

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



Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Ahva J. C. Bond, D. D.

The Sabbath Recorder

All Christendom is distressed because of the present popular disregard for Sunday and the danger of a loss of the Sabbath spirit from the Christian Church. Frantic appeals are made for legal, statutory protection for the sacredness of the day. In this uncertainty and distress, which is the inheritance of this generation from past centuries, augmented by changed economic and social conditions, the Church, with fasting and prayer, is crying to God for a practicable and effective deliverance. The sanctions of human nature must be re-enforced by the sanctions of religion and revelation.

The Sabbath of which Jesus is Lord, has these sanctions and offers to Christians of all churches new visions of Sabbath truth by which in their own churches, and in their own way, they shall rise to greater blessings and greater power. No loftier mission can command the best talent and holiest consecration of the disciples of Christ in any church, than is to be found in this field of Sabbath promotion.

But it must be a religious and voluntary adherence, and not coerced and legal. The goal of this mission is not a sectarian goal, but it will be found in a willingness to see people accept and practice the truth of the Sabbath within the fellowship of their own churches.

—President B. C. Davis.

CONTENTS

Editorial. — Yes, Get Education but Don't Overlook Good Common Sense.—A Desperate Move to Counteract Defeat.—Un-American Efforts to Discredit the Peace Program. — Make the Most of Your Spiritual Capital. — Hornell to Friendship.—The Western Association. Friendship Church, Nile, N. Y.	801-806
Coming to Conference?	806
Resolutions	806
Education Society's Page. — Alfred University Commencement.— Wilbur C. Getz Wins National Mile Championship	807-809
Something About Our Colleges.....	809
Woman's Work. —Boundaries.—About the May Questions. — June Questions	812-814
Home News	814
Young People's Work. — Everyday Citizenship. — Intermediate Corner. — Junior Jottings.—A Letter From Riverside	817-819
Marlboro's "Twilight Memory Service"	819
Ordination at Richburg	821
Children's Page. — How to Become Strong.—Our Letter Exchange ...	822
A Forestlogue	823
Our Pulpit. —Confidence	825-827
Fundamentalists' Page. — Testimony of the New Testament Concerning Its Inspiration	828-830
Deaths.	831
Sabbath School Lesson for July 13, 1929	832

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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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. 4,400

Our dear Father and our God, we need thee every day and every hour. We thank thee that thou hast taught us how to draw near and find thy help. We thank thee for the joy that fills our hearts when we seek for thee in sincerity, and when born of the Spirit. Wilt thou give us a deeper sense of thine abiding, all helpful presence in every time of need. May we find in thee rest, inspiration, hope, joy, life; and wilt thou be our all in all.

Give, we pray thee, comfort to all who are in sorrow; trust to those who are in darkness and doubt; courage in place of fear, and strength according to our day. Let the whisperings of thy spirit come to those who are solitary and alone. Visit the bereaved and make their very sorrows like ministering angels of infinite love.

Let thy blessing abide in the hearts of our ministers, and clothe them with the power from on high. Unite our dear churches in the Master's work of soul saving, and make thy cause to prosper in their hands. In Jesus' name. Amen.

Yes, Get Education We are hearing much in these days about **But Don't Overlook** the need of higher **Good Common Sense** education for both men and women. Indeed, a good education can not be over-estimated. Let a poor man become thoroughly educated and the way is open for him to go higher if he is ready to be up and doing in the strife.

But if he gets the notion that he is entitled to some high position because he knows something about Latin and Greek and higher mathematics; or if he ignores the commonplace duties of life; tries to keep his hands clean, and waits for something to come to him suitable to his attainments, and becomes discouraged because ways do not open as he would like to see them, what is education worth to such a one?

The best education is of little practical value to one who lacks the common sense to use his God-given hands and feet to secure some worthy position. A little practical *common sense* would enable many a man to use his humbler gifts in some less conspic-

uous way until, by showing his faithfulness lower down, he proves his fitness to go higher.

The need of clear-headed practical common sense is seen in many cases of emergency. A little common sense will help out in the home life where accidents happen, as nothing else can. No matter how well educated the father or mother may be, if they have ignored the need of ordinary common sense in meeting emergencies, they have made a mistake that is hard to remedy. Cool-headed common sense would save serious trouble in many cases.

I read of a false alarm of fire where a brilliant company of educated people were having a good time. Suddenly every one seemed to lose his head. Panic seized the crowd and in the stampede a woman was nearly trampled to death. Like a flock of frightened sheep there was a pell-mell rush for safety. Just a little practical common sense would have saved all the trouble.

As a rule we find in actual life that the men who have been most successful in gaining great things have been those best endowed with common sense. The princes of wealth have been self-made men who had the sense to see and grasp opportunities in the nick of time. Sound judgment and practical common sense were their best assets.

I know of no place in life where common sense can be ignored. It is needed with the highly educated as well as with others. It was his use of common sense that made Mr. Lincoln the successful President of Civil War times.

The world needs common sense as much as it needs education. We must have it if success is to crown our efforts. Many serious accidents would be prevented by its use. A common sense course of study might be added to our curriculums with good results.

A Desperate Move to Counteract Defeat The persistent onslaught being made just now by the wets is only a desperate effort to counteract the telling influence against them in the election of President Hoover, and with him the driest Congress in history. Of course such a defeat must arouse the extreme liquor element to make a counter stand by which to embarrass the officials and make enforcement of the law as light as possible.

It is evident that the great world accepts the election of Mr. Hoover as a grand victory for prohibition. He has left no doubt as to his purposes of law enforcement; and the wets have determined to embarrass the officials in their efforts, hoping thus to gain sympathy for the liquor business.

Of course when the case is so strong against them, the wets in sheer desperation seize upon every opportunity to arouse enmity against the men and women who are among the President's aids and officials.

The outcry against the "I'm alone" case; the efforts to influence outlaws to defy the government; the ridicule of officials and expressions of sympathy with criminals convicted of prohibition violations; deliberate misrepresentations of facts where bootleggers come in collision with officers of the law; ridicule and attacks upon every pledge-signing movement; the creating a spirit of mob rule, and exaggerations regarding the cost of prohibition enforcement—these are a few of the weapons now being used by the wets.

They seem to have a desperate hope that by pushing such matters to the front they may be able to change or to modify public sentiment in their favor. This wet movement is a clear cut attack upon our Constitution, and an open encouragement of criminals to ignore laws and to defy courts and juries—a real propaganda for anarchy in America.

Indeed the tactics of the anti-prohibition movement tend to teach thousands that it is patriotic to violate Constitutional law in this country. It is a desperate move by outlaws; but if people keep their eyes open to the facts, it will only strengthen the sentiment for prohibition, and so hasten the defeat of the liquor element.

Un-American Efforts To Discredit the Peace Program Every peace-loving citizen must rejoice over President Hoover's attitude toward the peace movement, to do away with war. In his Memorial day address the President fully approved the Kellogg Peace Pact and the reduction of their navies by the nations of the world.

Probably, because the military propagandists realize something of the force of Christian influences in their approval of Mr. Hoover's attitude, certain navy men have been stirred to make groundless attacks upon the church movements, and especially upon the Federal Council of Churches, regarding the matter.

Recently a retired naval officer published the charge that the Federal Council had defeated the big navy bill of last year, and that "a considerable part" of its funds had come from an endowment, "made in 1926 by a wealthy Englishman." And that navy man tries to show that the whole peace program of our churches, and especially that of the Federal Council, is the result of insidious "British propaganda."

The Federal Council leaders pronounce this statement absolutely false. The general secretary assures the people that the council has never received a dollar from any foreign source whatever. He also calls attention to the fact that the charges were not only groundless, but that they were "calculated to stir up suspicion and ill will toward a friendly country."

I am sure that this movement of the military propagandists should meet with the strong disapproval of every loyal public-spirited citizen. On the other hand, President Hoover's attitude is winning its way with the American people. They will deeply sympathize with the President in the embarrassment that must come to him so soon after his noble attitude, in his Memorial day address, in which he urges reduction of naval forces.

We trust that the peace propaganda of American churches and of the Federal Council will win its way in spite of the desperate efforts of war lords to defeat it.

Make the Most of Your Spiritual Capital Everyone has some God-given ability, the faithful use of which will make him rich in spiritual character, but the neglect of which will leave him poor enough.

In the Master's parable of the nobleman who placed only a pound in the hand of each servant, the order was, "Trade herewith till I come." Although the capital was small in amount, the result showed that its active and proper employment produced great rewards for the faithful tradesman; while the hiding or *dis-use* of the capital left its possessor poor and good for nothing. He lost what little he did have.

This parable is meant to teach the importance to the Christian of a faithful use of his spiritual gifts, if he would become rich toward God. With the young convert his stock in trade is usually small. His experiences are limited. There has indeed come into his heart a sense of joy and a hope of heaven such as he never had before. But this is all of his early stock in trade; and if it is ignored or neglected, what he has will soon dwindle away, and all his hopes fade. He loses all because he fails to "trade therewith."

Loving service is the only means of spiritual growth. By faithfully using your gifts, and carefully performing Christian duties, you are sure to gather strength, wisdom, and purpose so essential for a true Christian. There is nothing like a constant identification with the church, and co-operation with the people of God in active services for Christ, if you would make a strong, helpful Christian.

To do nothing in kingdom work for the Master is to gain nothing and to lose all. We may be humble servants with only a small capital to begin with, but faithful use of what we do have never fails to increase our strength, and it will always win the commendation: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Your market places for trade with your gift are among your companions, in your home, in your church, and wherever your influence may be felt.

Hornell to Friendship In Binghamton I shut myself up where no one could disturb me until I had finished my write-up of the Central Association, so it could reach the SABBATH RECORDER in time for the next issue.

On Wednesday, the nineteenth, I arrived in Hornell on the Erie express which does

not stop in Friendship. So after another night's rest, I took the six o'clock train for Friendship, reaching there at eight o'clock. This is the only local train in twenty-four hours between Hornell and Salamanca. There are ten or eleven stations where the fast trains do not stop excepting to let off through passengers.

On reaching Friendship, my old home town, I found that there is no public conveyance to Nile, as there used to be, so I decided to run over to Mount Hope cemetery and visit the resting place of many old-time friends. There is where we laid the body of my sister Sara Davis last winter, beside her daughter Susie, and our father and mother.

For nearly two hours I wandered in this rapidly growing city of the dead, where the monuments bear the names of my old-time neighbors and boyhood friends of sixty or seventy years ago.

They do have a beautiful, quiet resting place, but they are so still I could get no words of communication from them only as memory and imagination supplied them.

There are dozens of my old companions and school-day friends, whose forms and faces and voices I could recall so well, as I dreamed around among their tombs! No one seemed to recognize me, so I dreamed my dream out and walked away.

Then for an hour I strolled around the town, and there, too, met no familiar face. So I went to the hotel and took up my pen. I feel quite at home driving the quill, and it does help me sometimes to forget other things. Every time I see something that interests me, I can but think that others too may care something about it, and I determine to write it up before I forget.

The first remarkable object that awakened my attention was a streamer across the street, bearing the information that the Republican party was organized in Friendship in 1854. Then, down in the park stood an old building which I recognized as the old Baptist church that once stood up in the town, but was moved away for the Grand Army hall. Here it stands today well kept and cared for by the Grand Army people; and on the face of the building was the inscription: "In this building was held the meeting that organized the Republican party in 1854."

Well do I remember those days, and the enthusiasm of those times. They were certainly stirring times. Mr. A. M. Cole of Wellsville, in this county, was a leading actor in that movement. My father and neighbors joined the new party among the first ones, and I can never forget the enthusiasm of the mass meetings in various towns where long processions with loaded wagons, carrying banners, aroused this county seventy-five years ago. I was then only a ten year old boy, but I was old enough to be thrilled with the campaign talks for freedom.

Here in Friendship, the winter before I was twenty-one, I had my first experience with life away from the farm. Then I had my first term of school in an academy. Mr. George Robinson was the banker, and I lived with his family, doing chores and working for my board and room rent.

My father was willing to let me go six months before I was of age, if I would agree to stay with him until after harvest, six months after I was of age.

Well, after wandering the town over for two hours more, without seeing a familiar face, I went to the hotel and took my old pen. It has been a good friend to me in constant use for over twenty years, without any mishap or any need of repairs.

Here, while writing this article, someone slapped me on the back, and as I looked up there stood Rev. Harold Crandall of New York and Brother Canfield and wife of Nile. So I dropped the pen and had dinner with them, and here I am at Brother John Canfield's home, waiting for time to go to meeting.

The Western Association, Friendship Church, Nile, N. Y. Three of us, Rev. Harold Crandall, Rev. William L. Burdick, and the editor, found a beautiful and comfortable home with Brother and Sister John Canfield, who live on an oil farm about three miles south of Nile on the old "West Notch" road toward Richburg. It was an ideal place in which to rest, and a few minutes in an easy-going automobile twice a day in the fresh mountain air made a pleasant relief from the stress and strain of "note taking" for hours in the meetings.

The meetings began on Thursday evening with a live praise service, led by Miss Mar-

garet Davis, daughter of Rev. A. L. Davis. She was leader of the song services all the time in these meetings.

The first song from the book, entitled, "Glad Tidings in Song," struck the key note for the association, "Holy, holy, holy," which was followed by, "Jesus is all the world to me," and "Let the lower lights be burning."

The fourth chapter of Second Corinthians was read by Pastor Hurley Warren, and after two prayers were offered we were all ready to take up the program, the general theme of which was, "The Increasing Christ."

The very appearance of the clean well kept church, with its decorations of flowers, and its bright newly painted wood work, was in itself an uplift, because it showed the interest of the home people here in their house of worship.

People were interested in the messages from sister associations, brought by the delegates, who told of the widespread interest in the work of the various boards and societies. The letters from churches too were listened to with much interest, as messages were brought from churches and schools which we all love.

Mr. and Mrs. Jesse Burdick, of Richburg, then sang a duet, and we were ready for the opening sermon by Rev. Alva L. Davis of Little Genesee.

His text was, "We preach not ourselves but Christ Jesus the Lord."

The speaker wondered just what the theme, "The Increasing Christ," means. The Master said he must increase, etc., and sent forth his disciples to be heralds of the gospel—"chosen vessels"—to bear his name. Paul had heard that message, "Go preach," and so he resolved not to preach self, but Christ. This is our duty today, in church and in the Sabbath school, for Jesus' sake.

In the call for a new evangelism we must not overlook the real thing. It is the work of salvation from sin through Jesus Christ our Lord. The one central idea is "Christ in you the hope of glory."

Paul preached Jesus Christ and him crucified. His good news of salvation was, "Christ died for our sins." He determined to preach this gospel before the Roman governor, and he never lost sight of the truth that men were lost in sin.

Christ has the power to break the bonds of sin. The gospel of the first century is suitable for the twentieth century, and is greatly needed today. Human hopes are still the same, and salvation is just as much needed today.

There may be some new methods, but the need is just the same. Indeed the main points *must* be preached now, namely, Christ died for our sins. This is still the essential truth. Men without Christ are lost. This is the message of missions. Men need to be taught that they are *sinners*, and then they must be told how they can be saved.

FRIDAY AT NILE

There was quite a long discussion over the question of discontinuing the sending of delegates.

The sermon was by Rev. Harold Crandall, from Ezekiel 34: 12: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

All the world has been trying, blindly, to find God, and God has always sought the welfare of man. In the garden he said, "Adam, where art thou?" He sought Jacob, and Moses even in the desert. Samuel was sought for a leader, even in the night. When Elijah thought he was deserted God found him and sent him forth to work. Many of God's children have said, "Thou, God, seekest me."

God is doing the same thing now. He is seeking workers. But sinful man tries to hide from God. There is no place where we can get away from him. We need him more than anything else.

Christ represents the good shepherd as one who leaves the ninety and nine to seek out the one lost. The prodigal was longed for by his father.

Real conversion transforms men. It is a real spiritual experience, and it brings God near. Sometimes God seeks a man by what may seem only an accident; but that was God's way of seeking him.

So in preaching, teaching, and by mere circumstances God is seeking man, because he loves him. He says, "Behold, I even I will seek my sheep that was lost."

This service closed with the good old song, "Take the name of Jesus with you."

TRACT SOCIETY HOUR

On Friday afternoon the time was given to presenting the work and interests of the American Sabbath Tract Society.

Brother W. D. Burdick, Rev. Harold Crandall, and the Editor were the speakers. We did our best to show the people what the board is doing, and how the new building is progressing. Those who were there seemed much interested and well pleased. But the audience was small—only thirty-eight persons present.

PRAYER AND CONFERENCE MEETING

This was a good meeting with a fair sized audience. Rev. Edwin Shaw had charge. He gave us one of his masterly chalk talks, full of excellent suggestions.

After an inspiring praise service in which there were many voices, Brother Shaw placed on the board this question, "How hath the Lord led us?"

This he answered by a series of designs drawn on the board as follows; and just *opposite each picture*, he wrote the word it suggested, as one of the ways in which God leads us.

No. 1 was an altar with the smoke of burning incense. — The word *opposite*, *Prayer*.

No. 2 A scroll representing a book—the word *Bible*.

No. 3 A tombstone. The word was *Sorrows*.

No. 4 A music scale. The word was *Joys*.

No. 5 A picture of sun, moon, and stars. The word was *Universe*. Here he quoted, "The heavens declare the glory of God."

No. 6 A picture of a hand—index finger pointed to the words, *Lives of others*.

No. 7 A heart. The word was *Hearts*.

No. 8 Picture of the cross. The word was *Jesus*.

Then at the top was made the picture of a kite. The string of this kite came down through all those words, ending in a block containing the word, *US*.

This chalk talk was very effective in answering the question given at the beginning.

After this twenty-two persons bore indi-

vidual testimonies. Then followed two appropriate songs by the congregation and a quartet sang the following:

On life's sea, amid its tempest,
Wrecked ones sink and die:
Lo, we man the gospel life-boat
Summoned by their cry!

Chorus

Launch away! the signal rises!
Face the stormy wave!
Jesus watches o'er the billows,
Jesus waits to save.

Who will cross the stormy waters?
Who for Christ will go,
Braving fear and deadly danger,
Saving friend and foe?

Brother, near thy side we linger,
Hailing, warning thee:
Leap for life! 'tis now or never!
Christ thy Savior see!

Leave the wreck! it sinks beneath thee!
Leave thy worthless all!
Life is better far than riches,
Leap at mercy's call!

Must we leave thee, clinging, dying?
Brother, trust this hour!
Praise the Lord! he grasps thee! saves thee!
Rescued by his power.

The editor has not found time to complete the write-up of this association for this mail, and must ask the readers to wait a week for the rest of it.

COMING TO CONFERENCE?

The time has arrived when people all through the denomination are giving serious consideration to the question of attending the coming session of the General Conference.

It is quite important to the interests of every one concerned that this question be settled as soon as possible. The local committee on entertainment of delegates and other visitors to Milton, is busy making arrangements for your entertainment while you are our guests. That we may be able to properly prepare for the comfort of all who come it is quite necessary that we have a list of delegates and other visitors as soon as possible.

Pastors are requested to co-operate with

our committee by sending us a list of all delegates and others from their churches, who expect to attend the Conference.

Those who plan to come from churches without pastors, and lone Sabbath keepers, are asked to write directly to the committee. Please let us know whether you are coming by train or automobile, and how many are in your party.

We are looking for a large attendance and want to be prepared for you. If any have already arranged for their entertainment please let us know that also, and in what home you are to be guests.

It has been intimated that some are planning on bringing tents and camping on the way and while here. If that is the case please let us know and tell us how we can assist you while you are in Milton.

In behalf of,
THE COMMITTEE ON ENTERTAINMENT,
A. L. BURDICK, *Chairman.*

*Milton, Wis.,
June 20, 1929.*

RESOLUTIONS

Since Mrs. Ida F. Davis, treasurer of the Shiloh Ladies' Benevolent Society, has been called to her heavenly home, be it

Resolved, That we, her sister members, do hereby pay tribute to her sincere interest in, and her faithful, efficient, and conscientious performance of, all her duties as treasurer of our organization for a period of twelve years.

Also that we here publicly express our sense of great loss in the passing of such a faithful, helpful, and willing worker of our society. And be it further

Resolved, That we commend to all, her beautiful Christian qualities and her uplifting and beneficent influence, shed upon all whose lives she touched, which influence will be felt through all time. She, "being dead, yet speaketh."

MRS. JENNIE SHEPPARD,
(Signed) MRS. DORA DAVIS,
MRS. MARY LOOFBORO,

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ALFRED UNIVERSITY COMMENCEMENT

(Continued)

THE FOOTLIGHT CLUB

On Monday evening, June 10, the Footlight Club presented "The Servant in the House," a drama in five acts by Charles Rann Kennedy.

Considering the extreme difficulty of the play the production was deserving of much praise. The individual parts were well taken and those worthy of special mention were Wilbur Carr as Rev. William Smythe, Stockton Bassett as Bishop of Lancashire, and John Spicer as Manson, the butler. Raymond Tompkins as the drain man carried the spirit of the part very well and Francis McCourt made an excellent pageboy. Annette Clifford took the part of the vicar's wife and was able to evoke some sympathy for the vicar, while Lois Acker was quite convincing as the niece Mary.

The setting, painted by members of the producing staff under the direction of Professor Charles Harder, was most effective and the lighting was excellent. Credit must also be given to the ease and fluency with which the actors rendered their lines, almost no prompting being apparent.

Professor Pauley was the director of the play and the producing staff working with her was as follows: student director, Bernice Sheetz; stage manager, Harlan Milks; property manager, Raymond Witter; electrician, William Lewis; property mistress, Dorothy Hawley; prompter, Mary Rogers; Business manager, D. Lee Hyland.

The overture "Poet and Peasant," played by Lawrence Goldin, Leah Jones, Professor Boraas, and Professor Heers, was much appreciated by the audience.

CLASS DAY

An unusually elaborate and interesting program was presented for class day Tuesday afternoon, June 11. For the first time in several years, members of the senior class gave a play, "Aria da Capo" by Edna St. Vincent Millay, the fantastic beauty of which was very fitting for the affair.

Gordon Lewis, the president, presented the gift of the class of '29, a \$5,000 endowment fund, the use of which is to be determined by college authorities in conjunction with members of the class at the end of ten years, when the fund is payable. The acceptance speech was made by C. Loomis Allen, a member of the board of trustees, who extended the hearty thanks of the institution for this eminently helpful and constructive gift.

The bestowal of the mantle on the succeeding senior class was carried out by Clarice M. Thomas, who dedicated the gown to the class of 1930, in the person of Harriette J. Mills, both having been junior presidents of their classes.

The scene of action shifted to the library where the ceremony of the planting of the ivy took place; Bernice Sheetz dedicated this symbol of hope, affection, and constancy to the university. This ceremony is the final act which the graduating class, as a group, performs for the college, and its significance was enhanced by the dignity and sincerity of the class of 1929's presentations.

IVY ORATION

We, the members of the class of 1929, having spent four happy and progressive years in Alfred, must soon bid farewell to the place which means so much to all of us. It is with regret that we part from our friends among students and faculty. Yet we are glad, in a way, to leave Alfred's shelter. We realize today more than ever before, that Alfred has given us many things that will be of service to us throughout our lives and will enable us to develop in beauty of personality.

Alfred has been a sort of laboratory for us—a place where we could develop, if we cared to, those characteristics of mind, body, and soul which would en-

able us to live harmonious and happy lives of service and self-development. Some of us have found inspiration and ideals which have enabled us to form an abiding philosophy of life, which will lend us spiritual beauty. Many, through scholastic efforts, and extra-curricular activities, have gained the ability and power to carry out successfully their aims and purposes in life. Others, through personal contacts with professors and students, have come to a more profound understanding of their own character and of others. It is not to be expected that all of us have gained all of these things in the highest degree. But each of us has, in some measure, grown in faith, in power, and in understanding, and these things will, if developed, enable us to become men and women whose lives are those of beauty and usefulness and truth.—lives of inspiration for others.

It is entirely natural that, in looking back, we should also consider what the years we have spent here have meant to the progress of Alfred. As individuals we have each tried to do what we could to bring about the advancement of our college. As a group we have sought to carry out the best ideals and traditions of Alfred and to overthrow meaningless and unprogressive traditions. Thus, we have endeavored to be both loyal and progressive and hope that future students may carry out these aims as we have tried to do.

The planting of the ivy today means the carrying out of one of Alfred's oldest and happiest traditions. It is a happy tradition because the ivy is so full of symbolic meaning for the class which plants it. I see the ivy as a symbol of two things, first the influence of Alfred on the individual members of the class, and second, the influence of the class upon the university. As the ivy grows and beautifies the building near which it is planted, so may the influence of Alfred grow and crowd our lives with beauty and truth. And may our influence remain to beautify and strengthen the ideals of our Alma Mater.

ALUMNI BANQUET

The various classes were well represented at the alumni banquet, held at Ladies' Hall, Tuesday evening, June 11. There were several enjoyable and interesting speeches which contributed materially to the evening's program of reminiscence and reunion.

Mr. Henry Brush, a member of the class of 1909 and now a district superintendent of schools, acted in the capacity of toastmaster. He first introduced Professor Allyn Gwynne, who gave an enlightening talk on the "Modern Development in Business," then Professor George A. Bole discussed "Alfred on the Field of Education." Mrs. Rose Bole next spoke on "Women in the Field of Education," and was followed by Nathan E. Lewis, who very instructively and cleverly told of "Engineering Science in Relation to Progress." Gordon E. Lewis then bade farewell in behalf of the graduating class.

President B. C. Davis extended his greetings and welcome to all who returned. The singing of the Alma Mater concluded this varied program and re-awakened many happy associations for all.

ALUMNI SESSION

Following the commencement exercises Wednesday morning, a luncheon was given all visiting alumni with their friends in Alumni Hall.

After the luncheon an interesting program followed with Henry M. Brush presiding. Myra S. Brown, '09, spoke on "The Vigitennial Graduate's View of Alfred." A talk on "The Decade Since the Diploma," was given by Elizabeth D. Lobough. J. E. Leach spoke on the "Newest Alumni and Alfred."

THE PRESIDENT'S RECEPTION

The activities of commencement week terminated with the annual reception given in the Carnegie Library, Wednesday evening. President and Mrs. Davis, recipients of honorary degrees, and members of the senior class were in the receiving line.

WILBUR C. GETZ WINS NATIONAL MILE CHAMPIONSHIP

Wilbur Getz, Alfred's greatest trackster, pinned a shining honor on the purple and gold banner when he carried off first place honors in the mile run at the National Collegiate Tract Meet held in Chicago. It was a glorious close to four years of college running that have in their course brought untold glory to Getz and to Alfred.

Getz traveled to Chicago in the capacity of a one man track team representing Alfred. Before the meet had ended he stood out as the new mile champion of the National Collegiates, having won over the largest and fastest field of milers ever assembled at a single meet.

Thirty milers gathered at the starting lines, at the crack of the gun they sprang forward. Getz got off to a bad start and was boxed in by the pack, until the man directly in front of him stumbled and fell at which time Getz moved up into third place. Just before the half way mark had been reached he moved into first place which he maintained to the finish.

SOMETHING ABOUT OUR COLLEGES

REV. EDWIN SHAW

(Given at the Central Association)

Sixteen selected leaders of our denomination recently met in Battle Creek and considered for two days the task of our colleges. A committee which was appointed for that purpose reported its "findings." These were published a few weeks ago in the SABBATH RECORDER.

It would seem, therefore, that the last word had been said on this subject. But since not everyone reads the SABBATH RECORDER I had thought to present these "findings" at this time and give an opportunity for general discussions. I have changed my plan, however, at the last moment and shall read to you portions of an address delivered by Edmund Soper on his installation as president of Ohio Wesleyan University, as published in the May, 1929, issue of the *Christian Education* magazine. I have taken the liberty to change the wording to make it apply to our own schools, Alfred, Salem, and Milton; but to avoid repetition,

I shall use the name of only one, and because I am now at Milton I have chosen that name. Remember, however, that whenever I say "Milton," I mean to include all three names.

While what I am about to say is very largely not my own words, it does express my opinions, and I am therefore responsible for the thought that it contains; in fact it is my own thought, views that I have held for many years, and I can very truly call this address my very own, though the phraseology is that of another.

Coming directly to the subject in hand, I will state my position. It is this, that the Christian college possesses the right to control its teaching and that it is in duty bound to do so, in order that it may fulfill the intention of its founders and the purpose of those who have sacrificed for it. It must be able to give assurance to parents and friends as well as students themselves that the influences which prevail shall be truly Christian.

A solemn weight of responsibility rests upon Milton College to carry out the aims which the founders had in mind. This becomes all the more weighty when one thinks of the hundreds of men and women, preachers and laymen, who have believed in a college of this kind and have sacrificed, sometimes out of pitifully small incomes, in order to make it possible for the school of their love to continue its mission. Let no one suppose that this kind of heroism lies altogether in the past. The same spirit is with us still, and it is one of the proud legacies of Milton College. May she always continue so to stand for the principles which have characterized her in days gone by that simple-minded and devout men and women may be convinced that they are serving the highest interests of the kingdom of God when standing by Milton with their money and their prayers. This college has literally been built on faith and love and sacrifice and is in as great need of these today as ever before. She is greatly in want at the present time of buildings and equipment, scholarships, and endowment. I can scarcely see how it will be possible for her to continue to produce her typical product without an increase of material resources. Yet with all this—and it must constantly be kept before us—the most fundamental thing

for which we must constantly rededicate ourselves is that we may remain true to the ideals which have been responsible for the product in life and character of which all of us are so proud.

How can this be secured? I reply that it must be done by securing members of the faculty who see clearly what the aim of the college is and who whole-heartedly give themselves to its realization. There is no more important function in connection with an educational institution than the choice of those who are to join the teaching staff. The men and women who join the faculty should accept heartily and without reserve the purpose for which the school stands. This does not mean accepting a creed or signing a statement as a guarantee of orthodoxy. It does not mean being a member of the Seventh Day Baptist denomination, though I can see how probable and even desirable it is that a good proportion of the faculty should be Sabbath keepers. It does mean that the candidate should be a Christian in the essential meaning which is conveyed by the word.

A professor must feel as much at home in the chapel as he does in the laboratory, for worship is as essential to a Christian college as lectures and classroom discussions. More than intellectual fitness is being required by the colleges. The college professor has to deal with young life at a very impressionable age. If that be true there is nothing else to do than to look for the men who, in addition to scholastic attainment, have that something which makes them intelligent and sympathetic guides to young men and women in the deeper problems of life.

When a member of the faculty has thus been secured he is to be trusted. This is of fundamental importance. A man must feel that even though he may differ from his colleagues or from the administration, he need not hesitate to speak out his full mind. He knows he is trusted and has been given the full right to teach what he believes to be the truth, with no fear of interference or of humiliating criticism.

So long as we continue in the business of education, differences and variations in viewpoint and attitude will continue to exist. We must not only expect them; we must give them a welcome. It is the only

way to make progress in the field of knowledge; it is also the only way to preserve self-respect and engender the enthusiasm requisite to good teaching anywhere.

How far should this freedom I am talking about be allowed? Why should this question be asked? What I have in mind is the freedom of a Christian teacher. When his fundamental attitude to Christ is assured I can see no limit to his freedom. He must be made to feel that the only restraint which he should feel is that imposed by his own conscience and his sense of what is true and good.

The areas of contest in academic circles have changed during recent decades. Geology was a sore point after the middle of the last century. Was the earth created in six days of twenty-four hours each, as some believe, or has it come to its present form through an evolving process lasting through millions of years? The problem was not as difficult as some thought. The significant line of cleavage was not where so many thought it was, between those who held to the doctrine of a fiat creation which lasted six days, and those who held to the doctrine of evolution. It lay elsewhere. The men of deeper insight saw that the real difference was between two groups of men, both of which held the evolutionary theory. One thought it necessary to bow God politely out of his universe, who believe that the God-concept was otiose now that we had hit upon evolution as the explanation of how things came to be what they were. The other group accepted the evolutionary hypothesis as cordially as the other, but, unlike them, held fast its grip on God as just as essential to a final explanation of the universe as he was before. One scholar retained his Christian experience and the other did not. One would maintain the Christian character of a college and the other could not.

I might use other illustrations but can only allude to one or two. There are those who, when the results of literary and historical criticism began to change our views of the Bible, lost faith in any divine revelation at all. But there were those who were convinced that God's voice could be heard just as clearly in the Bible, though in a somewhat different manner, as in the old days of belief in plenary, verbal inspiration.

The essential thing was to hear his voice, and when men were able to do that they became the guides sought after to direct young people and teach in our Christian schools. These battles for the most part lie in the past, except for belated communities which have been left behind in the progress of thought and still need to fight over the old battles in order to come into line and take their place where the real battles are being waged now.

Today the most difficult problems are those which lie in the fields of psychology and sociology. Our inquiry is, where is the line of cleavage from the standpoint of the Christian college? I believe it lies fundamentally at the same place where it lay in the contests of past decades. In the welter of viewpoints and theories which are flying around and confusing the laity and, it may be, the professionals themselves, it is quite evident that some of them are flatly contradictory to the Christian philosophy of life, and if they prevailed would end the hold any Christianity worthy of the name has on the minds of intelligent men. I think this is as clear today as it will be when the mists rise and we see the full significance of what is taking place in the confused ferment of the present day. Any theory which denies implicitly or explicitly a God with whom personal beings can have conscious relations, any theory which so interprets the life of a human being that there is no self worthy of the name left and which thus desecrates the citadel of personality, any theory which so ties human life down to necessary reactions that all significant self-direction and freedom are denied — I say, any such theory is inimical to the existence of a real Christian experience in the life of a human being, and will, I am convinced, damage the faith and outlook of any who accept it.

There is a danger which has been pointed out as possible in the whole argument which I have been making. It is the danger of paternalism, of the hot house, of the sequestered nook, as if we were afraid that our students might get a breath of free air, or really be thrown into perplexing doubts. Such an outcome is very far from my thought. Students on coming to college must be taken into the full stream of the world's life, they must know what is go-

ing on. Of all the sins of the teacher and of an educational institution, there is none more heinous than that of obscurantism. The student has the right to demand that he be faced with every side of a question, each side being presented faithfully and fully.

If this is a Christian school it must demand two things: first, that its faculty should not be afraid of facts and should present them and the theories based on them freely and clearly. It must be left to the student to decide between them. But, second, and this is a crucial consideration, the Christian college is also duty bound to let the student see that there is a Christian interpretation and that it is consistent and reasonable and can be held without doing violence to any of the facts. One might almost say that the function of the Christian teacher is to give his testimony as to the truth and recommend it and show its strength so convincingly that every student will be led to see it in its best light and give it favorable consideration.

But there is another factor, and it is with a consideration of this that I bring this address to a close. Milton College is a denominational school. Will the denomination be able to enter into this relationship and play its part so that the college may be conscious that it has the church whole-heartedly back of it? The college has many needs, financial and otherwise, but there is no need so great as this, that the denomination which founded it and has supported it should now give it support in full measure. This means that Milton must be trusted even when at times things are said and done whose meaning is not at once fully apparent. In the nature of the case, if an institution of higher learning is to perform its appointed task it must be constantly pushing ahead in its ideas and practices. Without such forward steps, some of them more or less tentative, it would cease to be worthy of the position it holds, that of leadership in the things of the spirit and mind. In taking these steps it must be bold and daring—is that not the very spirit of Christianity at its best? If the denomination, however, should hold back and be afraid and reject its college because of suspicion on the part of timorous souls, neither the denomination nor the college can be at its best and the outlook for the future will be dim and uncertain.

WOMAN'S WORK

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

BOUNDARIES

Why speak of boundaries?
For you can lay
A hedge, and I can take a pile of stones
And build a wall, and any bag o' bones
Can plant a row of trees across our way.
Yet of us all, who is there that can turn
The flowing, shapely curve of hill aside,
Or break the cup wherein the valleys wide
Drink deep of mists and to sky-spaces yearn?
And lo, when colors glow and shadows pass
Like wind across the land, what care have they
For staying hedge or wall? They mold their
way
To sweeping hills; they bend like flowers in
grass
Beneath their breath the daunting boundary line,
Sunk in the rich fulfilment of design.
—Ruth Harrison in London "Sunday Times."

It was one of those rare occasions when all the members of the family were temporarily at home with nothing claiming their immediate attention. The car was in the shop for repairs; a lively thunder shower was making static on the radio, and so the family sat around and fell into that desultory conversation that often lingers for years in the back of the mind, ready to flash out into prominence by some sudden trick of memory. Conversation about John's new job, Moira's vacation plans, young Jim's Scout troop, the activities of mother's clubs, dad's golf, or Rosetta's new book — the fourth for the week.

John couldn't see how Rosetta could get any good out of reading so many books in so short a time. "Should think they'd just be a jumble in your head, I'll bet you can't tell which characters go together in which book."

"The idea! The books are not at all alike."

"I should say that you ought to read one book and think about that a few days before you start another."

"I suppose when you finish one piece of work down at the shop you have to loaf

around a week before you are able to start another."

"That is not a parallel case. But when I read a book I like to take time to digest one paragraph before I go to the next."

"Yeah," said young Jim, "I would too if I read those dry as dust volumes that you always keep on the table in your room."

"What are your books about, are they books on travel?" This from Moira with her mind on her vacation trip.

"A few, not many, they are mostly on scientific subjects, or great moral issues of the present day. I say dad, I have a new one on business administration that I'd like to show you, it's great."

"Oho, he classes business administration with the great moral issues of the day."— This from young Jim. "Better read it dad, you may get a new slant on the Ten Commandments."

"Well, my boy, I think that is where it should be classed, but unfortunately not all business men make such classification. I was reading the bulletin of the Federal Council of the Churches of Christ in America the other day and came across some new commandments that I thought were very good. I clipped them and put them in my pocket and I think I'll read them to you now, if you'd like to hear them, what do you say?"

"Aw, dad, I get tired of commandments, let's hear something cheerful."

"These are called 'Ten Commandments of Social Justice,' and I think they will be interesting even to you, Jimmie."

"Well, if they are about social life, you better read them, Moira is about to enter the social whirl and she will probably need 'em."

"All right, but you will see that these commandments are not alone for the vacationist."

I

I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian, and Mexican are all my beloved children.

II

Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.

III

Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV

Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V

Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

VI

Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII

Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

VIII

Thou shalt honor men for character and service alone, and dishonor none because of race, color, or previous condition of servitude.

IX

Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger, or Sheeny.

X

Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civilizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy war-ships, goods and moving-picture films, and forget to export the Christian message and the Christ-like spirit also.

"How do you like them?"

"They are fine, especially number six." This was the opinion of big business as exemplified in John.

While from Rosetta, "I like number three best."

"Yeah, you would, you'd like to sit on a pedestal and have all the world come running to see you." No one so frank as a young brother.

"Well you ought to take to heart number four, especially the first part of it. If you did, goodness knows that your mind would

be so full of 'remembering' that you would not have any space for your lessons."

"Children, children," remonstrated mother. "What one do you like best Jimmie?"

"I like the first one pretty well," admitted Jimmie with a red face.

"Now we all have expressed our opinions but mother. What do you think about these new commandments?"

"They are very good, and I am sure if they were followed there would be a great change in the conditions surrounding us. But I really don't see the need for them, because it is just as easy to follow the Ten Commandments of the Bible, they are much simpler and cover all the ground included in these so-called new ones."

"That may be true but these may appeal to the mind as covering concrete instances rather better than the original ones do. Some people like to have before them something concrete toward which they may work, it saves time."

"Yes, and it also saves the mind from wear and tear. However if these new commandments will help make the world better, I shall be glad."

"Moira, the phone is ringing, will you answer it,"

"They say the car is fixed, and it has stopped raining, now we can take a ride."

"Yes, come on, where are my golf clubs?"

ABOUT THE MAY QUESTIONS

First we note there was a mistake in copying the questions so that two questions read the same, the sixth and seventh. In scoring the answers this was considered, so only nine questions were rated.

Again, first place goes to Hammond; but honorable mention belongs also to North Loup and New Auburn, and the prize of \$2 is awarded to the Garwin society, which was the winner last fall, but has had no prize since.

ANSWERS TO MAY QUESTIONS

1. Forty-two members were received into the churches of Jamaica during last three months of 1928.

2. Twenty of these were converts to the Sabbath.

3. The plan is for the women to meet at the home of Miss Burdick and Miss West on the first Wednesday of each month in a combined Woman's Christian Temperance Union and missionary meeting.

4. The Vacation Bible School.

5. Professor H. O. Burdick.

6. The Missionary Society received from the Onward Movement treasurer \$370.08 in February.

7. The Missionary Society received from the Onward Movement Treasurer \$499.58 in March.

8. About \$2,200 is needed each month to support the workers.

9. Between thirty-five and forty workers are supported wholly or in part by the Missionary Society.

10. Hosea W. Rood.

JUNE QUESTIONS

Here are the June questions with the exception of question 6. Some strange fatality seems to attend the copying of these questions, so with deep mortification I must acknowledge another error in the copy.

This question will be omitted in scoring the answers, but we hope some of you have noted in your reading of the RECORDER that the Farina Church is celebrating an anniversary this year.

JUNE QUESTIONS

1. What event of importance to the Seventh Day Baptist denomination took place April 21 at Plainfield, N. J.?

2. What Seventh Day Baptist song has recently been printed in the RECORDER? Who wrote it?

3. Who was Lucy Daung?

4. What money did she leave our China mission at her death and for what purposes?

5. What do the people of the First Verona Church do on the first Sabbath of each month?

7. What were the total receipts of the Onward Movement budget for the first nine months of the Conference year of 1928 and 1929?

8. What proposition of Dr. Geo. Thorn-

gate was approved by the Missionary Board at their April meeting?

9. What was the subject for discussion at the Battle Creek Conference March 27 to 29?

10. Would your society like these monthly question lists continued during the next Conference year? Have you any suggestions concerning them?

H. E. W.

HOME NEWS

WATERFORD, CONN.—The annual Christian Endeavor business meeting and election of officers was held May 25, at the parsonage, with games and refreshments.

The officers for the ensuing year are as follows: Morton Swinney, president; Margaret Dickinson, vice-president; Helen Maxson, secretary; Percy Neff, treasurer.

The next meeting was held at the parsonage, and after our business meeting a delightful lawn standard social was enjoyed by all present. For our educational feature we had games made up from the SABBATH RECORDER, which taught some of us and refreshed the memory of others, of what goes on in our denomination.

The executive committee of the Christian Endeavor was held at the home of the president, Morton Swinney, in Niantic, June 20.

The Ladies' Aid and Ladies' Auxiliary of the Goshen Fire Company jointly held a supper at the Hose house, May 22. They made \$40 each; that which the Ladies' Aid made is to be turned into the parsonage fund.

We also served a strawberry festival on the church lawn, June 12, and cleared \$23.47 to be turned into the parsonage fund.

The Ladies' Aid met with Mrs. Fitzgerald June 18, to tie a quilt.

The Sabbath day sessions of association were well attended by the members of our church. No service was held at the Waterford church as so many were in Westerly. The delegates were as follows: Mr. and Mrs. Maxson, Mrs. Herbert Swinney, Mr. and Mrs. Morton Swinney, Mrs. Fitzgerald, Mrs. Neff, Mr. and Mrs. Albert Brooks, Mrs. Newton Dickinson, and Mr. and Mrs. Hill.

MRS. ALBERT H. BROOKE,
Reporter.

VERONA, N. Y.—Sabbath Rally day at Verona, May 18, 1929. As our good pastor was still in quarantine the Sabbath Promotion department of the church put on the Sabbath Rally service as follows:

Prelude—"Sweet Sabbath Eve"—Sylvia Babcock
Processional—"Holy, Holy, Holy"—Girls' chorus
Invocation—Deacon Marion Dillman
Hymn—"Safely Thro' Another Week"
Offering and offertory
Scripture—"The Great Commission"—Matthew 28: 18-20; Mark 16: 15, 16; Luke 24: 45-49; Acts 1: 8

Quartet—"Look on the Fields"—Stanley and Elmina Warner, Zilla Vierow, Warner Thayer
Prayer by Deacon Ira Newey and Miss Susie Stark, followed by a response by the girls' chorus

Exercise—The growth of the Sabbath beginning with Genesis 2: 1, 2, 3 up to the present time, given by the girls of the chorus.

Solo—"Here Am I"—Mrs. Claude Sholtz
Playlet from the SABBATH RECORDER, given by Bernice and Roger Lennon, George Perkins, Allison Smith, and Ada Dillman

Song—"Sabbath Message," by the girls' chorus
Three talks:

1. Living the Sabbath, by James Ameyden

2. Giving the Sabbath, by Craig Sholtz

3. Serving the Sabbath, by John Williams

Solo—"I Would Faithful Be"—Mrs. Raymond Sholtz

The senior department of the Sabbath school also recognized Sabbath Rally day.

LOS ANGELES, CALIF.—On the ninth of June many of the friends of Rev. George Hills, pastor of the little church on Forty-second street, Los Angeles, Calif., gathered at the church at two-thirty in the afternoon to help Mr. Hills celebrate his seventy-eighth birthday anniversary. It was a complete surprise to him.

Mr. James Jeffrey had charge of the program which was begun by a song of birthday greeting by Mr. Hills' two little granddaughters, Adelaide and Winifred Davis, who then passed among the guests with a basket of Cecil Brunner roses, pinning a rose on each one. Then various guests who had known Mr. Hills in former years were called on for reminiscences.

Miss Rosa Davis of Riverside, formerly of West Virginia, had in childhood gone to school with him in Wisconsin and he had fought her battles for her. Doctor West, of Riverside, and Mr. Hills had in their teens been the chummiest kind of chums at

Dodge Center, Minn., and were apparently very much like other boys of that age. The friendship had been unbroken all these years. Mr. Charles D. Coon, of Riverside, and Mr. Lincoln G. Backus, of Monrovia, were classmates of Mr. Hills at Alfred in the class of 1889, and recalled the difficulties of the Greek alphabet and heated theological discussions. Doctor Wells, of Riverside, spoke of the important part he played as letter-carrier between his sister and Mr. Hills, the sister becoming Mr. Hills' second wife, and mother of his only daughter, Mrs. Marie Davis, a teacher in the Los Angeles schools. Mrs. Laura Jeffrey Cooper, formerly of Nortonville, Kan., recounted her early acquaintance with Mr. Hills when she was a small child, and how she had later introduced him to her very best girl chum, the present Mrs. Hills.

Others who spoke briefly were Mrs. Adele Howard, of Farina, Ill., daughter of the late Rev. C. A. Burdick, and mother of Mrs. Hargis of Riverside; Mrs. Mustoe, of Portland, Ore., and Mr. Frank Rose of Whittier, formerly of Salem, W. Va.; and Mrs. W. H. Satterlee of Monrovia, daughter of the late Rev. L. E. Livermore.

To these speeches Mr. Hills responded with great feeling. Several musical numbers were furnished by Mrs. Eula Wilson and her parents, Mr. and Mrs. Frank Rose, to whom Mr. Hills referred as his Whittier garden of roses transplanted from West Virginia. Mrs. Wilson is a wonderful pianist. She played Mr. Hills' favorite, "Humoresque," also "The Mockingbird," and an arrangement of her own using the theme taken from "From the Depths of My Heart," and the "Wedding of the Painted Doll." Mr. Rose plays sixteen different instruments but had only three of them with him on this occasion.

After the program the company gathered on the lawn in front of the church to have some pictures taken, then returned to the church where ice cream, cake, and coffee were served, then numerous birthday greetings were read and gifts opened and displayed.

In addition to those already mentioned there were present Mr. Welcome Wells, brother-in-law; Mrs. Alma, of San Pedro, sister of George Darrow, both Alfred

alumni; Mr. and Mrs. Theodore Woodworth and daughter; Mr. and Mrs. J. A. Hazeltine; Mrs. A. C. Rogers; Mrs. Theophilus Gill; Mrs. W. M. Davis; Mrs. Dr. West; Mrs. L. G. Backus; Mr. Cooper; Mr. Wilson; Mr. W. H. Satterlee; Mr. and Mrs. Gilmore; Miss Shunk; Mrs. Ida Davis; Miss Frances Davis; Mr. and Mrs. Green, son and daughter, of North Loup, Neb; and others whose names I did not learn.

A. L. S.

BATTLE CREEK, MICH.—A very delightful surprise party was held in the social rooms of the Battle Creek church on June 2, the guests of honor being Doctor and Mrs. Johanson. The couple was lured to the scene on pretext of a committee meeting, to find the "committee" consisted of the choir members and their families.

The first shock over, the program was opened with community singing, and a prayer offered by Pastor Kelley. Mesdames Leonard and Walter Wilkinson played piano duets and a vocal duet was sung by Mrs. Van Noty and Mrs. Stillman. Mr. George Crandall contributed musical numbers of a novel and amusing character. Mrs. Boehm, Miss Mabel Hunt, and Mr. Paul Crandall gave vocal solos. Mrs. W. Wilkinson and Miss Glee Ellis acted as accompanists. Some original verses in praise of Doctor "Jo" were read by Mrs. W. D. Millar, followed by a song, sung by the ladies' chorus, to their leader, Mrs. "Jo." All the items were enthusiastically received, and encored.

Mr. George Crandall then led in several games and stunts, after which refreshments were served under the supervision of Mr. N. C. Babcock. At this time the doctor and his wife were further surprised to find no spoons with their ice cream. This led to the final surprise, when Mr. E. H. Clarke, on behalf of the choir, presented them with a dozen silver teaspoons, in token of the high regard in which they are held, and appreciation of their twenty years' faithful services as leaders of the church's musical activities.

The doctor replied, stating that he had been said to have a speech for every occasion, but this time was the exception. How-

ever, he did make a speech, to everyone's satisfaction, and Mrs. Johanson also added a few words. After a few other games the company joined in a circle around the doctor and his wife, and sang a verse of "Blest be the tie," after which Pastor Kelley in a beautiful prayer, asked for a strengthening of those ties of work and worship that have held us for so long.

The original verses follow:

Whose quiet smile, I ask you, makes us glad,
Than whom no better friend we've ever had,
And makes us feel just like he is our dad?
Doctor Jo.

Who plays the tenor horn in Kellogg's band,
And spreads good music over all the land,
Who sings so clear that all can understand?
Doctor Jo.

Who is it always whistles, sings, or hums
The while he excavates our aching gums,
Till we forget the jarring thumps and drums?
Doctor Jo.

Whose silvery eloquence is fine and grand,
Who to the young folk lends a helping hand,
And helps them be a happy, useful band?
Doctor Jo.

Who stayed right by our choir for many a year,
And never made a member shed a tear,
Who straightens out the wrinkles, far and near?
Doctor Jo.

Who has the tact, good fellowship preserving?
Whose solid common sense is quite unswerving?
Who of our loyalty is most deserving?
Doctor Jo.

We'd hate to be without him here below,
We won't wait till he's gone to tell him so,
And while he lives we'll never let him go,
Doctor Jo.

Long wave his shining baton while we sing!
Let's cheer him till we make the echoes ring,
Let's raise our heads and yell like anything,
Doctor Jo.

The song sung by the ladies' chorus:

The ladies choir will sing again
And never answer "No,"
If we can be directed then
By our faithful Mrs. Jo.
For she's the one who helps us on
Although we are so slow;
We'll try to sing 'most anything
If led by Mrs. Jo.
(Tune "Auld Lang Syne.")

ONE OF THE CHOIR.

YOUNG PEOPLE'S WORK

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

EVERYDAY CITIZENSHIP

Christian Endeavor Topic for Sabbath Day,
July 20, 1929

DAILY READINGS

Sunday—The honest man (Ps. 24: 1-6)
Monday—Law-keepers (1 Pet. 4: 15)
Tuesday—Jesus' submission (Matt. 17: 24-27)
Wednesday—"Give unto Caesar" (Matt. 22: 15-22)
Thursday—The upright man (Ps. 37: 37)
Friday—Noble citizenship (Ps. 82: 1-8)
Sabbath Day—Topic: Everyday citizenship (Rom. 13: 3, 7-10; Ps. 15: 1-5)

"A citizen is any person who owes loyalty to a government, and is in turn entitled to protection from it," or to reverse the definition, "since we receive the protection of the United States government, we owe it our loyalty."

"A Christian citizen is the kind of citizen that Christ would approve. It is the kind of citizen that Christ would be if he were a man on earth at this time."

What is your idea of a Christian citizen?
What would Christ do if he were a citizen of your town?

What are some practical ways in which a Christian may show his allegiance to his country?

How do Christian citizens differ from other citizens?

How does Christian Endeavor help to make good citizens?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

When the Southern States seceded from the Union, so that they might practice slavery, we of the North said they violated the Constitution, and therefore they were disloyal citizens of our country. The flower of our manhood took up arms against their brothers and fought to preserve the Union.

There are many people in our country today who violate the Constitution just as much as those of that day. They not only violate it, but they openly defy it, and seem to be proud to do so. I refer particularly to the attitude which some people assume

toward the prohibition amendment. When it so happens that the public officials, men who hold governmental positions and who are supposed to respect and enforce our laws, openly and proudly defy this particular law, then it is time for Christians to *wake up and do something*. Do we want such men in public offices? If we do not, then why do we put them there?

I am glad to see that President Hoover stands by the prohibition amendment, and is trying to enforce it. We need more men of his caliber.

"No country can be greater than its citizens. If America is great and good it is because its people are relatively great and good. How much better America would be if its people were better."

God grant that we as American citizens may be able to cope with our present situation in a way which will be pleasing to him.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, July 20, 1929

DAILY READINGS

Sunday—Laws of the community (Exod. 20: 1-17)
Monday—Organizing the community (Num. 2: 1-5)
Tuesday—Justice in the community (Exod. 18: 13-27)
Wednesday—Living at peace (Rom. 12: 18)
Thursday—Serving the community (Luke 7: 1-10)
Friday—Arousing the community (Luke 3: 7-14)
Sabbath Day—Topic: What can we do to improve our community? (Neh. 2: 11-18)

HELPING OUR COMMUNITY
M. HELEN OURSLER

No one can begin too early in life to help improve his community. Those who give their heart and service to Christ in childhood live a life that tells more for them than the ones that are grown up and have their habits all formed, habits which are not those of a true Christian. It is your duty to help others take the right step in life, the great struggle between right and wrong.

A great many communities are without a community hall. It is very helpful for schools and Christian Endeavor societies to have such a place for their many socials and activities during the year. If there is no place in which these can be held, what will you do then? Either rent a hall, which

would take most of your profits or else go to individual homes. Not every one has a home large enough for socials. Of course this all depends on the size of your society.

In some communities there are old churches that have been abandoned. These would be splendid for community halls. For example, in De Ruyter, the Baptist church has been abandoned. This has a very good location, and would be most ready for use if the people of the village would all see it that way. Of course a community hall is to be used for church work and the like, *not* as a public dance hall.

If your society is not as large as you wish it were, you should try to interest others. One way to interest them is to invite them to your Christian Endeavor socials and give them a good time. Then ask them if they would like to attend the regular meetings on Sabbath day and tell them you will be glad to stop in for them.

Everyone has friends who he knows have not confessed Christ, but have you ever talked to them about him? This would be a splendid way to improve a community. Some might find the way into the church by seeing you in regular attendance.

A group of people might get together to improve the looks of the streets. When you drive through some towns or villages you notice paper and tall grass on the lawns. This does not help to improve the looks of the neighboring lawns where the grass is

cut and all litter is cleaned up. Flowers and shrubs improve the looks of a community.

There are a great many ways in which to improve one's community. If everyone tries to do his or her best you will have a fine community in which to live.

De Ruyter, N. Y.

HONORABLE MENTION

The following intermediates and Intermediate societies have furnished material for Intermediate topics during May and June:

Bettie Van Horn, Alfred Station, N. Y.
Clarke Maxson, Battle Creek, Mich.
Carol Chester, Ashaway, R. I.
Alfred Station, N. Y., society.
Nile, N. Y., society.
Milton, Wis., society.
Plainfield, N. J., society.
Riverside, Calif., society.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
Just to remind you that the Conference year is close at hand when you should have completed the following outline of memory work sent you the first of the Conference year. How does your society stand?

Bible alphabet of Jesus' words.
Ten Commandments.
First Psalm.

YOUNG PEOPLE'S BOARD

Standing, left to right: Leonard Wilkinson, Ruby C. Babcock, L. Emile Babcock, Lyle Crandall, Helen Simpson, Benjamin F. Johanson, Evelyn Ring, Elvan H. Clarke, Geraldine Maxson, A. Russell Maxson, Lloyd Simpson
Seated, left to right: Miriam Shaw, Mae M. Wilkinson, Mabel Hunt, Marjorie W. Maxson, Frances F. Babcock, Elizabeth Hubert, Dorothy Maxson

MARLBORO'S "TWILIGHT MEMORY SERVICE"

On May 30, just at the close of a wonderfully fine day, as all nature was bathed in the slanting rays of the sinking sun, a group of people gathered in the beautiful cemetery at Marlboro to pay tribute to those resting there. Flags were already floating from the graves of those who had in a special way served their country, and a tribute was first paid to them and this wonderful land of ours by singing "America," the last verse of which was sung as a prayer with heads bowed.

Pastor Cottrell then gave a fitting address in which he mentioned not only the power for good of those who had served their country in war, but of many who had served equally well by doing their duty faithfully in time of peace. He extolled the worth of the men and women who had lived in such a way that their influence was still being felt in the lives of their children, their children's children, and in the communities in which they lived.

MEMORY LETTERS READ

Mrs. Robert Jones then read the following letter from Daniel Hummel, of Boulder, Col.:

My father, John G. Hummel, was born and grew to manhood in Philadelphia. His father and family moved to Shiloh, and I think lived on a farm some years. Father then married my mother, Harriet B. Davis, and later moved to Marlboro and built the old home there and engaged in the marl business. The family of eight children all grew up there.

He and mother were always staunch Christian people, and helped organize and support the little church there, and we children all joined the church under their influence, which I can never forget.

A good many beside our immediate family, including my dear Uncle Lew and Aunt Sophronia Schaible and other relatives and friends are resting in the old burying ground.

The older ones there remember all about it, but the younger ones may be interested.

Do not forget that the little church has been and is doing its part toward making the world better, and I congratulate you for hanging together as you have all these years.

Yours with love forever,

DANIEL E. HUMMEL.

John G. Hummel was deacon of the Marlboro Church for many years, and he, together with Deacon Joseph C. Brown, often conducted services when the church was without a pastor, until the latter was or-

Psalm 24.
Psalm 67.
Twenty-third Psalm.
I Corinthians 13.
The Lord's Prayer.
The Beatitudes.
Romans 12 (for older juniors).
Books of the Bible.

Hymn—Give of Your Best to the Master.

Hymn—The King of Love My Shepherd Is.

Hymn—Tell Me the Stories of Jesus.

Hymn—I Gave My Life for Thee.

Hymn—All Hail the Power of Jesus' Name.

A LETTER FROM RIVERSIDE

DEAR SABBATH RECORDER YOUNG PEOPLE:

Many of you doubtless read the article printed in the RECORDER some time ago concerning the contest in the Riverside Christian Endeavor society. It certainly was a success, helping each one who took part to really take more interest in Christian Endeavor work. The side which lost entertained the winning side with a hobo party, which was a great success.

The members dressed in real hobo costumes and were taken to a town some distance away where they were put on a truck and given a lift along their journey. The refreshments were served in bags tied on the end of sticks, with tin cans for coffee cups. A bacon and wiener roast was enjoyed around a big camp fire, while songs sung by all furnished more amusement.

I'll have to let you in on a secret. One big piece of fudge was put in each sack of the winning side, which was made with quinine for flavoring. I wish you could all have been there to see the surprised look on the faces of those wise folks.

I hope you will all want to have a contest like ours, for we all learned that the more you put into your society, the more you will receive.

MRS. AUDREY BABCOCK,
Press Reporter.

"Religious combinations organized to effect a political object inevitably lead to religious despotism."

dained to the ministry. Mrs. Hummel was the beloved teacher of the little folks, and left her impress on many who are still carrying on.

A letter was next read by Mrs. Morton Davis from Mrs. A. G. Crofoot, of Berlin, N. Y., widow of Pastor Crofoot, whose last ministry was at Marlboro, and who is buried in the cemetery there:

My thoughts turn to the services which are to be held on May 30, called the "twilight memory service," and I feel I must respond in some way, but there are so many memories crowding around when I try to think of what I want to say or should say that I hardly know where to begin.

I feel it a privilege to say a few words as a tribute to the loved one who has gone to the great beyond, that he is not forgotten, although more than ten years have gone by since he was laid away in your little cemetery. He is gone, but not forgotten, and I think, I know, I can say truthfully and sincerely, his influence is felt by many who knew him. And the dear people in that community are dear to me because of their love and help at a time when it was so much needed. Although I am not able to see you often, you are in my thoughts and I pray God's blessing may rest on all, and that, because of this memory service many may be brought closer to their Master.

I know many have placed flowers on Mr. Crofoot's grave, and I want to thank one and all for their thoughtfulness.

Sincerely,

LENA G. CROFOOT.

Mrs. Luther S. Davis said that beside her own father and uncle who rested in the cemetery, there were others to whom she owed much, but would only take the time to mention one, Mrs. Anna Bowen Ridgway, daughter of Rev. and Mrs. Joseph C. Bowen, and wife of John P. Ridgway, through whose thorough, wise, and patient instruction in music she felt she had gained much, and had been able in turn to pass something on to others.

Loren P. Plummer, trust officer of the City National Bank and Trust Company, of Salem, then read a statement giving the financial standing of the permanent fund held by that company for the cemetery. The nucleus of this fund was \$177, gathered through the work of the late Mrs. Margaret Clawson Glaspey. Within the last two years contributions from those who are interested have brought it up to \$890, a comparatively small sum, but through use and careful management the grounds have been wonderfully improved.

A gift from Orlando M. Bowen, of Maplewood, N. J., began the first actual work done in improving the cemetery, while the men of the church have given considerable time and labor.

Eber Davis, as a member of the cemetery committee, expressed gratitude for the gifts which have helped to make the improvements possible, and mentioned that the old burying ground was also greatly improved in appearance, and expressed the desire to hold the next twilight memory service there. He also mentioned that if funds were available it would be a wise thing to erect one single stone or monument in the old cemetery bearing the names of all who are buried there.

A poem written about seventy-five years ago by Sarah Davis Sockwell, oldest sister of Sophronia Schaible, Harriet B. Hummel, Thomas B. Davis, and Theodore F. Davis, was read by Miss Cora Schaible, niece of Mrs. Sockwell.

MY TREASURE SHIP

I walk by the wide blue ocean,
Living the past again,
Singing softly to my listening heart
Many a dear old strain.
But alas! the shore is lonely;
Once so brilliant and gay,
Not one is left of the joyous throng,
And I walk alone today.

Once o'er the sunbright billows
Proud ships went sailing free,
Laden with treasures gold can not buy,
And all of them sailed for me.
But now I stand idly gazing
O'er the lonely sea;
The billows are bright, the wind is fair,
But no ships sail there for me.

The sea sings its solemn anthem
As grandly as of yore,
But the voices that gave it a human thrill
Can echo its chorus no more.
Then I heard only the triumph
Which rings through its sounding tones;
Now I hear but the shivering thrill
Of its sad, complaining moans.

Then my young feet danced gaily
After the sweeping waves;
Now I walk softly along the sands,
They are full of holy graves.
Alas! can I ever leave it,
This lonely ocean shore?
Must I ever wander among these graves
And hear the mournful roar?

Sometime when the tide is ebbing,
A little bark, frail and lone,
Will drift away through the solemn night
Into the vast unknown.
And afar through the starry darkness
The gleam of sails I shall see;
And I shall go to the treasure ships
That never can come to me.

—Mrs. Sarah S. Davis Sockwell.

George Schaible spoke of his father, who came to this country from Germany, working first on the farm now occupied by James Wood, of Roadstown, and later going to work for John G. Hummel in the marl beds. The sister of Mrs. Hummel became his wife. When the Civil War broke out Mr. Schaible answered the call of the country of his adoption and served during the war. Tender reference was made by the son not only to the heroism of the father, but probably the greater heroism of the mother, who was left with four small children.

After singing "Faith of Our Fathers," Reid Pancoast, surrogate of Salem County, spoke briefly. Mr. Pancoast and Mr. Plummer attended the twilight memory service one year ago, and both spoke in a most feeling way of the happy and helpful memory of it they had carried through the year.

The people of the church are particularly grateful to Mr. Plummer and Mr. Pancoast for their kindly help and interest.

As daylight faded Mr. Pancoast sounded "taps," and the twilight memory service was over.

Besides those present from the congregation and residents of the immediate vicinity, there were people present from Salem, Hancock's Bridge, Plainfield, Greenwich, and Shiloh.—*Bridgeton Evening News.*

ORDINATION AT RICHBURG

The need of deacons had long been keenly felt by the Richburg Seventh Day Baptist Church.

So on February 16, 1929, a special church meeting was called to order, at which time Jesse Burdick and Hal. Drake were chosen to act as deacons. Mrs. Jesse Burdick, Mrs. Floyd Clarke, and Mrs. M. O. Burdick were chosen for deaconesses.

To the deep regret of the church Mrs. M. O. Burdick felt that she could not accept.

On Sabbath afternoon, May 18, occurred the ordination services. Two songs were sung, "Holy, Holy, Holy," and "Lord of the Harvest," by the congregation, after which the ordination council was called to order by E. B. Cowles, moderator of the church, with Rev. E. D. Van Horn, pastor of the Second Alfred Church, as chairman of the ordination committee. Mrs. Claude Saunders was appointed to act as clerk of the meeting.

The Scripture reading was read by Rev. A. L. Davis. Rev. Walter L. Greene offered prayer.

A special musical number, "God's Way Is the Best Way," was rendered by Mr. Carrier, Mrs. Chas. Saunders, and Miss Winnifred Saunders.

The candidates were then called upon to give a statement of their Christian experience and beliefs.

They all felt that they were not worthy of the office for which they were chosen, but were willing, with the help of the Master, and the prayers of the church, to do the best they could.

The ordination sermon was preached by the pastor of the church, Rev. A. L. Davis, using for his text, "Adorning the doctrine of God our Saviour." Titus 2: 10.

A song, "Have thine own way, Lord," was rendered by a mixed quartet from the Little Genesee Church.

Rev. Hurley Warren, pastor of the church at Nile, gave the charge to the candidates.

Rev. A. Clyde Ehret, pastor of the First Alfred Church, delivered the charge to the church.

The consecrating prayer was conducted by Rev. Walter L. Greene, pastor of the Andover and Independence Churches.

In well-chosen words Deacon M. O. Burdick welcomed the new deacons and deaconesses to the office and to its honors and duties, and expressed confidence in those chosen.

The closing hymn, "Blest Be the Tie," was sung by the congregation, and the benediction was offered by Mark Sanford.

MRS. CLAUDE SAUNDERS,
Church Clerk.

CHILDREN'S PAGE

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

HOW TO BECOME STRONG

Junior Christian Endeavor Topic for Sabbath
Day, July 20, 1929

MRS. HERBERT L. POLAN

Three things to ask:

1. What is meant by spiritual strength?
2. How do people grow physically strong?
3. How do folks grow mentally strong?

Three things to tell about:

Tell of someone who is physically weak but otherwise strong.

Tell of someone who was strong to meet a physical danger.

Tell of someone whose mental strength is unusual.

Three things to discuss:

What would be good mental exercise? Name three things.

What do you think of Daniel's strength? Give three instances.

When was Peter lacking in strength? Name three times.

Suggested songs:

1. Yield not to temptation.
2. Loyalty to Christ.
3. Dare to be a Daniel.
4. Loyal juniors (gospel armor of strength).
5. Faith is the victory.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the letters in the RECORDER. I am ten years old, and I am in the fourth grade.

I have three brothers and five sisters. Gertrude, Mattie, Edna, Hannah, Ethel are my sisters. My brothers' names are Alston, Wilbert, and Clifford who is the baby. He will be a year old August the fifteenth.

We have no pastor now, but Rev. W. D. Burdick, D. D., is coming to us in September. I think we will all like him.

Now I will close.

Your sincere friend,
MARY IDA SHERMAN.

Rockville, R. I.,
June 16, 1929.

DEAR MARY IDA:

I do not know which name people call you so I am going to put them both in for good measure. One of our little neighbors, and by the way she is just ten years old, too, is called Ida Mary, your name turned around, and she is always called both names.

I would love to know your nice, big family. I can just imagine what fine times you have together. I hope you will write again and coax some of your brothers and sisters to write, too. Do you know, yours is the first letter I have received for the RECORDER in over three weeks. I'm afraid I'll have to write a begging letter pretty soon if my RECORDER boys and girls do not get busy.

I am sure you will like Pastor and Mrs. W. D. Burdick, for they have been my very good friends since I was a young girl and my children, too, admire them very much.

I haven't time to write a story this week as we are in the midst of association and high school commencement, so I will tell you about a cute little dog which belongs to one of our neighbors on the next street. I hardly know what kind of dog he is; I guess you would call him a mongrel, for he resembles several kinds of dogs, and he isn't much of a beauty at that. But he is a well behaved dog and a very wise one in the bargain, which I think is worth much more than beauty.

He likes to follow his mistress everywhere she goes, but if she tells him he must not go he will not stir from the house, although he always acts like a much abused dog. The funny part of it is that when he knows she is going out he hides if he can so that she can not tell him to stay at home, then he follows at a safe distance. Several weeks ago he was in hiding when she started for church, and he soon followed her. When she went by our house he was trotting quietly along just a little

bit behind her. When she stopped to talk he would stop, too; when she would look back to the right he would go to the left; when she would turn to the left he would go to the right so that she did not know he was there. I asked her if she was going to take her dog to church, and she turned clear around and saw him. She said firmly, "Young man, go right straight home just as fast as you can!" You would be surprised to see how quickly he minded. He gave a mournful howl, put his tail between his legs and trotted right for home. When he reached the house he threw himself down on the porch with a very much abused air, and there he stayed until she came home. I was sorry to get the poor fellow into trouble, but I don't believe he would have been happy in church, do you? You see he does not like a crowd.

Do not forget that I am looking for letters and stories, and tell your friends about it.

Your true friend,
MIZPAH S. GREENE.

A FORESTLOGUE

H. N. WHEELER

U. S. Forest Service, Department of Agriculture
(National Broadcasting Radio Network—
June 12, 1929)

A doctor said to a man, "Your wife's mind is gone—completely gone." The man replied, "I don't doubt it a bit. She has been giving me a piece of it every day for the past fifteen years."

Our timber is not all gone but it is disappearing piece by piece faster than it is being grown. Let us have a look at some of the forests, and potential forest lands of our country, and see how they stand and what they can do. The whole forestry question is one of land use rather than simply a problem of growing and harvesting timber. It involves the best use of 470,000,000 acres of land in the United States of America, once all timbered, but now containing approximately 100,000,000 idle, waste, non-producing acres, and many millions of other acres poorly or only partly stocked with timber. It involves additional millions of acres once farmed but now eroded and gullied so they can no longer be farmed. But they will produce timber. There are such idle, practically non-producing acres

on every farm, even in the prairie sections of this country.

No one can afford idle cows in the dairy herd, nor idle men on the farm, or in the state. So idle acres have no place on the farm or in the state at large. Idle acres return nothing to the owner, support no schools, or pay no taxes to the state. We need the timber *products* these acres can produce, such as firewood, lumber, fence-posts, railroad ties, newspapers, and even the rayon for our clothing.

But these so-called economic values are less important in some regions than the growing of timber on these partly forested and idle acres *for other purposes*, such as watershed protection. Trees and brush hold back water from a too rapid run-off on steep slopes; and leaves, twigs, and decaying wood on the forest floor keep the soil moist and porous, permitting the water to sink into the soil instead of running off the surface. This growing vegetation also holds the soil from going down stream to fill up rivers and reservoirs. Trees and shrubs growing on sloping shores will hold the soil and extend the life of the reservoirs. Soil erosion is a problem of the first magnitude. Acres in Texas and Missouri according to the Bureau of Soils are losing forty tons of soil per acre per year, and the same is true to a lesser degree in each of the other states. Barren clay hill tops, gullies, and ravines, and steep hill slopes of little value for general farming purposes will make a fine financial return if devoted to timber growth.

Where seed trees are lacking on this poorly forested and idle land, planting must be done. Thirty-three states in the Union have state owned nurseries where trees may be secured at a nominal cost. Some owners of timber lands have their own nurseries. Where *nut* trees and *oaks* are desired the nuts and acorns should be planted in the spots where the individual trees are desired so as to avoid transplanting at some expense and loss of trees. The black locust is especially valuable in checking erosion and in bringing nitrogen into the soil. Its wood is especially good for fence posts, cross arm pins, etc., and brings a net return according to recent surveys, of from \$11 to \$30 per acre per year. A Missouri farmer, obliged to cut an osage hedge, found the trees netted

him \$10 an acre per year for all the time they had been growing. Cottonwood, according to the Iowa State Experiment Station, has yielded on waste and overflow land from \$5.67 *per acre per year* to \$10 per acre per year. Senator Rainey of Tennessee sold fourteen-year old trees on part of a five-acre plantation of black locust, at thirty-five cents per tree, and had he sold all the trees on the five acres he would have netted \$400 per acre for the fourteen years. Black walnut, hickory, ash, other *hardwood* trees and many pines and spruces will bring a fine monetary return for these idle acres. Is not the forestry question, then, partly at least, a farmer's problem?

But while it is important that these waste farm lands and farmers' woodlands be made fully productive, the whole forestry question is much bigger and wider in scope. Private forestry must be encouraged in every legitimate way possible, but a nationwide forestry program that will put to use the 470,000,000 acres of forest land requires that large areas must be placed in public forests. The national forests of the West hold an important position in this forestry program but do not solve the problem for the region east of the Rocky Mountains. It is true that under the Weeks Act, and later the Clarke-McNary Law, about 3,500,000 acres have been acquired and placed in national forests in this region, and in addition there are national forests in Arkansas, Florida, Minnesota, and Michigan that were created from the public domain. In New York, Pennsylvania, and some of the New England states and other states, there have been established state, county, and town forests, but the total acreage is small compared to the need. A tremendous increase in publicly owned forests is necessary if forestry is to make material progress.

Those nations that are doing the most in forestry have one-third to two-thirds of their timber land in public ownership. It requires time to grow trees and many individuals hesitate to undertake it, but the nation or state can wait for the return. Surely no state can afford to have its land lie non-productive and idle, no matter who owns it. In some states there are millions of these acres that have come back to the states for non-payment of taxes. The sooner they are placed under administration and made

to produce timber, whether for ordinary wood products, or as regulators of water run-off and other uses, the quicker will they become an asset, instead of a liability, as they are at present. Some states realize the situation and are going ahead with very definite forestry programs.

There is a personal responsibility for each individual to assume in this forest problem, whether he owns timbered land or idle land, that should be made productive, or if he is to be depended upon to help keep *fire* out of the woods. This arch demon fire, the great enemy of the forest, runs rampant over about 40,000,000 acres of forest and woodland each year. He is turned loose largely through the carelessness of man, and therefore can be prevented. Fires in the woods are started by careless hunters, fishermen, and campers, or by autoists who throw out cigarette and cigar stubs or unextinguished matches. Much is being done by the states and nation to discover and extinguish these fires, but much depends upon the individual citizen to see that fires do not start. Most people do not realize that they can help in this matter and education on all phases of the forestry question is needed in the schools, both grade and high schools, and the colleges, especially the teachers colleges. Here may be taught the rudimentary elements of forestry, what forestry practice means to all the people, and why fire, this greatest enemy of the forest, should be kept out of the woods, and how that can be done. Prevention is easier and less expensive than cure. Surprising as it may seem, there are still people who purposely burn the woods, their own and other people's, under the impression that fire helps to get rid of boll weevil, cattle tick, or disease germs, or that it will improve grazing. It does none of these things effectively, and actually injures the grass, killing good grasses, leaving the poorer grasses on which stock can not gain, to come on and crowd out the nutritious stock foods.

Tests prove that cattle and sheep run the year through on burned lands, do not put on the fat or make the growth they do when grazed on unburned lands.

But the damage fire does is much greater than killing good grasses on these 470,000,000 acres of forest and potential forest

(Continued on page 830)

OUR PULPIT

CONFIDENCE

REV. HAROLD R. CRANDALL
Pastor of the church at New York City
SERMON FOR SABBATH, JULY 13, 1929
Text: Philippians 1: 6.

trade, travel, and discussion in his time. Jesus possessed an understanding of his past. He was familiar with the history of his people. He knew how God had been with Moses of old and had used him to bring forth his people from bondage. He knew of Elijah and Jeremiah and Isaiah and their preaching of righteousness. He interpreted the past in terms of the present. He understood the past and built upon it. He sensed the failures and the achievements

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE LESSON
Philippians 1: 1-11
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

"Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ."

Jesus was not a scholar as Gamaliel or Paul, for he grew up among the common folk and had no opportunity for academic training. But we are wrong if we think of him as uneducated. He knew Hebrew, the language of his fathers, spoke Aramaic, the common tongue of his countrymen, and understood the Greek. He referred to and quoted readily from the Old Testament, the Bible of his people. He was familiar with the ideas current in the mind of his day. Palestine was situated at the crossroads of

and the aspirations of the great souls who had helped to make the past. He appreciated the laws, institutions, and customs of his nation and observed them. He did not condemn tithing mint and anise and cummin, but the neglect of other matters.

He took the idea of God which came from the early Old Testament, with all its transcendent power and holiness, and revealed to men our heavenly Father. Personal as the Hebrew prophets had made God, none of them dreamed of a God so intensely real, so boundlessly personal, so amazingly close to man as the Father of whom Jesus spoke with such loving rever-

ence. Professor Glover has said: "Jesus pictures a God who loves and who enjoys the world he has made, down to the last little sparrow in a nestful; who thinks in terms of color and life and movement, and, above all else, loves and enjoys the nature of man, sees through man's limitations, his worth and grandeur, and can not do without him. He pictures a God involved in all the tragedy of the world, who takes and keeps the most resolute and self-sacrificing initiative, a God of energy and hope."

Men's lives are in the main shaped by the way they think of God. A nation's destiny, the moral principles which mold its character, the idealism that produces its morale and affects every phase of its life, are determined by its people's idea of God.

Jesus gave an increased value to the worth of the individual. It seemed to be the idea of the day that the interest of the individual should be sacrificed to the corporate body or to the institution. Jesus taught that the well-being and welfare of the man were above every other consideration. Here was a man with a withered hand. Jesus met him on the Sabbath and healed him; sent him back to his home and his friends with two strong arms, a happy, self-respecting, useful member of society. The Pharisees and scribes found fault and accused him of breaking their laws. He justified himself on the ground that the Sabbath was made for the benefit of man and not that man's welfare should be sacrificed to it.

Jesus pictured a loving, ever-present God, the universal Father. He freed the individual and gave him opportunity to be himself, the loving child of God, the Father.

It, no doubt, seemed to the people of his race that Jesus failed to appreciate the history and traditions of the past, upon which they laid so much emphasis. He probably seemed radical to them. But he understood their institutions and the foundations upon which they had risen better than they themselves did. He had a just pride in the past, with a keen appreciation of its significance. It was his purpose to rid religion of its empty formalism and bring the heart into their religious activities. He would have religion a part of their everyday life.

Jesus came to free men from all the fet-

ters that bound them, to release them from the bondage of sin, to redeem them from death, and to restore them to their heritage of eternal life and peace and happiness. He was not primarily concerned that men should live merely rightly, but that they should live graciously and truly. Right living is the ideal of the law; beautiful living is the more inclusive and richer ideal of Jesus. Beautiful living must of necessity be right living, but the motive is higher. It is well to live rightly according to the law because of necessity; it is infinitely better to have the higher motive which leads to doing right through love. He came not to impart a new law, but a new life. He that began a good work in him finished it. He accomplished his purpose.

The now is but an instant. Our lives look back at the past and forward to the future. The illimitable future will be built upon the foundation of the past. We are justly proud of the history of Seventh Day Baptists. Our ancestors toiled and suffered that righteousness and truth might increase and prevail in the earth. We are building upon the deep and solid foundation laid by them.

One failing to which we are exposed is a tendency to discouragement. We work so long and so hard and the results seem so intangible. Some religious gatherings are so pervaded by this atmosphere that they are depressing. Our faith ought to engender courage and hope in the work in which we are engaged. We know that no honest effort is ever lost in the moral realm. There is an enriching influence upon ourselves and there is the conviction that the seed sown will sooner or later germinate. History should reassure us. We read how others going through experiences similar to our own, were really winning when they doubted it.

The noble heritage which is ours is a charge to responsibility and a challenge to faithfulness. Our people always have been in the advancing company of reformers in strength out of proportion to their numbers. Prominent among those who conceived of an independent nation that principles of right and justice might endure, is the name of Samuel Ward. The institution of slavery drew opponents from among our people and the men of Seventh Day Baptist

homes did their part that our nation might be preserved. In the labor for temperance and the abolishing of the saloon we have had a commendable part. By precept and example no people will more wholeheartedly uphold the laws of our land and consistently work for right and truth to triumph over evil than our own.

We work with others in the great Christian Endeavor movement and in the Federal Council of the Churches of Christ in America and other organizations. We feel that in many lines we can accomplish more for the advancement of Christianity and for the good of men by co-operation with others. We recognize that we have a part to do in the world's work. And we have a distinctive mission. Among the aids to righteous living we believe the Sabbath of Christ to be vital. It is ours to preserve and present to Christianity, in a helpful way, consistently this helpful and vital truth. Doctor Charles Clayton Morrison, editor of the *Christian Century*, in an open letter to President Hoover soon after his inauguration, says, "If I were asked what religious denomination is growing faster today than any other, I should have to reply, the Quakers. Indeed, I do not know of any other Protestant denomination that is growing at all. True, the statistics make my statement absurd. For they make it appear that the Society of Friends is hardly growing at all, while the Presbyterians, Baptists, Episcopalians, and the rest keep increasing, apparently, a little ahead of the increase of population. Of course that is not the kind of growth I refer to. Presbyterians are growing, but Presbyterianism is not growing. Episcopalians are growing, but Episcopalianism is not growing. Methodists are growing, but Methodism is not growing. The candid truth is that not one of the conventional denominations possesses a distinctive truth that deserves to grow, or that would make any difference in human welfare if it did grow. The only truth which these denominations hold which deserves to grow is the truth which they hold in common.

"But this is not so of the Quakers. For three centuries they have possessed an insight which is now coming to be widely recognized as the very heart of the Christian faith. . . . They have been undismayed

by their failure through three hundred years to grow into a great organization, because they knew that the kingdom of God comes not with observation."

The distinctive truth which we hold deserves to grow and we believe will make a difference in human welfare as it does grow. It will make more vivid and successful the truth which we hold in common.

The world is better than it used to be. The principles of the gospel of Christ are more widely prevalent today than ever, and the trend is continually onward. Here and there there may be apparent pause or even retrogression, but the army as a whole is going forward, and there will be a more rapid movement later even in the particular stagnant locality.

Our religion involves hope, faith, optimism, and we should not allow its joyous note to be smothered by our own experiences or conditions. It is long since Bernard of Cluny sang:

"The days are very evil,
The times are waxing late,
Be sober and keep vigil,
The Judge is at the gate."

The poet was wrong; the best days of Christianity were yet to come; they are still to come in yet more abundant measure. God has not made the world to be a failure. He has not sent his Son on a hopeless enterprise of redemption. The Lord is leading his cause on to victory, whatever the appearance may be; consequently his friends—you and I, who love and trust him—are sharing in that victory.

Be "confident of this very thing, that he which hath begun a good work in you will perfect it for the day of Jesus Christ."

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Fundamentalists' Page

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

TESTIMONY OF THE NEW TESTAMENT CONCERNING ITS INSPIRATION

II

In our last article we were discussing Jesus' attitude toward the Scriptures. In this we said no stronger argument for the inspiration of the Bible can be produced than the relation which Jesus bears to it. We examined Scripture which plainly teaches:

(1) That Jesus came to speak the Father's message and to do the Father's will; and

(2) That Jesus worked in harmony with the Holy Spirit.

Let us next consider

1. *Jesus' Use of the Holy Scriptures.*

Everywhere Jesus used the Scriptures as though they were inspired. He never questioned Biblical history, or Biblical truth. He never criticised the Bible. He brushed aside rabbinical accretions; he corrected distorted views of, and teachings concerning, the Bible; he expounded the Scriptures; he interpreted it; he himself was its fulfillment; he taught it with authority, for he was the God-man. But he *never criticised the Bible*. Even those portions of the Bible which modernism rejects, or affirms as unreliable, or mythical folk-lore, or regards as "historic and scientific impossibilities," *Jesus regarded as truth.*

(1) He put his seal of approval upon the Biblical account of the Flood—that Biblical truth which modern pseudo-science has rejected. And they have explained Jesus' attitude toward this truth, as well as many other Biblical statements, by saying that "Jesus thought in the manner of his times; but that this is an age of advanced thought."

Now comes the announcement from the Archaeological Expedition, sponsored by the Field Museum of Chicago, now working on the mounds of the old city of Kish, less than fifty miles from the old city of Baby-

lon, that positive evidence of the Flood as described in Genesis has been unearthed.

Isn't that the irony of fate? To think that this announcement should come from the same city in which is located a great university—a veritable hot-bed of liberalism, higher criticism, and modernism—which has for years ridiculed this Genesis record, and long ago consigned it to the limbo of myths.

At least this is what the press says: "The museum authorities regarded the expedition's discoveries as being one of the greatest steps yet made toward reconciling the results of scientific research with Biblical accounts of civilized man's history." The press account further says: "The Babylonian and the Hebrew accounts of the Deluge are fully confirmed by the expedition's findings, Professor Stephen Langdon cabled the museum. Archaeologists of the expedition estimate, from the depth of the layer of silt in the excavated site at which the evidence was found, from the traces of the damage done by the water, and from inscribed tablets found there, that the Flood recorded in the Bible occurred about 3,400 B. C."

Bible chronology has put this date about 2,400 B. C. But that difference (one thousand years) is a trivial matter compared with the conjectures of scientists who deal with millions of years in making estimates.

Now here is what Jesus said about this matter: "For as in the days that were before the flood they were eating and drinking, marrying and given in marriage until the day that No-e entered into the ark, and knew not until the flood came, and took them all away" (Matthew 24: 38, 39). See also Luke 17: 26, 27.

(2) He put his seal of approval upon the destruction of Sodom and the pillar of salt—another "scientific inaccuracy," they tell us. But Jesus said: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. . . . Remember Lot's wife" (Luke 17: 28-32).

(3) He likewise believed that there was such a person as Jonah, yes, and the fish story, too. He even made his claim to deity hinge upon the truthfulness of this account. He says: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the

prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 39, 40).

The point is, that in all these accounts Jesus accepted these records as true; he never doubted them, or attempted to discredit them. His reference to these accounts are such that we are forced to the conclusion that Jesus *knew* what he was talking about, and that he accepted the Scriptures in toto. Science has been unable to discredit a single one of the historical references upon which Jesus put the seal of his approval. They have *confirmed* some of them. In the light of the fact that they have been unable to disprove any of these, it is but a mere unscientific assumption to say: "Jesus thought in the manner of his times."

(4) Again and again Jesus said approvingly, "It is written!" "It is written!" This is the way Jesus met the temptation of Satan in the wilderness. The concluding verses of this account read: "Then said Jesus unto him, Get thee hence, Satan: for *it is written*, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." See Matthew 4: 1-11.

Those who are questioning the writings of Moses today ought to observe that each of the three Scriptures Jesus quoted are from the book of Deuteronomy. No wonder that he said on another occasion that if they heard not the writings of Moses they would not hear even though one rose from the dead.

Referring to Jesus' use of "*It is written*," Adolph Monod says: "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration of the Scriptures. What! Jesus Christ, the Lord of heaven and earth, calling to his aid in that solemn moment Moses his servant? He who speaks from heaven fortifying himself against the temptations of hell by the word of him who spake from earth? How can we explain that spiritual mystery, that wonderful reversing of the order of things, if for Jesus the words of Moses were not the words of God rather than those of men? How shall we explain it if Jesus were not

fully aware that holy men of God spake as they were moved by the Holy Ghost?"

(5) Jesus never criticised the Scriptures, or even inferred that any of the truths of the Bible were to be held lightly. He did put himself forward as an authority in interpreting the Scriptures. In that sense he put himself above the Scriptures, for "they testified of him." And so we read at the close of the Sermon on the Mount: "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (Matthew 7: 28, 29).

(6) Consider Jesus' attitude toward the Ten Commandments and other doctrinal truths. No one would have dared to thus treat these great truths were he not divine, and had he not recognized them as God's own divine will.

a. We hear him say: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is *angry* with his brother without a cause shall be in danger of the judgment" (Matthew 5: 21, 22). Certainly no one would presume to say that Jesus is here criticising the sixth commandment. Rather, in thus spiritualizing it, he is recognizing it as God's very own.

b. Again he says: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on woman to lust after her hath committed adultery with her already in his heart" (Matthew 5: 27, 28).

Certainly Jesus is not only *approving* the seventh commandment, but enlarging it to include purity of thought as well.

c. Take Jesus' reference to some of the Old Testament ordinances and sundry laws (Exodus, chapters 21-23) which are universally recognized as being temporal and local in application.

When Jesus said: "Ye have heard it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, Resist not evil" (Matthew 5: 38, 39)—when Jesus announced this doctrine of non-resistance, there is not a shadow of suspicion that Jesus did not recognize these "ordinances" as being the word of God. He is but making a larger application of his own, as well as his Father's will.

d. Certainly, when Jesus indicated that the Sabbath was not for the Jews only, but for all mankind, saying, "The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath day," not by any stretch of the imagination can we believe that Jesus was criticising the fourth commandment, or had any thought concerning its abrogation.

Jesus did criticise the Jewish traditions and customs which hedged this law about; he did criticise their manner of Sabbath observance; but he did not criticise the Sabbath, or God's Law.

(To be continued)

A FORESTLOGUE

(Continued from page 824)

land. It kills or injures big trees and destroys little trees, thus reducing the value of the present forest and preventing a new forest from growing. It burns up the leaves, twigs, and decaying wood on the floor of the forest, material so necessary to prevent erosion, regulate water run-off, and build up the soil and keep it moist and soft. Yes, it burns the vegetable soil itself that has been accumulating these thousands of years, and is so necessary for plant and tree growth. Leaves in an oak forest contain \$3 to \$4 worth of nitrogen per acre per year, and a pine forest drops needles containing more than \$3 worth of nitrogen per acre per year. The timber needs this nitrogen if it is to continue to grow, and the farm crops need it if the land is to be cleared and cultivated. In clearing land for farming, nothing should be burned that can be plowed under, and it is much preferable to pile the coarse material, and let it decay and make rich soil, than to burn it, even in piles.

Fire does more, it kills game animals, rabbits, coons, possums, foxes, squirrels, and even deer and other big game. It burns birds' nests and even the birds themselves, and destroys the food and shelter of those that survive. It destroys shade over the streams and destroys the fish food. But still further, fire fills the air with acrid smoke, blackens the countryside, leaving death and destruction, and makes it ugly and unattractive to local citizen and tourist. No one delights in a burned and desolate countryside.

And finally, by repeated burning, it brings about desert conditions, desolate wastes shunned by man, bird, and beast, left as a harbor for destroying insects and other pests. Some of the deserts of the world are man made, as witness the plains of Jericho, parts of Syria, Persia, China, and North Africa. Repeated fires and continuous overgrazing for hundreds of years, over large areas, bringing about constant winds and erratic climatic conditions in general, will make a desert of any country. There are places in the United States where this is already apparent.

It is the duty of every individual to rise and smite this devouring, devastating fire demon and drive him from the land. The very future welfare of our country is at stake. Trees are closely associated with the life of man, and without them he can not exist. Forests not only furnish the visible economic material so necessary for his comfort, regulate streams and water run-off, and prevent erosion, but they temper our heat and cold and have a part in the amount of moisture that falls in the interior part of our country. They furnish shade and rest for those weary in body, mind, and soul. In 1928 our national forests alone were visited by 23,000,000 people, and the state, county, town, and city forests drew their quota of those seeking the benefits of the wooded places.

For rest and peace we seek the quiet of the dense forest or the refreshing shade of the grove or roadside tree, where we can watch the wood's creatures move about and hear the wind in the trees.

Trees everywhere are a great blessing whether in the city, along the country road, or in the deep woods. With them the world is wholesome and beautiful and life is a joy. Mary Carolyn Davies has said:

Forests are made for weary men
That they may find their souls again,
And little leaves are hung on trees
To whisper of old memories,
And trails with cedar shadows black
Are placed there just to lead men back
Past the pitfalls of success,
To boyhood peace and happiness.

An absent-minded person has been defined as one who thinks he left his watch at home and then takes it out to see if he has time to go home and get it.—*The Outlook.*

DEATHS

CHANEY.—Nancy E. Furlong, daughter of George W. and Letha A. Furlong, was born near Crab Orchard, Ill., July 1, 1850, and departed this life June 6, 1929, being at the time of death 78 years, 11 months, and 5 days old.

She was united in marriage to William A. Chaney, son of Washington and Malinda Chaney, October 4, 1866. To this union were born eight children, five of whom with her husband preceded her in death. She leaves to mourn her departure two sons, Robert L. and Roy Chaney of Stonefort, Ill.; one daughter, Mrs. Nellie Cowan of West Frankfort, Ill.; four grandchildren: James R. and Roberta Lee Chaney of Stonefort, Ill.; Paul L. Cowan, Rockford, Ill.; and Ruth Cowan, West Frankfort, Ill.; two great-grandchildren: Wanda Lee Bowling, Elkhville, Ill., and Paul L. Cowan, Jr., Rockford, Ill.; also a host of other relatives and friends.

She was converted at the age of fifteen at Mount Pleasant church, near Crab Orchard, in the year 1887. She united with the Seventh Day Baptist Church and remained a consistent and devoted member until death.

R. C.

COON.—Dayton Benjamin, the second son of Captain W. H. and Harmina Burdick Coon, was born at Utica, Wis., October 1, 1854, and passed away at the family home in Milton, Wis., May 29, 1929.

His sister Ann died in 1878, and his older brother, F. W. Coon, died in 1919. The surviving members of the family are a sister, Mrs. A. B. Stillman, and a brother, J. H. Coon, both living in Milton, Wis.

Mr. Coon was graduated from Albion (Wis.) Academy in 1874, and he taught a few terms of school at Utica.

He was married to Mary Angeline Potter, December 26, 1876. This companionship was broken by her death, March 17, 1929. Their children are Elam P., Milton Junction, Wis.; Philip L., Beaver Falls, Pa.; and Rachel A., Milton. There are three grandchildren: Laurence, Philip, Jr., and Virginia Mary Coon.

Mr. Coon lived with his family for many years at Utica on the pioneer farm of his father. He moved to Milton Junction twenty-two years ago, where he purchased a farm, and later moved to Milton.

He was a man of community spirit and interest, and at one time was a member of the village board.

At the age of twelve years he was baptized and became a member of the Utica Seventh Day Baptist Church. He transferred his membership to the Milton Church in May, 1913. He was a member of the Brotherhood, always a very regular attendant of the Sabbath school and at the worship of the church. He was a lover of music and sang in the church choir until failing health made it impossible for him to continue. He was

a member of the Arion Club and of the Choral Union. He maintained a deep interest in the church and denomination unto the end.

The funeral service was held from the home and from the church on Sabbath day, June 1, 1929, and was conducted by Pastor J. L. Skaggs, with Rev. Edwin Shaw assisting. Music was furnished by a Milton College student quartet. Interment was made in Milton cemetery.

J. L. S.

DAVIS.—Mrs. Ida Frances, daughter of Abel Bond and Ann Hall Davis, was born on Beebe Run, near Shiloh, July 17, 1857, and passed to her eternal reward May 19, 1929, at her home in Shiloh.

She and B. Fred Davis were united in marriage in 1901. Mr. Davis had five sons, to whom at heart she was a loving mother. They are Abel B., L. La Vern, Fred M., Theodore B., and Irving S.

When a child she gave her heart to Christ and united with the Shiloh Church. During her whole life she has been closely identified with the work of the church and community, living a kindly, sympathetic, and helpful life. In a true sense her many services have been in the name and for the sake of Christ and the promotion of his kingdom. Like Paul she could say, "to live is Christ."

Cheerfully and efficiently she served in many capacities. She was chosen by her church to the office of deaconess. Her counsel and advice were of much value and encouragement. Especially was this true in the pastor's advisory committee. She was a member of and active in the Ladies' Benevolent Society and the W. C. T. U. She was secretary of the latter, and for many years and at the time of her death treasurer of the former. During the most of her Christian life she taught a Sabbath school class, and for many years has had the young ladies' class. She has been the Sabbath school's historian for some years; was a member of the Ladies' Mite Society, and active in the local Grange. Upon the organization of the Intermediate Christian Endeavor society, two years and a half ago, she became the superintendent. Her Christ-like example, sympathetic and cheerful leadership, and keen appreciation of the latent possibilities of boys and girls to develop into helpful leaders in the church of the future qualified her to lead them. The high aim of Christian Endeavor that would exalt Christ and the church was exemplified in her life, prayers, and teaching.

Her entire life has been spent in and near Shiloh. Her service has been of great value to the church and community, and we feel:

"Tis hard to take the burden up,
Where she has laid it down;
She brightened all the joys of life,
She softened every frown.
But oh! 'tis good to think of her
When we are troubled sore;
Thanks be to God that she has been,
Though she is here no more."

At the farewell services at the church Pastor Loofboro spoke briefly on the words of Christ, "Greater works than these shall ye do"; and Pas-

tor H. L. Cottrell, who as a boy was in Mrs. Davis' Sabbath school class, spoke very helpfully of her life and influence, and her saintly parents, whose mantle fell upon Miss Mary and Mrs. Ida.

Many mourn their loss in the passing away of Mrs. Davis. But no one can feel this so keenly as her sister. The two have been together in the home of their parents since the death of Mr. Davis, some years ago. But for the presence of the Comforter whom Christ promised, the sorrow of her who remains would seem almost too heavy to be endured.

The remains were laid to rest in Shiloh cemetery.
E. F. L.

ENNIS.—Mary L. Wilbur was born at Carolina, R. I., January 14, 1845, and died at her home in Ashaway, R. I., June 7, 1929, aged 84 years, 4 months, and 23 days.

She was the daughter of Nathaniel and Mary Esther Phillips Wilbur. She spent her early life in the place of her birth, was graduated from Alfred University, Alfred, N. Y., and on May 15, 1872, was united in marriage to Samuel P. Ennis, who died over thirty years ago. Mr. and Mrs. Ennis had one son and one daughter. The son died several years ago, and the daughter, Miss Maude Ennis, is a teacher in the public schools of Westerly, R. I.

The greater part of her life has been spent in Ashaway and vicinity. A few years she spent with her brother in Colorado. As an active worker in the Woman's Christian Temperance Union she has written much for local and other papers, and has participated in organized work in many ways. She kept mentally alert on public questions to a ripe old age. She was a member of the First Hopkinton Seventh Day Baptist Church.

She passed away after only a brief illness. Farewell services were held at her late home Sunday afternoon, June 9, conducted by her pastor, Rev. Wm. M. Simpson, assisted by a former pastor, Rev. George B. Shaw, now of Salem, W. Va. Burial was made in Oak Grove Cemetery, at Ashaway.

W. M. S.

Sabbath School Lesson II.—July 13, 1929

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.—Ezekiel 18: 1-32; 33: 1-20.

Golden Text: "Each one of us shall give account of himself to God." Romans 14: 2.

DAILY READINGS

July 7—Personal Responsibility. Ezekiel 18: 20-30.

July 8—Official Responsibility. Ezekiel 33: 7-16.

July 9—Responsibility for Gifts. Romans 12: 1-8.

July 10—Responsibility According to Light. Matthew 11: 20-24.

July 11—Responsibility According to Opportunity. Matthew 25: 19-30.

July 12—Reward and Retribution. Romans 2: 1-11.

July 13—Abiding in Jehovah. Psalm 125.

(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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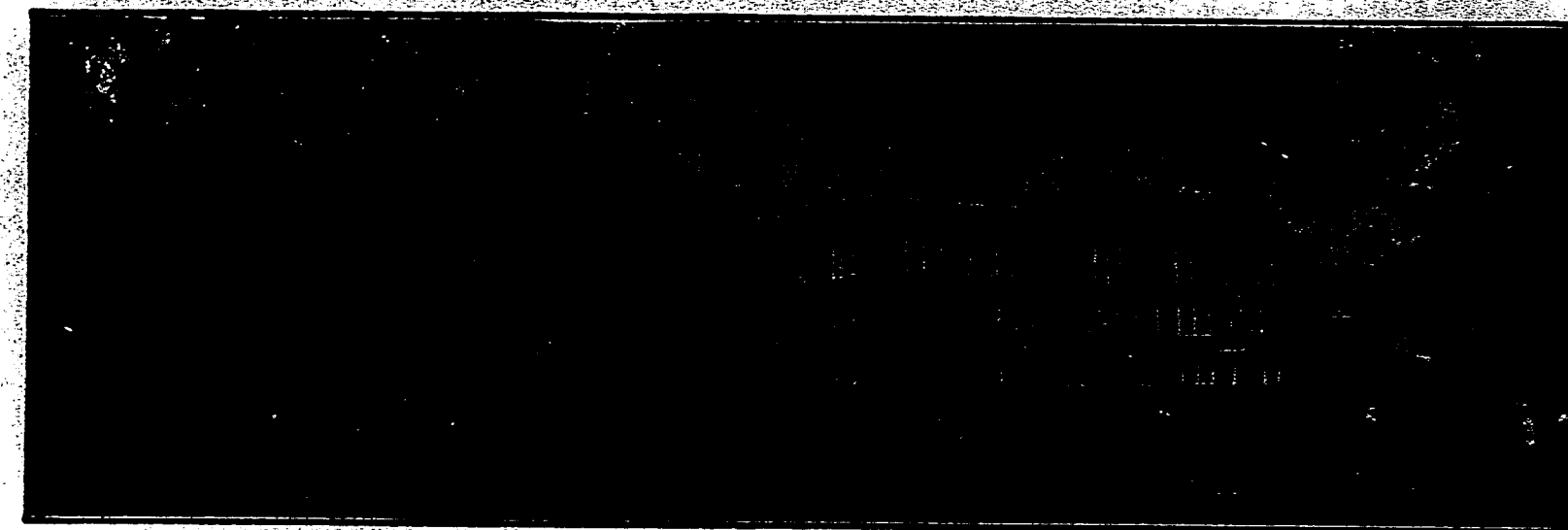
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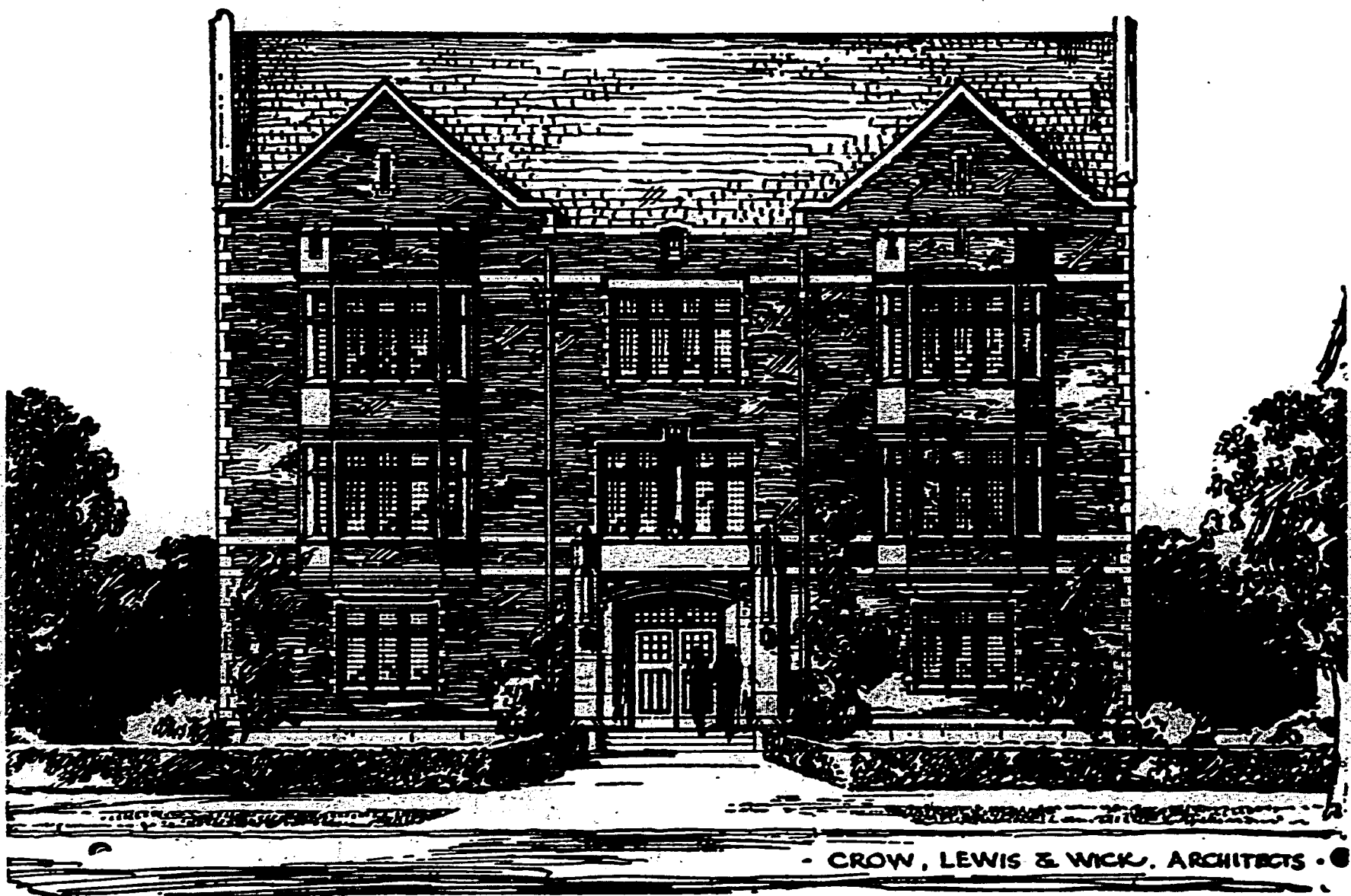
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