence darkened like this?

Are we in no way in his failure involved?

Are we from all blame for his downfall absolved?

Ah! never believe it! We all are to blame;

On all rests a share of his shadow of shame;

For, lost in pursuit of our own gains and joys

We've wandered away from our girls and our

boys.

And though we spend millions of dollars in

schools,

And muddle our minds over methods and rules,

There's something essential o'erlooked or for-

gotten,

Some arch in the structure we're building is

rotten.

Else, why should we find it so hard to compete

With those who are running the school of the

street?

"And why should we stand in so hopeless a way,

Beholding it capture our best day by day

And draw them away from the things we revere

Until in the end, like this graduate here,

They come to that seat which our negligence

invented

For crimes which our interest might have pre-

vented?"

Are we, as mothers, going to allow our children to go on gleaning from the school of the street; or are we going to realize the privilege and responsibility of this serious business of being mothers, so that there may develop a real state of friendship with our daughters—not of the "pal" kind, but a higher, more wholesome mother-daughter variety?

The place to get your soul awake,

The place to stop, resolve, and make

Your life anew for Christ's dear sake

Is the cradle of your baby.

Here it is that we must dedicate our lives to the splendid task before us, and study to show ourselves approved unto God, mothers that need not to be ashamed. If we honestly wish to learn we will find many helps to guide us in the development intellectually, socially, physically, and spiritually of our little ones.

In the field of intellectual endeavor, we must remember, always, that our children reflect what we, ourselves, are. Most every mother would like her children to be intellectually efficient, but are we constantly trying to improve our own minds? I have much admiration for certain mothers I know (busy mothers, too) who take time to read, not the daily papers alone, but books and articles, that enrich and improve their minds. It is easy for our schools to judge our homes, for children reflect the home vernacular no matter how thoroughly they are taught. Billy's mother, when her attention was called to Billy's slang, said, "Well, I've told the crazy little nut to cut that out."

It is every mother's duty to see that her child gets from school life what is due her. If my girl fails in her studies, do I try to determine the cause of failure by visiting school, and observing impartially my child in the group? Or do I immediately, with no investigation, decide that the teacher is no good, or else shows favoritism to my neighbor's child, who has not failed?

It is the aim of every good mother to have her child socially efficient so that he may be able to fit into the social scheme, and play the game fair. Parents, who have the

best interests of their children at heart, do not push them forward into the center of attraction, realizing that such treatment breeds only unpopularity.

The success or failure of our children, socially, depends in large measure upon the success with which we manipulate our parental authority. In the past two centuries families have changed from the patriarchal to the democratic. One of the greatest obstacles to emotional development is the demand of mothers and fathers for unquestioning obedience. Too much domination of a child develops within him one of two results—either he may develop a shy, cowering, personality, afraid and unable to make decisions for himself; or he may develop a stubborn, belligerent personality that may stay with him through life.

Parents are not mere demagogues. We are here to help our children to understand situations, to realize the consequences of their own acts, and to aid them to make their own decisions rather than rely on our prohibitions. Genuine respect does not result from fear, but from confidence.

When we, as mothers, shall have attained this point of view, then the two year old, the school boy, the high school girl, father and mother, and even society in general, shall have life, and have it more abundantly.

We must not demand of children that which is not child-like. Only a tired or under-nourished child can sit still with comfort. We must always keep in mind the fact that a child is not a young adult, that "childhood is not a vestibule through which we pass into adulthood; it is an intrinsic room in the mansion of life."

Mothers must consider seriously the physical well being of their children. Today we have at hand, through the contributions of medical science, very definite information which more and more mothers are learning to apply. Infant feeding is no longer a matter of folk-lore or guesswork, and protection against communicable diseases is no longer left to amulets and prayers. We have protected milk and water supplies. Building bodies that are strong and beautiful is not mere chance. It is a task for toil and study, as health and happiness go hand in hand.

We are living in a different age from that of our grandparents. We no longer believe

that "ignorance is bliss." In the important matter of sex education, the little child no longer depends on the school of the street for his instruction. Instead, the wise mother herself, gives her child training in this delicate matter, realizing that such knowledge should come from one whom the little one loves and trusts. We have outgrown the idea that we can make life pure by keeping it ignorant.

Last, because it is so very important, we must so train our children that when they grow older they will be able to make spiritual discriminations equivalent to their mental and physical powers. "A magnificent physique and brilliant mind coupled with a wayward character and crooked heart is a menace to society." We are so willing to give our children every good thing that their physical well being demands. We will make several trips to the dry goods store before deciding which dress would be prettiest for our little daughter. But are we willing to take time to think through those spiritual verities which may make or break them?

It is not enough to send our little ones to Sabbath school. The Sabbath school teacher has our child only one hour out of every one hundred sixty-eight. Surely we can not leave to her or to him the spiritual training of our little ones. We are bound to be confronted with the question, "Mother what is God? Why do I say my prayers?" The wise and loving mother will anticipate this, and will so prepare herself that she need not resort to painting a picture of a white-bearded Santa Claus Deity. Instead she can give her little child the assurance that the God of little children is close within his heart ready to help him to be kind and good to mother and father and the multitude of other little children whom he can love and help. Mother can teach him that his body is the temple where God lives with him, and that he can talk to God just as he saves confidences for daddy when he comes home at night. He can also ask God's help just as freely as he would daddy's, and he must not be so impolite as to forget to be thankful. Mother can teach him that evil thoughts and naughty deeds force God out of his heart.

Then when our children are old enough we must help them in their Bible work. We

must impress upon them the truth of this Book of books, which has reached our hands unchanged through many centuries. Dr. Frank Crane says, "It is every child's birth-right to be familiar with the Bible."

The stewardship of our children is the richest blessing that has ever been given to us as mothers. I believe God made mothers stewards of children in a hope that it might be the making of us. The Divine Creator put parents into this world that childhood might have life and have it more abundantly. But, if childhood is to be enriched, we, as mothers, must realize that child training can not be just a series of unregulated spasmodic efforts put forth occasionally when a crisis or problem presents itself. It must be a constant growing into a fuller, richer enjoyment of everything in the child's little world. The love that makes the parent-child relationship beautiful is a result of consecrated, elevated, constant growth on the part of parents. The conditions for growth can not exist unless a mother has a willing mind and an understanding heart, and a desire to study to know her job.

KNOW YOUR JOB

"Thrilled and happy as you may be at the advent of a baby—

And who wouldn't be exuberant with joy?
You will presently discover that a lot of problems hover

Round the rearing of a girl or of a boy.
Love can't be your sole reliance;
It should aid, not hamper, science
And, although your heart with ecstasy may throb,

Sense and wisdom, too, are needed,
Here's the motto to be heeded—

Know your job!
Building bodies strong and ruddy
Is a task for toil and study.

Know your job!

"All your store of deep affection won't achieve a clear complexion,

If the diet of your little ones is wrong.
Ignorance, however tender, seldom brings about the splendor

Of a childhood that is gloriously strong.
Health, both bodily and mental, isn't something accidental,

And the child that stands out clearly from the mob

Is a prize the world is gaining from a wise parental training—

Know your job!
Nothing hit or miss about it—
Knowledge wins, don't ever doubt it.
Know your job!

"Here's a mind and soul you've given to the busy world you live in;
Here's a body that is yours to mould and train.

Building bone and mind and sinew calls for all the best that is in you,

For the finest of your spirit and your brain.
If you'd raise a child that's splendid, vigor, joy, and beauty blended,

Blithe and gallant, neither vulgar nor a snob,
Give yourself the preparation for your children's education—

Know your job!
Give your skill and knowledge to it;
Love will make you glad to do it.
Know your job."

Mothers—and fathers and teachers and all lovers of childhood as well—let us give of our love, faith, imagination, and understanding to the growth physically, socially, intellectually, and spiritually of our children. Then when we have passed to our reward, the heritage of faith and understanding that we have left our little ones will be passed on to other generations, lighting the pathway of wondering, questioning childhood.

PROGRAM FOR LAYING CORNER STONE

June 2, 1929

4 P. M.

Invocation—Rev. Willard D. Burdick, general secretary of the General Conference.

Address—Corliss F. Randolph, president of the American Sabbath Tract Society.

Laying of stone—Corliss F. Randolph, representing Rev. Claude L. Hill, president of the General Conference.

Dedicatory prayer—Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, and vice-president of the Seventh Day Baptist Education Society.

Benediction—Rev. William L. Burdick, corresponding secretary of the Seventh Day Baptist Missionary Society.

ASSOCIATION AT LOST CREEK, W. VA.

The Southeastern Association will meet at Lost Creek, W. Va., June 27-30, beginning on Thursday, the 27th, 10 A. M.

A large attendance is desired. It would greatly help the local folks if people who know they are coming would let the committee know when and how they will arrive. Send names to H. D. Bond, chairman of entertainment committee, Lost Creek, W. Va.

A fine program for old and young is being planned, and prayers are being offered for a spiritual meeting.

CHILDREN'S PAGE

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

KEEP SWEET. HOW?

Junior Christian Endeavor Topic for Sabbath Day, June 22, 1929

MRS. HERBERT L. POLAN

Open by having all stand and read in concert the words of the song, "Keep in touch with Jesus, he will keep you sweet."

Then sing the song very quietly.

Chain of prayers—about keeping sweet.

Bible exercise—Use daily readings—six ways of keeping sweet.

Just after each reference is read, let someone write the "way" on the board.

Questions:

1. What does it mean to keep sweet?
2. How can folks get sweet who are not?
3. Is being sweet natural or acquired?
4. How can you help others to keep sweet?
5. What has self-control to do with our topic?
6. Does it pay to keep sweet?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am in fourth grade. We are also taking examination this week. Schools lets out the twenty-fourth of May. I have a very nice teacher; her name is Miss Martha Faudt. We have three swings and one seesaw at our school.

I read the RECORDER every week. I enjoy the letters very much.

I have two brothers and one sister. The baby is named Herbert. He is a month old, and my other brother is called Fred. My sister is very full of mischief. Her name is Sophia.

I have written to you twice before. I go to church and Sabbath school. My little sister has whooping cough, so she can not go.

I will give you a little poem:

"THE WALRUS AND THE CARPENTER"

"The sun was shining on the sea,
Shining with all his might.

He did his very best to make
The billows smooth and bright;
And this was odd because it was
The middle of the night."

This is the first verse of one of my favorite poems.

I wish every girl and boy who reads this RECORDER a very happy vacation, and I hope you all pass.

Yours sincerely,
ROSE M. AYARS.

Bridgeton, N. J.,
May 20, 1929.

DEAR ROSE:

Good girl to write us another letter; and a fine letter it is too.

Your school closes quite a bit sooner than the schools do here. Our school closes about June twenty-first. My little girls remarked when they read your letter, "I wish our school closed that soon." They are already talking about examinations, however, and reviewing for them. I wonder if you like them any better than my girls do. Jean is in fourth grade and Eleanor in seventh.

I hope your little sister is nearly over the whooping cough. Not very much fun, is it?

Your poem is very cute, and I hope you will send the rest of it some-time soon.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am nine years old and live in Dunellen, N. J. I have three brothers and no sisters; there are only four children in our family.

My Grandpa and Grandma Randolph live here in Dunellen and my Grandpa and Grandma Harris live in Shiloh.

I am in fourth grade. I like to go to school. I help mother before going to school.

I have a new doll carriage which Aunt Sally gave me and two new dolls.

I like to go to Sabbath school and Junior.

Yours truly,
KATHRYN HARRIS.

Dunellen, N. J.,
May 21, 1929.

DEAR KATHRYN:

Our letters come in couples, don't they? Last week there were two letters from West Virginia, and this week two from

New Jersey. I wonder what states will be represented next week.

Dunellen is a fine place to live, isn't it? You know that was my home once on a time, and I am very fond of the people, especially those of the New Market Church.

I should like to see your new doll carriage and doll. Eleanor has one which she still likes to play with, if she is a big girl of twelve years. One day I looked out the window, and there were five little girls in a row taking their dolls out for a ride; Eleanor and Jean were among the number.

I am glad you enjoy going to Sabbath school and Junior for there is no better place for boys and girls to learn of Jesus and all good things.

Your sincere friend,
MIZPAH S. GREENE.

FARM RELIEF

A special session of Congress, called by President Hoover for just that purpose, is struggling with the farm problem. When the session opened it looked as if solutions would be attempted along at least two lines. The Republican party is definitely pledged to enact a general farm-relief bill, the purpose and end of which is to place agriculture more nearly on an equality in our economic scheme of things with other industries. Republican leaders also have pledged a revision of the tariff schedules affecting agricultural products, and that the revision will be in the interests of agriculture.

Legislation along these lines certainly will be enacted before the special session adjourns. Beyond that is entirely a matter of speculation at this time. But the White House, the Congress, the new Secretary of Agriculture, and the farm organization leaders are co-operating to get upward tariff revision on farm products and a general farm-relief bill along co-operative marketing lines.

Developments in the early days of the special session indicate that national farm-relief legislation likely will be limited to tariff revision and government aid in marketing products, but with no effort to bring the selling price of farm products on an export basis above the world price level. Whether this will prove adequate remains to be seen, of course.

It seems to me there are six essentials to any farm program which contemplates placing agriculture, taking the industry as a whole, on an equality with other industries. That is, there are six essentials that can be dealt with by legislation. Given these, it will be up to the farmers, through their organizations and their individual efforts, to work out their own future in our economic scheme of things.

Here are the six essentials to any comprehensive farm-relief program—and of course there are other things to be done:

1. Higher tariffs on farm products on an import or marginal import basis.

2. The equivalent of tariff protection for major farm crops on an export basis; if that can be afforded by governmental aid for, and development of, co-operative marketing agencies, well and good.

3. Reduction of the legitimate marketing costs between the producer and the consumer, through government aid, including financial advances, for farmer-owned and farmer-controlled marketing agencies.

4. Reduction as far toward elimination as possible of the illegitimate—gambling—marketing costs between producer and consumer. We should cut down heavily the speculation in foodstuffs, without depriving the market of legitimate hedging operations, which have a stabilizing influence.

5. Lowering of transportation cost through the readjustment of freight rates and through the development of inland waterways, calling, of course, for a long time program of development.

6. Readjustment of state and local taxation burdens, which rest with crushing force upon the land in most of the states. Solution of this phase of the problem is, of course, in the hands of state and local taxing units, but it should be borne in mind in any scheme of general farm relief.—*U. S. Senator Arthur Capper, Member Agricultural Affairs Committee, in "World's Work."*

"It isn't impossible for a farmer to make money. All he has to do is to work hard for twenty-five years and then sell out to a golf club."

OUR PULPIT

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

"LET JERUSALEM COME INTO YOUR MIND"

REV. THEODORE L. GARDINER

Editor of the "Sabbath Recorder"

SERMON FOR SABBATH, JUNE 15, 1929

Text—Jeremiah 51: 50.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

"Remember the Lord afar off, and let Jerusalem come into your mind."

Jerusalem was the religious home of the Hebrew people. There was the house of the Lord where their fathers worshiped. When it was dedicated, their king prayed God to bless his people wherever they might be found when they should turn with loyal hearts toward the house of God. Great stress was placed upon loyalty to the church home of their fathers. So Daniel and his friends in Babylon prayed with windows open toward Jerusalem.

Because the temple stood for the cause of their God and embodied the truths upon

which depended their hope as a separate people, they were taught to keep that place in mind in all their plans. Thus you see that Jerusalem stands for the Church.

Babylon symbolized the evil kingdom opposed to the kingdom of God. It stands for "the world" over against the Church. It was Babylon against Jerusalem then, and it is still so today—the world against the Church. The one still steals away captives and treasures from the other. It was all important that Israel should let Jerusalem come into mind constantly, lest they should be willing to settle down in Babylon, and so lose all interest in the cause of God, and in "the faith once delivered to the saints."

The necessity is quite as great today for Israel to heed the prophet's words, and for exactly the same reason. The great thought in the text for us is this: In all our plans, in all our doings, and under all conditions, *let the Church come into mind.* Think of the cause of God and your obligations to the Church when you make your plans, when you count your money and when you go about your work. Think of it when you are before your children in the home, when you are with your neighbors in the community, and when in the presence of strangers in a strange land, lest you forget

your Church, become contented in Babylon, and lose your part in the New Jerusalem.

It is a crying evil in these times when so many who once pledged allegiance to the Church have come to think so little about the cause of God. Jerusalem seldom comes into mind, while Babylon leads them captive until they think and plan and work for the world, while the Church suffers. Everything you possess—your land, your store, your home—is more valuable in a land where Church influences predominate; you and your children are safer in such a community, and the Church has a right to plead with you to "Let Jerusalem come into your mind."

Again, the Church has a right to your help because of the sacred vows you made when you united with it. That was a sacred pledge made before angels and men at your baptism, to be true to God and the Church for life, and the Church should have the benefits of your loyal thoughts and affections.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Again, *pray* for the peace of Jerusalem. Nehemiah and Daniel, even though prosperous in a strange land, did not cease to pray toward Jerusalem day and night for God's blessing upon his people and the land of their fathers' sepulchres.

Indeed it is refreshing to find now and then one in Babylon, yet who is *not of Babylon!* Such men keep themselves unspotted from the world and never go back upon the faith of their fathers for mere worldly advantage. They are a great help to the Church. Zion is built up by the prayers and influence of such loyal members. The wall of Jerusalem of old was never rebuilt until God's people "prayed day and night" for that end. It was when the disciples were "continuing with one accord in prayer" that the Holy Spirit ushered in the day of Pentecost, and I am sure the "power from on high" would soon be realized in our churches if their members would again unite in fervent prayer for the upbuilding of the kingdom of God. Friction would soon cease, differences would disappear, and the spirit of criticism would give place to the

spirit of brotherly kindness and hearty cooperation. Therefore, let Jerusalem come into your minds and remember the Church *in your prayers.*

I fear that the power of the pulpit has many times been curtailed and the good influences of sermons spoiled because God's people fail to follow them up with their moral support and their prayers. God pity the church whose members forget to pray for the pastor. God pity the church whose members do not pray for one another!

TO OUR YOUNG PEOPLE

Now let me make an appeal in loving confidence to our dear young people. You will make a sad mistake—one that can hardly be remedied—if you become so absorbed in "Babylon" as to forget "Jerusalem."

Many a man has made this mistake to his everlasting loss. In olden times men were led to forsake the faith of their fathers because they did not think enough about Jerusalem. Sometimes, even when the heart would rather be true to the faith, worldly pressure and matters of business policy have been strong enough to warp the life and to drown the voice of conscience. No excuse could quite satisfy their hearts' convictions, and so they lost God's smile and their *spiritual* life has failed. Thus it must ever be when one has done violence to convictions for mere worldly gain.

Therefore, let me plead with all our young men and women, when you choose your occupation, let Jerusalem come into mind. It is a critical time for our young men when they begin seriously to decide upon their life work. If ever a Seventh Day Baptist needs divine help it is then. If he forgets the cause of God and his obligation to be loyal to his law, he will be likely to act upon principles of worldly policy and go with the world rather than with the Church. When Saul of Tarsus saw the light from heaven he did not ask what would be the most profitable course to pursue or what would secure for him the greatest positions on earth; but his one question was: "What wilt thou have me to do?" When we think of the tendency among our own young people to forget or ignore the Sabbath of the Bible when choosing their life work; when we see the few-

ness of those who seem to have God's cause at heart sufficiently to enable them to make some sacrifice for the truth; when so few are willing to give up their first choice of business for a second choice in order to remain true to the faith of their fathers, we must confess to great misgivings regarding the future of Sabbath truth. Oh! that our dear young friends whose influences and help we do need so much, would let Jerusalem come into mind when they choose their life work. Then they would not accept positions where they can not keep the Sabbath. The first question should be: "What is right?" "What will my God approve?" Then no question of ease or profit or position could move them away from the rock of their faith.

When Moses refused heirship to a throne and chose rather to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season," he then and there made the choice that secured for him the "inheritance incorruptible."

We ought to be willing to give up our first or second choice for the sake of truth and loyalty to God. This may close some doors to us, but that is our cross. Every one who would live for God must bear some crosses, and this is ours. But the spirit of true consecration will make this cross seem light; indeed, it will enable true men to glory in it.

After all, the doors that are closed to true Sabbath keepers are not so many as some seem to think. Most of the professions are open to Sabbath keepers whose hearts are sufficiently loyal to stand for the Sabbath. And we know of many who have lived for years true to the Sabbath even in Babylon. It is, after all, a matter of heart loyalty. Men with genuine love for Jerusalem will be true when far removed from personal touch with those of like faith.

By the way, let me ask you if you have not discovered that those who remain true to the Sabbath are, after all, quite as prosperous and get on quite as well as do those who forsake it for business openings? Most of them have left the Sabbath under the pretext that they "could not live" and keep it. Just as though it were a matter of life or death! No. It is simply a matter of a little easier living, or one of personal choice of some line of work more to our liking.

Sunday folks who accept the truth seem to get along quite as well as others, and that too when they come in and take the places of those who could not get a living and remain Sabbath keepers! I know several such among farmers and business men occupying just such places. This goes to show that the excuses for leaving the Sabbath are not valid. We have a publishing house giving excellent work and good wages to eight or ten non-Sabbath keepers, simply because we can not find men of our own faith to fill good places. No, friends, this is a matter of heart and conscience rather than one of better openings.

SAD MISTAKES IN HOME MAKING

Once more: "Let Jerusalem come into your mind" when you are looking for a new place to establish your home, where you and your children must dwell for years. This touches the hop-skip-and-jump tendency among our people. He makes a great mistake who forgets to provide for the spiritual welfare of his family when he decides upon a home for them. To provide a home where the dear ones must dwell for years, perhaps for life, and where the destinies of the children are to be shaped for time and eternity, is one of the most important matters we ever have to meet. Our children may miss entirely the blessedness of an eternal home, through the baneful, unspiritual influences that surround their earthly home. Though the father and mother may do all they can to make their own home good in itself, there is, nevertheless, a poison of contagion from surroundings in a worldly unchristian neighborhood that must certainly counteract the home influences and thwart the plans of the best parents. On the other hand, if your home is fixed where the outside influences are favorable, you have their good effect added to your own efforts for your loved ones. It was God's plan to take his children out from the nations and bring their families close together in Canaan, because he knew how hard it would be for them to be true to his law while scattered in places remote from Jerusalem.

Righteous Lot made an awful mistake when he became tired of living with Abraham, pulled up stakes, and set his face toward Sodom. He thought he saw a better

opening there than with Israel, and established his home where he did gain some riches and some worldly honor, but he lost his family.

Many a Seventh Day Baptist has made a somewhat similar mistake and lost his family in Sodom. God does not raise up an Abraham to pray for such Lots and drag them out of Sodom by main force in these days.

Yes, friends, if the home is established far away from the church of our faith, so that you may think you have "a good chance," if that good chance is only for temporal gain, with a "good chance" for spiritual ruin for your family, it would be far better in the end for you to let Jerusalem come into your mind, and to think of church privileges when you are looking for a place to establish your home.

It is folly to be solicitous about water for your stock and forget all about the water of life for your children.

When Elimelech became dissatisfied in Bethlehem because times were hard, and taking his wife and two sons moved away into the land of Moab, he made a sad mistake. What if the land of Moab was fertile, he left not only the friends of his own faith, but he went away from the religion of his fathers. He took two sons to dwell among Moabites, and in a few years the house of Elimelech was lost to Israel. Had he planned for the spiritual good of his family, he could undoubtedly have outlived the hard times as well as the others did who stayed in Bethlehem, and saved his family. Looking for a "better opening" proved to be his ruin. How much better it would have been for him to think of Jerusalem and the spiritual outlook for his loved ones.

When I see a Seventh Day Baptist, with a snug little home all paid for, and himself in comfortable circumstances, in the midst of a good society of "like precious faith" becoming uneasy and pulling up to move for "a better opening," and heading for some place away from all Sabbath privileges, I can not help feeling that another Elimelech has gone to the land of Moab.

Sometimes, after it is too late to remedy matters and the mistake becomes apparent, a pitiful wail for the board to send a missionary to save the family is heard, but this does not avail. How much better it would

be if all would remember their need of church relationship, and plant their homes where there is some show for spiritual attainment among Sabbath keepers.

Again, Jerusalem should come into mind when one chooses a life companion. The man or woman who desires to establish a home should consider the quality of life in the one who is to share in making a home. If a happy home makes a heaven below, then surely an unhappy home must bring a life of woe. If the spiritual qualities that make noble character have been uppermost in choosing a home companion for life, that which is most important for true home-making will make that home a blissful haven for all who are born in it—a home where both parties are Christians. In such a case, out from that home there will be likely to flow a stream of spiritual life full of blessings for the world. In such a home the children will be impressed with the love of their parents for the church. Many a man, of uplifting and helpful life among men, has been made so by the faithful preacher who rocked his cradle.

It is sad indeed when the pull of the home influence downward is too great for the upward pull of the pulpit. The parent who forgets the house of God in rearing his family makes his own life a failure, and blights the prospects of those whom God has given him.

If children hear parents constantly complaining about the hardships caused by keeping the Sabbath and saying there is no chance for "seventh days" to make a living and keep Sabbath, all such wails tend to take the Sabbath conscience out of them and make it easy for young people to forsake the truth.

In view of the fact that your words are making the world for your young people, and that they take their spiritual tone from you, and that you are working now for their eternity, better let Jerusalem come into mind, and with a spirit of loyalty yourself teach your boys and girls to glory in the cross, and that the noblest thing on earth is to obey God and be true to the voice of conscience.

"When religious intolerance stalks in the front door of the church, charity flees out the back door."

Fundamentalists' Page

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

HOW GOD FEELS ABOUT SIN

REV. LESTER G. OSBORN

(Concluded)

III. *God loves the Sinner.*

How does God feel toward the sinner? How does the father feel toward the boy who has left his home to live his own life without parental restrictions? How does the mother feel toward the daughter who has fallen into sin, sacrificing all that is good? Love is a beautiful word, a word we will never fully comprehend. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

God's first feeling toward the sinner is one of grief. This would not be so did he not love mankind so deeply. Oh, how pained he must be at the willfulness of men and women as they choose to follow their own desires and choosing thus, fall. Christ mourned over Jerusalem, "Oh, Jerusalem, Jerusalem—how often would I have gathered thy children together—and ye would not." God's laws are not merely prohibitions, restrictions, limits on freedom and happiness. They are given for the protection of mankind. Obedience to his laws brings health and happiness. The thing which we are tempted to pass off carelessly or to indulge in thoughtlessly—even the least sin—brings heartbreak to God. Scientists tell us that extraversion of the blood, the separation into water and red particles, comes from the actual bursting of the heart under great emotional strain. When the soldier pierced the side of Jesus as he hung on the cross, the water and the blood poured out. Jesus died of a broken heart, broken for mankind because of their sin.

When the shepherd counted his sheep as they passed through the gate into the fold at night and found one missing, he might have said, "Here are the ninety and nine. I'm tired and hungry. One sheep doesn't

matter much," and have charged it to the loss which is inevitable in sheep-herding. But no, tired and hungry though he was, he went out in search of that lost sheep. And he searched until he found it, and brought it back safely. The prodigal's father might have rejoiced that he still had one loyal son with him, and might have said, "This stubborn boy has made his bed, let him lie in it." But no, every day and every day he kept watching down the road in the direction his boy had taken, hoping and praying for his return. The mother whose boy or girl has gone astray does not cease to weep, and hope, and pray for the return. The father writes, and telegraphs, and advertises, and employs detectives—searches without ceasing to find the wanderer so that he may bring him back home. God might have said, "Man doesn't appreciate all I do for him. He deserves all that sin will bring him in misery. Let him go." But no, he "so loved the world that he sent his only begotten Son" to earth "to seek and to save that which was lost," those who had chosen to follow their own desires. "God was in Christ, reconciling the world unto himself." Man was alienated, not God. God's love never changed toward man. He came himself and identified himself with sinful man in order that he might show his love and that he might bring him back into fellowship again. The story is told of a missionary in Africa who went to work with the slaves in a certain district. But he couldn't get next to them. In the first place he was white like their cruel masters, and they were suspicious of him. Then, too, they went out to the fields before it was light, and returned at dark, tired, and sore—ready for nothing but sleep. The missionary went to the coast, had himself put up on the slave market, and was sold as a slave. When the blacks went out before it was light, he marched with them. The whips that cut their backs, drew blood on his. He identified himself with them. Then when he told them the story of the suffering servant of Jehovah, who came to give his life for them, they began to understand the message of the cross.

God loves the sinner. He is grieved at his going astray. He seeks that he may save, even going to the cross. Man had erected a barrier between himself and God. Sin

stood in the way so that he could not approach God and so that God could not pour out on him the blessings he would. But when Jesus died on the cross the veil of the temple was "rent in twain from the top to the bottom" and the way was provided for man to approach God.

Of course all this implies forgiveness. "If we confess our sins, God is faithful and just to forgive our sins." And that forgiveness brings peace. "Potentially all men are forgiven, though actually they may still be estranged from God." But the barriers are on the side of man—it is man who has hardened his heart, who will not see the grief of God at sin, and his love for the sinner, and his forgiveness which is to be had for the taking.

The cross is the center of the gospel. It is the great outstanding evidence of God's hatred for sin and his love for the sinner. It is said that during the great struggle which took place for the village of Monchy in France, the village was almost utterly destroyed by bursting shells from both sides. But strange as it may seem, a cross in the middle of the village still stood intact when the Allies won the village. With the martial regard for utility they turned the cross to serve the cause. The name of the place was written upon it, so that those directing operations might know where they were. Then an index hand was chalked on one arm, pointing the road that led to the advanced position of the army. The Royal Engineers, laying a telephone line, carried their wire over the arms of the cross. At first thought this strikes us as irreverence for the sacred emblem. But think for a moment how suggestive this is in our present study. The cross showed the men where they were, pointed out to them where they were to go, and was made a means of communication that orders from the commander might be transmitted. It is so of the cross of Calvary. It shows man where he really is. It shows him where he ought to go. And it is God's means of transmitting to us his message of love and forgiveness.

Conclusion.

Sin finds its root in selfishness. It is a yielding to our own desires rather than to the will of God. It is a matter of choosing—our way or God's. It leads to spiritual

death, separation from God, for eternity as far as we are concerned. But not so for God. He hates sin because it broke the fellowship between man and his Maker. Being holy and loving, he can not let sin go unpunished, for our own good. But he loves the sinner with a great love, and has provided a way in which we can be free from the guilt and the power of sin—the way of the cross, the way of life which is in Christ Jesus.

In California we have a small bushy tree which is called the scrub oak. A peculiarity of this tree is that it holds its old dead leaves all winter, until the new sap comes up the stalk in the spring. It is a fitting symbol of our lives. Jesus Christ is the new life. He takes possession of our hearts if we will let him. We can not shed our leaves of sin until this new life comes in and fills us and pushes them off.

God is ready, and willing, and longing for you to accept his forgiveness that the fellowship may again be restored. It rests on you—it is a matter of choice—your way which means spiritual death or his way, which means eternal life. Choose.

REPORT OF THE PACIFIC COAST ASSOCIATION

The annual meeting of the Pacific Coast Association was held at Riverside, Calif., April 26-28, 1929.

The program was as follows:

GENERAL TOPIC, "MYSELF AND MY JOB"

Friday evening prayer meeting in charge of R. C. Brewer

Sabbath morning service, 10 o'clock, in charge of Ray Rood

Program: "The Layman's Service"

"In the Sabbath School," P. B. Hurley

"In Business," G. E. Osborn

Music

"Through Music," Ethlyn Davis

"In the Home," Lydia Pierce

Music

Benediction

Sabbath afternoon in charge of Dora Hurley. Young people's hour. Subject: "Myself and my Future Job."

Business meeting Sunday 9.30 A. M. in charge of the president, Mr. J. R. Jeffrey

11 o'clock A. M. to 12 M. in charge of Dr. H. M. Pierce. Subject: "Quo Vadis."

Lunch in the basement of the church. Dorcas Society in charge

Sunday afternoon, 2.30 to 4.30, in charge of

Dorcas Society. Subject: "Ourselves and Our Task"

Praise service, Mrs. B. L. Maxson, Los Angeles
Devotionals, Mrs. James Jeffrey, Los Angeles
Ladies' quartet

"Ourselves"

a. Physical, Miss Dora Hurley

b. Mental, Mrs. Marie Davis

c. Spiritual, Mrs. Adelle Howard

Music, Mrs. Hargis

"Our Task"

a. Home, Mrs. Veola Knight

b. Church, Mrs. G. W. Hills

c. Denomination, Mrs. Metta Babcock

d. World, Mrs. William Robinson

Skit, "Thank You," young ladies

Duet, Miss Ethlyn Davis, Mrs. W. R. Rood

"Tarry," Rev. G. W. Hills

Music, Mrs. Green, Miss Lois Green

"Go Forth," Rev. G. D. Hargis

Music, congregation led by Mrs. Maleta Curtis

Closing prayer, Rev. William Robinson

EXCERPTS FROM THE REPORT OF THE SECRETARY

The business meeting was called to order by the president, J. R. Jeffrey.

Rev. E. S. Ballenger led in prayer.

A committee composed of G. E. Osborn and Mrs. Gill was instructed to arrange for an exchange of pastors in the Pacific Coast Association not less than once in three months.

A committee composed of Rev. E. S. Ballenger, C. A. Pierce, and G. E. Osborn, which had been appointed to draw up resolutions protesting to our city authorities against using city bill boards for tobacco advertising, also protesting to our local editors against using daily papers for such advertising, reported as follows:

We as Christian members of a society interested in every movement for human betterment, greatly deplore the use of tobacco by young or old of either sex, and most deeply regret the increasing use of cigarettes among our girls and young women.

We, therefore, register our protest against any and every means used for the purpose of stimulating its use, and

We most earnestly petition all who are in any way connected with or responsible for the current avenues of publicity to reject any and all suggestions of the use of tobacco among our girls or women.

We also hold ourselves ready to co-operate with any well directed effort to eliminate every such objectionable advertisement from publications, billboards, or any other avenue of publicity.

A committee composed of Dr. Harrison M. Pierce, Rev. Geo. W. Hills, Rev. G. D. Hargis, that had been appointed to outline

a program of work for the Pacific Coast Association, introduced the following recommendations which were adopted by the Pacific Coast Association.

I. We recommend that the executive committee of the Pacific Coast Association make a special effort to cultivate and care for our own people on the Pacific Coast, individually and as units.

II. We recommend that the Riverside Church contribute half of the time of her pastor for field work.

III. We recommend that the Los Angeles Church contribute half of the time of her pastor for field work.

IV. We recommend that another field worker be obtained in the Pacific Coast Association as soon as possible, and that the executive committee have power to act.

V. We further recommend that the association finance one-half of the expenses of the third field worker, and that we ask the Missionary Board to grant the other half.

VI. We recommend that the Pacific Coast association recommend to the General Conference at Milton that some denominational body have closer supervision of the church work throughout our denomination, and that a committee be appointed to promote this move at Conference.

VII. We recommend that the Pacific Coast Association ask the Riverside Church to grant the use of its tent for special work when necessary.

Moved and carried that Dr. Harrison M. Pierce be appointed as the representative of the association to present recommendation VI to our General Conference at Milton.

LYDIA E. PIERCE,
Secretary.

April 28, 1929.

The following are the officers elected for the ensuing year.

OFFICERS OF PACIFIC COAST ASSOCIATION FOR THE YEAR 1929 AND 1930

President—W. R. Rood

Vice-president—Mrs. Alice Gill

Secretary—Mrs. P. B. Hurley

Treasurer—C. A. Pierce

Corresponding secretary—Rev. G. D. Hargis

Executive Committee

Rev. G. W. Hills

Rev. J. T. Davis

Rev. G. D. Hargis

Rev. E. S. Ballenger

Mr. J. R. Jeffrey

Mrs. G. W. Hills

Dr. Harrison M. Pierce

Mrs. J. R. Jeffrey

Mrs. W. R. Rood

Mr. N. O. Moore

Mr. Harry Van Horn

Mr. C. C. Babcock

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SHALL WE HAVE A LEADERSHIP TRAINING SCHOOL AT MILTON?

Feeling the need for better training for workers in our Bible schools, the Sabbath School Board has decided, if it is possible, to put on a Leadership Training School the week before General Conference.

If such a school is to be held, two important elements must be determined well in advance: a sufficient number of students to justify the Sabbath School Board in going to the expense of conducting such a school, and finding a faculty. It seems that such a school would not be justified with less than forty or fifty students.

The following courses will probably be offered:

Administration of Elementary Work. This course is designed to help in schools where limitations as to numbers, equipment, or leadership make it impossible to work in the usual departmental groups in the elementary division. Perhaps most Seventh Day Baptist schools are in this class. It will consider organizations and administration under such conditions; preferable groupings; lesson courses and class groupings; program building and schedules; promotion; making the most of limited equipment; qualifications, recruiting, and improvement of leadership; relations with the rest of the school or church; aspects of the work affecting the division as a whole; relation to various religious educational agencies such as home, vacation church school, etc.

Adolescent Materials and Methods. This course covers the whole field of methods and materials for intermediates, seniors, and young people.

Adolescent Administration. This course covers the entire field of administration for intermediates, seniors, and young people.

A Bible Study. This will probably be an intensive course covering, in general, the entire Bible.

In order to help meet expenses a registration fee of one dollar will be charged.

It is hoped the Milton and Milton Junction friends will entertain pupils at little or no cost for rooms and board.

Those who feel they can attend such a school, if held, should correspond immediately with the director of religious education that we may determine whether it will be possible to conduct such a school.

ERLO E. SUTTON, *Director of Religious Education,*
A. L. BURDICK,
Committee.

Sabbath School Lesson XI.—June 15, 1929

JUDAH TAKEN CAPTIVE.—2 Kings 25: 1-21.

Golden Text: "Righteousness exalteth a nation; But sin is a reproach to any people." Proverbs 14: 34.

DAILY READINGS

June 9—Judah's Early Strength. Judges 1: 1-7.
June 10—Judah Warned. 2 Kings 21: 10-15.
June 11—Judah Taken Captive. 2 Kings 25: 1-12.
June 12—Jerusalem Rebuilt. Ezra 1: 1-11.
June 13—Piety and Patriotism. Matthew 22: 15-22.

June 14—Rules Ordained of God. Romans 13: 1-7.
June 15—Saved from Affliction. Psalm 107: 10-16.
(For Lesson Notes, see *Helping Hand*)

LABOR AT WELTON AND ELSEWHERE IN IOWA

REV. E. H. SOCWELL

Our church at Welton has been depleted by deaths and removals till the congregation has become quite small but the few that are left are faithful, and maintain interesting services each Sabbath. The weekly services are under the general direction of Deacon U. S. Van Horn, at which time a sermon is read by some person previously appointed, and a good interest is taken in the service by all present.

The Sabbath school, though small in numbers, is doing excellent work under the direction of W. A. Johnson as superintendent, and one class is worthy of especial mention, since it is made up entirely of children from first day families. The "Ladies' Benevolent Society," with Mrs. U. S. Van Horn as president, is composed of active workers who are interested in working for the welfare of both the local church and the denomination.

It was my recent privilege to spend two

weeks in Christian labor with the Welton Church and to note with satisfaction the interest taken in things spiritual. I preached on each Sabbath morning to fair congregations, and on three evenings during my stay with the church. The evening services were attended by quite a number of first day people, the last Sunday evening services being attended by an audience of about sixty persons. Much interest was added to the meetings by the special music that was so kindly furnished from time to time. Several duets were nicely rendered by Mrs. U. S. Van Horn and Miss Leona Bently, with Mrs. Alverda Van Horn Kershaw at the piano; and a mixed quartet composed of Mrs. U. S. Van Horn, Miss Leona Bently, W. J. Loofboro, and W. A. Johnson favored us with several selections, with Mrs. Kershaw at the piano.

We were pleased to have with us, on our first Sabbath, Mr. and Mrs. Willard Van Horn and Mr. L. A. Van Horn, all from Milton Junction, and on the last Sabbath, Mr. and Mrs. Charles Michel and Mrs. Ida Michel, all of Marion, and Mrs. August Ling, of New Auburn, Wis.

During the time spent at Welton I preached five times and visited sixteen families. I was prevented from reaching several families in Christian labor by bad condition of the roads and unsettled weather.

After closing my labor at Welton, I spent a spare week at Garwin, where I preached upon the Sabbath, and on Sunday morning I preached in the Dunkard church, a few miles out from Garwin, and on Sunday evening I preached in the Christian church in Garwin at the union services of the Christian and United Brethren churches.

During the following week I visited families in Tama, and Grand Junction, thus completing eight weeks of labor upon a neglected field, during which time I preached eighteen times, delivered one public address, baptized three candidates, and visited one hundred four families in personal Christian work.

JULY BIBLE CONFERENCES

The July Bible Conferences of the Moody Bible Institute of Chicago are all in the East. At *Eagles Mere, Pa.*, July 6 to 14, the speakers will be Dr. John Thomas, Lon-

don, Eng., Mr. H. A. Ironside, Oakland, Calif., Bible expositor, and James F. Harrison, junior work specialist. At *Ocean City, N. J.*, a two-month program is offered. The July speakers are Dr. James M. Gray, president of the Moody Bible Institute, Dr. John Thomas, eminent Welsh preacher, Rev. Will H. Houghton, evangelist, Mr. A. H. Stewart, Canadian Bible teacher, and Dr. S. Edward Long and Rev. Lee W. Ames, Bible teachers of the extension department. The Ocean City meetings begin June 30 and extend to September 2. At far-famed *Ocean Grove, N. J.*, July 22 to August 4, the speakers are Dr. James M. Gray, Bishop Horace M. Du Bose, of the Southern Methodist Church, Dr. A. Z. Conrad of Boston, Dr. P. W. Philpott of the Moody Memorial Church, Chicago, and Mr. H. A. Ironside. A double attraction is scheduled for *Montrose, Pa.* The Teacher Training School with courses for Sunday school workers, July 8-14, will have for instructors Dr. A. H. McKinney, New York, and Dr. S. E. Long. The Ministerial Institute, July 15 to 25, will receive instruction and inspiration from Dr. John Thomas of London, Dr. H. Framer Smith, director of the Pastors' Course of the Moody Bible Institute, and Mr. H. A. Ironside.

The August conferences will be held at Hendersonville, N. C., Ocean City, N. J., Colorado Springs, Colo., and Cedar Lake, Ind.—*From the Moody Bible Institute of Chicago.*

MORALITY IN THE MAKING

Prohibitionists ought to be glad that "the world do move" since today they are not in danger of being burned at the stake or thrown to the lions as would have been their lot in an earlier period, according to "Morality in the Making" (Macmillan, \$1.50) a new book by Roy E. Whitney, who still bears the imprint of Oberlin. Mr. Whitney develops a most interesting discussion about the meaning of "good" and "bad," the methods by which we decide moral questions, whether we are moral because it is profitable, the place of morality as a reaction to the natural order, and fifty odd related problems. According to the Macmillan Company, the principles formulated in "Morality in the Making" are intended "to

serve as the basis of a technique for effecting moral changes in ourselves and others. Its aim is to secure converts to this policy of looking at morality in the making so that it may be better understood and especially that it might be more effectively directed in everyday life."

In his presentation of the question as to how we attain self-approval and satisfy our consciences, Mr. Whitney finds that the first of the four routes most commonly used is that of getting the disapprover out of the way and writes: "The classic Greek race, whom history has called the genius of its time, found one of its best thinkers a disapprover of common practices. It seems to us that Socrates was a moral stimulator for them, but the powers that ruled decided to be rid of the disapprover and they brought to him the poisoned hemlock. Four centuries later and in a country not far distant, a religious pioneer who saw deeply into the follies of his day, expressed his disapproval and they led him out of the city to a cross on the hill. Thus they were rid of this disapprover. But in the process they so stirred the moral judgments of many that through the centuries there has persisted a noble line of morally sensitive persons as a small germ of life in the mass who have claimed the name of Christian. Many of them have raised voices of disapproval, with the result that not a few have been given to the lions, the fire, the sword, the voluntary and involuntary exile. Note the names by which they have been known, 'Dissenters,' 'Protestants,' 'Puritans,' 'Abolitionists,' 'Prohibitionists'—each name bearing the suggestion of the disapproving character of the movement. Every generation has killed its prophets (along with its criminals, enemies, etc.) because they stood in the way of the attainment of complaisant self-approval."

Those of us who are included among this group of "disapprovers" may gather some comfort from the fact that at present the prophet-killing stage seems to be past.

As one reads much of the propaganda against prohibition with its rather excited portrayals of an undiscoverable mass-debauchery, and other largely fanciful yarns about evils supposed to be derived from prohibition, one may get much solace from Mr. Whitney's explanation of the psychological

state which underlies these fantasies. He writes:

"We grasp at lies about the enemy which calm thought would show us to be absurd, and we find a sort of self-exultation in disapproving him. There is an effort to depreciate him in order to make our comparative rank seem higher. As a method of attaining self-approval, it seems base enough when we approach it from that side, yet it is so frequently practiced by all of us, that it must be named as a common method of assisting ourselves to self-approval. Out of thousands of men discharged from industry for gross incompetence, destruction or waste of material, fighting, stealing, cheating, or any other cause, it is doubtful whether any of them have gone home to their families without some story which saved their own self-approval, frequently at the expense of some fellow workman or executive. And perhaps it is well that self-approval finds so many ways of protecting itself. If we felt as good-for-nothing as the executive who discharged us thinks we are, suicide would be more common."

Now that humanity, after centuries of dodging the self-evident facts about the menace of beverage alcohol, is forced by the new tempo and rhythms of our accelerated modern life to squarely face these facts, there is a significance in the following by Mr. Whitney to which certain chords in our beings can not help responding: "As the years lengthen into centuries and some one shall look back upon our little day upon the earth to evaluate its achievements, it is possible that he will write down in his book something like this: About this time there awakened in the races of the earth, through the development of the physical sciences, a new appreciation of the value of fact-facing. By observing the facts of nature's processes and learning her ways, so many great possibilities of the sciences were opened that a truly new appreciation of the fact-facing methods of science spread throughout the civilized world.

"Thus some future historian may characterize the mental adaptation of our day. Is it possible that he will find data to support a similar assertion regarding our moral adaptation? Will he note that this generation saw a clearly defined movement toward new understanding of the facts of our moral

relations? Will he say that during this period, when rapid progress in the material sciences had produced great strides in invention, research, and discovery in their fields, there was a similar movement in research, discovery, and invention in the moral relations of mankind? Repeatedly the comment has been made of late that we have progressed further and faster in the material phases of life than in the moral. Is it possibly because we have been slower to apply in this field of painstaking, fact-facing, fact-interpreting methods of science which alone have made possible the material progress of recent years? Surely the entrance of the scientific spirit in the moral field is urgently needed."

One regrets being unable to quote at greater length from this very stimulating book which may help us to realize that morality is not something we don as a garment, but is rather an integral part of our whole self, not a revolt against natural processes or appetites, but rather conformity to the fundamental law of our whole being, not self-denial but the most complete self-expression. It is stimulating to read this which, as one of Mr. Whitney's conclusions, finely expresses one of the goals to which the advocates of prohibition have been ardently striving:

"The 'fine art of living together' is the moral art of adaptation to the approvals within a morally sensitive group.

"In summary, as a race and as individuals, we have been moral because experience has created in us this powerful desire which makes us moral."—*Ernest H. Cherrington, L.L. D., Litt. D., Director of Department of Education, Anti-Saloon League.*

CLEVELAND'S TRAGEDY AND CHEMICAL WARFARE

No recent catastrophe has shaken the nation as has the fire in the Cleveland clinic. The fate of the victims, coming in search of healing to hold a rendezvous with death, has horrified the entire country. Now that the tragedy has occurred there will be many suggestions as to how its recurrence in other places may be prevented. But there was little reason to have feared that such an accident might take place in the Cleveland clinic. The institution held high professional rank. Its board of directors was as

responsible as its staff was celebrated. Yet when a leak in a steam pipe filled the room containing x-ray films with live steam, the resulting holocaust swept through the building. The Cleveland tragedy makes sobering reading in these days when the nations, as Doctor Eastman points out elsewhere in this issue, are negotiating so lightly as to "the next war" and the part which chemical attack is to play in its conduct. It was a gas attack which snuffed out the lives of the victims caught in the Cleveland trap. Ignition of the x-ray films formed gases, nitrogen peroxide and carbon monoxide in higher percentages than any others, which not only caused immediate death for about half the persons in the clinic, but continued to kill long after the victims thought they had escaped. But these gases are hardly a circumstance in deadliness to other gases that the chemists are now ready to produce for military purposes. And the journals of the world are full of assertions that chemical warfare would prove to be the most humane sort of warfare in the future. In a real sense, therefore, the question of future war becomes a question as to whether humanity is ready to submit itself to the Cleveland tragedy multiplied a million times. — *The Christian Century.*

COULD WE GO BACK

Could we go back and start the years anew,
I wonder what the most of us would do!
I think I'd take the same old path I took
And cling to those old friends I once forsook.
I think I'd take more time along the way
To smile, and have a cheerful word to say.

Could we go back and live the years again,
I'd try to make amends for all the pain
I might have brought to loved ones through the years;
And gently I would wipe away the tears
And soothe the little hurts, unknowingly
I might have brought to those who cared for me.

Could we go back again and choose the road,
I would not shun the hardships and the load
Which fell my lot along the path I trod;
The same old trail again I'd gladly plod.
But I would know life's splendors day by day
And pause to smell the roses by the way.

Could we go back to where the old years lead,
I'd try to be more kind in word and deed;
To spread a little sunshine as I went
And sow the seeds of peace and sweet content.
There are so many things I'd like to do,
Could we go back and start the years anew!

—*Rock Island Magazine.*

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 Aryle 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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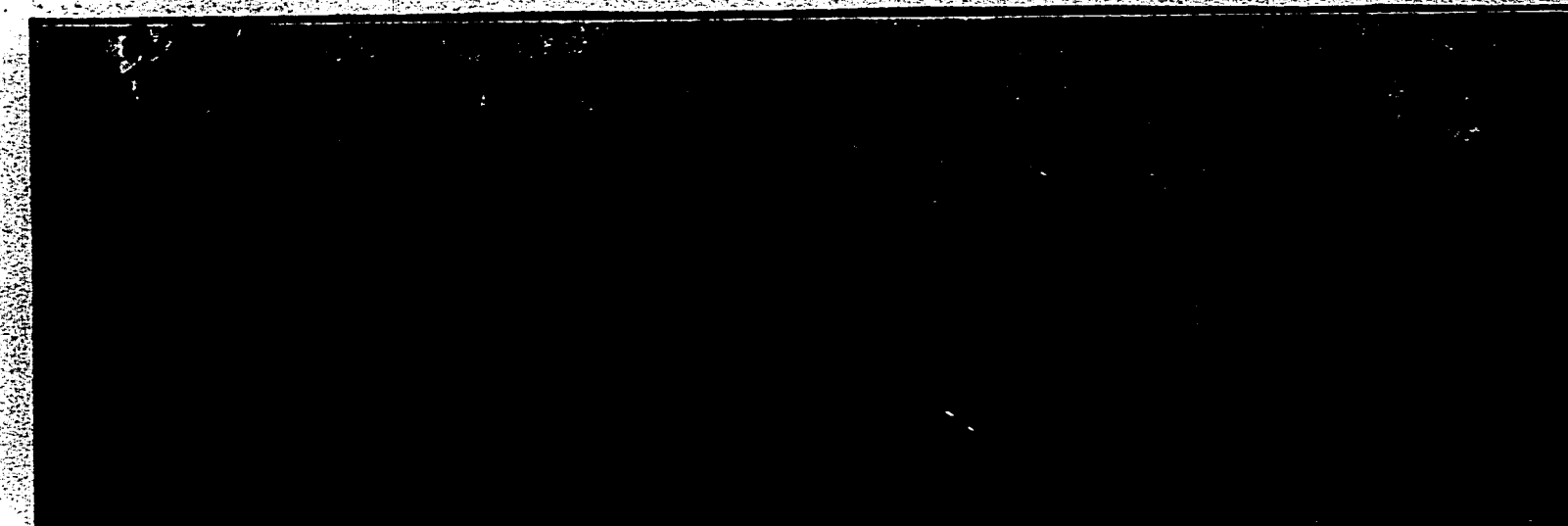
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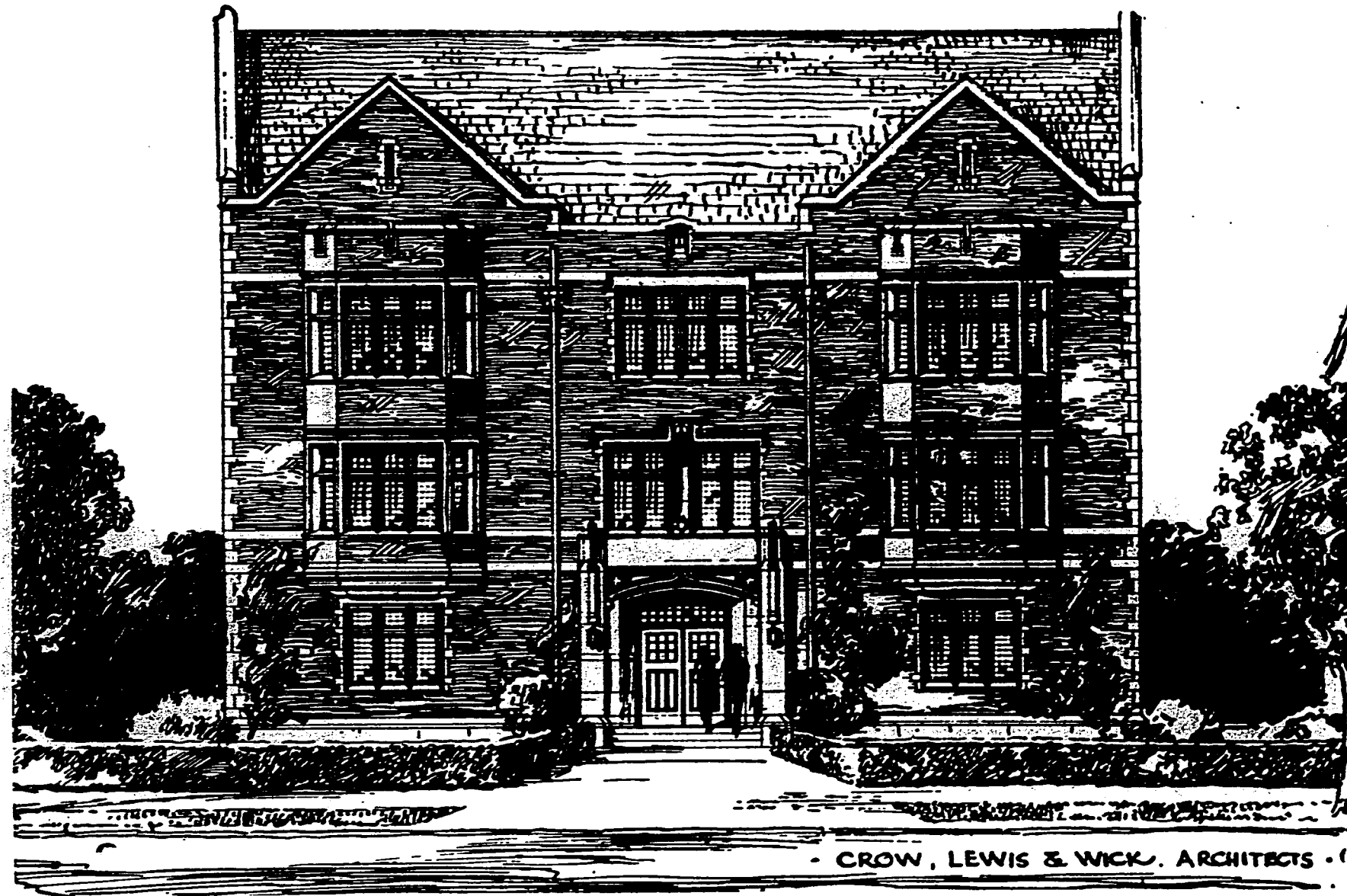
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—Rev. A. J. C. Bond.

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