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

Ethal L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.

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."
“Our Father who art in heaven, hallowed be thy name.” We seek thy blessing and help in all our work of winning men to the truth. We can do nothing toward the advancement of thy kingdom and the development of thy truth, without those who write for our paper to think of their fellow readers, and to always exhibit the spirit of Christian love in what they say.

May thy help us in all our decisions regarding what things are best to send forth for our readers. Exposition, attempts to be always useful and edifying, in what it can do to establish the truth. The love of the holy and the right is the highest form of love which can be manifested.

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 establish the Redeemer's kingdom. This principle is the power that is to conquer the world and overcome the evil, then to win him by harsh denunciation and scolding.

Men whose watchwords seem to be “fight your enemy” make themselves known 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. It is a higher grade of love than mere personal affection. It is to win him by harsh denunciation and scolding, as though the command to love one’s neighbor as thyself was not enough.

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 were like soldiers of the Master as they went about their work. They went so far as to declare themselves to be “nothing” if this principle were lacking. It is this principle that is the power that is to conquer the world and establish the kingdom of God in the hearts of men, only by a faith that works by love.

In our fight with evil we always have the choice of whether we can be right, and the valley is not the arena of the battle. The love of the heavenly class is not the same as the love of the world. 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.

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

**God**

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 stories we should be careful to 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 own strength and anxiety for the welfare and safety of his family, had well nigh crushed him. Bowed down to his misgivings over the past forty years’ worries, he found himself alone, with no ministering angel to gladden his dreams.

Indeed there was nothing in sight the mysterious messenger of Jehovah with whom he strove amid the overshadowing darkness 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, during some tincture of his health, 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 distress him. His dreams were 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. But the coming of March north-easter will bring out more roses than fretful scolding will of Christian graces.

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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 General Missionary Society—$13,174.39 on May 1—and the fear of shortage of funds, make the situation more serious than usual, and should give every church, and every member of every church, to use up the situation and seize the opportunity in June to contribute so liberally that the debts shall disappear and the situation be wiped out accumulated debts.

While the Conference is almost over, we have two more weeks to our name, when we can give a good start to the new 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 what it would mean in this Conference year, beginning July 1, to let Brother Visjak and Sister Slagter do the work and have the opportunity of conducting a successful, evangelistic work in this region. About six years ago Bethel came under the supervision of Sister Slagter, and subsequent (Old) Pangoen­gsen has been directed by Brother Visjak. Bethel is now a pearl of the Seventh Day Baptist Church in the Dutch East Indies.

PAUPER COLONY "PANGOENGSEN"

[The following letter from Brother Scheepel explains itself. The report referred to will be interesting to many Conference friends.] Dr. T. L. Gardiner, Editor, Sabbath Recorder.

DEAR DOCTOR GARDINER:

I need your help. I am sure that a hard-working, honest, and unselfish man is sacrificing his health and all her to those people there, and the result of her work is perfectly seen in the 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,

J. H. van der Ven,

Editor, Sabbath Record.

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 Philanthropist," of which organization the said Bethel is a branch, is unknown to most of you. It may, nevertheless, be profitable to furnish some written information respecting its condition.

Pangoengsen consists properly speaking, of two independent divisions: Old Pangoengsen, covering an area of about one hundred eight "bourou," that is, about three hundred fifteen acres, and New Pangoengsen or Bethel, whose area comprises twenty-four "bourou" or forty-two acres.

Although Sister Janisz 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 Janisz, Brother Wood, and Sister Slagter are the personnel, carried on a successful, evangelistic work in this region. About six years ago Bethel came under the supervision of Sister Slagter and subsequent (Old) Pangoen­gsen has been directed by Brother Visjak. Bethel is now a pearl of heaven's everlasting crown.

It is the wish to be announced that Sister Slagter has acquired so little mastery of the Malayen or Javanese language, for which reason we have to let Brother Visjak (living six miles from there) 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 "Kampen," 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 beChristians, in name. I fear it is too late for the elders, Brother Visjak and Sister Slagter decide who are entitled to the rite. Hence the work of the church goes on in a manner that is 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 and evening. In the promulga­tion of the gospel, three books is necessary: The Bible, the hymn-book, and the pocket-book.

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It would 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; and very, very much remains to be done here yet. Much is already done — more even than human strength can stand (see above). The earthy mind might even be termed 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 over fellow men. Do you desire to engage in his service? Both pennies and talents can serve.

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 school is yet disappointing. Brother Visjak is never satisfied; although the natives fail to co-operate appreciably. The children prefer the herding of buffaloes or cows to sitting on benches. As yet, 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 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, I must confess (to the benevolent, and the less benevolent, 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 upbraid us for placing our 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."

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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, Taioe, Java,
Dutch East Indies.

KEEP SWEET
To the wise way of life goeth upward.
Prov. 15: 24.
Rejoice evermore.
Thm. 5: 16.
The silence of reason, through the region of the lips goeth upward. Provo 5: 16.

Each day is an ascent, that brings a new thought, an opportunity of new hope with happiness in sight; To rise to some height where gladness abounds. Is the quest of each soul in the narrowing rounds Of life's being mere and man's little gains? Yet, whither bound? And, wherefore? What is the difference between the stillness and the noise 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 guiding,—Rejoice evermore."
"For, 'All things are possible,'—God's love stays retreat.
Keep rising, keep praying—and, always keep sweet."—Alice Hawthor.

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

ATHENS-ATALLA-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 church members in attending associations and Conferences, and gathering data regarding the fields, yet it has seemed best to write the trip reports 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 have found a place here. In this section there are conditions similar to those in Tennessee and Arkansas, and those who are seeking homes in a mild climate will find the surroundings attractive. The church has been gathered around Elder John T. 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 prospective that one will be built in the near future.

Attalla, Ala., is about ninety miles southwest of our beautiful Tennessee and Cumberland Plateaus. This church was established a generation past, and the readers of this BAPTIST 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, Ohio, this church became very much discouraged, and for lack of leadership had very few meetings been held the last two years. Brother A. T. Bottoms of Athens and the secretary visited this church recently, and it 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 secured to superintend these needs in this good 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 forty 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 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 in high school is planning to prepare himself for our ministry.

In Gentry, 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 look to join in fellowship and labor with Sabbath-keeping Baptists.

No one can visit and carefully study these fields and not be impressed with the difficulty of the 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
to hear the splash

I gather

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North China

Hale and others.

joke

Very friendly and is full of anecdotes of

This

mission work in China and then

return to the United States with them by

trip, I think, but there are a few whom we

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very good

Our

friends will not fail to pray

for the safety of the engineer,

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prevention of blindness in the

life.

F or preven­tion

the society for the

for the prevention of blindness in the

United States and abroad is an indication

of what the society has done for it.

During 1928 the national society under­
took two new projects involving joint ef­

forts. With the League of Red Cross Soci­

ties in Japan, the social service work of the

society was carried on through the league

in Nagasaki. The society also entered into

a relationship with the Japanese National

Education Association for the Prevention of

Blindness, under the leadership of Mr.

Carris. The project included

an educational program for the preven­
tion of blindness, which was

supported by the League of Red Cross

Societies. The second project was an

extensive co-operative educational cam­
paign with the American Federation of

Labor to reach the eyes of the working

man's job

the prevention of

national

American

Social

Hygiene

Association;

the American Association of Industrial

Physicians; the American Association of

School Physicians; and the State and

Provincial Health Authorities of the

Nation.

"Men and women in every walk of life

are now participating in the campaign to

save the eyes of the nation," says Mr. Carris.

The report

A few years ago, the society for the

prevention of blindness had only a few

hundred agents in operation; today it has

been able to extend its services to

more than four hundred agencies in the

United States and abroad.

The society's report, entitled "Seeing Through Life," says: "Perhaps the greatest

accomplishment of the National Society for the Prevention of Blindness has been the development of thoroughly co-operative relations

with many national as well as local voluntary and official organizations, whose work in some phase has a relationship to the prevention of blindness. Through its services, the society strives to co-ordinate its work with those agencies especially interested, and that it has the

wholehearted cooperation of the leaders and

specialists in all the fields of work necessary 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

shorten the period of growing blindness. The society's projects have included

national

society undertook a

campaign to
cut down the amount of

illiteracy and

blindness.

For the earlier years of his min­

istry he has come to know dur­

ing a pastorate of thirty-five years in

East Boston. For the last ten years, his min­

istry he was associated with Phillips Brooks

and he speaks familiarly of Edward Everett

Hale and others.

Another of our fellow passengers is a

journalist, and the beds are real beds,' though

our table in the dining room and they in­

cluded

We have become acquainted with our fel­

low 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 who include

a Chinese young woman who has just

arrived from Kalamazoo, only twenty-four miles

from Battle Creek. We have lost several

passengers tried to commit suicide.

Our

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American Federation of Labor to reach

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with many national as well as local voluntary and official organizations, whose work in some phase has a relationship to the prevention of blindness. Through its services, the society strives to co-ordinate its work with those agencies especially interested, and that it has the

wholehearted cooperation of the leaders and

specialists in all the fields of work necessary 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

shorten the period of growing blindness. The society's projects have included

national

society undertook a

campaign to
cut down the amount of

illiteracy and

blindness.

For the earlier years of his min­

istry he has come to know dur­

ing a pastorate of thirty-five years in

East Boston. For the last ten years, his min­

istry he was associated with Phillips Brooks

and he speaks familiarly of Edward Everett

Hale and others.

Another of our fellow passengers is a

journalist, and the beds are real beds,' though

our table in the dining room and they in­

cluded

We have become acquainted with our fel­

low 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 who include

a Chinese young woman who has just

arrived from Kalamazoo, only twenty-four miles

from Battle Creek. We have lost several

passengers tried to commit suicide.

Our

with the society for the

American Federation of Labor to reach

the eyes of the

working

man's job

the prevention of

national

American

Social

Hygiene

Association;

the American Association of Industrial

Physicians; the American Association of School Physicians; and the State and

Provincial Health Authorities of the

Nation.

"Men and women in every walk of life

are now participating in the campaign to

save the eyes of the nation," says Mr. Carris.

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a Chinese young woman who has just

arrived from Kalamazoo, only twenty-four miles

from Battle Creek. We have lost several

passengers tried to commit suicide.
The new size is not wholly an experiment. It has been tried out in the Philippines and found highly satisfactory. The new shaded type is easy to read, handle, and count, 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.
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 us 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 could not make 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 see it. She averred that I also closed my hands—the inference being that as I had been away on a vacation I did not need my eyes for it. It did not 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 beauty 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 have gained much in this quarter of a century. The changes in the past thirty 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 our guests in Boulder last October. They had missed a wonderful trip the day before. Mrs. Babcock of Milton Junction, who was in Boulder that day, was with us on this drive. Here it was that Mrs. Wheeler concluded that I could not make 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 see it. She averred that I also closed my hands—the inference being that as I had been away on a vacation I did not need my eyes for it. It did not 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 beauty 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?

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 informed in advance, so we could not spend as much time wandering about among the plants as we should have had if we had been at home the day before.

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 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 not sure that they would be able to come and spend the night before we were to leave Denver. So that afternoon we interrupted the business several miles from their home; finally just at night we found them and they came down town, bringing the wire from us that they had 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, Saxaire against the train. Mr. and Mrs. Victor Hurley with Jane and George waiting for the train. We made quite a little party, and Mr. and Mrs. Clarke stayed until time for the train. Such little visits with old friends are delightful.

Our next stop was at Omaha, where we were welcomed by our friends and 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 in, Rev. Mr. Boyse to the congregation, and Rev. Mr. Crandall stopping with the churches in Iowa. And the next day we were home.

THE SABBATH RECORDER

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. Miss E. A. Crandall, who was a 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 members of the church and came to the service, and the latter three will be referred to here.

Uncle Charley Rood in speaking of the service says that at least two other religious services were held in the town before the Sabbath day referred to here.

One, Robert, 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.

Hammont, LA.—We want our Rec­order family to know that Hammond is still not the prettiest town in Louisiana; there are others 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 choir
Poem read by Mrs. Mills
Hymn by Mr. Bateman
Reading—"Mother"—Sketch from the life of D. L. Moody—Mrs. Powell
Recitation by Ned Crandall
Song by a mixed quartet
Praise—"Before the Throne"—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 Scient­ness" by Stettin. Elder Seager preached a short sermon and then we sang the Doxol­ogy in closing.

We are proud to say that our church re­ports are progressing nicely. The first coast 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 Adven­tentist, 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.

Sunday Morning
10.30—Sabbath Morning Worship, sermon by Rev. Erlo E. Sutton, Director of Re­ligious Service.
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 meeting.
10.30—Paper by Mrs. Lester Daggett
11.00—Sermon by Rev. C. B. Loftbourou, of New Auburn, Wis.

Sunday Afternoon
2.30—Address on Religious Education by Mr. Stettin. Paper by Mr. Stettin. Mrs. Thongate and Miss Esther Loofboro, of New Auburn, Wis. Discussion.

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

THE SABBATH RECORDER

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 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 send a card and 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 Service.
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

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**INTERMEDIATE CORNER**

**REV. JOHN FITZ RANDOLPH**

**Intermediate superintendent,**

*Milton Junction, Wis.*

**PEOPLF FOR SABBATH DAY, JUNE 23, 1929**

**DAILY READINGS**

**Sunday—Teaching by example** (John 19: 8-12)

**Monday—Elijah's test** (1 Kings 18: 21-39)

**Tuesday—Jeremiah's test** (Jer. 38: 1-6)

**Wednesday—Elijah's test** (1 Kings 18: 21-24)

**Thursday—Jeremiah's test** (Jer. 38: 13-16)

**Friday—The supreme test** (John 19: 1-12)


**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: Livingston, 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. Poersch 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 am sure you will co-operate with her by using these articles in your Junior meetings and encouraging your juniors to read the Children's Page each 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. Mr. Babcock opened the meeting with prayer.

The corresponding secretary's report was given by Mrs. Ruby Babcock. Correspondence 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.
- 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**

No meetings have been held since April 15th.

**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. W. L. Simpson, and Morton R. Swinney.

**FRANCES FERRILL BABCOCK.**

The nominating committee reported prepared:

**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.

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 and Ruby Babcock.

Respectfully submitted,

**MARJORIE W. MAXSON.**

*Battle Creek, Mich., May 9, 1929.*

**THE SORRY BUSINESS OF BEING A MOTHER**

*(Paper read before the Pacific Coast Association of Churches and Sunday Schools, California.)*

**MRS. HARRISON FRIECE.**

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 no job from which you cannot be fired this week; but there is no job from which you can not resign—that is parenthood." What mother, or father either, would have it otherwise? Will there be a 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 fails 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 for the mother. 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 our mother's work is the bulk of the training of our little ones.

Child training is the only business, I know of, in which one must keep records rather than to record. Take a cattlemen, for instance. He does not trust his memory, but keeps careful records of all of his stock. I doubt if the average mother, that highest and holiest of callings, we plunge into motherhood, that highest state leading to the becoming 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 so 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 and gets angry at those around him? One of the causes of this 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."

**MRS. RUBY COON BABCOCK.**

*R. P. D. 6, Box 148, Battle Creek, Mich. Contributing Editor*
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 Riverdale, discuss 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 learned the moral gumption to condemn conditions in our society that are wrong simply because they 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 books?
Each person he met was his book—
The pupil taught him as much as the preacher;
This outcast in other raglan,
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 scarcely be described as elective, but then, where would it be highly effective.

"The school of the street and things around us..."

...are we free from reproach for his life gone amiss,
The light of his innocence darkened like this?
Are we iniquity in his heart?
Are we all blame for his downfall absolved?
Ail! I never bid one to blame; On all rests a share of his shadow of shame;
For, lost in a 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 forgotten.

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 prevented?"

Are we, as mothers, going to allow our children to go out on the center 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 among our mothers—not of the lower kind—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 desire to be a help 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 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 children get from school life what is due them. 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?

The wise and loving mother knows that a der-nourished child, if he is found either weeping, afraid and unable to sit still with composure, will be more or less affected by the fact that he is cut off from the companionship of his heart ready to help his body is the temple where

Teach him to give his body to God
Teach him to be patient, kind, and to love his little one.

"...to be a picture of a
A magnificent temple.

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 uneducated mother will be blamed for her child's want of confidence. For we always must 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, intellectual, social, and moral condition 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 folklore or guesswork, and protection against communicable diseases is no longer left to accidents; we have health-protecting milk and water supplies. Building bodies that are strong and beautiful is our chief concern in child 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 of herself, goes in search of her delicately sensitive little child. We have found that knowledge is power, and that knowledge should come from one whom the little one loves and trusts. We have outgrown the idea that it is possible for life to be made life free 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 a noble spirit, a wayward character and crooked heart is a menace to society." We are so willing to give our children our good things, that we are not always willing to be patient and wait until our children are grown. We will make several trips to the dry goods store before deciding which dress will 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 seven. We cannot be conformed to the world, and say to our children, 'We will not push them forward into the center of society.'"
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 birthright 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 cannot be just a series of unregulated spasmodic efforts put forth occasionally when a crisis or problem presents itself. It must be 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!

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

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, artistically, 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.
Address—Corlis F. Randolph, president of the American Sabbath Teach Society.

ASSOCIATION AT LOST CREEK, W. VA.
The Southeastern Association will meet at Lost Creek, W. Va., June 27-30, beginning on Sunday, the 27th Fred. 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 the 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.

**KEEP SWEET. HOW?**

Junior Church Address, Recorder Page 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 very song 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. I have a very nice teacher; her name is Miss Martha Faudt. We have three swings and one see-saw.

Your school closes quite a bit sooner than the one I go to. We will have school 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 no 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.

**CHILDREN'S PAGE**

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

Contribution Editor

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 one I go to. We will have school 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,
ROSE M. AVARS.

DEAR MRS. GREENE:

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

**THE SABBATH RECORDER**

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

Yours sincerely,
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, 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 scene.

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 stimulating influence.
5. Lowering of transportation cost through the readjustment of freight rates and through the development of inland waterways, 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 handled 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."

"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 to 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 SABBATH RECORDER

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.

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

If we keep up the old ideas, when so many who once pledged allegiance to the Church have come to think so little about the cause, God Jerusalem seldom comes into mind, while Babylon leaves them contented until they think and plan and work for the world, while the Church suffers. Everything within them is busy to help you bear 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, were filled with a sense to press toward Jerusalem day and night for God's blessing upon his people and the land of their fathers.

Indeed, it is refreshing to find now and then one in Babylon, yet who is not of Babylon, who keep themselves unspotted from the world and go back upon the faith of their fathers for more 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 brought the people back to 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 that inspiration 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 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 hearts and remember the Church in your prayers.

I fear that the power of the pulpits has many times been curtailed and the good influences of the Church, and its influence on the 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 YOUR PEOPLE,

Now let me make an appeal in loving confidence to our dear young people. You will make a day 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 had to sway the course of life and to drown the voice of conscience. No excuse could quite satisfy their hearts'

Indeed it is, after all, a matter of heart loyalty. Men forsake the Sabbath for business openings? Most of them have left the Sabbath under the influence of sermons spoiled—because God's message could not be heard at the church. Then no question of personal convenience. This may close some doors to us, but that is our cross. Every man has done violence to his conscience, and this is ours. But the spirit of true consecration will make things easier. Indeed, it will enable true men to glory in it.

After all, the doors that are closed to true Sabbath keepers seem to think. Most of the professions are open to Sabbath keepers whose hearts are pure. What is more, they can find 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 build your home. Your children must dwell for years. This touches the hop-skip-and-jump tendency among our people. He makes a great mistake who expects to provide for the spiritual welfare of his family when he decides upon a home for them. To provide a home where the clear 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 mark 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 doubt among farmers and business men, that the home is not what it was.
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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 left 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 opening," 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 its inmates. Both parties are Christians. In such a case, the home will be likely to flow 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 upfitting and helpful life among men, has been made so by the faithful preacher who rocked his cradle.

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. He did not see that his home was fertile, he left not only the friends of his own faith, but he went away from the religion of his forefathers. When he dwelt 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 would have endured 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" coming unwise under the dream 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 person decided to do his duty as 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 are chances 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 he builds 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 its inmates. Both parties are Christians. In such a case, the home will be likely to flow 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 upfitting and helpful life among men, has been made so by the faithful preacher who rocked his cradle.

God's first feeling toward the sinner is one of grief. This would not be so did he not love mankind so deeply. He must be at the willfulness of men and women as Jerusalem-how often would I have gathered thy children together-and not.

III. God loves the Sinner.

God feels toward the sinner?
stood in the way so that he could not app
proach 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 this implies forgiveness. "If we
confess our sins, God is faithful and just
to forgive our sins." And that forgiveness
brings peace. Demoralized, spiritually all men are for
given, though actually men 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 through him.

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 that great struggle which
took place for the village of Monchy
in France, the village was almost utterly
ruined 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
Ray Rood

THE SABBATH RECORDER

Dorcas Society. Subject: "Ourseves and Our
Task"

Praise service, Mrs. B. L. Maxson, Los Angeles
Devotions, J. James Jeffrey, Los Angeles

"Ourself"

a. Physical, Miss Dora Hurley
b. Mental, Mrs. Marie Davis

Our Task

a. Home, Mrs. Veola Knight
b. Church, Mrs. G. W. Hills

Church, Mrs. Metta Babcock
d. World, Mrs. William Robinson

"Thank You," young ladies

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

"Tarry," Rev. G. W. Hills

Music, 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. Osburn
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. Osburn,
which had been appointed to draw up resolu-
tions protesting against any city authorities
against using city bill boards for tobacco
advertising, also protesting to our local edi-
tors against using advertising papers for such
advertisements, reported as follows:

We as Christian members of a society interested
in every movement for human betterment, greatly
deal and protest against the using of cigarettes among our girls and young
women.

We, therefore, register our protest against any and all avenues of publicity to reject any and all use of cigarettes among our girls or women.

We most earnestly petition all who are in any
way connected with or responsible for the current
advertisements of public health and any and all
use 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, bill-
boards, or any other avenue of publicity.

A committee composed of Dr. Harrison
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 rec
ommendations 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 ap-
pointed 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.

EXECUTIVE COMMITTEE
Rev. G. W. Hills
Rev. T. Davis
Rev. E. S. Ballenger
Rev. J. R. Jeffrey
Mrs. W. R. Rood
Mrs. G. W. Hills
Mrs. M. Pierce
Mrs. J. R. Jeffrey
Mrs. R. O. Moore
Mrs. Harry Van Horn
Mr. C. C. Babcock

OFFICERS OF PACIFIC COAST ASSOCIATION FOR THE YEAR 1930

President—W. R. Rood
Vice-president—Mrs. Alice Gill
Secretary—Mrs. P. B. Hurley
Treasurer—C. A. Pierce

"Ourselves and Our Task"

Program: "The Layman's Service"

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

"In the Home," Lydia Pierce

Music: "Through Music," Ethlyn Davis

Music: "In the Home," Lydia Pierce

Benediction

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

Conclusion.

Sin finds its root in selfishness. It is a
yielding to one's 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 fel-
lowship between man and his Maker. Be-
ing 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 pro-
vided 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 us 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
with 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
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 the Home," Lydia Pierce

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THE SABBATH RECORDER
SABBATH SCHOOL

HOBIE W. ROOD, MILTON, IOWA
Contribution 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 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.

Sabbath School Lesson XI.—June 15, 1929


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

DAILY READINGS


June 15—Saved from Affliction. Psalm 107: 10-16.

LABOR AT WELTON AND ELSEWHERE IN IOWA

REV. E. H. SOUCELL

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 every Sunday. Weekly sermons 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 good work under the direction of W. A. Johnson as superintendent, and one class is of especial merit. It is prescribed that the religious education of the first day families. The "Ladies Benevolent Society," with Mrs. U. S. Van Horn as president, is composed of active workers. They 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 profit by observation the interest of the people in these spiritual things. I preached on each Sabbath morning to fair congregations, and on three evenings during my stay with the church, in the parlor of Mrs. Van Horn, Miss Leona Bently, with Mrs. Alverda Van Horn Kershaw at the piano; and a mixed quartet of Misses Alverda, 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 Mrs. 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 had the pleasure of reaching several families in Christian labor by bad conditions of the roads and unsettled weather.

At the close of my work at Welton, I spent a week at Garwin, where I preached upon the Sabbath, and on Sunday morning I preached in the Dunkard church, a distance of four miles from Garwin, and on Sunday evening I preached in the Christian church in Garwin at the union services of the Christian and Dunkard 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, Londo...
serve as the basis of a technique for effect­ ing 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 espec­ ially that it might be more effectively de­ picted in everyday life.

In his presentation of the question as to how we attain self-approval and satisfy our conscience 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 dis­ approver of common practices. It seems to us that this Greek self-approver was their executive who discharged us thinks we are, but the powers that ruled decided to be rid of the disapprover and they brought to him in order to curb his faith which they had so long been trying to destroy by disapproval. 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 Bible on a cross in the hill. Thus they were rid of this dis­ approver. But in the process they so stirred that not a few have been given to the folly of going back to the Bible on the hill and they led him out of the Bible on a cross in the hill. Thus they were rid of this dis­ approver. But in the process they so stirred self-approval finds so many ways of protecting itself. If we felt as good-for-nothing as the executive who disapproved us we think 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 hearts and souls resound. "A great many years lengthen into centuries and some one shall look back upon our little day upon the earth to the wonder and to the desirable end we might be able to feel this: that we will write his book something like this: About this time there awoken in the races of the earth, through the development of science, a new appreciation of the value of fact-fac­ ing. By observing the facts of nature's processes and development, so many great possibilities of the sciences were opened that a truly new appreciation of the fact-facing mental, social, and scientific advance spread throughout the civilized world.

"Thus some future historian may charac­ terize the mental adaptation of our day. Is it possible 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 per­ iod, 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 re­ search, discovery, and investigation in the moral phases of mankind? Repeatedly the com­ ment has been made of late that we have progressed further and faster in the mater­ ial sciences than in the moral. Is it not possible because we have been slower to apply in this field of painstaking, fact-fac­ ing, fact-interpreting methods of science which alone have made possible the material progress of recent years? Surely the en­ trance of the scientific spirit in the moral field is pure in the contrast.

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 do as a gar­ ment, but is rather an integral part of our whole self, now and in the future. New pro­ cesses or appetites, but rather conformity to the fundamental law of our whole being, not self-denial but the most complete self­ expression."

It should be noted that Mr. Whitney's conclusions, finely expresses one of the goals to which the tempo and rhythm of science have been ar­ dently striving:

"The 'fine art of living together' is the moral art of adaptation to the approvals and disapprovals of our time."

"In summary, as a race and as individ­ uals, we have been moral because experience has taught us that our desires for well­ being are better met when we make 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 na­ tion as Cleveland's and the Cleveland clinic. According to 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 profes­ sional rank. Its board of directors was as

Could we go back and start the years anew, and try to make amends, if I think I'd take the same old path I took.

And could I cling to those old friends I once forsook, and take many a mending 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 tears I might have brought to loved ones through the years.

And gently I would wipe away the tears And soothe the little hurts, unknowingly, And wait for better days to be prepared for me.

Could we go back and change the road, I would not shun the hardships and the load

And when the 30th of January rolls the same old trail again I'd gladly plod.

But I would know life's splendid days by day

And pause to smell the roses by the way.

And could we go back to where the old years lead, I'd try to be more kind in word and deed;

To spurn the little misfortunes, and the And sow the seeds of peace and sweet content.

Could we go back and start the years anew!"
SPECIAL NOTICES

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Argentina. Contributions may be sent to the treasurer, N. H. Davis, Western, R. I.

The Seventh Day Baptist Church of Westerly, R. I., holds regular Sabbath services in the Auditorium, first floor, of the W. C. A. Building, 234 Montgomery St., Westerly, R.I. Bible study at 9:30 a.m. followed by preaching at 10 a.m. and Sabbath school at 11:45 a.m. For information, call Pastor William Clayton, 1640 W. Washington Ave., Westerly, R. I. The church clerk is Mrs. Edith Cross Smith, 246 Nottingham Road, Westerly.

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S. D. B. GRADED LESSONS

Each lesson contains the number of questions that may be expected on the lesson, and the number of chapters, verses, and lessons that may be covered in the lesson. Sabbath School Tract Society, Plainfield, N. J.
The Sabbath was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies, and subject to the limitations of this earthly sphere of time and sense. The world's present need is the world-old need of mankind. The world needs God. The Sabbath symbolizes God's immanence and man's immortality. The Sabbath, the divinely appointed weekly reminder of God's gracious presence, is needed if we are to possess our souls in peace in our present confused and distracted world. The nature of time is difficult to determine. Its study in the abstract is perplexing and illusive. It is not difficult, however, to recognize a portion of time measured by the regular phenomenon of the setting sun, set off as a divine symbol of the sacredness of all time, and therefore, of all life.

—Rev. A. J. C. Bond.

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