

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

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\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

The Sabbath Recorder

GROWTH

Love came with a fragile flower,
Carelessly I lost it.
Love brought me a golden gift,
Far away I tossed it.
Love asked me to walk his path,
Scornfully I crossed it.

Love brings me a cooling cup,
Humbly I receive it.
Love sits down to share his loaf,
How can I believe it!
Love shows me a way of life,
Now I can not leave it.
—Rebecca Moorhead Lecte.

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WHOLE No. 4,448

Our Father who art in heaven, we thank thee for the preserving care by which thou hast so wonderfully kept alive and true to thy holy Sabbath, a small but true-hearted people, widely scattered in many lands, to be the light of the world regarding thine own holy day, sanctified and set apart as holy time when thy great work of creation was done. Help us, we pray, to ever be true to this sacred day as were thy holy prophets, and as was thy dear Son all his life on earth.

Show thy loving kindness, we beseech thee, to the little flocks of our faithful brethren scattered in lonely places all through the land; and give personal strength to all our loved ones in the great cities who are trying to be true and to hold up the light while surrounded by sore temptations and overwhelmed by Sabbathless multitudes.

Help them to realize thy loving presence and keep them all as in the hollow of thy hand. In Jesus' name. Amen.

Judge Commonsense The *Christian Science Monitor* publishes an excellent and convincing article in which Judge Commonsense exposes the real criminal, behind the man, that causes most of the crimes for which men are sent to prison or to the electric chair.

Several cases in the judge's supposed trial court were described in which the prosecutor by careful examination of the accused, discovered the master criminal lawbreaker—the arch plotter of the crime—who is so elusive that he is seldom recognized and brought to justice.

In four or five cases this court had no difficulty in locating this criminal and in placing the blame where it belonged. The first case was one of fatal shooting; the second was a case of stabbing; the third was a case of robbery; the fourth was an automobile accident; the fifth was an incendiary case; and the sixth was a case of forgery. In every case the opinion of the judge and of certain competent physicians was, that alcohol had stifled the finer sensibilities of those men until they were not really themselves. As the result of a long practice in courts, and remembering that in our cities more than half the crimes were due to drink,

our judge "Commonsense" decided that since alcoholic liquor was the master criminal he had found it to be, plainly, liquor should be imprisoned even as an individual would be.

It is, and always has been, a notorious outlaw wherever permitted to exist. It defrauds many thousands of victims, disrupts and ruins homes, destroys families, disturbs the peace, causes manslaughter, and makes the world an unsafe place in which to live, and government should never give it any freedom.

Judge Commonsense is bound to settle the question right, in spite of the wet propaganda published by so many daily papers.

What the Bible Brings to Me I find in the good Book a wonderful collection of books upon subjects belonging to the kingdom of God. They contain matter suited to every spiritual need of man. When I am weary and heart-sick, it brings sweet rest to my soul. If the way seems dark and gloomy, the Bible gives light. It is a "lamp to my feet and a light to the way," and so, a true guide. It brings hope to the hopeless, and when life's sea is rough it furnishes an anchor that always holds.

Genuine personal experience is the very best witness for the blessed Book, far better and more convincing than the sharpest argument by word of mouth. Arguments are likely to arouse antagonism and drive men away, while the sweet, unaffected, practical spirit of real Christian living is likely to win men to the truth. Christians are the world's Bible. The world is a more careful reader of this human book than many people think. "Ye are the light of the world."

Some Things That Disturb Me In the teachings of some of the ablest Christian men—ministers of the gospel and teachers—I sometimes meet with things to which I can not become reconciled because the teachings are so out of harmony with the very Book those teachers accept as the only true guide for the Christian.

Only yesterday I read where a Christian minister of nation-wide repute was pleading with young men to take the Bible as their only guide and live up to all its precepts and teachings. The plea was made strong for the Bible as the Word of God which must be obeyed if one is to be a follower of Christ.

I thought that was good counsel; but some way I can not get over the fact that the man who gave it openly violates the plainest and one of the most important teachings of the Book he urges men to obey. This he does every week. And if anyone should call his attention to the difference between observing Rome's "Venerable day of the Sun" and the sanctified seventh day of the week as plainly taught by his own rule of life, this dear man would strain every point of logic, catch at every straw in violation of the rules of language, in order to make a very weak justification for disobeying the plainest teachings of that Bible which he calls God's infallible Word!

Oh dear, how can I help being distressed over such inconsistency, when I know that thousands are being deceived by it? There must be very many who feel as I do over this matter. This fact must discount the teachings of some great leaders.

Saved by Hope Hope is one of the gifts which men are urged to "covet" as the "best gifts." In one place the Bible uses the expression, "Saved by hope."

Hope is defined as the "confidential expectancy for a coming event." It is desire with the expectation of obtaining a certain object.

If we think just a little we shall find hope to be the greatest force or element in the accomplishment of every successful undertaking. It was hope that inspired the Hebrew people in all their wilderness journey to the land of promise. Through forty years they endured privations and conflicts by the hope of a home beyond the river. Hope inspired Columbus to press on through stormy seas against all opposition and ridicule in his search for America.

Hope led our pioneer fathers through every discouragement to secure homes in the western world. It is hope that has led many a young man to a more promising outlook and a successful life in a new country. The farmer plows and sows seed in hope.

The Bible teaches that hope is a mighty force in Christian life. Paul goes so far as to say, "We are saved by hope."

If we would be a blessing to our fellow-men; if we would help them to secure the inheritance incorruptible; if we would do something to make this world a better place in which to live; if we would enable our fellows to gain victories over sin and selfishness, we must ourselves cherish the spirit of hopefulness by which we see the bright side of life, and we must help others to cultivate hope, no matter how dark or difficult their way may appear.

The saddest object I know of is a poor *hopeless* man. No matter how dark the outlook or how real are the obstacles to a higher life, as long as the spirit of hope is active there is a chance for improvement.

Association On another page you will **At Berlin, N. Y.** find the "Tentative Program" of the Eastern Association. One hundred fifty years of faithful church life entitles Berlin to a special historical hour in the program, in which to celebrate its sesquicentennial anniversary.

That church has a record of which its members may well be proud.

IMPORTANCE OF PRESERVING FORESTS

(Paper presented at Southern Forestry Congress, Memphis, Tenn., April 10, 1930, by H. N. Wheeler, Chief Lecturer, U. S. Forest Service)

Forestry as it affects the 16 states represented in the Southern Forestry Congress is concerned largely with the proper use of land. Of the total land area of 604,810,000 acres within these states, the agricultural census of 1925 gives 135,023,000 acres as crop land, and that area is some millions of acres more than is actually farmed each year. The pasture land, including the pastured prairies of Oklahoma and Texas, totals 146,689,000 acres, and this area includes 35,790,000 acres of woodland pasture. The total of all pasture and crop land added together and subtracted from the total acreage of land area leaves 324,551,000 acres in neither crop nor pasture. Some of this land is in road rights-of-way, cities, or in coastal marsh, and some of it is rough, semi-arid land which, while it might raise trees, would be of little value for that purpose. However, it is safe to say that fully 300,000,000 acres or about

one-half of the total land area is either producing timber or is lying idle. If these 300,000,000 acres were producing timber at full capacity, the forestry problem for this great region and a good part of the nation would be largely solved. Unfortunately much of it is barren and waste land and very little of it is producing timber at full capacity. A land classification program covering each individual state in this vast region is very desirable in order to find out just how the lands are being used and how they should be used. Some areas to be placed in timber should be kept largely for watershed protection and some for the actual production of lumber and other wood products. Other areas could properly be kept timbered for the protection of game and for recreation purposes. As I see it, forests are primarily for the following four reasons: raising timber for our economic uses, for watershed protection, for game protection, and for recreation.

This may be the age of cellulose, as some have stated, but if so timber is the best material for cellulose production, and these millions of acres are suitable for raising nothing else but timber. Timber is still needed also for lumber; railroad ties; firewood; wood pulp, including that for the manufacture of rayon as well as news print; furniture; cigar boxes; and in fact all of our great needs for wood. Cellulose may be made from cornstalks and other quick growing plants, but this product of the farm is needed right on the farm for forage and for fertilizing purposes. It will hardly prove economical to the farmer to put this material on the market for manufacture into cellulose products and keep his timber lands idle and barren.

The raising of timber is proving profitable. Some of the big timberland owners are finding it worth while to handle the cutting of timber in such a way that these lands will produce a continuous supply of trees. Planting is being carried on by some of the more forward looking timber men. It is certain that no one can afford to own land and pay taxes upon it unless it produces something; therefore, this 300,000,000 acres of land must raise what it is most suited to produce—that is timber. If the use is primarily for watershed protection or for use of game and recreation, then even-

tually those lands must be owned by the Federal government, the state, the county, or the city. Just what the proportion of the land owned by these various public agencies and by the private owners should be, can not be stated without a careful land classification after thorough investigation. It would seem safe to say that in these 16 states, fully one-third of these 300,000,000 acres, or 100,000,000 acres, might properly be in public ownership of some sort.

The watershed value of timber in these 16 states is very great. Many lands have been cleared of timber that were too steep and rough for farming and should properly have been left in timber. These areas should be reforested as quickly as possible. Even now in some places it is probably too late, since erosion has gone on to such an extent that it will be difficult in places to bring the lands back into timber. Trees hold the soil and yet keep it loose and porous so that water will sink readily into it. This soil which erodes from farms and cut-over lands goes down stream, increasing the size of the floods and filling up reservoirs and streams. It costs millions to remove it so that navigation may not be obstructed. An investigation by the Forest Service shows that if all the lands were timbered that should be in trees in the 31 states draining into the Mississippi River, the peak of the flood, in a major flood, would be reduced by fully four and one-half feet. This is putting it very conservatively. Some of the smaller floods would be much farther reduced in their intensity.

A major objective for this congress to consider might properly be production of timber on these 300,000,000 acres in order that necessary timber products will be raised and erosion, with all of its attendant ills, may be much reduced.

Another objective which should be given immediate consideration is the prevention of forest fires. The last figures available show that in these 16 states 214,071,650 acres need protection against fire. It is very likely that a greater acreage than this should be given protection, but surely there is no doubt about there being fully this acreage which needs protection. An expenditure of \$5,087,550 will be required annually to furnish fairly adequate protection, and yet in 1928 only \$889,465.84 was spent for this

purpose. The keeping of fire out of the forest is only a preliminary step towards real forestry, but the practice of forestry should not be delayed until this whole area is given adequate protection. Putting into effect proper forestry methods has, in itself, a very decided effect in the prevention of fire, and increases materially the activity of suppressing fires when they have started. If the state forestry departments and the national forests were organized on a basis of real forestry practice on these lands, timber production would be assured and the fire fighting forces would be adequate to cope with the ordinary fire situation. If we continue to organize our forces simply on a fire fighting basis and with fire fighting as the main objective, real forestry practice will be long delayed.

Fire does much more damage than to simply injure growing trees and kill little trees, since it injures grazing by killing good grasses, leaving the poor, deep rooted grasses to furnish whatever forage is produced. It burns the organic matter, the leaf mold, and destroys the forest floor blanket of decaying wood, leaves, and twigs, which has an intrinsic fertilizer value of several dollars per acre each year, but is worth much more in prevention of erosion and in regulation of stream flow.

The causes of fire are almost entirely due to human activities. Some fires are set intentionally under the false impression that fires are beneficial for some purpose or other. Forest fires are never beneficial. Other fires are started carelessly and it is safe to say that probably one-fourth of the fires in these 16 states are started by smokers through the discarding of cigar and cigarette stubs and burning matches. Here again a major objective brings itself to light. The Bureau of Standards has found that by treating the cigarette papers with water glass the papers will not burn. This bureau has also found that the match stem can be treated so that it will not burn. If cigarette papers and matches were so treated for a third of the length opposite the fire end, the fire in them would quickly die when they are discarded. If only such treated matches and cigarettes were used, it is safe to say that the largest part of the smokers' fires would be prevented. Is it not possible then to secure such action that only matches

and cigarettes so treated will be placed on sale? We must get at the very source of this fire problem.

Again fires destroy not only the timber needed for wood products and for watershed protection, but also that needed for game cover and recreational purposes. Further, fire destroys the game itself, both small animals and large and the bird life as well. Fire also destroys the beauty of the countryside and renders the land less valuable from a recreational standpoint.

For the most part, if fire is kept out, the really timbered sections of these 300,000,000 acres will reforest naturally, although the process will be rather slow in many places. But there are millions of acres so completely denuded and badly eroded that the planting of trees must be resorted to. Nearly all of these 16 states maintain state nurseries which are furnishing trees at a nominal cost to landowners, whether they are small woodland owners or those owning a large acreage. Most of these nurseries are still small and produce but a small fraction of the trees that will be needed to carry on a reforestation program that will really count in getting these lands back to full production. Some of the larger lumber companies and timberland owners have nurseries of their own and are planting out millions of trees each year.

There is a great need for an increase in the extension forestry activity. There should be a number of men throughout this whole region ready who can assist the regular extension organization in each state in showing how the timber lands on the farm may be made to produce their quota of timber. Even some of the large timber landowners will profit by use of these men, especially where they have not forestry advisers of their own.

Trees are being used for planting along roadsides and on school and other public grounds. These uses are of material value in the beautification of the countryside and in arousing an interest in the growing of trees.

An important consideration is game protection. Our timber lands have become sadly depleted, but the game population has suffered even a greater loss. These lands that will produce timber and will be of value for watershed protection are also the homes

of game animals and birds which have a very great economic value, both intrinsically and in furnishing outdoor recreation. People are spending millions of dollars these days for the privilege of hunting and fishing and are willing to spend many millions more if there is more game to hunt and more fish to catch. It must be remembered that fire not only destroys the shelter and food of the game, but also the game itself, and some lands are actually more valuable for the production of game and fish than for any other purpose. This again involves the question of land classification already mentioned.

The fourth major use of forests is for recreational purposes. Hunting game in the woods has recreational value, but millions of people are going into the great outdoors with no thought more than to enjoy tramping through the woods, camping, taking pictures of animals, birds, or the natural scenery, or just for the purpose of recuperating from the arduous duties of industrial life. A fair estimate of visitors in the national forests of the nation for 1929 gives the total of 31,758,231. Of course there were millions of other visitors that did not reach the national forests. This is particularly true in these 16 states represented in this congress. The bulk of these tourists were in the states where there are large areas of national forests. The number credited to the small national forests within these 16 states is 683,500. With greater acreage in public forests and with the construction of roads, trails, and proper camping places, this number of visitors will increase into the millions. This will mean in time a very great financial asset and have a large economic effect throughout these states. More and more people each year find time and money for leisure, and they are ready to go to those places that have recreational areas for them to enjoy. It is imperative then that fires be kept out of the woods and smoke from these fires be kept out of the atmosphere. Again a major objective asserts itself. Why should there not be a development of this whole area for recreational purposes? Beauty is worth while; therefore, let us make the countryside more beautiful. In some states movements have already been started to place a conservation commissioner on the highway commission so

as to perpetuate and increase the beauty of the highways. This is a start, but should be very materially expanded.

In conclusion I wish to say that hundreds of thousands of dollars are being spent in each one of the 16 states for agriculture in the employment of county agents, maintenance of agricultural colleges and experiment stations, and in many other ways. Yet the actual crop land of this vast territory of 604,000,000 acres is only 135,000,000 acres. Probably there is not enough money spent yet for agriculture, but the amount spent in developing and caring for these other interests on the 324,000,000 acres producing neither crops nor pasture is pitifully small and not sufficient to even keep the fire out of the woods, to say nothing of developing the other interests. These lands if put into proper production of timber and watershed protection will also support game and serve the recreational interests as well.

To properly develop and carry out the program in each state and throughout this whole group of 16 states, a very large educational program is essential. The fire prevention and fire fighting, tree planting, game conservation, and recreational use—all have educational features which will gradually bring the people to realize the value of forests, but there is need to get quicker action by carrying out special educational features. This means there should be a very material increase in forestry exhibits, forestry congresses, forestry fairs, and a large increase in the use of moving pictures and lecturers. Nothing is more potent in putting over an idea than visual education, and when pictures are accompanied by the spoken word, education advances much more rapidly. The aim should be to reach not only once but a number of times the isolated groups as well as the leaders in every community. This is a subject which, because of its newness, needs constant reiteration. Surely if all of these 16 states co-operate to the fullest extent with the National Forestry Department, the forestry idea can and will be put over in all of its phases and bring back these more than 300,000,000 acres to their highest use.

There is nothing in education of more intrinsic need than education in beauty.—
Robert Bridges.

MISSIONS

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

LETTER FROM BRITISH GUIANA

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

In my letter of April eleventh I wrote you we had made our bookings to leave here the fifth of May by the *Matura* of the Trinidad Line, and should reach New York about the seventeenth of May, as mentioned in the SABBATH RECORDER of March 31. But April twenty-fourth I reluctantly canceled our bookings by the *Matura*, knowing because of the illness of us all for some weeks with influenza, it would be impossible to complete our preparations to leave on that date. So instead of traveling by the *Matura*, which will be sailing today, we shall not be leaving till the twenty-sixth of May by the *Maraval*, which should arrive at New York (Trinidad Line's Pier 30, Brooklyn, foot Sedgwick Street) about the seventh of June.

The twenty-first of March I went to the Pomeroon river, in the northwest part of the colony, to visit the company of Sabbath-keepers there, and remained till the twenty-fifth. Though I hardly felt well enough to undertake this trip, I did so at the earnest solicitation of Brother Frederick Welcome, the leader, that they might be organized into a church before we should leave the colony. This was the second time I had visited them, my first visit being last October, about which I wrote you at the time.

Perhaps RECORDER readers might be interested in some of the incidents of this trip. To reach there, one must leave Georgetown early in the morning. Crossing over the Demerara river by ferry to Vreed-en-Hoop on the west, one takes train to Parika, a distance of eighteen miles, on the east bank of the Essequibo river at its mouth. At Parika, one leaves the train and goes aboard steamboat, which shapes its course between the numerous islands in the mouth of the

Essequibo across to Aurora on the west bank, a distance of some twenty miles. At Aurora, one leaves the boat and takes motor car or bus for Charity, on the Pomeroon river, arriving there, with good luck, about five o'clock in the afternoon, thoroughly tired out, though the distance from Aurora to Charity is not more than thirty-five miles, and the entire distance traveled from Georgetown only about seventy-five miles; but it has taken nearly ten hours to do it. However, there are often interesting incidents and sights to relieve the monotony of the journey.

Arriving at Charity, on both trips, I found shelter and refreshment in the home of the government dispenser, for there is no hotel, or other public accommodation there. The dispenser, a Mr. Lincoln by name, is by race an East Indian. His anglicized name is accounted for by the interesting fact that when his grandfather accepted Christianity in India many years ago, and came to British Guiana as a missionary to his people here, he took the name Lincoln in place of his family name. Mr. Lincoln's wife is of mixed blood—Portuguese and Negro—and this is only a typical instance of the mixture of races in the colony, only that in many instances the mixture is not confined to two distinct races, but often there are several admixtures.

Though I was an entire stranger to these people, and though in the course of more than twenty years I have found shelter and rest in the homes of many strangers, never have I received greater kindness or more unstinted hospitality than was bestowed on me in this home. And in this connection, let me add that I had not long come into contact with the dark-skinned people of this colony before the conviction was borne in on me that kindness and likableness are not dependent on the color of the skin, but on the condition of the heart.

Remaining at Charity Friday night, I took launch about seven o'clock Sabbath morning for Brother Welcome's place, which is well down toward the mouth of the Pomeroon river, arriving there just in time for Sabbath school. Brother Welcome's home is not more than four or five rods from the river; and on the approach of the launch I saw him and his granddaughter in their corial not far from shore, "marking time" with

their paddles, waiting to come alongside to take me and my belongings off the launch. Though somewhat of a "ticklish" experience for one not altogether used to such ways of travel, the transfer was safely made and I was soon enjoying a tasty "breakfast" which Sister Welcome had prepared for me. Then followed Sabbath school and preaching services. On Sunday one candidate was baptized, a church organization, numbering six members, was effected, and communion was administered. We confidently expect that other members will be added after a time. I remained till Tuesday morning, and in the meantime several services had been held with good interest.

Early Tuesday morning, after hurriedly packing my hammock and curtain, and taking "tea," accompanied by Brother and Sister Welcome and the granddaughter, Eugie, we got into a corial and leisurely paddled down the river for a mile or more to the stelling (landing) where I was to board the government steamer, *Arapaima*, going up river to Charity. One could not but feel deeply moved by it all—the picturesqueness of the scenery and the strangeness of the circumstances, the wide, deep, gently-flowing river, and the numerous little crafts scurrying here and there; and on our way stopping in midstream to speak for a moment with friends who had come out in their corial to bring a gift of produce and bid me farewell.

With the facilities for travel so restricted, for there are no means other than by water—no roads anywhere along the Pomeroon river—it seems incredible that the planes of both the Pan American Air Mail and the New York, Rio, and Buenos Aires Air Line should frequently pass almost directly over Brother Welcome's house; in fact, I witnessed this stirring sight myself.

On arriving at Charity at noon on Tuesday, I was most cordially received by new-found friends and remained with them till Wednesday morning, when I retraced my steps, by motor car, back toward Aurora, stopping at Huis't Dieren part of two days and a night to bid farewell to the brethren and friends there, arriving back home in Georgetown at seven o'clock Thursday night, somewhat weary, but happy that I had made the trip, and thankful to God that

I had been safely kept and prospered in my efforts all along the way.

A week later, all of us, myself—Mrs. Thorngate and Miss Geraldine—paid our farewell visit to the brethren at Wakenaam. We shall not soon forget this visit. One particular reason for this visit was to organize the company of Sabbath keepers there into an independent organization of their own, for from the time of their first connection with us they had been reckoned as members of the Georgetown Church. Some may recall that at Conference in 1927 a request, purporting to come from the Wakenaam Church, was presented asking for recognition and membership, though at that time they were not an organized body. Though I have several times made careful and searching inquiry, I have not been able to ascertain from whom and where this request came.

On Sunday, on the occasion of our visit there, an organization with a membership of eighteen was effected, and a full complement of church officers chosen, with Brother Berry as the leader, the position which he had filled since about 1925. This church is to be known as the Noitgedacht Seventh Day Baptist Church of Wakenaam. It takes this name because it is located in the country district of Noitgedacht (pronounced Nikedock), a name which remains from the early Dutch occupation of the island.

It was indeed a happy occasion, though something of a feeling of sadness lingered in the minds of the people because of the knowledge that we were visiting them for the last time. Then on Sunday night there was a farewell program when a farewell address was presented us, along with many kindly expressions of regret at our going. It is on such occasions as this that one's heart is burdened with deep anxiety for the future of the work, knowing full well how little has been accomplished but how great is the need.

When we returned to Georgetown Monday night, neither Mrs. Thorngate nor myself was feeling well; then on Thursday Miss Geraldine was taken ill with what we feared might be an attack of malaria. We called the doctor the next day, but instead of malaria, he pronounced it to be influenza. However, in the first stages the symptoms are much alike. On Sabbath day, after

services, I was compelled to go to bed with the same ailment. In the meantime, Mrs. Thorngate could hardly keep going, and just as Geraldine and I were beginning to get better she became worse and was very ill for a week—all with the result as indicated in the opening paragraph of this letter. Just at present we are all moderately well and shall have to put forth strenuous effort for the next three weeks if we are to be ready to leave here the twenty-sixth of May.

It is with a deep feeling of sadness, and with great concern for the future welfare of the work as a whole, and particularly here in Georgetown, that we give up the oversight of the work, but conditions of climate and consideration for health make it imperative. But that does not lessen our concern for the good of the work. Repeatedly I have felt, and more than once I have said, it was a mistake that Seventh Day Baptists should have entered this field under all the unfortunate circumstances involved, but once "having put our hands to the plow," can we escape condemnation if we turn back?

Sincerely yours,

R. R. THORNGATE.

Georgetown,
British Guiana, S. A.,
May 5, 1930.

WHY I BELIEVE IN PROHIBITION

I believe in prohibition because it is the only way to deal with a lawless business. I believe in prohibition because in outlawing the liquor traffic we are removing a preventable cause of degeneracy, vice, and crime.

I believe in prohibition because it was enacted to protect the American home.

The liquor traffic grew to be a powerful influence in the political and social world through the measure of control given by the states prior to the adoption of Federal prohibition. That the influence of the liquor traffic was bad is acknowledged by all. That the use of alcoholic liquors during this period resulted in mental and moral degeneracy is acknowledged. That the saloon was a bad thing even our opponents admit.

Many methods of controlling the drink habit and the drink traffic were tried in

the days before prohibition. All those efforts were resisted by those who denied the relation between moderate drinking and drunkenness, and the further relation of both to the drink traffic.

Moral suasion for the drinker, as exemplified in the pledge signing movements, failed because of the temptations of social drinking and the ever present barroom and saloon, all of which were supported by the moderate drinkers. Also the propaganda of the liquor business was all against temperance.

Local option by towns, cities, and counties was bitterly opposed by moderate drinkers and the patrons of saloons and barrooms. It was too local and too optional to be effective. Any unit voted dry one year, might vote to legalize the traffic the next year. The problem of enforcement was complicated in that dry territory, for it might be wholly or partly surrounded by wet territory.

State prohibition by legislative enactment or amendment to the state constitution was adopted in thirty-three states before national prohibition became operative. Here enforcement was complicated because every state had a border line and the wet states interfered with enforcement in the dry states. The laws in the states differed in detail, and this resulted in confusion, while the liquor traffic itself had become a great power dominating politics and even dictating policies of government. It was fully organized. The National Brewers Association, the Distillers Association, the Retail Liquor Dealers Associations were always represented by highly paid lawyers at legislative hearings to oppose bills to provide for local option, to prohibit the sale of liquor on Sundays, or statewide prohibition bills. More than two billions of dollars was spent for liquor in a single year in the United States, and that before the war, when wages and salaries were much lower than now. Ninety-five per cent of this money was spent for beer and wine.

With the present higher wages and the high cost of commodities the sum total would have been greatly increased by this time, had the old system of dealing with the traffic been continued.

Why is national prohibition the best

method for dealing with the liquor traffic?

First: Prohibition is the logical method of dealing with an evil.

Second: It makes the liquor evil uniformly an outlaw in every corner of the nation.

Third: It prohibits everything in the liquor business—manufacture, sale, transportation, importation, exportation of intoxicating liquor.

Prohibition has disclosed no new attitude of its opponents, for the liquor traffic has always broken the law.

The bootlegger is blamed for law violation. He would not exist if people did not buy his liquors, neither could he exist if only the criminal classes patronized him. It is the rich, the influential, who still believe in moderate drinking; those in high positions who claim the right to violate the law, who lead the way and are supported by the lawless classes.

The moderate drinker is the great trouble maker. No total abstainer will become a drunkard. Every drunkard was one time a moderate drinker.

Restore the legal sale of intoxicating liquor, even under state control with moderate restrictions, and every restriction will be violated. It was so before prohibition, it is so now. It was even stated recently before the Judiciary Committee of the House of Representatives by one of the witnesses that under no circumstances would he obey the prohibition law.

There is no place in America for a traffic which refuses, or even a group of people who refuse, to obey the laws of our country. The prohibition of the beverage traffic is incorporated in the Constitution and is binding on all the people. Greed or appetite is no excuse for violating it.

We challenge the opponents of prohibition to tell us what they have done to help make prohibition a success. Have they obeyed the Constitutional provisions of the law? Have they set young people the example of law obedience? What have they done to create respect for law?

Prohibition is the best method yet tried of dealing with the liquor traffic, and the law should not be changed at the demand

of those who violate it. Beer and wine would not satisfy, and the demand granted would be the opening wedge for the return of the saloon.

The drink habit can not exist without a drink traffic. Let us obey the prohibition law, break the drink habit and thus break the drink traffic. That is the purpose of the prohibition law. Prohibition is the result of orderly processes. It has been sustained by forty decisions of the Supreme Court. To refuse to obey the prohibition law is a species of anarchy condemned by leaders of state and responsible in part for the reckless criminality of the age.

—Mrs. Ella A. Boole,

President National W. C. T. U.

NEW YORK BIBLE SOCIETY GIVES BIBLES TO FLEET

(Large Distribution made possible through Courtesy of the Secretary of the Navy and By Direction of the Commander-in-Chief of the United States Fleet.)

The missionaries of the New York Bible Society delivered 26,816 copies of the Word of God aboard the sixty-five battleships of the United States fleet, recently anchored in New York harbor as guests of the city. These Scriptures were distributed in charge of the commanders of the various ships so that each of the 26,816 men of the fleet may have the Bible while at sea.

Extracts from some of the letters of the commanders of the ships are of interest:

"I beg to acknowledge with appreciation receipt of the Bibles and Testaments so generously furnished by the New York Bible Society. Gifts of such nature are particularly acceptable and I assure you, sirs, find much usefulness on board."

"The Bibles and Testaments you so kindly sent us will be distributed next Sunday during church services. We have an attendance of over five hundred for the two services held on this ship Sunday mornings. The Chaplain has them now in his care."

"I will arrange with great pleasure to see that the supply of Scriptures are properly distributed to the officers and crew, and on behalf of all of us I wish to express to you our sincere thanks and deep appreciation for this generous and fine interest in our personnel."

The next war will be won or lost in the air.—Assistant Secretary of the Navy Jahncke.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

BITS OF VERSE

I discovered these bits of verse the other day and I liked them, so decided to pass them on to you:

MOTHERS

Our mothers have the sweetest smiles.
Their hands are lovely, too.
Perhaps not always soft and white;
But every thing they do
Is done in such a lovely way,
Soothing one's hair, one's cheek.
They sing and dust, and mend and cook,
And keep one sweet and neat.

MY LOVELY DAYS

My lovely days are drifting away like blown petals from a rose.
Swiftly, silently, and they are gone,
Scattered about I know not where.
I rejoice at the birth of each new day,
But when it is gone, I weep.
Night comes too soon.
My days are too beautiful to die.
I would have them linger
Like friends with clinging hands;
But they fly away
Leaving me an unfriendly tomorrow.

WORSHIP PROGRAM FOR JUNE

THE PROMISE OF FORGIVENESS

Leader.—The most precious promises of all are those which bring hope of sins forgiven. The consciousness of sin would cause unutterable despair but for the wonderful offer of forgiveness which we find in the Bible. David had a wonderful experience of the forgiveness of God, as may be known from the words of the one-hundred-third Psalm. (Read Psalm 103: 1-14.)

Other passages which may be read by different members are: Isaiah 1: 18, Romans 4: 7, and First John 1: 9.

Song — "Though Your Sins Be as Scarlet."

Prayer.

ANSWERS TO MAY QUESTIONS

1. Rev. Samuel H. Davis
2. Boys' School.
3. Rev. M. G. Stillman — Dean A. E. Main.
4. David Sung.
5. Glendola Church—Shrewsbury.
6. Salem, W. Va.
7. The Recovery of Jesus and His Religion.
8. Nine.
9. Dean A. E. Main, Rev. Walter L. Greene, Rev. Edgar D. Van Horn, Mr. Neal D. Mills.
10. "Behold the Man," "The Religion of Jesus," "The Man Nobody Knows," "Jesus of Christianity," "The Master: a Life of Jesus," "The Christ of Every Road."

QUESTIONS FOR JUNE

1. What interest did Miss Marjorie Burdick represent at Milton and Milton Junction?
2. What was the Missionary Board's debt last Conference? What is it now?
3. Where was a missionary church recently dedicated?
4. What three associations will meet in June and where?
5. Which association will not convene this year? Why?
6. What college group of young people recently visited Plainfield, N. J.?
7. What drive of interest to Seventh Day Baptists has been carried on the past few weeks?
8. Affirmative answer required — Have you read *A Tribute to Mother* by Mr. Harley M. Sutton?

The answers to these questions will be found in the April RECORDERS.

It is no use for one to stand in the shade and complain that the sun does not shine upon him. He must come out resolutely on the hot and dusty field where all are compelled to antagonize with stubborn difficulties, and pertinaciously strive until he conquers, if he would deserve to be crowned.

—E. L. Magoon.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BERE A, W. VA.
Contributing Editor

HOW GREAT LEADERS SERVED THEIR GENERATION

Christian Endeavor Topic for Sabbath Day,
June 14, 1930

DAILY READINGS

Sunday—A great priest (Gen. 14: 17-24)
Monday—A leader in faith (Gen. 12: 1-9)
Tuesday—A maker of a nation (Exod. 3: 7-10)
Wednesday—A practical dreamer (Gen. 41: 14-36)
Thursday—A warrior leader (Josh. 1: 10-18)
Friday—An awakener (Matt. 3: 1-12)
Sabbath Day—Topic: How great leaders served their generation ((Acts 20: 17-35; Eph. 3: 14-19)

HEROES ALL

(A playlet to be used in connection with the topic)

CLARA L. BEEBE

Characters

Helen
Irene
Allan
Robert

Scene—A comfortable living room. Helen sits at table, embroidering. Irene is pretending to read. Across the room from them Allan is pasting snap shots in an album, and Robert is working with a model of a ship.

Helen—I do wish it would stop raining. I'm so tired of this piece of embroidery that my fingers ache. It's rained all the week.

Irene—(Throwing her book on the table, and rising). Let's have a game of authors.

Allan—You don't expect me to play that "sissy" game, do you?

Robert—Let's have a game of heroes, then!

Irene—A game of heroes? How do you play it?

Robert—Let's each choose our favorite character in Seventh Day Baptist history—and tell what he did to be remembered.

Helen—All right, but you'll have to be first.

Robert—No, ladies first, always!

Irene—Well, to get the game started, I'll begin. My favorite character is Mrs. Trask, who was the first woman of our denomina-

tion. She was in prison for fifteen years, because she refused to give up her Sabbath, yet she was of a sweet, forgiving disposition, not becoming bitter at her unjust imprisonment, but getting instead nobler.

(The lights become dim, and a screen which stands at the back of the platform is removed. Behind it is seen the following living picture):

Picture—An old lady, with white hair (powdered), and dressed in the costume of the early seventeenth century, sits gazing thoughtfully into the distance. In her hands she holds an open Bible.

(While the picture is being shown, let someone out of sight read):

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage;
If I have pleasure in my love
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty."

(Then the screen is replaced in front of the picture, so that the next picture can be arranged while the play goes on.)

Helen—Mrs. Trask was indeed a heroine, but not any more so than Tacy Hubbard, the first convert to the Sabbath in America. How she must have toiled and prayed in this new land, until her husband joined her in her steadfast Sabbath keeping. I'm certainly proud when I remember that she is my ancestress.

(Lights are dimmed and screen is removed, showing the living picture.) Picture—A middle-aged woman, dressed in brown "homespun," is sweeping, if possible, with an old-fashioned broom made of withes. Beside her, a small girl, similarly dressed, is sewing on a piece of patchwork.

(While picture is being shown, soloist off platform sings last stanza of "Faith of Our Fathers." Then screen is replaced.)

Allan—Now you girls have had your say, I want to talk. My hero isn't somebody who lived centuries ago. It's Uncle Joseph Goodrich and his wife Aunt Polly, too. I've heard grandfather tell, lots of times, how, when the first Sabbath eve came, after the families had got to Wisconsin from western New York, Aunt Polly sent word around to all the neighbors that there would be "services" at their house on seventh day.

And just to think, that likely as not, there wouldn't be any Milton Church, or Milton College, if it hadn't been for Uncle Joseph and Aunt Polly

(Light is dimmed and screen removed to show picture. Picture—Man and woman in working clothes, stand talking together in pantomime, and looking off into distance. Woman points as though to horizon and sinking sun.)

(Soloist sings first stanza of "Day is Dying in the West" or "Another Six Days' Work is Done." Screen is replaced.)

Robert—Well, I think my hero is the best one of all. There isn't any Seventh Day Baptist more worthy of being remembered than Doctor Gardiner, the editor of our SABBATH RECORDER, the father of Salem College, in short the "grand old man" of Seventh Day Baptists.

Helen—Yes, he is the "grand old man," and we'll never forget the way he works and plans to make our RECORDER what it is; yes, and there wouldn't be any Denominational Building if it hadn't been for him.

Irene—Oh, good! The rain has stopped, and the sun is shining. Let's all go for a walk!

(CURTAIN)

QUIET HOUR THOUGHTS
LYLE CRANDALL

Leaders hold responsible positions, and need guidance and help in performing their tasks. This can be secured through prayer, or communion with God. All great men realize this need of guidance and wisdom in their work, and they know it can be gained through prayer. Jesus, the greatest of all leaders, communed with God in prayer, even spending whole nights in prayer, and if he had not received strength in this way, he could not have accomplished the purpose for which he was sent into the world. If he needed this strength and help through prayer, how much more do we need it! How many of us are willing to spend a whole night in prayer and communion with God?

Abraham Lincoln was a praying man, and if any President ever needed strength through prayer he certainly was the one. During the dark days of the great Civil War, when his burdens almost crushed him, he spent much of his time in communion

with God, through prayer. In this way he was able to accomplish great tasks.

Let us commune often with God in prayer, asking him for guidance and help in our daily tasks.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER II

The clock in the living room at Hillside Farm was striking six when a big green sedan, shiny and new, rolled up the driveway and stopped a few rods from the house. Ten minutes later the car, with four occupants instead of three, went slowly down the hill.

A heavy fog had settled down over the countryside like a blanket, and Patricia Anderson could hardly see the members of her family standing on the porch as the car glided into the road. She knew they would all be there, even if she couldn't see them—father and mother standing close together. Harry, holding Bobs by his collar lest he should bounce out to chase the car and be crushed under the wheels of another machine, and Nan, dear Nan, waving the gay pink scarf she had thrown around her neck because the air was chill and she had a cold.

There was a suspicious moisture in Patricia's eyes as she turned away from the window, and for a moment she buried her face in the bunch of apple blossoms Nan had put into her hand—flowers that would soon have to be thrown out, but oh, the fragrance of them. And they were a little bit of home.

The girl sitting beside Patricia smiled and asked, "Homesick already, Pat? I know it's a wretched day to be starting anywhere, but Frank says the fog will lift after a while."

"Oh, I'm not homesick," Patricia replied. "I'm just a little tired, I guess, and the heavy fog always does make me feel sort of smothered, but don't you worry. I'm beginning to think I'd better pinch myself to see if I can possibly be Patricia Anderson, the girl who two weeks ago had no more idea of going on a motor trip with you people than she had of flying to the moon. It's almost too good to be true."

"Well, you can thank your lucky stars it is true. We're going to give you the thrill of your young life, aren't we, Mill?"

"I reckon we are." And the young woman in the front seat turned to smile at Patricia, the while she looked her over. "You've been buried alive in this dead little town far too long, my dear. You need to see the world."

"See it with you and Frank and me, you mean, Mill," Roberta Hunt corrected her.

The sedan had stopped at a filling station, but soon it was again on its way. Past the little white church, nestling among pine trees and spruces, it rolled—past the small library, which was really a branch of the library in Edgewood, past the Cedarville post office, on past Pentasket Pond, now enveloped in the heavy fog.

A few rods beyond the pond, the green sedan, which, for safety, had been moving slowly, came to a sudden stop, and Frank Hunt glared angrily at the boy who had jumped down from a rustic post in front of the Williams place and rushed into the street, waving a letter to attract attention.

"Here, young man, you can just cut that out," he growled as he motioned the boy aside. "We never take in hitch-hikers, and you'd better run back to bed before your dad finds you're missing."

The boy's face grew red, but he came closer to the car. "I'm not a hitch-hiker, and I'm not looking for you," he returned, with an independent toss of his head. "I'd be a dunce if I was. I want to tell my cousin Patricia Anderson something. Can I talk to her?"

Patricia's hand was already on the door. She had seen the look on Ted Williams' face, and she knew it was no trifling motive that had kept him waiting there in the fog, no one knew how long. "Please let me have ten minutes with him," she said, "I'll try not to detain you longer than that."

A moment later she was standing by the rustic post. "How long have you been here, Ted?" she asked. "You look chilled through."

"Since five o'clock," the boy answered, "but it don't matter. Tom Flint down at the garage said he thought the Hunt car would be along here about that time. But listen, Patricia, it's about David I wanted to see you. No, I don't know where he is"—in answer to the question on Patricia's lips—"but one o' the fellows at the show last night said his dad was sure he saw him the last time he went on a long distance trip with

his truck. It was in a restaurant in Collinsburg, but when he got up to speak to him he had gone. He tried to find him, but nobody knew anything about him—only he'd been working his way West, one fellow said. Another fellow was sure 'twas South. Dad don't believe it, and I haven't had a chance to tell mother, but I thought o' you, and say, Patricia, will you take this envelope? It's got the name o' places the fellows said he might be in—and find him if you can. He wouldn't sneak off from you like he might dad or the truck fellow. David always liked you and Neil. Will you?"

It was on Patricia's lips to say that she couldn't possibly undertake the commission—why, it would be like hunting for a needle in a haystack—and she was the guest of people who cared nothing for David Williams, if they even knew him. They would be patronizing hotels and inns—not restaurants—and, besides, this was her playtime. But the words were unuttered. She couldn't bear to disappoint a boy who had so little to make him happy, a boy to whom David had been a kind of hero, so she took the envelope, saying, "It's a big commission, Ted, and I'm not much of a detective, but I'll keep my eyes open. Now, I must go. I'll write the first chance I get."

Two minutes later Patricia was back in the car, and, as it started, she turned to wave her hand at the boy standing by the rustic post.

When he was no longer in sight, Roberta Hunt asked, "Did that Williams boy ever come back? We never knew the real facts in the case, seeing we're not acquainted with the family."

Patricia shook her head. "No, he has never come back," she replied, "and no one has heard a word from him."

"And yet his folks were always good to him, I understand. I should call him an ungrateful idiot to leave that swell place and go hitch-hiking off, no one knows where. Just walked out one morning as independent as you please, we heard. I reckon Frank would 'a' got his if ever he'd thought up any such stunt as that. Eh, Frank?"

"Yes, he was always tied to somebody's apron strings in those days," grumbled Roberta's brother, "but never any more—what say, Mill? All the stunt he wants now is to get this car through the traffic without being nabbed by the cops. This fog's fierce."

On and on rolled the green sedan, lights brightly burning, the driver peering anxiously ahead into the fog.

How could the weather have changed so quickly? Yesterday, with its clear, blue sky and glorious sunset seemed weeks back.

It was after two o'clock when the motor party stopped at a wayside inn for rest and refreshments. At the first opportunity Patricia opened her suit case and tucked the envelope Ted had given her safely away among its contents. As she did so, her hand touched another envelope—the one marked "Important! Please do not open before eleven o'clock Tuesday morning!" She had almost forgotten its existence. Should she open it now? What was it Nan had said about investigating the Crandalls, and what Crandalls did she mean? No, she would leave it there with Ted's envelope. Tomorrow was always one day ahead, and sufficient unto the day was the evil thereof. It was bad enough to be obliged to keep Ted's commission in mind whenever she stopped for a few moments without having this other task wished on her.

Poor David! She would give a great deal to be able to find him and bring him home to Cedarville—David, whose auburn hair was so much like Harry's, and whose smile went straight to one's heart. What could have happened to make him go off as he did? Neil Dixson knew the whole story, she was sure. If Neil had been in Cedarville, David might never have disappeared, but Neil had returned to his studies only the night before.

Suddenly Patricia's hand reached the letter she had intended to finish and mail to Neil early this morning. If she didn't hurry, he would fail to get it before he started for Edgewood. There would be no message for him when he came to Hillside Farm. What would he think?

At that moment Roberta Hunt broke in upon her with the announcement that the sun was coming out, and Frank wanted to reach the golf links at Gull Rock Inn before four o'clock, so they must start immediately. Again Neil's letter would have to wait.

(To be continued.)

INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 14, 1930

DAILY READINGS

Sunday—The Prodigal's will (Luke 15: 12, 18)
Monday—A will enslaved (Rom. 7: 18-20)
Tuesday—A will liberated (John 8: 32)
Wednesday—A will one with God's (Matt. 26: 42)
Thursday—A will to be healed (Matt. 8: 1-4)
Friday—A God-inspired will (Phil. 2: 12-13)
Sabbath Day—Topic: What is will power and what does it do? (Acts 5: 29; Eph. 6: 13-15)

WHAT IS WILL POWER?

ADELL VAN HORN

It is hard to say just what will power is. It is the power we have to withstand temptation and make ourselves do what we know is right. It is often hard not to do a thing we desire to do, although we know it is not just exactly the proper thing. If we have enough will power we will resist the temptation.

A strong will power is one of the best traits a person can acquire. It is needed many times a day, and in many places. Every thing that comes up must be decided upon, and only the person with a strong will power will be able to take the right course.

A person needs some outstanding help to strengthen his will power. That help is God. Ephesians 6: 13 says, "Wherefore take upon thyself the gospel of God that ye may be able to withstand the evil day, and having done all, to stand." God is always ready and willing to help us and to strengthen our will power. All we need to do is to ask his help and then do our best to help ourselves.

North Loup, Neb.

WHAT IS WILL POWER AND WHAT DOES IT DO?

GERTRUDE HEMPHILL

Will power is an inner strength which enables a person to do as his conscience directs. Will power can be cultivated and it becomes stronger with use.

Weak willed people try to excuse their failures by complaining that their temptations, their problems and troubles have been too hard for any human being to withstand. This is a coward's attitude, and while it is true that the same temptations, the same op-

portunities, do not come to us all alike, it is also a fact that each one of us has a weakness to fight and problems to solve.

It is necessary for these trials to come to us, and it is by overcoming them that strong, worth while characters are built. Life would be a monotonous and uninteresting existence if we never had to make a choice between right and wrong. Each decision we make, no matter how small, either strengthens or weakens our will power, makes us either more or less able to cope with the greater problems to come.

Self mastery is closely related to will power. It is only as we become able to master circumstances, rather than let them master us, that we are able to push forward. The fight for self mastery is a daily one and can not be successfully waged without the constant guidance and strength from our God.

Fear of ridicule is a great enemy of will power. We may be convinced that a certain course is right, but if we must take that stand amid the jeers and scorn of the crowd—are we not inclined to hesitate? Our text says, "We should obey God rather than man." Does the coward in each of us ever let ridicule influence our decision?

When temptations come or decisions must be made, let us determine to the best of our ability which is the right way, if our decision is influenced by selfish motives, if it will increase our service to mankind, if we are setting the kind of example a follower of Christ should set. Then with a will in our hearts and a prayer for strength on our lips let us "Go ahead!"

North Loup, Neb.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
FOR JUNIOR TREASURERS

Try this plan for raising money for missionary purposes. Divide the society into two sides, giving each a glass jar with their name pasted on the front.

Then ask the juniors to bring to Junior each week, aside from their regular collection, pennies which they have saved by not spending them on candy and luxuries for themselves. The money must be in pennies, and no one will know exactly how much

each jar holds, except by the looks of it, until the contest is closed at the end of three months or more.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board was called to order by Vice-President B. F. Johanson.

Emile Babcock led in prayer.

The minutes of the last meeting were read.

THE CORRESPONDING SECRETARY'S REPORT

Eight letters were written. Seven notes of inquiry were sent to churches formerly reporting Christian Endeavor societies, but from which no reports have been received this year.

Five replies have been received, of these two report active societies, two that there are not enough young people for a society, and one plans for organization during the summer vacation.

Three bulletins (RECORDER Questions, Spring Tonic Social, and April Phun-o-gram) have been mimeographed and sent out.

Correspondence has been received from: Rev. S. D. Ogden, Mrs. Blanche Burdick, E. H. Bottoms, Rev. J. H. Hurley, Rev. Paul S. Burdick, RECORDER Press, Miss Jessica Brown, Mrs. Grace Osborn, Dr. J. C. Branch.

RUBY C. BABCOCK,

Acting Corresponding Secretary.

Correspondence was read and discussed from Mrs. Blanche Burdick and Mrs. Grace Osborn.

SOCIAL FELLOWSHIP SUPERINTENDENT'S REPORT

July, 1929—April, 1930

Letters and cards received	14
Letters and cards written	30
Phun-o-grams prepared and sent out	3
The 1929-30 goal sent out	
Socials sent out to societies	4
Individual help given	5
Societies taking part in the contest	13

These thirteen societies have reported:

60 standard socials.

28 of these were original socials; and 164 guests of Christian Endeavor age, but not members of any society, were entertained.

Present contest rating:

Nortonville	575
Ashaway	535
Little Genesee	305

Respectfully submitted,

GRACE M. OSBORN.

The field secretary reported she had written a number of letters and has received interesting letters from some of them.

The field committee gave a report of progress.

A report of progress was given by the reorganization committee.

Minutes of the meeting were read and corrected.

Voted to adjourn.

Members present: Dr. B. F. Johanson, Marjorie Burdick, Emile Babcock, Herman Ellis, Mrs. Ruby C. Babcock, Loyd Simpson, Helen Simpson, Gladys C. Hemminger.

Respectfully submitted,

GLADYS HEMMINGER,

Recording Secretary.

*Battle Creek, Mich.,
April 10, 1930.*

HOME NEWS

MORALES, TEX.—Dear brothers and sisters of the RECORDER family greeting, in the precious name of Jesus. 1 Peter 2: 7. Dear old wife and I are glad and very thankful to tell you all that we are being blessed of our good Lord. We are enjoying fairly good health for our ages and work. We are truck farming and chicken raising. We specialize in S. C. White Leghorns and B. P. Rocks. I preach some publicly, and we hand out papers and tracts. I carry a bundle of RECORDERS on top of my coupe seat, and as I pass homes and mail boxes I toss out a copy. Some readers are *anxious* for them and children run for them! Yes, we sow seed by "all waters." Who can tell the harvest? We often attend our big singing convention on fifth Sundays, and hand out many messages of truth. Thanks to every one of you who have sent so many RECORDERS. We often get hungry to meet with those of kindred faith, but pass some of the sacred time in writing missionary letters and sending gifts to some of our missionaries. Last week we sent dear Brother Coon \$5 each to help on the good work he is doing in Jamaica. Oh, how we do wish every Seventh Day Baptist family would take the RECORDER, and get the good from its pages, especially all lone Sabbath keepers.

Only a few more years for us to labor for Jesus (as we are both seventy this year); and we want to witness all we can for him who loved us and gave his life for us. 1 John 3: 1-16. Gospel time is short, and Rome will soon get in power, when liberty

will be taken from us. The "wound" was healed this year early, and look out!

"God bless us all in all of our labors of truth and love," we earnestly pray. Pray for us. Yours saved, and "kept by the power of God." Ephesians 2: 8-10. Jude, verses 24, 25.

ANDREW WILLIAMS AND WIFE.

CRIME

When we see the wave of crime that is passing over this country, we wonder where it is going to land us, and by what means it can be put down. Our ex-president, Calvin Coolidge, made a statement something like this, "We do not need more law, but more religion." He was right.

There is nothing that would do so much good towards straightening up our country, as it would to incorporate true Christianity into our political, social, and business world.

I saw one article by Charles Fiske, published in Harper's Magazine, entitled, "Is This a Christian Country?" He says "No."

The gist of the article goes on to show that no one can run his business under our present un-Christianlike business system and call himself a Christian.

Is he right? If we will take a careful survey of our present business system we will have to admit that he is not far wrong.

Is it any wonder that there are hold-ups and crimes of all kinds being pulled off all over the country, when a large part of our country's business is being run by a lot of exploiters, paying no attention to moral or civic laws only to evade them, taking as many dollars as possible from the people?

If this country is ever put on the map as a Christian country, the Christian Church people will have to do it, as they are the only people that stand for Christianity.

I realize that it will be a stupendous job to remodel our present business system so that it will conform with the Christian principles that Christ taught while here on earth, but it will have to be done if Christianity accomplishes what it was intended to do.

I don't think that there was ever a time when the Christian people had so great a responsibility as at the present time. Will they recognize it by putting forth every effort possible to Christianize all of our avocations of life?

What we need is a genuine Christian educational campaign which would do much towards uniting Christianity and business.

I am confident that the time will come when Christianity will be incorporated into all our walks of life, but it will depend on the Christian people whether it will be in this age, or in some future age.

If it is accomplished Christianity and business will have to co-operate. I think co-operation and arbitration will have to be the main factors used in accomplishing it.

B. P. MATTISON.

*Rutledge Home,
Chippewa Falls, Wis.*

"I'M SORRY"

"Junior does a good many things he ought not to do," said his aunt, "but he is always very sorry afterwards. One evening not long ago, for instance, he wanted me to play a game with him. I told him auntie was too tired, but he teased, and I finally yielded, but with the strict understanding that I would play it just twice, and he must not ask for more.

"He kept his word not to ask for any more, and I left the room. He seemed to have been thinking seriously, for in a few minutes he followed me, and said, 'I'm sorry I asked you to play when you were so tired.'"

"That didn't do much good," said a second aunt, "since the harm to you was already done. It is better to not do things, than to do them and then say, 'I'm sorry!'"

"Of course," said a grandaunt, "yet, in learning to say, 'I'm sorry,' Junior is learning one of the most valuable lessons in the world. The fact that he thinks of what he has done, and judges whether it was right or wrong, shows that he is considering others as well as himself. And apologizing when necessary is going to help him to do better another time.

"We ought to be very glad that Junior

has begun to practice this habit, because it will help him all through his life. See how much unhappiness and friction in families might be smoothed away, if each learned to say, 'I'm sorry,' as Junior does. They are two small words, but we all know that sometimes they are the hardest words in the world to say. But don't you think those who learn to say them in childhood find it easier to say them when they are older? Every one makes mistakes, but don't you notice that those who have learned to acknowledge their mistakes overcome them more easily than those who try to justify themselves?"

"It does help," said the second aunt, "and I think you are right about its making Junior more considerate."

"Do you know," said his grandaunt, with a twinkle, "I shouldn't wonder if he has learned this good habit from some of the older persons around him. Both aunties may have had something to do with his learning that lesson, and perhaps grandpa and grandma and mother and daddy have had a hand in it, too. His grandaunt can't be suspected, since she has not been near enough for habit-contagion, but it certainly is true that if the children see the older members of the family acknowledging their faults, and hear them apologizing for inconsiderate acts, they will soon be doing the same. I am quite sure that 'an ounce of example is worth a pound of precept'."

—Mary Starck Kerr.

A CORRECTION

In the last RECORDER on page 642 near the bottom, where Miss Rood of North Loup is mentioned, the name Emma should be Eunice.

"Each man contributes his spirit to his town, his community, and his home; every woman contributes her ideals, her convictions, and her nature to the cheerfulness and courage or the depression and cowardice of her society, be it large as the country or limited as her home. It is therefore the bounden duty of every man and woman to put life, hope, faith into their fellows by putting these qualities into the common air."

CHILDREN'S PAGE

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

GOD'S GIFT—THE OUT-OF-DOORS

PSALM 19: 1-6

Junior Christian Endeavor Topic for Sabbath
Day, June 14, 1930

MRS. HERBERT L. POLAN

Plan for this to be an outdoor meeting (hillside, river bank, or grove). Begin your meeting by asking each junior to repeat a memory verse that has to do with God's great created world. Then all stand and each junior in order thanks God for one object that is a created gift in nature. The leader may have asked several juniors to come prepared to recite poems on nature subjects. Assign to various others some subjects to give short talks on:

Why I Like the Rainbow.
What the Stars Mean to Me.
Some Facts About Our Moon.
That Wonderful Thing—Sunshine.
The Love of a Sailor for the Sea.
The Mystery of Snow.
Mountain Majesties.
The Great Gift of Growing Things.

THE WELCOME OF THE FLOWERS

M. S. G.

Once upon a time there were two dear children who lived in far away Japan. Their names were Mitsu and Taro. "Were they boys or girls?" perhaps you will ask, since to Americans their names might sound like either one. Well, Mitsu was a tiny girl and Taro was her kind older brother.

Mitsu and Taro were very happy in their homeland of sunshine and flowers, but one day, a few weeks before the Flower Festival, one of the most loved celebrations of the Japanese, they came with their dear parents to a big, big city on the west coast of our own America.

One morning when they awoke they said to each other, "This is the day of the Flower Festival in our beautiful Japan," and their

poor little hearts fairly ached with homesickness. Of course Taro didn't cry, for he was a big, brave boy, but Mitsu was almost a baby and so she cuddled up to her big brother and sobbed.

"Let's go for a walk after breakfast," said Taro, patting his little sister's hand. "Perhaps we can find some pretty flowers in this America, too."

Mitsu smiled through her tears and cried, "That will be nice, my brother."

So in a few hours they were trudging along the wide street near their new home, hand in hand. On either side were brick walls; not one flower was in sight, "not even a cherry blossom," thought Mitsu sadly, and more than ever she longed for "The Land of Flowers."

Behind them they heard the sound of merry voices, and then a group of American children ran by them, shouting and laughing happily. They hurried into a beautiful church building just ahead, and Mitsu and Taro were left all alone. Again the lonely little girl began to cry, but Taro held her hand tightly and bit his lips, for of course it wouldn't do for him to cry.

Then the little girl felt a soft hand in hers and she looked up into one of the sweetest faces she had ever seen and a tender voice spoke to her. It was a motherly looking American lady. The children could not understand a word she said, but she smiled at them so kindly that Mitsu wasn't one bit afraid and allowed the lady to lead her into the big church building and through a side door into a large yard, with big brother close at her side. Happy children were sitting around on the grass singing the sweetest of songs, and on every hand flowers were waving and nodding in the fragrant breeze. Pink cherry blossoms and purple iris seemed to say to them, "Welcome, welcome little ones, we came from Japan, too," and the voices of the little American children seemed to say in their merry song, "Welcome, welcome, dear children, welcome to you."

It was a long time before Mitsu and Taro could tear themselves away from this wonderful place, and when at last they were ready to go home, a kind lady who could talk to them in their own language went with them. They were very happy for, cried Mitsu, "Pretty flowers grow in this Amer-

ica, too, and people love us here as well as in Japan."

They learned that they had been in a mission school, and the missionary obtained their mother's consent to let them come to the school every day. There they soon learned to speak English and to love and serve the dear Jesus. They were now very happy in this new land which was no longer strange to them, but they will never forget the day that the flowers nodded their first welcome to them in a strange land.

YOUR BEST

Do your best your very best,
And do it every day;
Little boys and little girls,
That is the wisest way.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
He lets the better go.

PROSPERITY!

Wonder what has struck Uncle Sam and his folks? Everybody seems to be dressed up in new clothes; they're saving money; they've got a lot of new houses and house furnishings; everyone seems to have an automobile. Uncle Sam has reduced taxes five times since 1920 and yet has a full treasury; Uncle Sam's factories pay the highest wages. There's more than good luck in all this.

Practical minded John Bull sent a commission over to see Uncle Sam and find out all about this new comfort and prosperity. The commission went back to England, and one of the reasons they gave the British government for American supremacy in trade matters was prohibition.

When prohibition stopped the American wage earner from patronizing the American saloon a stream of two and a half billion dollars was diverted from useless liquor toward the purchase of useful commodities and the expansion of valuable investments, both of which have put money to work in the fundamental industries of the country and created the present enormous wealth with which this country is blessed.

"Prohibition has increased American purchasing power five billion dollars a year," is the verdict of Professor Paul Nystrom, of Columbia University, New York.

There is no doubt about prohibition being an economic success. All the well-known economists testify to that fact. The reason is that most of the money once spent for liquor now goes for these four things: homes, home furnishings, automobiles, and savings.

As a contrast to the day when the drunkard stole his children's savings for liquor, today we have fifty-three million individual savings accounts! Practically half the people in this country are saving money—three times as many as in the saloon era. Home owning is such a hobby that the building and loan association business is one of the financial giants of the new age, having increased its assets two thousand million dollars since the saloons closed.

All these facts indicate that even if the bootlegger is taking a toll, homes and banks are getting even more. We have had five million new homes built in the past eight years. In the same years which gave us 2,500,000 new families, we find 3,500,000 families purchasing houses.

Along with home owning many comforts have been added to lighten the burden of the housekeeper because the head of the house does not spend his money for liquor. Electrical appliances in the homes are increasing under prohibition. Ten years ago less than a million washing machines a year were manufactured. Last year six million were made and introduced into American homes. The increase in the laundry business is startling. These things are a part of the bettered living standards. Life is easier.

There are more children attending public school than ever before; fewer of them ill clad and undernourished. More of them remain through high school; three times as many enroll in college as in the saloon era.

Men who drank beer at noon-time today drink a quart of milk; and the nation's dairy industries have increased four fold. American workmen go to the job in automobiles. This country owns three out of every four automobiles in the world and spent two billion dollars last year on new road surfaces.

These are not idle statements; they come from reliable sources, from the reports of building and loan associations; from the

American Bankers' Association; from government bureaus and departments.

The general opinion of the heads of industry as reported by Samuel Crowther in the *Ladies' Home Journal* is that people are spending less money for intoxicating liquor and more on homes.

Therefore it follows that those who flout the law and deal with the bootlegger are not only conspiring with a criminal to violate the law, but are actually diverting money from the stream of prosperity to the stream of graft and corruption.

No one could accuse the *Encyclopaedia Britannica* of being a prejudiced witness. This is what that world famous book of reference says about the effect of prohibition in the United States:

"When one nation, such as the United States, makes a definite advance in this form of economy, there is no reason to doubt that it will gain on all others year by year, decade by decade, and century by century, and eventually dominate the civilized world. They who refuse to take this great forward step in the economy of human resources are definitely choosing to occupy a secondary position in the world."

TENTATIVE PROGRAM OF CENTRAL ASSOCIATION

The ninety-fourth annual session of the Central Association of Seventh Day Baptist Churches to be held at De Ruyter, N. Y., June 19-22, 1930.

THEME—Pentecost

"And ye shall receive power after that the Holy Ghost is come upon you." Acts 1: 8.

"For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

Thursday Evening

- 7.45 Devotional service
Address of Welcome—Rev. Theodore J. Van Horn
Response—Rev. William Clayton
Report of executive committee
Messages from visiting delegates
Picture study
Annual sermon—Rev. George Sorensen

Friday Morning

- 10.15 Devotional service
Reports of treasurer, Obituary Committee, Missionary Committee, Ordination Committee
Messages from the Churches of the Association
Appointment of standing committees
11.00 Sermon—Mr. Harley Sutton

Friday Afternoon

- 1.30 Devotional service
1.40 Tract Society Hour
2.40 Sermon—Rev. John F. Randolph

Sabbath Evening

- 7.45 Vesper service
8.00 Sermon—Rev. Erlo E. Sutton
Picture Study
Conference meeting—Rev. Theodore J. Van Horn

Sabbath Morning

- 10.30 Morning worship conducted by Rev. Theodore J. Van Horn, pastor of De Ruyter Church
Sermon—Dr. Theodore L. Gardiner
Offering for Missionary, Tract, and Education societies.

Sabbath Afternoon

- 2.15 Children's meeting—Mrs. Herbert L. Polan
2.15 Missionary Society Hour—Rev. William L. Burdick
3.15 Sabbath School Board Hour—Rev. Erlo E. Sutton

Evening after the Sabbath

- 7.45 Young People's Board Hour—Miss Iris Sholtz
Picture Study
Woman's Board Hour—Mrs. Loyal F. Hurley

Sunday Morning

- 10.00 Devotional service
10.15 Reports of standing committees
10.30 Education Society Hour—Mr. Harley Sutton
11.00 Sermon—Rev. William L. Burdick
Offering for Young People's Board, Woman's Board, and Sabbath School Board

Sunday Afternoon

- 1.30 Devotional service
1.45 Unfinished business
2.30 Sermon—Rev. Loyal F. Hurley
Adjournment
Music director—Rev. Herbert L. Polan
Devotional services—Rev. Paul S. Burdick
Picture studies—Rev. Loyal F. Hurley

SESQUICENTENNIAL 1780—1930

TENTATIVE PROGRAM OF THE EASTERN ASSOCIATION TO BE HELD AT BERLIN, N. Y., JUNE 12-15, 1930

Theme: "Not by might, nor by power, but by my spirit saith the Lord of hosts." Zachariah 4: 6. (Services are daylight saving time)

Thursday Evening

- 7.30 Praise—(Leader to be selected)
Music
President's address—J. D. Vars
Address of welcome—Rev. L. A. Wing
Music
Response to the address of welcome—Rev. Harold Crandall
Music
Sermon—Delegate from the Northwestern Association

Friday Morning

- 10.00 Devotions—(Leader to be selected)
Business
11.15 Sermon—Rev. H. L. Cottrell

Friday Afternoon

- 1.30 Devotions—(Leader to be selected)
1.45 Tract Hour—Rev. A. J. C. Bond
Music
2.45 Education Hour—Harley Sutton

Sabbath Evening

- 7.30 Vesper service—Rev. W. D. Burdick
Music
7.45 Sermon—Rev. E. F. Loofboro
Music
Conference—Rev. Carroll Hill

Sabbath Morning

- 10.30 Organ voluntary
The Gloria
Invocation
Hymn
Scripture
Prayer
Response
Offertory
Announcements
Anthem
Sermon—Rev. Lewis C. Sheafe
Hymn
Benediction

Sabbath Afternoon

- 2.30 Sabbath School Hour—Rev. E. E. Sutton
3.30 Young People's Hour—Mrs. Blanche Burdick

Evening After the Sabbath

- 8.00 Praise—(Leader to be selected)
8.15 Missionary Hour—Rev. W. L. Burdick
Music

Sunday Morning

- 10.00 Praise—(Leader to be selected)
10.15 Business
11.00 Woman's Hour—Under direction Mrs. H. C. Van Horn
Music

Sunday Afternoon

- 2.00 Praise—(Leader to be selected)
2.15 Historical program—Under direction J. D. Vars
Music

Sunday Evening

- 7.30 Praise—(Leader to be selected)
Music
7.45 Sermon—Rev. A. J. C. Bond
Music
Benediction

MY SABBATH EXPERIENCE

Thirty-eight years this coming August, while I was holding a meeting at Berclair, Tex. (during which time I made my home in the home of Doctor Whatley),

my attention was called for the first time in life to God's holy Sabbath. Dear old Brother Whatley (father of the doctor), one Sunday morning at the breakfast table said: "Brother W. do you thank God for this Sabbath morning?" I said, "Brother Whatley, I've always been taught that this day was the Christian sabbath, or the resurrection memorial." He did not take time to explain to me, but told me he would give me a book on this subject; I could study at leisure. He gave me Doctor Lewis' book, and I thanked him. I laid it away eleven years, or more, before I heard an Adventist evangelist in Shreveport, La., make this subject plain to me, and my brother-in-law; and I gladly accepted it on the second Sabbath in June, 1902. Some two years later I picked up this old Seventh Day Baptist book, read it, and found that the Adventist learned and accepted the Sabbath under Mrs. Preston of New Hampshire. Oh, how much depends on proper teaching on all Bible subjects. "The entrance of thy Word giveth light," is truly true. I know, that a people of God have all through the ages kept the true seventh day Sabbath; and some "sweet day" will form the company that John saw, as told to us in Revelation 14: 12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Oh, may we all sow seeds of truth by "all waters," looking to God for a glorious reward.

ANDREW J. WILLIAMS.

Morales, Tex.

IMPORTANT NOTICE TO DELEGATES

It is desired as far as possible that delegates and friends who are to attend the Eastern Association at Berlin, N. Y., June 12, 1930, send notice to Arthur E. Greene or Arlie Bentley, Berlin, N. Y.

All coming to Berlin by way of Troy, N. Y., can get, at the Union Railroad Station in Troy, an automobile bus for Berlin at 4.15 p. m., daylight saving time, arriving at Berlin at 5.45 p. m. Those coming by Chatham, N. Y., via B. and A. Railroad or Harlem Railroad, can get a railroad bus at Chatham for Berlin at 12.01 p. m., standard time, arriving at Berlin at 2.30 standard time.

OUR PULPIT

THE CHRISTIAN'S RESPONSIBILITY

LEON M. MALTBY

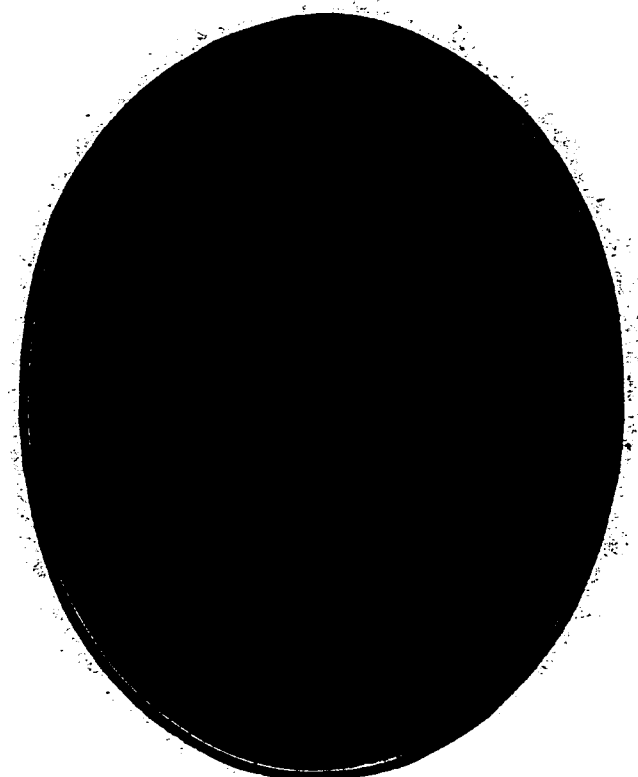
Student in Westminster Theological Seminary,
Philadelphia, Pa.

SERMON FOR SABBATH, JUNE 14, 1930

Text—2 Timothy 4: 5.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER



tender words of instruction to Timothy, his friend and co-worker.

To get the full meaning of the first clause we must look at the verses preceding because the sentence begins with the conjunction *but*. "But watch thou in all things," because the time will come when men will not endure sound doctrine but will turn away their ears from the truth and be turned to fables. Timothy is charged to preach the word and to watch in all things. The Greek word translated *watch* here is perhaps better rendered by the expression *be*

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Paul, as he wrote these words, was in prison at Rome for the second time. In his first imprisonment he had had considerable liberty, living in his own hired house with only a soldier to guard him. It was after he had been set at liberty that he had written the first epistle to Timothy. But now we find him bound in chains. It was very difficult for any one to visit him. He tells us that all of his friends but Luke had forsaken him. He knew that his end was near, writing in the sixth verse, "For I am now ready to be offered, and the time of my departure is at hand." With this background we can easily understand why Paul at this time wrote these prophecies and

sober as in the revised version. Paul says "Be thou sober." All about him were those who were not thinking clearly. They were blown about by every wind of doctrine. Especially since Timothy was a leader he needed to be sober minded. Merely being sober is not all that is required, but the word says "be thou sober in all things." None but a Christian can think clearly on all things, and even the best of Christians find it difficult to discern truth from error. There was a challenge here for Timothy and there is for you and me.

I do not think these words of the Holy Spirit through Paul were meant merely for Timothy's day. Surely they apply to our times very forcefully. There could be no more timely exhortation than this one to watch and be sober in all things. As we

look about us we see the very foundations of Christianity being undermined. The consciousness of sin is rapidly being lost; and in modern teaching under the name of Christianity the need for a Savior is practically obliterated. God is conceived of as an impersonal force or the next higher category or whatever man makes him by his thinking. Christ is merely Jesus, the good man of Nazareth. The good news is not the news of a Savior come to save lost sinners; it is not a story, but is instead an admonition to be good. My friends, we as Christians, have a duty. We know the Savior; we know the true gospel. We stand as did Timothy in a world of unbelief and false belief, but through God's grace we can discern the signs of the times. In the midst of chaos we must be sober minded and we must point out the way of the cross.

Paul's next word is a word of comfort and cheer as well as an exhortation to be steadfast. No one in the Apostolic Church had more right than Paul to say, "Endure afflictions." Five times he had received from the Jews forty stripes save one; three times he was beaten with rods, and once stoned. Even as he wrote these words he was awaiting in chains a cruel death for the cause of Christ. In this verse the apostle does not prophesy that afflictions will come; he takes them for granted and says, "Endure hardships and afflictions."

Christianity involves sacrifice, and all through history there have been those who have willingly died for Christ. The Waldensians are a notable example of this. They were simple, uneducated people of the Middle Ages who wanted to preach God's Word. They held that it was the only rule and guide for life. The Church in those Dark Ages could not tolerate such doctrine, and in 1209 a twenty-year crusade was proclaimed against them. Thousands of them perished but very few wavered in their belief.

On October 19, 1661, Rev. John James was preaching to his flock of Seventh Day Baptists in a meeting house in Bull Stake Alley, London. Suddenly he was interrupted by officers who dragged him to prison, where he was kept for a month. Then he was brought out and tried on false charges with a packed jury and condemned. The sentence was that he should be hanged

at Tyburn. When he heard his sentence, he said, "Blessed be God; whom man hath condemned, God hath justified." On November 26 he was bound to a sled and dragged through the slush of the streets of London to the place of execution, where he spoke with power and prayed with fervor before his sentence was carried out. He suffered death because he was a Baptist and held that the seventh day was the Sabbath of the Bible. He was one of the first Seventh Day Baptists to die for his faith.

This is but one of many stories that might be told of those who have faced death as calmly and heroically as John James. We say we live in an enlightened age. In our day of religious freedom there should be no persecution. But the days of persecution are not all past. There have always been hardships and afflictions connected with preaching the gospel, and probably there always will be. If we do not find it hard to follow Christ, there is something wrong. Good and evil are always diametrically opposed. The Christian religion is above this sordid world and opposed to the spirit of it. We are in the world but not of the world. The Christian who meets no opposition is no Christian. And when we meet hardships and discouragements, let us remember the words of the text, "Endure afflictions."

Now we come to the third division of the verse we are considering, which reads, "Do the work of an evangelist."

We may be tempted to say that this is only applicable to those who are called to be preachers of the Word; that it was given to Timothy and not to all Christians. But here a study of the Greek gives us new light. We want to know just what was meant by the word translated *evangelist* in both the Authorized and the Revised versions. It comes from a word commonly translated *gospel*. The literal translation would be *one who brings good tidings*. According to Thayer it is the name given in the New Testament to those heralds of salvation through Christ who are not apostles. We read in Ephesians 4: 11 "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Timothy was not one of the apostles; his work was more correctly called that of an evangelist. It seems to me that all these different types of work are phases of the

one central thing, bringing the gospel to others. The primary task of every Christian after he is converted is to bring the good news to others. The words of this text were written to a preacher, but they apply to you and to me. We can all tell the story of Christ in one way or another. This is the main part of the Christian's responsibility.

We who are studying for the ministry feel the great force and power of those words. If we did not we would not be here. We feel that we are definitely called to be ministers of our Lord and Savior. In our day, being a preacher has come to include also the work of a pastor and teacher. That is very important. The flocks of believers need shepherds. They need to be built up in faith and hope and love. They need to be exhorted to good works. But the primary task of a preacher is to preach the gospel.

My friends, these are not my words but God's words. He says, "Do the work of an evangelist." Indeed it is work to be a real Christian. Doing, working, evangelizing: that is the command; not resting or seeking our own pleasure or ease. It is self-sacrificing work, full of trials and hardships. Unless we are willing to sacrifice ourselves we are falling short of our duty. May God help us never to seek an easy life in our ministry.

The last admonition to Timothy in this verse is "make full proof of thy ministry." Or perhaps better, according to the Revised version, *fulfil thy ministry*. This verse is the final charge to Timothy. It comes at the close of several chapters of instruction. The next verses tell of Paul's assurance that he is soon to die.

He sums up his life as having fought the good fight and kept the faith. Then he gives some instructions to Timothy about coming to him before winter. His final word of exhortation is, "fulfil thy ministry." The thought is fulfilling the task in all its requirements, leaving nothing undone. In Romans 15: 19 this same expression is translated, "I have fully preached the gospel." Our ministry, as Timothy's, is preaching the gospel. God wants no half way service. He wants our whole hearts and he wants us all the time. Only after a life of complete service can we say with Paul, "I

have fought the good fight, I have finished my course, I have kept the faith."

Jesus said to his disciples in the Sermon on the Mount, "Ye are the light of the world." Paul supplements it by saying to Timothy in words applicable to all who profess to be Christians, "Watch thou in all things." We as Christians are the light of the world. We must be sober minded in view of the condition of the world and the error that is published as truth. Moved by the Holy Spirit, the great apostle said, "Endure afflictions." Hardships are sure to come to us if we stand up for truth; but we have the hope of Paul who said, "I can do all things through Christ, who strengtheneth me." We may also claim the promise that all things work together for good to them that love God. Rest from afflictions may never come in this world, but the spiritually minded look not at the things which are seen but the things which are not seen. We see the things which are beyond.

The great task of every Christian is to bring the good tidings of the Savior to lost humanity. May God give us strength to go forth into the harvest field. May he help us to make our ministry full and complete.

GREATEST TEMPERANCE RALLY IN AMERICA

TEN THOUSAND DELEGATES

The greatest temperance and prohibition mass meeting ever assembled in America will be held in the Ocean Grove Auditorium from 1.30 to 3.30 p. m., on July 19, 1930. The program will be a patriotic musical pageant under the title of—

THE PASSING OF THE TORCH

The delegates will be separated into five groups representing five periods of life. First: those above 60. Second: between 60 and 30. Third: 30 and 15. Fourth: 15 and 7. Fifth: little tots. Each group will have its own band and songs and particular part in the program.

Ocean Grove is centrally located and people from all parts of New Jersey can leave their homes in the morning, by auto, bus, or train, in time to reach the grove for the basket picnic. At bugle call, promptly at 1 o'clock, the people will as-

semble at their appointed meeting places in the grove, where each one will be presented with a flag, and preceded by their band will march to their seats in the auditorium, all seating being reserved until delegates are accommodated. The program will consist of music and five-minute speeches and the Passing of the Torch of Liberty and Patriotism first from the veterans to those immediately following them, and so on through the five groups, each group marching to the front for the ceremony. It will be a unique and inspiring program and will be completed at 3.30, in time for every one to have a swim in the ocean before starting for home. Begin to make your plans now to participate in one of the most enthusiastic and spectacular scenes and to enjoy one of the greatest days of your life. More specific details will be sent to you from time to time.

CAMPAIGN OF EDUCATION

This great day will be but the climax of a campaign of education and propaganda that will be carried on throughout the state preliminary to and culminating in the pageant.

During the recent Congressional hearing many of the greatest men and women of America have given wonderful testimonials for prohibition. A beautiful colored poster two by three feet is being prepared. It will contain a number of photographs of those leading men and women and one of the strongest things they have said in defense of the Eighteenth Amendment, also a wonderful cartoon illustrating the composite life and the high-powered age in which we are living and in which intoxicating liquor has no part.

Enclosed you will find a card on which there are several questions asked. Kindly fill it out and return it in the enclosed envelope which needs no postage stamp. We want a Committee of 1,000 men and women to help secure 10,000 delegates. This will only require an average of each one securing 10 and they can be of any age. We also want volunteers to act as minute men and women to visit churches, Sunday schools, Bible classes, lodges, young people's meetings, Y. M. C. A.'s and other organizations to present five-minute addresses to boost for delegates

and attendance at the convention and for upholding the amendment and its enforcement.

Yours for a memorable occasion,
JAMES K. SHIELDS.

CONCERNING CHINA FAMINE RELIEF

DR. S. PARKES CADMAN, CHAIRMAN

NEW YORK — 5-20-30. — Around twelve thousand of the Christian churches of the United States have contributed more than one-fourth of the total sum of \$500,000 which has been raised in this country by China Famine Relief, U. S. A., since February 1, 1930, it was reported today from the headquarters of the organization at 205 East Forty-second Street, New York City, by Dr. S. Parkes Cadman, chairman of the National Committee.

Doctor Cadman pointed out that this means one church in eight all over this country has responded to the appeal to aid the millions of hunger victims in China, and urged that those which have not yet taken action will at once organize committees and bring the appalling need of the Chinese famine sufferers to the attention of their congregations. A large part of the money collected by the churches came direct to China Famine Relief and the remainder came in through fifty-three missionary and general church bodies.

Four hundred fifty thousand dollars of the five hundred thousand dollars raised this year have already been sent to China, Dr. Cadman reported, and there expended for the purchase and transportation of grain and seed beans, for the provinces of Kansu, Shensi, and other districts where millions of persons have perished and a like number are in imminent peril of death from starvation.

American relief funds are received in China by the National Christian Council at Shanghai, which represents the work of the majority of Protestant churches of this and other countries maintaining missions in China.

The administration of the funds is handled by an all-American advisory committee made up of representatives of American business interests in China and mission board executives.

Doctor Cadman also called attention to a recent report made by Dr. David A. Brown, chairman of the Board of Directors of China Famine Relief, in which he said: "It is our belief that no humanitarian effort has attained so great a per dollar result as has characterized the present relief of famine in China.

"Despite tremendous handicaps at home and great difficulties abroad, the work of China Famine Relief has gone consistently forward. A need so tremendous as that existing in the famine zones of China today can brook no obstacles. Hostility and unfounded criticism in this country have been met with the facts of an appalling need and a conscientious, generous attempt to meet it. In China the war lords of opposing armies give safe and expeditious conduct to food supplies for the hunger areas, and both civil and military authorities lend full co-operation to this work. No soldier or bandit has ever taken either money or food intended for famine relief. This is one of the most tremendous life-saving undertakings of modern civilization, one which merits the support of every humanitarian. The need remains tragic. Will you help?"

In addition to Doctor Cadman and Dr. Brown, the officers of China Famine Relief are: Dr. Sidney L. Gulick, Secretary; Mr. James A. Thomas, Treasurer; Major D. O. Lively, national director. The national committee includes prominent clergymen and laymen of practically all the denominations.

WHAT CAN WE DO TO BETTER MATTERS

A friend in a western state who has joined our people quite recently, writes an interesting letter and asks if we can not do something toward a paper for children.

I am inclined to give you here a part of her letter, and to suggest one way to help the case. She says:

I am told that the Seventh Day Baptists publish no paper for the children or youth except the RECORDER.

We have recently joined the Seventh Day Baptist Church and our children are delighted with the papers they receive at Sabbath school but they are *Sunday* school papers. The papers are fine, but it hardly seems proper that we as a denomination have no Sabbath school papers or cards to give to our children.

Is it true that we have none? If so, I wonder if we could not do something about it. Yours for the greatest success possible in the Master's service.

The editor can see no way to secure special young people's and children's papers at the present time. It would be fine if our way were clear to have such papers as our friend suggests in her letter.

But there is a way open to us if we will make the most of it. Our Young People's Department and our Children's Page are placed in the SABBATH RECORDER on purpose to supply this need. The leaders in these two departments will be more than glad if our people will take hold and help to make them just as good as any separate paper can be. Make the most of what we do have until ways are open for something better.

THAT MINISTERIAL DEAD LINE

Twenty years ago the churches everywhere were clamoring for young men, and the half century mark was the dead line for ministers. There are some churches even yet that start their search for a new minister by passing a resolution that no one beyond forty will be considered. We have noticed in the past ten years that our greatest churches do not hesitate to call older men, if they are vigorous, capable, and interesting. The Fifth Avenue Presbyterian Church, Borough of Manhattan, in calling Dr. Henry Howard when he was sixty-seven years of age, is an illustration of this thing. Physicians, lawyers, and statesmen are the more honored because of their years and experience. It should be so with ministers of the gospel. Long years of experience should make them in every way more efficient and more capable. Our advice to our churches is not to publish resolutions barring men from their pulpits because of their age, but to seek out the men who have done things and who are still capable of doing them.

—*The Watchman-Examiner.*

The day will come when the day's work can be done with hardly more effort than pushing a button.—*Secretary of Labor Davis.*

Fundamentalists' Page

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

WHAT ABOUT THE PENTATEUCH?

REV. LESTER G. OSBORN

It is extremely interesting (indeed one would almost say amusing) to see how the devotees of the evolutionary hypothesis try to crowd the whole universe into the set molds of their theory. Everything that exists is examined, dissected, and readjusted to make it fit the forms. Even the Bible has not escaped their manipulations. They have pulled it apart, rearranged the pieces, and even remodeled some of it to suit their own theories as to the origin and evolution of the religion of the Israelites and of Christianity. The Pentateuch has suffered most at their hands, having been torn apart and chopped up until it resembles nothing so much as the proverbial boarding house hash.

Briefly the conflict concerning the Pentateuch is this: The traditional orthodox view is that Moses is the author of the Pentateuch, and that it is authentic, having a real historical as well as a spiritual value for us. Modern critics say that the Pentateuch is not the work of Moses, and that it was not written in his lifetime, but is rather a compilation made from several documents which were written over a period of five or six centuries, and that it has little historical value. It is our purpose in this series of articles to examine some of the more important evidence on each side. We believe that this examination will show that the balance is on the side of the orthodox view.

We feel that this is a serious matter, and that the modern critics are tearing at the very vitals of the faith of Christianity. The Pentateuch is the foundation of the Christian religion. It is God's Book, containing his ideas. It is a record of God's revelation to his people. Without the account of the fall which is recorded in Genesis the whole plan of redemption contained in the Bible is meaningless. The

modern attitude toward these five books is unfriendly toward revealed religion, making the religion of the Old Testament merely an outgrowth of the Israelitish mind. By abandoning the Mosaic authorship and substituting late unreliable and incomplete documents woven together by several editors, they take away our faith in its authenticity. By abandoning the Mosaic authorship they must also abandon the origin in Mosaic times, which necessarily weakens greatly the historicity of the events recorded. In fact, these critics make the documents from which they suppose the Pentateuch to have been compiled not only fallible, but false; the accounts not only divergent, but contradictory. They picture the redactors as incompetent, misrepresenting, and even perverting the original records. This not only leads to distrust of this portion of Scripture, but leaves no solid basis whatever upon which its truth and inspiration may rest.

We wish to approach this subject fairly, without prejudice. But we must say that we choose to accept the Pentateuch as it stands until definite, conclusive evidence is brought against it. Let us have at least that much reverence for and trust in God's Word. President Mullins of Louisville has summed up the "common standing ground for Christianity and modern science" in three words—"loyalty to fact." He says, "A sincere desire to know facts; a spirit of patient and painstaking investigation to discover facts; courage to proclaim what is clearly proved; modesty and self-restraint in refusing to go beyond the evidence; willingness to accept evidence of an unusual kind, provided it seems genuine; unwillingness to prejudge the evidence, even when it tends against one's convictions; openness to evidence bearing upon reality of any kind, physical or spiritual—these are among the qualities of the true Christian and the true scientist."

We have no fear of applying any fair test to the Pentateuch, for truth is truth and will prevail. If the Pentateuch is not authentic, we wish to know it, for we do not wish to be in error. We are ready to accept any proved fact concerning this great section of the Bible. But we want

facts and protest against guesswork and the applying of unproved theories. We do not say, as the Hegelians used to, that if the facts do not conform to the theory, then so much the worse for the facts. We can not proceed that way. We do not pretend to understand all that the Bible contains. The finite mind can not fathom the infinite. We are not trying to defend the Bible, for God is able to do that without our help. Our purpose is rather to defend the faith of men and women in the Bible and in the religion revealed in the Bible against "profane and vain babblings, and the operations of science falsely so-called" (2 Timothy 6: 20). We believe that a true, unbiased scientific investigation of the Pentateuch will vindicate its claims as to its Mosaic authorship and its historicity.

THE CLAIMS OF THE PENTATEUCH

Perhaps the best way to begin our investigation will be to hear what the Pentateuch claims as to its authorship. Though it does not claim to come as a whole from Moses, it does testify to the Mosaic authorship of its contents. We cite a few examples. Exodus 17: 14 records a command of God to Moses to write in a book the account of the victory over Amalek. Numbers 33: 2 says, "And Moses wrote their goings out according to their journeys by the commandment of Jehovah." Two songs—Deuteronomy 31: 19, 22, 30, and 32: 44; and Exodus 15: 1-18—are said to have been written by Moses. Of the laws, the book of the covenant—Exodus 20-23 is said in Exodus 24: 4 to have been written by Moses; the laws of the sanctuary and service are said in Exodus 25: 1 and other places to have been revealed through Moses; and the remainder of the laws purport to be an address by Moses to the new generation just before they went into the promised land. Thus the major part of the Pentateuch claims itself to be from Moses.

THE DOCUMENTARY HYPOTHESIS

Before hearing the testimony of the rest of the Bible, it will be well to explain the documentary theory of the divisive critics. They claim that the Pentateuch is not the work of one author, but a com-

pilation made from several documents written and edited by several men over a period of five or six centuries. The principles of division will be discussed more fully when we look into the arguments advanced in support of this theory. We will set down here merely an outline of the theory in its simplest form. At some time between the death of Solomon and the fall of Samaria (960 B. C. to 721 B. C.) two collections of laws, customs, and traditions were made, one in Judah—the Primitive document—using the word Jehovah for God, (designated by the symbol J), and the other in the Northern Kingdom—the Elohist—using the word Elohim for God, (designated by the letter E). Later, in the reign of Manasseh or of Josiah, a new work was compiled in Judah (between 700 B. C. and 621 B. C.) and this was accepted at the time of the reform of Josiah in 621 B. C. This document included the bulk of our Deuteronomy (donated by D). About this time an editor combined the current editions (which had been modified by copyists) of the Primitive document (J) and the Elohist (E) into a two-fold document (JE). During the exile someone combined this JE with Deuteronomy (D). After the exile a new history and collection of laws was compiled at Babylon, before the time of Ezra and Nehemiah—the Priestly document (P). According to the theory, this was probably the book that Ezra brought from Babylon upon his return to Jerusalem. Soon after, this document was combined with the three-fold JED into a four-fold document JEDP. Then sometime later this was divided into five sections, which are our five books of the Pentateuch. This is the simplest form of the theory. Later, critics found that in document J there were evidences of different authors, and divided still further, and so with the other documents. The Wellhausen school has identified (?) seventeen different authors and redactors or editors, and has put the date as late as 400 B. C. with supposed additions about 300 B. C. Others find even more men having a part in the writing and compiling. There seems to be no good reason why one could not go on dividing the Pentateuch until he had ex-

hausted the different words used, or until tired of the pastime. This theory, as can readily be seen, is in contradiction to the claims of the Pentateuch, which we examined above.

THE WITNESS OF THE GOSPELS

Lack of space forbids us to give the testimony of all the rest of the Bible. Anyone can look it up with the aid of a good concordance. However, the witness of the Gospels is very significant when compared with the documentary hypothesis which we have before us. Unquestionably the New Testament presupposes belief in the God of the Old Testament. It seems just as clear that the authors of the Gospels believe in, and represent Jesus and his contemporaries as believing in, the Mosaic authorship of the Pentateuch.

Let us look at a few passages. In Mark 12: 18-27 the Sadducees come to Jesus saying, "Moses wrote unto us," and quoting Deuteronomy 25: 5 (D). In answering their question Jesus says, "Have ye not read in the book of Moses?" and quotes Exodus 3: 6 (E). Two of the so-called documents ascribed to Moses in the same conversation. In Matthew 8: 1-4, Mark 1: 40ff, and Luke 5: 12ff, Jesus tells the leper to "offer the gift that Moses commanded" referring to Leviticus 13: 49 and 14: 2ff (P). In Matthew 19: 3ff the Pharisees come to Jesus to argue the question of divorce. Jesus refers them to Genesis 1: 27 (P), 2: 24 (J), and 5: 2 (P), quoting almost the exact words, and thus testifying to the authenticity of those passages. They then quote Deuteronomy 24: 1-4 (D) in part, saying, "Why then did Moses command to give a bill of divorcement?" and Jesus answering says, "Moses for your hardness of heart suffered you, etc." Mark gives the same incident in chapter 10: 2ff. In John 8 the scribes and Pharisees say, speaking of the woman taken in adultery, "Now in the law Moses commanded to stone such," referring to Leviticus 20: 10 (P) and Deuteronomy 22: 22ff (D). The fact that this passage is not found in many of the ancient manuscripts has no bearing on the subject under consideration, for, whoever the author was, he represents the

scribes and Pharisees as believing in the Mosaic authorship of the law in either or both Leviticus and Deuteronomy. Luke in chapter 2: 22 says, "When the days of their purification according to the law of Moses were fulfilled" referring to Leviticus 12: 2-6 (P). In all these passages we find quotations from at least three of the imaginary documents, all ascribed to Moses. And when Jesus quoted "Honor thy father and thy mother," in Mark 7: 9, was he quoting from Exodus 20: 12, 21: 17 (E), or Leviticus 20: 19 (P)?

In many other passages the "Law of Moses" and the "Book of Moses" is referred to, often in connection with, and distinguished from, the "prophets" and the "psalms." In Luke 24: 27 Jesus, "beginning from Moses and all the prophets interpreted to them in all the Scriptures the things concerning himself," and in verse 44 of the same chapter he says, "that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me." In John 7: 19ff Jesus is reported as saying, "Did not Moses give you the law?", and in 5: 45-47, "There is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John's words in 1: 17 seem to sum up the testimony, "For the law was given by Moses."

Judging from these passages, it is quite evident that the authors of the four Gospels considered Moses as the author of the Pentateuch. Never is there a hint of any other law than the "law of Moses" which is quoted as such from the different documents by Jesus and others. Thus we see that the divisive critics are contradicting not only the claims of the Pentateuch but also the New Testament records and the very words of Jesus himself.

(To be continued)

"War does not necessarily decide who is right or who is wrong, but only who is stronger or more fiendish."

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE YOUTH MOVEMENT AT TORONTO

At the annual meeting of the International Council in February, 1929, there was a joint session of the Young People's Work Professional Advisory Section and the Inter-denominational Young People's Commission. These two groups decided that they would co-operate in two significant meetings of youth in connection with the international convention at Toronto. One of these is to be the Christian Youth Council of North America, made up of approximately one hundred and fifty young people representing all the co-operating agencies of the International Council, including the Y. M. C. A., Y. W. C. A., and the International Society of Christian Endeavor, as well as other youth agencies. The second meeting is the Christian Youth Conference of North America at which there are to be approximately two thousand young people coming from all over North America.

A committee of eight, which later was increased to a committee of ten and then to twelve, was later appointed to make a study of plans and procedures and to represent all these agencies in setting up and promoting these two youth meetings. These two groups decided that during the year they would work together in consulting groups all over the country in regard to their own purposes and desires as a basis for adopting, at Toronto this coming June, some outstanding emphases of young people's work for 1930 and some years to come.

With this plan in mind the Committee of Twelve worked out instruments whereby this purpose could be fulfilled. A questionnaire under the title of "1930 and After" was constructed including forty-four statements of what the committee considered vital elements in a young people's program. These instruments were administered all over North America by the representative agencies with the result that over five thousand reports were returned to the Bureau

of Research of the International Council for study and tabulation. An additional large number have been returned from groups in local churches.

The results were carefully studied by the Committee of Twelve in their recent meeting and after measuring these results against a number of other studies, and after conferring with a number of outstanding young people, the following six emphases were decided upon:

1. *Jesus Christ*.—A deeper grasp of his ideals and personal power.
2. *Christian Conduct*.—To find and practice the Christian solution to the problems of life.
3. *Worship and Prayer*.—A fellowship of deeper experience in the values of worship and prayer.
4. *Other Youth*.—An extension of Jesus' ideals, by youth, to other youth everywhere.
5. *A Christian Society*.—An application of Jesus' teachings to social and economic life.

These will form the basis of the program at Toronto. It is understood that the leaders of youth and young people themselves may have the privilege of adding others if it seems advisable after they assemble at Toronto. A complete report of the study is available to any of the professional leaders in the field of religious education.

The Christian Youth Council will meet June 23-27 and will have a commission for each of the emphases selected. Other commissions will be assigned to additional emphases which the group may determine upon. Professional leaders of young people who are not assigned definite responsibilities with any of the commissions of youth, will meet in a special study group for the leaders of youth simultaneously with the youth commissions. It will be the main function of this council to study and interpret these emphases and to work out in detail ways and means of working them into the detailed programs of various youth agencies for the years that follow the meeting at Toronto. Discussion outlines are being prepared in advance so that the delegates will have every opportunity to prepare themselves thoroughly before coming to Toronto.

Why not send some Seventh Day Baptist young people to Toronto?

DEATHS

ALDERDYCE.—After an illness which extended over some weeks, Ardith Ann, the fourteen-months-old daughter of Mr. and Mrs. Lynn Alderdyce of 253 North McKinley Ave., Battle Creek, Mich., entered into rest, May 16, 1930.

Little Ardith was a lovable child and her illness endeared her all the more to her friends and home. Her father and mother and two brothers, Duane and Wendell, and other relatives and friends grieve for the light which has gone out from their home.

A brief devotional service of prayer and Scripture reading was held on the afternoon of May 18, 1930, at the funeral home of Williams and Braden and at the grave in Memorial Park Cemetery, Battle Creek. This service was in charge of pastors Henry N. Jordan and William M. Simpson.

H. N. J.

Boss.—Ernest Allen Boss, son of William A. and Judith (Rathbun) Boss, was born in Woodville, R. I., May 30, 1863, and died in the Rhode Island Hospital in Providence May 8, 1930.

He was the fourth of the seven children in his father's family. Only two of them are now living, Frank Boss of Ashaway and Mrs. Mertie Martell of Hope Valley.

When he was eight years old his parents came to Rockville to live, and about that time he began working in a mill. For forty-seven years he lived on the farm that he owned at the time of his death.

During revival meetings conducted by Rev. J. L. Huffman, in the pastorate of Rev. Uri M. Babcock, Mr. Boss accepted Christ as his Savior, and on January 27, 1883, he was baptized and united with the Rockville Seventh Day Baptist Church.

During his sickness he regretted that he was unable to attend the meetings of the church, saying that he enjoyed going to church more than anywhere else.

The funeral was held at Avery's Funeral Home, Hope Valley, conducted by his pastor, and burial was at the side of his father and mother near his home.

W. D. B.

SKAGGS.—Very suddenly came sorrow into the home of Mr. and Mrs. Allison E. Skaggs of 29 Bowen Avenue, Battle Creek, Mich., through the death of their youngest child, Mary Jane Skaggs, on April 20, 1930.

The mother had put the little six-months-old child to bed for its noon sleep, and two hours later was prostrated to find the little one asleep in death. She was the victim of a disease of the thymus gland.

Besides her sorrowing parents she leaves two sisters, Margaret Ann and Patricia May, and a brother James Allison.

A brief prayer service was held at the funeral home of Williams and Braden in Battle Creek on the afternoon of April 22, 1930, conducted by Rev. Henry N. Jordan. Burial was in the cemetery at Bedford, Mich.

H. N. J.

Sabbath School Lesson XL—June 14, 1930.

JESUS ON THE CROSS.—Matthew 27: 1-66.

Golden Text: "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Hebrews 12: 2.

DAILY READINGS

June 8—Jesus Condemned. Luke 23: 13-25.

June 9—Jesus Crucified. Matthew 27: 33-44.

June 10—Jesus Laying Down His Life. Matthew 27: 45-56.

June 11—Jesus Buried. Luke 23: 50-56.

June 12—A Voluntary Death. John 10: 7-18.

June 13—A Vicarious Death. Romans 5: 1-11.

June 14—The Cry of Anguish. Psalm 22: 1-5, 14-19, 27, 31.

(For Lesson Notes, see *Helping Hand*)

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21 But that ye also may know my affairs, and how I do, Tych'icus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school at 2 o'clock and preaching service at 3 o'clock every Sabbath afternoon at Duncan Hall, 238 Broadway. Ralph H. Coon, Pastor. Visitors invited.

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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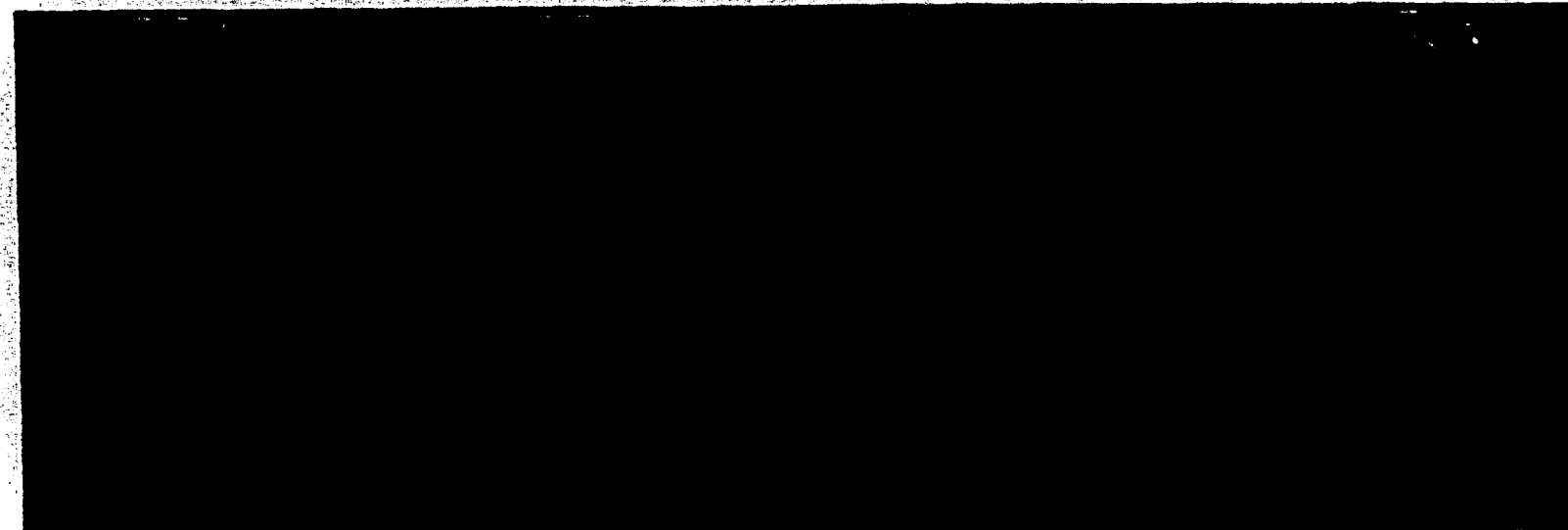
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