

The Sabbath Recorder

Not more of light, I ask, O God,
 But eyes to see what is;
 Not sweeter songs, but power to hear
 The present melodies.

Not greater strength, but how to use
 The power that I possess;
 Not more of love, but skill to turn
 A frown to a caress.

Not more of joy, but power to feel
 Its kindling presence near;
 To give to others all I have
 Of courage and of cheer.

Give me all fears to dominate,
 All holy joys to know;
 To be the friend I wish to be,
 To speak the truth I know.

—Florence Holbrook.

CONTENTS

Editorial. —From Berlin to De Ruyter. —Dreaming of Other Days. — The Central Association.—Friday at De Ruyter.—Sabbath at De Ruyter.— Woman's Work Central Association. —The Tract Board Hour.—Memorial Windows in De Ruyter Church.....	1-5
Alfred University Ninety-fourth Com- mencement	5
Notice	8
Education Society's Page. —Baccalaur- eate Sermon	9-12
Notice to Delegates	12
Home News	13
Children's Page. — The Hymn I Like Best, and Why.—The Golden Bowl..	14
How Trees Commit Suicide	15

Our Pulpit. —Was the Day of the Sab- bath Changed? If So, When? By Whom? How?	17-21
Less Drinking Among Students.....	22
American Sabbath Tract Society — Meeting of Board of Trustees.....	22
Fundamentalists' Page. —Pentecost ..	23-25
Goat Dogs and Their Training.....	25
Kentucky and Abraham Lincoln.....	26
Religious Education. —The Church and Her Bible	28
The Importance of Forestry.....	29
Semi-Annual Meeting at White Cloud Enjoyed	30
Marriages.	30
Deaths.	31
Sabbath School Lesson for July 19, 1930	22

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.

Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

Trustees of the General Conference for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

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

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.
Corresponding Secretary—Miss Lotta Bord, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.
Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerne C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.
Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.
Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Miss Elsie Van Horn, North Loup, Neb.
Miss Vivian Hill, Farina, Ill.
Royal Crouch, Center Line, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; **Mrs. Alice Fifield**, Battle Creek, Mich.; **Henry N. Jordan**, Battle Creek, Mich.; **Lyle Crandall**, Battle Creek, Mich.; **Mrs. Angeline Abbey Allen**, Edinburg, Tex.; **Mrs. George H. Trainer**, Salem, W. Va.; **Miss Lois R. Fay**, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **George R. Boss**, Milton, Wis.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Royal Crouch**, Center Line, Mich.

The Sabbath Recorder

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

VOL. 109, No. 1

PLAINFIELD, N. J., JULY 7, 1930

WHOLE No. 4,453

Dear Lord, wilt thou help us this day to live a simple, sincere, and quiet life. May we be able to repel every thought of discontent and worryment and to cultivate the spirit of helpfulness. May we put away every evil thought, and cherish the noble and the true. Enable us to overcome our selfishness, and to look for ways by which we may be a blessing to others. May we be faithful to every trust, and honor thee in all our ways. So may we, by thy help, make every day a pleasant time to remember as the years go by. In Jesus' name.—Amen.

From Berlin To De Ruyter It was my good fortune to have the use of a quiet, restful room in Berlin, not only for the days of the association, but also for three full days after the meetings closed, in order to complete my "write up" and get ready for the next association.

The editor will never forget the helpful kindness of Miss Mary Green who was anxious to do all she could for the dear old RECORDER. So it came about that the meetings were all reported and copy mailed for the publishing house before I left Berlin.

Then another very enjoyable affair was the auto ride of one hundred eighty miles from Berlin by way of Troy and Albany, to De Ruyter for the Central Association.

On such a morning as we had, with all nature washed clean and the atmosphere purified by an early morning thunder shower; with the sunshine breaking through the clouds, making glorious every hill and valley, every field and garden along the way among the "Little Hoosick" hills, and the final stretches of scenery between Albany and De Ruyter, this was a most restful and enjoyable ride for all of us.

Whom do I mean by all of us? Well there were Pastor Wing and his good wife, and Mrs. John Millard our driver, who invited us to take this delightful trip together in her cozy car. She is an excellent driver for a company who likes to make the most of the scenery along the way, and every mile of this one hundred eighty mile trip had

something of interest for us. I shall always be glad that they urged me to tarry a day or two to go with them, instead of taking the omnibus and trains for my trip.

On reaching De Ruyter we were soon placed in good homes for the association days.

In the summer vacation of 1873, fifty-seven years ago, I spent several weeks among the feeble churches of this association, with instruction from our General Missionary Board to visit them all and to meet the board at Conference time in Westerly, R. I., and report.

This I did, and on reaching here my first impulse was to roam around town looking for familiar places. But it was only a kind of dream hour, after all. The years do bring changes, and the sad part of it all is, the passing of time does tend to wipe out the records of memory and to leave one in half doubt as to the real outcome of events with which he was once familiar.

Rev. Joshua Clarke was pastor here in those days, and the kindness he and his good wife showed to a young man preparing for the ministry, enthroned them both in my heart for life. They did take a great interest in the work I was trying to do; and I wonder if, at the time, they realized how much good they were doing to one whose misgivings about preparing to preach almost overcame him at times.

Dreaming of Other Days Soon after reaching De Ruyter I found my way over to the old church, which was open ready for the association guests. Here as the twilight began to gather I lay down on the front seat with one end of a cushion drawn over the arm of the pew for a pillow, and spent an hour dreaming of things that happened here fifty-six years ago. It was in 1874 that I was ordained in this church by the General Conference. I can feel the hand of Elder Bailey on my head yet as he made the consecrating prayer. Rev. George E. Tomlinson was moderator, and to this day I can

locate in this house the places where several of the grand old ministers were seated on that ordination occasion.

There were Jonathan Allen, N. V. Hull, Joel Greene, George E. Tomlinson, Thomas R. Williams, Joshua Clarke, A. B. Prentice, Lucius Crandall, A. H. Lewis, George B. Utter, L. A. Platts, and others—a lot of splendid men of more than half a century ago. Those men are, every one of them, gone, Rev. Joshua Clarke was pastor here then. I could not help feeling lonesome over the changes that have come.

The clean, tidy, well-kept conditions of the church property here show that our church people of old De Ruyter are still interested in their work. Only a block or so away is the site of old De Ruyter Institute, with a beautiful school building on the ground, amid thrifty, beautiful maples that were set out by the fathers of two or three generations ago. This while country is a land of splendid hard maple forests, and these fine flourishing maples set out by the grandfathers are making the homes of this generation very pleasant.

The Central Association The Central Association was called to order by President William P. Jones of Adams Center, and Pastor H. L. Polan took his place as leader of song services for the association. The first song was the familiar one entitled, "Higher Ground." It was sung with enthusiasm and gave the meeting a good send-off.

Brother L. A. Wing of Berlin read the second chapter of 1 Corinthians, where Paul determined not to know anything among them save Jesus Christ and him crucified. Paul's experience had enthroned the crucified Christ in his heart.

Pastor Theodore J. Van Horn gave the address of welcome. It was hearty and given in well chosen words, telling why the Central Association has special attractions for him. He had enjoyed several pastorates in the association.

In looking forward to this session he had been thinking and praying over the matter, since it was the anniversary of Pentecost, and he had longed to see a pentecostal season here in this dear old church. He hoped the Spirit would fill our hearts here and that we could take the blessing to others. He spoke of this as historic ground, near the spot where many of our fathers and mothers

received their education in DeRuyter Institute. The records of this church from 1815 to 1874 are full of interest. May we enjoy a real pentecost in these meetings. If we "make the valley full of ditches," as God's people of old were instructed to do, God is as ready as ever to fill them. The blessing will be sure.

RESPONSE TO THE WELCOME

Pastor William Clayton of Syracuse responded to Brother Van Horn's words of welcome. After pleasant reminiscences, he emphasized our need of prayer and the Holy Spirit's presence. We can not preach good without these. It was a strong spiritual plea.

PICTURE STUDY

After a message from each of the delegates from other associations, Brother Loyal Hurley gave a brief talk with Bible pictures thrown on a screen. Labor and its rewards was a feature of his lecture.

Brother Sorenson of Verona is practically a new man among us, and we were glad to meet him here and to hear him preach. We are also glad that he seems to be so well pleased with his new relationship among Seventh Day Baptists.

He spoke of one phase of Pentecost, namely, a great number of priests obeyed the faith. There was a great company who must have met with a great change of belief. They had been brought up in the rites and ceremonies of temple worship, but evidently did not understand what the sacrificial offerings did mean. Priests knew the ceremonies of the temple, but being filled with the Holy Ghost was something entirely different. Just think of what priests educated as they had been had to get rid of before they could believe. When they heard of the Holy Spirit their hearts had to be emptied of all that was in them by way of preconceived notions, in order to make room for the faith. The priests had to do that.

Luther too had to empty his heart of notions—had to turn out *Satan*, before he could be in the right mind and sit at Jesus' feet.

When hearts were filled with the Holy Ghost their eyes were opened to see the open field waiting for the gospel. All of us must overcome the same obstacle before the transformation comes. We must

get rid of our preconceived notions, and sit at the feet of Christ to learn of him. This is what happened to the priests. They began to hunger and thirst after righteousness. We know what hunger is. It illustrates our condition of soul when, emptied of all selfishness, we long for Christ. Then we can be filled with love where hatred had been.

Let us put away our vacillation and cultivate strong purposes. Preconceived notions fill the heart and we lose the real thing. They must be put out.

This was a good message. Brother Sorenson is doing a good work. As to the pronunciation of his name, he places the emphasis on the *first* syllable: *Sor en son*.

Friday at De Ruyter Friday morning was cool and cloudy with some rain which increased about ten o'clock. This made the audience rather small. Most of the forenoon was devoted to the business of the association, such as reports of committees and messages from delegates. "Just as I am" and "Hiding in thee" were good spiritual songs, in harmony with the general theme of the meetings: "*Power From on High*."

Brother Polan was a good leader of the music, and all through the association his choices of songs were excellent and appropriate.

The sermon was by Harley Sutton. Erlo Sutton helped in the devotions, and Harley's text was: "I was glad when they said unto me, let us go into the house of the Lord," Psalm 122: 1, 2. The story of Pentecost was mentioned, and emphasis was placed on the blessings to be found in the house of worship, when we draw near to God and commune with him.

In every age men and women have worshiped God. What is worship? It consists in expressions of reverence and devotion and exercise of faith. It includes prayer, talking with God. It is good to ask our Father for help and blessings. It also includes music, worshipful songs. Worship brings the power for better work, when we worship in spirit and in truth.

When outward expressions of the inward life come to be the habit with man, worship is a good thing. It cultivates the spirit of devotion in our children. Prayer is necessary. The disciples were praying when the Holy Spirit came.

"Jesus I my cross have taken
All to leave and follow thee,"
was a good song to follow this sermon.

AFTERNOON, FRIDAY

"Crown him with many crowns" and "What a friend we have in Jesus," led by John Randolph, gave the right ring to the afternoon session, and after this good start, Brother Harley Sutton led in the Education Society's hour. His paper will appear soon in the RECORDER. Loyal Hurley then led in the song, "Faith of Our Fathers."

The sermon was by Rev. John Randolph—text, Philippians 1: 12. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

The subject of *obstacles overcome* and *success* the result, was well treated by the speaker. This was followed by the song: "In the cross of Christ I glory," and we adjourned until evening.

SABBATH EVE

The Friday night meeting was excellent, "The child of a king" was a beautiful starter, and the quartet—Polan, Van Horn, Hurley, and Sutton, took up the song service with excellent effect. After this Pastor T. J. Van Horn and Hattie, his wife, cheered us all with one of their duets, which were always welcome.

A brief picture study followed, about Christ and the rich young man in the Bible story.

Then came a talk on the text, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and also, "Inasmuch as ye did it not unto the least of these, ye did it not unto me." Matthew 25: 40 and 45. Brother Erlo Sutton made a strong appeal, showing that religion includes service to our fellow men. It is something more than theory and prayer meeting work. The millions going to death without a hope need practical Christian work to bring them to Christ. There is great need of revivals of religion. Too many missionaries are being called home and fields left helpless. Evangelistic meetings are too much out of fashion. The Holy Spirit is as ready to revive us as he was at Pentecost, if we only supply the necessary conditions.

The general theme of religion is *service*. Jesus ministered to the hungry, helped the blind and sick, looked after the temporal wants of men as well as the spiritual.

Are not your hearts stirred when you read of his cry on Calvary: "Oh, Jerusalem, Jerusalem, how oft would I have gathered your children together . . . but ye *would not*." The very ones he came to help and save rejected him! The agony of heart was the heaviest cross Jesus had to bear.

Our hearts ought to be deeply stirred when we see millions in America going to death unsaved and with no hope. Are we doing what we can? How about our missionary Board's debt of \$18,000? I am afraid too many care nothing for true revival efforts in order to save their children.

Following this sermon fifty-one persons bore testimony in an excellent conference meeting.

Sabbath at De Ruyter Sabbath was the great day so far as the attendance was concerned. Pastor Theodore J. Van Horn had charge. The sermon was by the editor of the SABBATH RECORDER. Text, "For I determined not to know anything among you save Jesus Christ, and him crucified."

In the afternoon Rev. William L. Burdick, our missionary secretary, pleaded for the cause of missions and the work the Missionary Board is trying to do. It was a strong appeal and ought to be heeded by our people.

Erlo Sutton had the Sabbath School hour, and talked on religious day schools. You will find a synopsis of his talk elsewhere in the RECORDER. See Religious Education department.

YOUNG PEOPLE'S HOUR

The people are always interested in this part of our gatherings at Conference and associations. Mr. Alfred Perry had charge of this session.

Brother Wing, a former pastor in De Ruyter, was the main speaker, and his excellent talk and reminiscences were listened to attentively. His talk about presumptuous sins, with the fifty-first Psalm for a text, was impressive. Get the Bible and read that Psalm.

His distinction between "weakness" and "presumptuous" was well made. Even if we

only cherish a *desire* to do wrong we are well on the way to sin.

It would seem that one who could give us the twenty-third Psalm about the Lord as our Shepherd, could hardly commit presumptuous sins; but Satan's snares are strong, and subtle. Similar conditions confront us and we need to be on our guard. David found prosperity was ruinous. He was self-deceived. He never fully recovered from the effects of his sin.

He departed from God so gradually that he hardly realized until too late.

Friends, let us be on our guard. When a Christian loses out till he can not pray or give a genuine testimony, Satan will soon have him where he can not resist the temptations. "Oh! keep back thy servant from presumptuous sins." David's repentance and open confession with dependence on God for mercy was the only way. He had to confess his way back to God.

Brother Wing is an expert at expository sermons. After his talk the young people took the work, and we trust that the several messages given will find their way into the RECORDER. Jesus, the Light of the World, was their general theme. It was an excellent session, and was closed with that good old song, "The Light of the World is Jesus."

Woman's Work Central Association The women had one of their good sessions, following the young people's hour, on the evening after the Sabbath. The meeting was in charge of Mrs. Hurley. There were several good papers, which we expect to give you in the Woman's department.

"What is a boy worth?" was the title of an excellent pageant in which a boy about twelve years old was put up for sale and auctioned off. Calls for bids were answered by first, a *business* man, who explained what he would make of the boy if he could have him. Then a Y. M. C. A. secretary made a plea for the boy, and after him came in order, a traveling salesman, a physician, a superintendent of schools, a "good sport," and a minister of the gospel. Each one made the most of what he would like to make of that boy. The boy stood on a little stool on the stage, and the good woman who had him in charge made an appropriate reply to each bidder as he spoke. Her pleas

for the boy each time were good, and finally the minister received him.

Then an appeal was made for each parent there to decide which bid he would take for his own boy. At the close of this auction the lights were turned off and in the darkness the boy disappeared. This exercise was very impressive. Parents were warned that their boys will soon be on the auction block and the world will be bidding for them.

This was indeed a fine evening, and the exercise brought to a close a day of good things.

The Tract Board Hour Brother Raymond Burdick of Syracuse had charge of this session, by request of the president of the board. Rev. H. L. Polan read the report of the Distribution Committee, and the editor was given ten minutes to speak for the SABBATH RECORDER.

The sermon today was by Rev. William L. Burdick. His text was from Romans 6: 22. He spoke of the text as the biography of a saved sinner, with four points: (1) made *free* from sin; (2) became a *servant* of God; (3) fruit bearing; (4) eternal life. Eternal life is the last chapter in the biography of a saved sinner. Each one of these four points was nicely developed, and people were urged to do what they can to help sinners secure eternal life.

The business of the association was finished, and at three-thirty o'clock Loyal Hurley preached the last sermon of the association.

After the quartet sang, "Come, Spirit, come," and the congregation had joined in "Follow me, I'll guide thee home," Brother Hurley announced his text, Acts 2: 1, about the day of Pentecost in connection with the text about creation—"In the beginning," etc. The creative *power* of God was indeed wonderful. So was the day of Pentecost. It was new and as marvelous as creation. It was a new manifestation of God. The time was opportune. Jerusalem was crowded, and it was a beautiful time of the year. The church was in great need of the Spirit. The apostles, with the whole world for a field, could do nothing without him. They waited for it. There were one hundred twenty against the world. Our privilege is the same today and our needs the same. Just what the apostles had is offered to us on the same

conditions and is just as available. "Lo, I am with you always, even unto the end of the world."

When Brother Hurley pronounced the benediction, the ninety-fourth session of the Eastern Association was ended.

It had been a good spiritual and helpful meeting from first to last. As the delegates and friends said good-by many hearts were touched with a kind of lonesome feeling that no pen can describe.

Memorial Windows in De Ruyter Church The church in De Ruyter has honored twenty men and women who have served their day and passed on, by placing their names on memorial windows. Thinking that RECORDER readers might enjoy seeing them as well as I did, I am giving them here: Rev. Charles M. Lewis, Deacon J. R. Babcock, Rev. Joshua Clarke, Dr. Silas S. Clarke, Deacon Deloss Wells, Deacon Jason B. Wells, Deacon John Maxson, Deacon Willard D. Wilcox, Deacon Henry Crandall, Rev. Alexander Campbell, Deacon and Mrs. A. T. Stillman, Mrs. Sarah T. Johnson, Rev. James Bailey, Rev. James R. Irish, Dr. Ella F. Swinney, Rev. L. R. Swinney, Rev. George E. Tomlinson, Mr. and Mrs. Barton G. Stillman.

ALFRED UNIVERSITY NINETY-FOURTH COMMENCEMENT

(Written by Ruth P. Greene, Assist. Librarian)

Commencement with all its joys and sorrows, its finality and promise! To the underclass men this brings a vague feeling of awe, occasioned by the encroaching responsibilities and the solemnity of the future which the seniors are going forth to meet. To the outgoing class it is a moment of achievement, the crest of the wave in their college life, the instant of Utopia before they enter upon the new stage of the cycle which necessitates their starting from the bottom again.

With bitterness in their hearts for leaving their alma mater, but with happiness that they had achieved their goal, eighty-two seniors filed across the platform in Alumni Hall, to receive their diplomas from President Boothe C. Davis, Wednesday noon.

The invocation was given by Dr. Robert

L. Kelley. This was followed by the senior oration by Miss Pearl Peckham, whose subject was "The Glory of the Greek Drama."

Degrees conferred after President Davis' annual address were divided as follows: fourteen ceramic engineers, thirty scientific, twenty-seven classical, and eleven art.

Four honorary degrees were bestowed: the degree of Doctor of Laws upon Earnest Ethelbert Cole, of New York, who gave the doctor's oration on "Education, the Creator and Guardian of Wealth"; Doctor of Laws upon Judson G. Rosebush of Appleton, Wis.; Doctor of Laws upon Dr. Robert L. Kelley, of New York; Doctor of Letters upon Alfred Allen of Los Angeles, Calif. (in absentia).

Alfred University's ninety-fourth commencement has been one of the best in its history. The fraternity and sorority houses, the girls' dormitory and the homes in the village have opened their doors and made room for the guests who came to pay a visit to their alma mater. There has been a hustle and bustle, a greeting of old friends and a meeting of new; there have been good-bys as students departed for their homes; there have been plays, luncheons, teas, and picnics; sermons, addresses, and receptions until no minute has been empty or unprofitable.

CHRISTIAN ASSOCIATIONS GIVE ANNUAL SERVICE

Reverend A. J. Purdy of the North Park Presbyterian Church of Buffalo, N. Y., gave the thirty-eighth annual sermon before the Alfred University Christian associations on June 7. This service is traditionally held as a joint ceremony by the college A. U. C. A. and Y. M. C. A.

"The Superb Life That Walketh Not in a Vain Shadow" was the theme of the sermon. Margaret Westbrook, president of the Young Women's Christian Association, and Frederick A. Morse, president of the Alfred University Christian associations, presided over the program.

This program appropriately opened the commencement week activities, and much commendatory appreciation was expressed at the manner with which the custom was upheld.

COMMENCEMENT PLAY CAUSES FAVORABLE COMMENT

A melodrama of interesting theme with fine settings and characterizations was presented in John Willard's play, "The Cat and the Canary," which pleased a large and appreciative audience at Alumni Hall, the evening of June 7. The play was the annual commencement presentation of the Footlight Club, a student dramatic organization.

The cast of the play was as follows:

Mammy Pleasant	Annette Clifford
Roger Crosby, lawyer	J. Wilbur Carr
Harry Blythe	Robert Nobbs
Cicily Young	Doris Ringleka
Susan Sillsby	Hazel Mott
Charles Wilder	Robert Stanton
Annabelle West	Ella Corson
Paul Jones	Kling Anderson
Hendricks	William Murray
Patterson, the doctor	James Morris

THE BACCALAUREATE SERMON

"The Laws of Multiplying Possessions and Diminishing Returns" was the theme upon which President Boothe C. Davis delivered the annual baccalaureate sermon before members of the graduating class of Alfred University, on Sunday evening, June 8, in Alumni Hall. The sermon marked the opening of the ninety-fourth annual commencement exercises of the university. The sermon appears in full on the Education Society's page of this RECORDER.

DEDICATORY ORGAN RECITAL

At the First Alfred Seventh Day Baptist church, on June 9, La Vahn Maesch of Appleton, Wis., presented a remarkable program in dedicating the new Sarah Burdick Rosebush memorial organ.

Mr. Maesch came and saw and how he conquered his enormous audience with his charming personality, his keen sense of musicianship, his variable interpretative timbre, his decisive fluent technique, his absolute tonal balance, and his mastery of the greatest in organ literature.

PROGRAM

Chorale in A Minor	Cesar Franck
Au Clair de Lune	Karg-Elert
The Swan	Saint-Saëns
Fantasia and Fugue in G Minor	Bach
The Bells of St. Anne de Beaupre	Russell
Cantilene	Rogers
Flight of the Bumble Bee	Rimsky-Korsakoff

Marche Slave	Tschaikowsky
Cortege et Litanie	Dupre
In Moonlight	Kinder
Daguerreotype of an Old Mother	Gaul
Toccata, from the Fifth Symphony	Widor

CLASS DAY EXERCISES IMPRESSIVE

Traditional exercises of the Tuesday class day program included this year the presentation of a moving picture camera and screen to the trustees of Alfred University, by the senior class. John F. Hambel, president of the class, made the presentation.

The feature number of the program was a pageant, "Memories of Alfred," given by members of the graduating class. Harriette J. Mills, Akron, N. Y., gave the customary mantle oration, and Garnett G. Blackmore of Flushing, N. Y., gave the response. Miss Margaret D. Young, Hornell, N. Y., gave the ivy oration, which was accompanied by the planting of a small ivy.

ALUMNI BANQUET

Nearly two hundred alumni and members of the graduating class of Alfred University attended the annual alumni banquet, which was held at The Brick, Tuesday evening. George A. Place, '10, of Salamanca, president of the Alumni Association, presided as toastmaster.

Following the banquet, a program consisting of a series of brief talks from representatives of different classes was heard. "Alfred's Enduring Values" was the topic chosen by Judson G. Rosebush, '00, of Appleton, Wis., for the first talk. Mary Darrow Almy, of the class of '78, was the next speaker. "Fifty Years a Graduate," by Earl P. Saunders, '80, brought still other glimpses of the past. Dr. Robert L. Kelley next discussed "The American College." Speaking for the class of 1930, John F. Hambel briefly expressed the sentiments of his classmates in their regard for loyalty and the highest esteem which they have acquired during their four years in Alfred. A bright future was pictured for Alfred by President Boothe C. Davis in the concluding speech of the evening's program, "The Forward Look."

Special music during the dinner was furnished by a string trio. The banquet closed with the singing of the Alma Mater.

SENIOR HONORS, PRIZE AWARDS ANNOUNCED

Senior honors and the awarding of a number of established prizes to members of the graduating class of Alfred University were announced by President B. C. Davis, at the commencement exercises as follows:

SENIOR HONORS

Highest honor for scholastic standing went to John Edward Leach of Paterson, N. J.

High honors went to the following: William L. Fabianic, Cochranton, Pa.; Helen M. Hammond, Salamanca; Ruth V. Hunting, Plainfield, N. J.; Margaret M. Perkins, Salamanca; John R. Spicer, Plainfield, N. J.

Honors to Marion E. Hardy, Almond; Leon Horowitz, West New York, N. J.; Harriette J. Mills, Akron, Ohio; Florence H. Ploetz, Ellicottville; Lois M. Rice, Angelica; R. Carl Smith, Addison; Bruce W. Thorngate, Salemville, Pa.

DEPARTMENTAL HONORS

E. Rudolph Eller of Buffalo, in biology, geology, and economics; William L. Fabianic, Cochranton, Pa., in ceramic engineering and chemistry; Dorothy E. Hallock, Oneida, in applied art; John F. Hambel, Brooklyn, in history, political science, and economics; Helen M. Hamilton, Jamestown, in Romance languages; Helen M. Hammond, Salamanca, in English, mathematics, and education; Marion E. Hardy, Almond, in classical languages; Ruth V. Hunting, Plainfield, N. J., in English, philosophy, and education; John E. Leach, Paterson, N. J., in biology, geology, and chemistry; Pearl H. Peckham, Westerly, R. I., in Romance languages; Margaret M. Perkins, Salamanca, in classical languages and English; Clarissa A. Persing, Ceres, in English; Lois M. Rice, Angelica, in classical languages; R. Karl Smith, Addison, in ceramic engineering and chemistry; Ernest H. Spencer, Friendship, in physics; John R. Spicer, Plainfield, N. J., in English; Bruce W. Thorngate, Salemville, Pa., in applied art; Delos H. Wamsley, Alfred Station, in ceramic engineering; Theora M. Weisham, Ellicottville, in applied art.

PRIZES AND MEDALS

Announcement was made of the winners of the following prizes which had been awarded at a student assembly. The Mary

Wagner Fisher literary prize, Helen M. Hammond, first; Harriette J. Mills, second; Margaret M. Perkins, third.

The Burdett B. Brown senior English prizes—Ruth V. Hunting, Clarissa Persing, Margarite Hutchinson, Nicholas Latronica and Florence Ploetz.

Ceramic and Chemistry medal—William L. Fabianic.

The Charles Fergus Binns medal—Stanley G. Burt.

Men's loyalty medal—Leland R. Armstrong.

Women's loyalty medal—Florence A. Ploetz.

SOME ITEMS OF THE ANNUAL REPORT

A number of important announcements were made in connection with President Davis' annual report, which was read at the commencement exercises in Alumni Hall.

President Davis paid his respects to Hon. Leonard W. H. Gibbs, a member of the board of trustees, who died at his home in Buffalo on June 1.

The report shows the registration in all departments of Alfred University for the academic year 1929-30 totaling 749, divided as follows: College of liberal arts, 316; ceramic school, 161; agricultural school, 68; department of music, 75; department of theology and religious education, 9; summer session, 120. As 86 of the above are duplications, the total registration for the year is 663 individuals.

President Davis emphasized the importance of rebuilding Babcock Hall as soon as possible. The building burned in February, 1929, leaving the department of physics seriously crippled.

The trustees of Alfred University have adopted a revised centennial program fund totalling \$1,000,000 to be completed by 1936 when the centennial anniversary will be celebrated. Items included in the revised program were announced as follows:

Alumni Hall (repairs)	\$ 40,000
Gymnasium (track and field house) ..	65,000
Men's Dormitory (Bartlett Memorial) ..	150,000
Social Hall (Susan Howell)	30,000
Babcock Hall (rebuilding and equipment)	100,000
Heating plant extension	40,000
Liberal Arts building	200,000

Infirmary	50,000
Endowment and miscellany	325,000

Total\$1,000,000

Gifts to the university during the past year totaling \$380,116.34 were read and acknowledged. This included the appropriation of \$175,000 by the state of New York for a new ceramic building, \$150,000 for the erection of the Frank L. Bartlett Memorial Dormitory for men, the gift of \$30,000 to build and equip the Susan Howell Memorial Hall, and many other gifts of varying amounts.

TERRIBLE HAIL STORM

Some of our North Loup, Neb., friends have suffered the loss of their crops by a hail storm such as they have not seen for many years. The following item from the local paper gives some idea of what such a storm must be:

A pail of hailstones shoveled up by I. A. Manchester at the corner south of the Jimmie Kimbrel place Thursday morning, thirty-six hours after the hail storm, gave those who had not seen the results of the storm some idea of its intensity. Some of the stones measured an inch and a half across, even after standing that long. Mr. Manchester said that there were still tons of hail that had washed down to the corner and the ridges had melted down about eighteen inches where they had been three or four feet high previously. The corn on Mr. Manchester's place was destroyed and will have to come on from the roots. All the small grain on the farms in that neighborhood is ruined.

Mr. Manchester believes the hail to be the worst since the July 6 storm, twenty-five years ago. At that time things were hailed out over an extensive territory.

NOTICE

The Washington Union Association meets with the Peoples Seventh Day Baptist Church, Washington, D. C., July 25-27, 1930. Cordial invitation is extended to brethren, sisters and friends to attend. A number of our leading brethren from other churches will be present and have part in the program.

LEWIS C. SHEAFE,
Moderator.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

BACCALAUREATE SERMON

PRESIDENT BOOTHE COLWELL DAVIS
(Delivered at Alfred University, Sunday,
June 8, 1930)

Theme: The Laws of Multiplying Possessions and of Diminishing Returns.

Text: For whosoever hath, to him shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath. — Matthew 13: 12.

So important did Jesus consider the laws of increasing possessions and diminishing returns, that he twice proclaimed them: once in connection with the parable of the Sower and once in connection with the parable of the Talents.

The seed that falls on good ground and brings forth abundantly, multiplies its own life. The seed that dies on the rock, not only produces no harvest, but loses its own life.

The talent put to work is multiplied, while that which is not used, not only produces no profit, but is itself lost.

These laws operate in biology, in economics, in mind, and in religion. Increased powers and possessions accrue to him who has vitality or capital or intellect or spiritual insight. The multiplying of talents at work is as natural a law as that a harvest should follow a seed sowing; while the atrophy of the unused is nature's most relentless law.

There is no more fitting time for the realization of these truths and the application of these laws than a commencement occasion. Here men and women are facing the problems of the use and expansion of powers, resources, knowledge, and spiritual insights which have resulted from college contacts and studies; or they are facing diminishing returns from the small residuum of values which have been left, after the opportunities of college days have slipped away half used.

So I have chosen for this baccalaureate sermon the theme—"The Laws of Multi-

plying Possessions and of Diminishing Returns."

The past is handing on to each succeeding generation the gathered experiences of its receding life. We laboriously climb the ladder of civilization by making yesterday's knowledge the platform on which we build the knowledge of today. Tomorrow will stand on today's achievements as we today stand and build on yesterday's.

Conversely, if we build little today, tomorrow will be worse off than the present, by so far as the new day's opportunities surpass the opportunities of the present.

The measure of education and enlightenment today is not found so much in the selected individual geniuses of culture, as in the higher levels of human knowledge which multitudes enjoy.

Plato and Aristotle were giants of ancient thought, but contemporary with them were the "Brutal Athenian Assembly, the unfranchised mob, and its Orphic rights, and the secluded and enslaved women who could acquire education only by becoming courtesans." While there were twenty slaves in Athens for every free man, her proud temples and her exalted philosophy failed to build an enduring civilization. For society, as for individuals, the law holds true, "From him that hath not shall be taken away even that which he hath."

The passing away of the ancient Greek civilization, notwithstanding a few great minds like Aristotle and Plato, is testimony to the hopelessness of a civilization which keeps its masses in ignorance and slavery. Democracy is the prophet of an ever growing mass enlightenment by which is fulfilled the promise for society: "To him that hath shall be given."

I wish to illustrate these principles specifically by a few phases of life which educated men and women must recognize.

I. Money and Finance.

Much as most of us wish it were otherwise, we know that it takes money to make money. In the beginning of the agricultural age, when agriculture was primitive, it took little capital to start a business. Land was cheap. Tools were simple and hand made. Domestic animals could be raised and trained to toil. Under this primitive condition men lived, but they did not accumulate wealth except through slave labor.

In our modern age large capital is necessary even for successful agriculture. Many varied and expensive machines now replace hand and animal labor. In this simplest of industries it is sadly true that "To him that hath shall be given"—and to him only.

Even more apparent and striking is this truth today, in other industries of our intensely industrial and capitalistic age. No one can fail to see in the rapidly accumulating millions of great consolidated industries that to him, and to him only, that hath shall it be given. I do not think it is irreverent to say that even Jesus himself could not have realized how relentlessly true this saying of his would be in the business of the twentieth century. He was merely stating a principle.

II. Education.

Any observation of the present American college organization furnishes another striking illustration of the working of these laws of "Increasing Possessions and Diminishing Returns." Of 400 American standard colleges, not including state universities, ten have 43 per cent of the total endowment of the 400, an average of thirty-four millions each, while they are educating only 17 per cent of the total student body of the 400 colleges. The remaining 390 of the 400 standard colleges have but 57 per cent of the total endowment, an average of one million dollars each, as compared with thirty-four millions each of the ten large colleges. These 390 smaller colleges, with but little more endowment than the ten large colleges, are educating 83 per cent of the total student enrollment of the 400 colleges. Yet every few days the papers announce additional gifts of from one to ten millions to some one of these ten great colleges. Certainly among colleges it is true that "To him that hath shall be given."

Alfred is still below the average of the 390 smaller colleges in the amount of its endowment. It has now a little less than \$900,000 of endowment. In our present effort to increase Alfred's endowment and capital funds to more nearly equal what every standard college should have, and to more adequately do its work, every friend of Alfred should remember that "To him that hath shall be given." Every dollar that we add to Alfred's funds increases the prospect

of other and larger gifts. People like to be identified with a going concern. The world believes and acts upon this law which Jesus declared, and Alfred must stand or fall by it.

But there is another phase of education which I would not have you overlook. It is the personal phase. We commonly associate education with school or college training. Education is not confined to schools and colleges. Other agencies may and often do operate to educate men and women, but they are more individual and less organized. Colleges and universities represent in our day the increasingly universal and effective means for higher learning.

In addressing a senior class in college one may assume certain backgrounds of home and family inspirations. I would like to pay tribute to these homes today, and to what the ideals of home and the love and sacrifice of parents do in sending boys and girls to colleges and in helping to keep them there. We may assume also native tastes and aptitudes in these selected young men and women who find their way to college, and who are able to persist through four strenuous years of college work. Without these qualities the college task would be hopeless. But now at graduation we may assume certain results in mind and character of these four years of college activities. I must pass over the many helpful things of extra curricular activities, campus duties, the assuming of social responsibility, fraternities, athletics, and all the rest. They have great values in the sum total of education.

But I wish to speak of certain mental qualities that characterize educated minds, and which are an endlessly multiplying possession.

If education is balanced, we are introduced to two great reservoirs of truth, namely: science and literature. In our scientific age, science is more easily visualized and its domain surveyed. But what I mean by literature is more expansive and evasive. It includes languages and history and philosophy. It is sometimes called the humanities because it represents the story of human thought, throughout all the varied experiences of race development.

John Erskine, a profound student of history and literature, says, "Human language, with its power to suggest, to call up images, to sound overtones, to mean a dozen things

at once, is an instrument for arousing emotions and imagination."

In a great poem or novel we find the reflection of ourselves as well as of a remote age or a distant people. Science, on the contrary, uses exact terms and symbols, bare of imaginative suggestions, but capable of telling an exact truth to the initiated. To both of these great fields of education, language or literature, and the sciences, the college graduate has been introduced in his college days, but only introduced; and it is here that one of the richest fulfillments of my text may be experienced, "To him that hath shall be given."

You will only know as the years pass by how these multiplying possessions will enrich you. You have only just dipped into science, but there is an ever widening horizon of truth opening up before you. You have only just unlocked the treasures of language and history and literature and art. Every book, every poem, every story of bygone days, and every piece of classic art will have a message, will awaken a new emotion, and creates a new insight into life and its meanings. Whether you sit by your firesides with your books around you, or mingle with men in the strife and toil of life, or travel in distant lands and recall civilizations and art of other days, you have unfailing riches of multiplying possessions, which other men can not have, who have not paused awhile in the libraries and laboratories of an alma mater, and acquired that priceless boon of an expanding possession which we call an education.

III. Books and Art.

Great writers and artists say more and create more than they know — proclaim meanings they have not fully heard, and beauty they have but dimly seen.

Great books and masterpieces in art reinterpret life's moving patterns to us from generation to generation and from age to age. They remain true even though new science, new social customs, and new religious emphases stir men's souls.

Isaiah, Homer, Virgil, Paul, Dante, Milton, and Shakespeare, all tell us of enduring truths, though in different languages and ages; though they speak to different social models and to men of unlike cultures. They give new and different ideals to men accord-

ing to the backgrounds of their culture and the content of their ethical and moral developments. This is why they say more than their authors said to their own generation; why their authors speak to us of things they themselves had not heard nor seen. They collaborate with each generation of students in revealing truth and insights.

As no two people see in great statuary or paintings the same shades of meaning, so no two generations get from the same literature or art exactly the same message. To be inspiring, to be enduring, they must say more to us today with our background and our accumulated mental and spiritual inheritance than their authors knew or said to their own generation. This is why it can be said of books and of art, "To him that hath it shall be given and he shall have more abundance, and from him that hath not shall be taken away even that which he hath." The great book grows larger and the small book less with each succeeding generation.

IV. Founders and Institutions.

If great writers and artists say more, and create more than they know, so do the pioneers and founders of institutions.

The American Constitution needed the interpretations of John Marshall and his successors, together with the test of years, to grow to its full magnitude. Its authors set forth living and growing ideals and principles. A thousand years will not see the end of the expanding power of that great instrument of democracy.

John Harvard and Elihu Yale planted little institutions on the edge of the new world. Little could they have foreseen the great educational structures which their plantings have produced. They built better than they knew. To the little which they gave, though like the widow's mites, it was all they had; more and ever more has been added until Harvard and Yale would now be unrecognizable to their founders.

William C. Kenyon and Jonathan Allen laid the foundations of Alfred. But of the Alfred of today they could have hardly dreamed. It is because to what they had and gave more has been added, that we have our Alfred of today. As little can we now foresee what a century hence will produce, If we, like they, give now our best, that more may be added.

V. Religion.

Religion likewise illustrates the laws of multiplying possessions and diminishing returns. There are basic facts in nature which fashions do not alter nor philosophies obliterate. Birth and death, love and hate, the sex hungers—these are constant factors in human life. They must ever remain so.

But primitive peoples expressed their conceptions with different interpretations and different emotions from men of the middle ages; and again the men of the middle ages reacted differently from men of this generation. Each "according to his lights" looks into the face of death or into the eyes of love, or into the sacrament of parenthood.

God and religion mean to one civilization one thing and to another civilization a quite different thing. The content of religion depends largely upon what the generation or the individual has carried over with him from the past as his background, his insight, and his power to interpret.

This is why the Bible is such a misused and misunderstood Book, while at the same time it is the most revealing, transforming, and ennobling literature in all the history of mankind. The Bible speaks to us of the most universal and abiding experiences. But it speaks through the man's own power of interpretation, his background, his education, his complexes. This is why the Bible is a changing and enlarging Book. This is why the authors of its books speak to us today more than they themselves knew; more than they had seen or heard. It is in the unequalled quality of the Bible to do this, that the uniqueness of its inspiration lies.

So again we may say of the Bible and of religion, "To him that hath shall be given and from him that hath not shall be taken away even that which he hath."

But there is another phase of religion not to be overlooked at such a time, and in such a study as this. It is the Divine help which comes to us by the same law of increasing possessions. When we pause before great tasks; when we stand upon the threshold of the future and look out upon the untrodden paths before us, as we do today; when we feel the irresistible call of the world's work upon us; or tremble before unknown possibilities; it is good then to know that the infinite resources of the Divine are ours for

the asking. Here the multiplying possessions within our reach are limitless. Courage, hope, endurance, vision, insight! How we need them as we take up life's tasks at graduation! And they are all, and much more, in that infinite help of God as we trustingly go forth to our work in his great harvest field. The more we welcome and test that help, the more it multiplies in our hands. In no place is it more true "that to him that hath shall it be given," than in this soul-filling and sustaining help of God in all our tasks.

Jesus the Master said, "Go forth, and lo, I am with you always, even unto the end of the world." He that goes forth with Jesus the Master by his side, to comfort and inspire and help him bear the burdens, is invincible. No task will be too great; no load too heavy; no enemy too strong.

My dear young friends, it is because you *have* that more shall be given to you. It is because you have experienced something of education; because you have some knowledge of books, and of art, and of religion, that expanding possessions are opening up before you.

These four priceless years of college life are now passed, but they leave you with multiplying powers and possessions. We rejoice with you in your achievements and in your increasing possibilities.

Your alma mater will follow with affectionate solicitude the paths you severally choose. The years of our fellowship and work together have endeared you to us who remain. We send you forth with our blessing and our love. We shall rejoice in your successes, and sorrow with you in every misfortune.

God bless you and give you ever multiplying possessions of all the good things of life, and of eternity—material resources, enlarging mental culture, the richness of spirit and soul which faith and religion impart—and bring you to his heavenly presence with exceeding joy.

NOTICE TO DELEGATES

All who plan to attend the Southwestern Association, to be held with the Little Prairie Church at Nady, Ark., are requested to notify Mrs. Myrtle Mitchell, Nady, Ark., in order that arrangements may be made for all guests.

HOME NEWS

NEW YORK CITY. — The New York Church accepted with the most sincere regret the resignation of Rev. Harold R. Crandall, after a happy pastorate of seven two-thirds years, during which time he has grown into the hearts of all the church.

Not all of the sorrow was over the loss of Pastor Crandall, keen as that was, and is, for Mrs. Crandall was always a vital factor in the church life. In the Sabbath school, in the social activities, in the work of the Woman's Auxiliary, in the more intimate experiences of the home life of the congregation her heart and hand were always open and ready with help. And Elizabeth, who grew from winsome childhood to beautiful maidenhood in our midst, contributed much—especially along musical lines, having been our substitute organist for some time.

Because we wished to tell them, once more, how much we thought of them, a dinner was arranged for them. And because the membership is scattered over so wide a radius, it was decided to hold it at one of the lunch rooms in New York City, as being most central.

Accordingly, on the evening of June 4, 1930, there was a very pleasant gathering of forty-four who sat down to break bread together. One could almost feel the throb of hearty good fellowship which stirred all those present. Four entirely informal speeches voiced for us all the good will which follows our friends in whatever field they may labor.

A concrete expression of our love and good wishes took the form of three bags of gold—"one for the master, one for the dame, and one for the little girl who 'played' in the lane."

And so we are bidding them "God be with you," and assuring them that in the new field to which they are called to glean, our love and prayers go with them.

E. H. H.

NORTH LOUP, NEB. — Delegates to the Teen-Age Conference of the Seventh Day Baptist denomination arrived yesterday afternoon. About forty visitors, which include the boys and girls of teen age, and a few adults, are in attendance. The largest delegation is from Nortonville, Kan. Rev. S. Duane Ogden and nineteen or twenty

young people from the Nortonville Church, Rev. Ralph H. Coon and several young people from Denver and Boulder, also Rev. Ralph M. Soper and eight or nine others from Gandy and Colora, Neb., are included in the delegation.

A picnic at Lake Ericson is being planned for today (Friday). The evening services Friday and Sabbath nights and all services on Sabbath day are planned with especial reference to the young people.

The Teen-Age Conference, proper, will be conducted Sunday, with morning, afternoon, and possibly an evening session. Rev. A. J. C. Bond of Plainfield, N. J., who has been preaching each evening this week during the special meeting at the Seventh Day Baptist church, is supervising and conducting the conference. Doctor Bond is a powerful speaker and brings a gripping message to young and old. He has conducted a score of successful conferences during the last five years, and is an earnest and inspirational leader.

Those who have attended the services during the week have enjoyed an especial privilege. The public is cordially invited.—*The Loyalist*.

RIVERSIDE, CALIF.—In a beautiful and impressive outdoor wedding, one of the first of the summer, Miss Tacy Mildred Coon of Riverside, last night became the bride of Professor William R. Brackett, of Manhattan, Kan. The ceremony took place on the lawn of the F. H. Hurley residence on Denton Street and was witnessed by several close friends and relatives of the couple.

Rev. John T. Davis read the simple ceremony, after which congratulations and good wishes were offered by the guests.

The couple slipped away for a honeymoon trip to Yellowstone Park, after which they will spend part of the summer at Boulder, Colo., returning to Riverside again for a brief visit before going to their future home at Manhattan, Kan. Mr. Brackett is employed there as professor of physics at Kansas State Agricultural College.

Whatever the Holy Spirit prompts a true Christian to do for the glory of God, he allures him to do in a modest way, and with a disposition of indescribable tenderness.—*C. S. Robinson*.

CHILDREN'S PAGE

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

THE HYMN I LIKE BEST, AND WHY

PSALM 147: 1-5

Junior Christian Endeavor Topic for Sabbath
Day, July 19, 1930

MRS. HERBERT L. POLAN

Let each junior choose a favorite hymn and sing a verse of it some time during your meeting. Perhaps not all juniors would have time to tell why they liked their favorite one, but several could.

Assign to several before your meeting the task of looking up selections from Psalms and Isaiah which have been used for the themes of anthems, great hymns, or oratorios.

I recall that back in dear old North Loup—up in the tower of the church—in the historical room among other very interesting things of other days there is a collection of all the several songbooks that have been used through the years in the various organizations of the church. One of the ladies who has been interested in the music of the church for many years made this collection. I think that this is a good practical idea to be used in other places.

And for your meeting this week and next—gather a collection of hymn books. Select several juniors to give talks on the hymn-books, bringing out the good points in each publication. Mention several songs which may be peculiar to that edition.

DEAR GIRLS AND BOYS:

I have just returned from the postoffice, where I hoped to find one or more letters from my RECORDER children, but when you look carefully over this page you can imagine just how disappointed I was. But I still have enough faith in you to believe that soon your letters will begin to come pouring in. Is my faith justified?

From Thursday evening to Sunday afternoon I have been attending the Western Association at Alfred Station, as some of

you know because you were there, too. Over sixty children gathered in the school building Sabbath morning and afternoon, under the skillful leadership of Mrs. Edna Burdick Sanford, and held services of their very own. I hope to have the program of these services for you next week. In the meantime I'll send you one of the stories I told to the older children that afternoon.

Now don't forget what I am expecting of you very, very soon.

Sincerely your friend,
MIZPAH S. GREENE.

THE GOLDEN BOWL

(Adapted from "Knights of Service")

Once upon a time two merchants were crossing a river. I imagine they were the kind of merchants that I used to call "pack peddlers" when I was a little girl. I used to be delighted when I saw them coming with their heavy packs strapped upon their backs, for to my eyes those packs contained many wonderful treasures, from shining thimbles to silk dresses and beautiful gold (?) pins and rings.

These merchants were not partners, but as they were going to the same city to sell their wares they agreed to divide the streets of the city between them, and, since the things they were selling were not alike, they also agreed that when one of them had gone through the streets of his division the other should follow and sell all he could.

One of these merchants was so anxious to begin selling his goods that he could hardly wait for the boat to reach the shore, and had leaped to the dock and was hurrying along the nearest street of his division, shouting in a loud voice, "Water pots to sell! Water pots to sell," before the other merchant had left the boat.

At last he came to a fine, large house; so well built was it that he thought it must belong to very rich people who could afford to buy a goodly number of his wares. But the fact was that the people who lived in this house were very poor. Once upon a time they had been rich, it is true, but they had lost almost all their money and the strong man who had earned it was dead. Only two members of the family were left, an old woman and her granddaughter who had to work hard for a living.

When the child heard the loud voice of the merchant, and saw his huge pack she said, wistfully, just as I used to do when I was about her size, "Oh, grandmother, can I not buy something? I would be glad to have even a little cheap ring."

"But, my dear child," said her grandmother sadly, "we have no money to buy anything. Indeed we have hardly enough to buy food, and what have we to give in exchange for even a thimble?"

The child looked around the kitchen and at last found an old bowl. Let's see if we can change this for a ring," she cried. "It is no use to us."

The bowl did not look as if it were worth changing for the cheapest kind of a ring, for it was covered with dirt which had been hardened in the fire and would not wash off. What the grandmother and the little girl did not know was that this blackened bowl was really made of gold, and had been bought when the family was rich.

The grandmother gave her consent and the merchant was invited in. Then he was asked if he would exchange the bowl for a ring or some other little trinket to please the little girl.

As soon as the merchant took the bowl in his hands he knew that it was much better than it looked, but to make sure he slyly scratched the bottom with a needle and found it to be pure gold. But he was a dishonest, greedy man and had no idea of paying the grandmother what the bowl was worth. In fact he planned to get it for nothing.

"What is this old black thing good for?" he said crossly. "It's not worth a cent!" He threw it on the floor and left the house, slamming the door behind him, expecting that they would call him back, but the grandmother took him at his word.

"I was afraid it wasn't worth anything," she said. "I am sorry, dear, that you can not have a ring."

After a time the second merchant came along that street.

"Oh, grandmother!" cried the little girl. "This man has a kind, pleasant face. Let's see if he will not give us something for the bowl!"

She called him in, and he examined the bowl as the other merchant had done.

"Why!" he exclaimed at once. "This bowl is made of pure gold. It is worth one hundred thousand pieces of money. It is worth more than all the money and goods I have with me."

The grandmother was so astonished that she hardly knew what to say. At last she exclaimed, "It must be your goodness that has turned the bowl to gold. Take it and give us a ring in exchange. We ask nothing more."

At last she persuaded the kind merchant to take the bowl, but in exchange for it he left everything he had in his pack, keeping only the bag itself, his scales, and enough money to pay his fare across the river.

After he had gone the other merchant came back and said, "I have changed my mind, and will give you a cheap little ring for the old black bowl."

"You are a mean, dishonest man," said the grandmother severely. "You knew the bowl was made of gold, but tried to get it for nothing. Now you are too late, for an honest merchant has given all that he had for it."

The guilty man did not stop to ask questions but ran as fast as he could to the river, thinking he would get the bowl away from the other merchant. But when he reached the bank, the boat carrying the honest merchant was half way across the river, and did not come back for him, though he shouted angrily until he was hoarse. He soon saw the other merchant reach the opposite shore and disappear down the road. Through his greediness and dishonesty he had lost the golden bowl.

HOW TREES COMMIT SUICIDE

Trees often strangle themselves with their own roots. Fortunately, this takes time, and if it is detected, the offending parts may be cut away, saving the tree's life.

Tree suicide, little known and often overlooked, is described in *Tree Talk* (Stamford, Conn.), by F. A. Bartlett, who writes: The practice of *hara-kiri*, or committing suicide, is far more common among trees than is generally recognized.

Many a fine specimen of maple, pine, oak, or elm has taken its life of its own accord. It has not been killed by foreign agents, such as insects, disease, wind, lightning,

starvation, or unfavorable soil, but by the pernicious habit of winding its roots about its stem, usually just below the surface of the ground, and gradually, but surely, strangling its own life-blood and cutting away its circulation.

There seems to be a greater tendency on the part of certain varieties of trees to resort to self-destruction than in others. The swamp maple is particularly prone to such means, though the practice is in no way confined to this variety, and may occur, and often does, in nearly all species, including the forest and orchard trees.

"Norway maples, and particularly transplanted ones, are more apt to injure themselves than trees growing in their natural state. A perfectly normal tree has a well-rounded trunk with buttressed roots running radially in all directions. As the tree grows older the buttresses become more and more pronounced. The yearly growth of annular cells is much greater on the buttresses than the annular cells between the buttresses of great roots. Let us suppose that in the early life of a tree one of the large roots, instead of growing radially from the tree, follows along the outer bark, sometimes to one-half or two-thirds of its circumference, just below the surface, and yearly increases in size. The diameter of the tree increases yearly as well, and the time will come when the pressure of the root against the trunk becomes so great that the flow of sap is restricted, and the trunk and root both become depressed. This depression is more pronounced on the trunk than on the root. Year after year this pressure becomes greater and greater, and the depression deeper and deeper, until the flow of sap is gradually reduced and cut off. As there is no growth above the girdling root, this area becomes inactive, and finally dies. Insects soon find entrance, followed by wood-destroying fungi, and the once-beautiful tree gradually enters into a period of decay.

The writer has observed an avenue of Norway maple-trees nearly one-half mile in length, the trees averaging eighteen inches in diameter, with more than one-half the trees in various stages of root-strangulation, some already dead, some dying, and many weakened by self-infliction.

Fortunately for the tree that is suffering, and when the period of self-infliction has not reached the stage of actual decay, there is a remedy, and that remedy is to cut away the offending member. Sometimes severing the root will relieve the pressure, but it is often necessary to chisel away, chip by chip, the girdling member, which may be deeply imbedded in the trunk, taking care not to break through the bark of the tree. Careful work often saves the tree. Indication of root-girdling, or self-strangulation, is apparent by the dull appearance of the bark of the tree on the girdled side, the absence of large roots or buttresses, and a general depressed area at the surface and along the trunk.

In the case of the swamp maples, the girdling may completely surround the tree, but such is not always true.

The writer recalls a huge pine tree, in Westchester County, N. Y., which lacked vigor for many years. On the surface, there seemed to be no reason for its deterioration, and the bark did not seem unduly depressed. However, there was indication of restricted flow of sap. When the ground adjoining the tree was dug away a girdling root was discovered. This root was cut away. When the work was completed there remained a pine tree one hundred feet high and six feet in diameter, and just below the surface a constricted area four inches in depth running more than half way around the trunk and deep enough to place an arm in it without coming to the outer diameter of the tree. This tree will now recover.

Under certain conditions, particularly in a very vigorous tree, the attempt of self-destruction is frustrated by the irritation or stimulation of growth which brings together the living cells of the trunk and root, in which case a graft occurs and a new line of sap is formed. In such a case the injury may be slight and the tree again outgrows its injury.

In the transplanting of small trees care should be exercised that roots are spread radially from the tree and not twisted into a small hole, for whoever does so is aiding and abetting the tree to self-destruction or suicide in later years.

—From the Literary Digest.

OUR PULPIT

WAS THE DAY OF THE SABBATH CHANGED? IF SO, WHEN? BY WHOM? HOW?

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

SERMON FOR SABBATH, JULY 19, 1930

(The third of Mr. Davis' series of sermons on
Denominational Beliefs)

Text—"Remember the sabbath day, to keep it holy."—Exodus 20: 8.

ORDER OF SERVICE

OPENING PRAYER

RESPONSIVE READING—Psalm 119: 1-16

HYMN—"Safely Through Another Week"

SCRIPTURE LESSON—Genesis 2: 2, 3; Exodus 20: 8-11; Luke 4: 16, 31, 32; Matthew 12: 1-12; Matthew 5: 17-19

PRAYER

OFFERING

HYMN—"Majestic Sweetness Sits Enthroned"

SERMON

HYMN—O Happy Day

HYMN—"When We Walk With the Lord in the Light of His Word"

CLOSING PRAYER

the face of facts, for the most part, freely admitted.

It was the seventh day that God blessed and sanctified, and commanded us to keep holy. It was instituted at creation, and no other Sabbath day is known throughout all Biblical history. Jesus Christ was a Sabbath keeper. The curtain falls on the earthly life of Jesus without any statement from his lips of any intended change. Yet in spite of the fact that Jesus kept the Sabbath, that he made no change in the Sabbath, and that he publicly declared, "I came not to destroy the law," the change has been made.

"The seventh day is the sabbath." "Remember the sabbath day to keep it holy." So says the Bible. The Biblical record is very clear and definite in regard to the Sabbath; it knows but one Sabbath day, that is the seventh-day Sabbath. Yet the student, at the very outset, is brought face to face with the fact that the majority of Christian people keep the first day, not the seventh, Sunday, and not the Sabbath. The first striking fact that presents itself is the glaring contradiction between the declaration of the Bible and the practice of the Christian Church. For the majority, the day of the Sabbath has been changed, and changed in

HOW DID THE CHANGE TAKE PLACE?

The apostolic age is that period lying between the crucifixion (A. D. 29), and the destruction of the temple (A. D. 70). While some of the New Testament writings lie outside this date, generally speaking, New Testament history ends with A. D. 70. This is the period when the apostles are making missionary journeys and organizing churches. These forty years are roughly conterminous with the labors of Paul and Peter. But the writings of this period contain no record of a transferred Sabbath. During the entire period we find but two recorded references to the first day of the

week (Acts 20: 7; 1 Corinthians 16: 2), and *on but one first day* was a religious service held. If "it is an indisputable fact," as Emil G. Hirsch of the University of Chicago says, "that Jesus and his disciples kept the seventh day," the evidence seems just as conclusive that the apostles and early church kept the Sabbath. Anyone can study the Acts and the Epistles and verify this fact for himself.

If Jesus meant to change the Sabbath with "the morning of the resurrection," certainly he would have said so, and the records of the early church would have revealed the changed attitude toward the Sabbath. Not only is the Scripture silent as to this, but church history is silent as to Sunday observance for more than a century after Christ's time. This silence, both in the Scripture and early history, is most damaging to the theory of a transferred Sabbath.

SUNDAY OBSERVANCE AS REGARDED BY OTHERS

A. Church Confessions

The Augsburg Confession.—The Lutheran Church accepts the Augsburg Confession. It states its position thus: "What shall we think of the Lord's Day and church ordinances and ceremonies? To this our learned men respond it is lawful for bishops and pastors to make ordinances, that things be done orderly in the church; not that we should purchase by them the remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin who without offending others break them. Even such is the observance of the Lord's Day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the Church, the observing of Sunday instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The Scriptures permit and grant that the keeping of the Sabbath day is now free, for it teaches that the ceremonies of Moses' law, since the revelation of the gospel, are not necessary. And yet because it was needful to ordain a certain day that the people might know when they ought to come together, it appears that *the church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath day.*" (Italics mine.)

Here we have the ecclesiastical theory

forcibly expressed. There is no hedging about the matter. They do not claim any sacredness for Sunday, except such as might cling to it as a sort of heritage. Sunday is recognized for what it is—a church festival.

The Westminster Confession, accepted by the Presbyterians, and, in a very large sense, by Congregationalists and other Independents, says: "As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so in his Word, by a positive, moral, perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in the Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath."

This Confession of Faith expresses the attitude toward the Sabbath, of the major Christian denominations who do not accept the ecclesiastical church theory. And it is built upon the assumption of a changed day, an assumption that lacks any Biblical support.

B. Commentaries and Encyclopedias

Americana: "The day of Christ's resurrection, the first day of the week, grew up coeval with the extension of Christianity itself as one distinctively Christian festival. . . . Nevertheless the idea of the Lord's Day is wholly distinct from that of the Sabbath. . . . The tendency to sabbatize on the Lord's Day was perhaps due to certain imperial decrees."

Dictionary of Christian Antiquities: "We fail to find the slightest trace of a law or apostolic edict in instituting the observance of 'the day of the Lord'; nor is there in the Scripture an intimation of a substitution of this for the Jewish Sabbath. . . . The tendency to sabbatize on the Lord's Day is due chiefly to the necessities of legal enforcement—first as exemplified in the series of imperial laws, then in the decree of councils, generally backed by the secular power" (Smith).

Encyclopedia Biblica. Professor T. K. Marti says: "That the earliest Christians in

Palestine observed the Sabbath is not expressly said, but it is certainly assumed. The silence of Acts is not to be taken as a proof of the non-observance, but contrariwise, as a proof that it was observed as a matter of course" (Cheyne and Smith).

The Expositor's Bible. Stokes says: "If three or four brief texts were blotted out of the New Testament, it would be quite possible to argue from silence merely that the apostles and their immediate followers did not observe the Lord's Day in any manner whatever" (Comments on 1 Corinthians 16: 2; Acts 20: 7).

C. Denominational Opinion

Catholic. "You can read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day we never sanctify"—*Cardinal Gibbons*.

Episcopalian. "The observance of the first instead of the seventh day rests upon the church and the church alone."—*Hobart Church News*, July 2, 1894.

"The Sabbath is Saturday, the seventh day of the week. The Christian Church made no formal, but a gradual and almost unconscious transference of the one day to the other."—*Archdeacon Farrar*.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands on the same footing as the observance of Sunday."—*Canon Eaton*, on "The Ten Commandments."

"It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday. If they are consistent they must keep Saturday, not Sunday, as a day of rest."—*Sir William Domville*, "Examination of Six Texts."

Congregational. "The Sabbath was founded on a specific command. We can plead no such command for the observance of Sunday. There is not a single line in the New Testament to suggest we incur any penalty by violation of the supposed sanctity of Sunday."—*W. R. Dale*, on *The Ten Commandments*.

"The current notion that Christ and his disciples authoritatively substituted the first day for the seventh day is absolutely without any authority in the New Testament."—*Lyman Abbott*.

Methodist. "It is true there is no positive command for infant baptism . . . nor is there any for keeping holy the first day of the week."—*Amos Binney*, in *Methodist Episcopal Theological Compendium*.

Baptist. "There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can such record be found? Not in the New Testament, absolutely not."—*Edward T. Hiscox*, in *New York Examiner*, November 16, 1893.

Disciples. "There is no direct Scriptural authority for designating the first day the Lord's Day."—*D. H. Lucas* in *The Christian Oracle*.

THE CHANGE ACCOUNTED FOR

But some one asks: How could the change have been made, if Christ did not change the Sabbath? How was it possible to work such a revolution? How account for this revolutionary fact? My answer is: Sunday observance came into the Church along with many other corrupting, pagan influences of the early centuries. Do you know how, or by what authority, the mass, celibacy, indulgences, sprinkling, etc., came into the Church? If so, you have the answer. The observance of mass, or the practice of celibacy, is just as consistent for a Protestant Christian as the keeping of Sunday. The miracle is, not that the change was made, but that it was not universally accepted, and that there has always been a protesting minority.

Let us trace this history carefully. In the early days of the Church those who gave themselves up to the spread of Christianity, as apostles and evangelists, renounced property and marriage, and wandered about, for the most part, homeless and in poverty. They believed the end of the world was near at hand. The apostolic men were inclined to monasticism.

Early in the second century a great crowd began knocking at the door of the Church for admission. They included: (1) Gnostics who combined Oriental theology and Greek philosophy with the doctrines of Christianity. (2) Marcionites, allied to the Gnostics, who adopted the Oriental notion of two conflicting principles, and imagined

that between them there existed a third power, neither wholly good nor evil, the Creator of the world and man, and the God of the Jewish dispensation. These mightily affected the Church.

By the middle of the second century the external position of the Church began to change. Large numbers entered the Church who needed education and forbearance. The Church no longer believed in the immediate end of the world. Pure religious enthusiasm began to wane. The problem confronting the Church was: either to begin a world mission by entering the Roman social system, or to remain a small, insignificant sect of religious enthusiasts.

The bishops withdrew their flocks into the desert as a warning against the secularization, and began to preach the speedy return of the Lord. The Church did otherwise. She equipped herself with good things. She molded her theology by the philosophy of the day. She appropriated to herself the constitution of the state and pressed into her service, art, trade, and jurisprudence. The secularization of the Church drove the more zealous and religious from the Church. By the middle of the third century the Church was, to a high degree, secularized, but she had lowered her standard of life, too.

By A. D. 300 the Church had established her claim to the Christian society. And she had established, too, the dogma that her community, her bishops, her sacred books, her worship, her festal days, etc., were the genuine foundation of Christ, outside of which there was no salvation. It was during this period of secularization, of religious degeneracy, that Sunday was instituted by Church authority. It grew up and into the Church—not as a Sabbath but as a festal day—along with a multitude of other things, both unbiblical and unchristian, and later enforced by imperial decrees.

SUNDAY LEGISLATION

There is no trace of Sunday observance in the gospels. They merely mention the first day in connection with the resurrection. The transfer of the Sabbath to Sunday is not found in the apostolic age. Even when Sunday first found recognition in the Church it was not observed as the Sabbath. It was a festal day. The "Apostolic Constitutions," a collection of writings as to usages in the Church from the second to the fourth cen-

ture, shows plainly that Sunday was set up along with the Sabbath without any sabbatic idea.

The first direct, indisputable reference to any form of Sunday observance is about A. D. 150. This is by Justin Martyr, a Grecian philosopher, who accepted Christianity after reaching manhood. Martyr says: "We all assemble together on Sunday because it is the first day of the week in which God changed darkness and matter and made the world. On the same day also Jesus Christ rose from the dead. For as he was crucified the day before that of Saturn; on the day after Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration."—*From Apology to Antoninus Pius.*

In 196, Victor, bishop of Rome, attempted to compel all churches to have the Roman custom of celebrating the Passover (Easter) every year on Sunday.

The bishop of Orleans, in a dissertation on the Lord's Day, in 305, said that Christians should abstain from work on that day since the "apostles wished this day to be no less honored than the Jewish Sabbath."

In 321 came Constantine's famous edict: "Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of the fields," etc.

Sylvester, bishop of Rome, (314-337) officially changed the title of the first day to the Lord's Day.

The first definite step to establish Sunday observance to the exclusion of the Sabbath was by the Council of Laodicea (364) when it declared: "Christians shall not Judaize and be idle on Saturday (Sabbath Day) but shall work on that day; but the Lord's Day shall they especially honor."

In 386, Theodosius published a decree suspending theatrical shows and races on Sunday.

In 585, the council at Macon declared that Sunday is "the perpetual rest," of which "the seventh day in the law and the prophets is the type." It likewise declared that disregarding Sunday would incur the wrath of God, and "the unappeasing anger of the clergy."

Then followed the bull of Pope Gregory

in 590, the decree of King Oswald, in 664, and others, all to strengthen Sunday observance.

In 791, by the Council of Friuli, Italy, for the first time Sunday is declared to be "the Sabbath of the Lord." They further commanded that its observance "should begin at the hour of the Sabbath evening office, not for the honor of the Sabbath, but for that of the Lord's Day."

Thus briefly we have traced the growth of Sunday into the Church. At first it was a desire to regard Sunday as a feast day—not the Sabbath. It seems, likewise, there was a desire to get away from the Sabbath because it savored of Judaism. Then came civil legislation and papal decrees. Says the Americana: "When the Church was made a part of the State by Christian emperors of Rome, Sunday was enforced by civil statutes."

A FAITHFUL REMNANT

The miracle was, and is, that the bulls of popes and the decrees of kings were not wholly successful—there remained a faithful few. In the fourth century, the Sabbath was observed in many places. St. Athanasius, bishop of Alexandria, one of the most illustrious defenders of the Christian faith, says: "We meet on the Sabbath, not being infested with Judaism, but to worship Jesus the Lord of the Sabbath." Timothy, his successor at Alexandria, says the communion was administered on the Sabbath as on the Lord's Day.

St. Chrysostom, the most famous of the Greek fathers, of the fourth century, says: "The two great weekly festivals were the Sabbath and the Lord's Day."

In 664, Oswald, king of Northumberland, ordered Sunday observance, and the Sabbath keepers rather than submit to it withdrew to the Isle of Iona and to Ireland.

Late in the fifth century, the Sabbath existed in Egypt. The Waldensians kept the Sabbath during the Dark Ages.

In 1069, the Christians of Scotland were still keeping the Sabbath of the fourth commandment, "literally upon the seventh day of the week." Margaret of Hungary married King Malcolm Canmore (1069) who reigned as king 1058-1093. According to the *Encyclopedia Britannica* the brightest side of his reign was due to the reforms of Margaret, who by the aid of the monks (a)

brought about the observance of Lent beginning on Ash Wednesday instead of Monday following; (b) the reception of the Eucharist at Easter; (c) use of the proper ritual in the mass; and (d) abolishing of the practice of observing Saturday as the Sabbath, and prohibiting labor on Sunday (Arts. Scotland, St. Margaret).

Professor Moffat, of Princeton, says: "It seems to have been the custom in Celtic churches, in early times, in Ireland as well as Scotland to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the commandment literally upon the seventh day of the week."

Carlstadt was one of the boldest German reformers. In 1517, he published a series of theses in which he asserted that the authority of the Holy Scripture was above that of the fathers of the Church, and that in the absence of Scripture decision, appeal must be made from the fathers to reason. This was the same year that Luther affixed the ninety-five theses to the door of the church at Wittenberg—and Carlstadt supported him. Carlstadt knew that Sunday had come into the Church as a usurper. He held to the divine authority of the Sabbath of the Old Testament. And Luther says that had Carlstadt continued to write about the Sabbath, Sunday would have given way, and the Sabbath restored.

McClintock and Strong say: "As the Sabbath is of divine institution so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious service; but these are not binding, because of human institution—not so the Sabbath."—*Encyclopedia of Biblical and Theological Literature.*

Neander, the great church historian, says: "The festival Sunday, like all other festivals, was only a human institution."

GOD CALLS FOR A REFORM

This we will discuss in our next sermon. Jesus says: "Thus have ye made the commandments of God of none effect by your tradition. But in vain do ye worship me, teaching for doctrines the commandments of men." "Fear God and keep his commandments for this is the whole duty of man."

"True religion sanctions no course of procedure in its defense that is contrary to the spirit of love."

LESS DRINKING AMONG STUDENTS

COLLEGE PRESIDENTS DISCUSS STUDENT DRINKING WITH THE NATIONAL W. C. T. U.

One hundred forty-seven college presidents say there is less drinking than ever, much less than before prohibition; 97 college presidents say there is *no drinking* at their schools or so little that it is almost unknown; 18 say that conditions are "about the same" as before prohibition.

There are five times as many colleges where there is either no student drinking or almost none as there are colleges whose student polls indicate a predominance of drinking. This is revealed in the replies of 263 college presidents to an inquiry by the National Woman's Christian Temperance Union.

The influence of the Christian home and the traditions of the great group of church colleges is responsible for tens of thousands of students who never drank before or after going to college. There is a larger number of non-drinking American college students today than ever before, and several college presidents inform the W. C. T. U. they are aware of a growing trend of student opinion against the use of liquor.

—Contributed.

AMERICAN SABBATH TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 8, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Edward E. Whitford, Esle F. Randolph, Theodore L. Gardiner, Harold R. Crandall, Franklin A. Langworthy, Courtland V. Davis, Business Manager L. Harrison North, and Assistant Corresponding Secretary Bernice A. Brewer.

Prayer was offered by Rev. Theodore L. Gardiner.

In the absence of the recording secretary, Courtland V. Davis was appointed recording secretary *pro tem*.

Assistant Corresponding Secretary Bernice A. Brewer reported informally upon her work and plans. No action was taken.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally. No action taken.

The report of Treasurer Ethel L. Titsworth was presented.

It was voted to authorize the treasurer to borrow in the name of the society a sum not exceeding \$1,500 in addition to present borrowings, for the purpose of covering current expenses of the general fund.

It was voted to authorize the proper officers of the society to execute papers necessary to settle the estate of George Seeley, deceased.

The Advisory Committee reported, recommending that the vacation of the assistant corresponding secretary be granted the first two weeks in July.

Report approved.

The report of the committee on corresponding secretary, indicating progress, together with recommendations, was presented.

Recommendations approved.

The report of the committee on program for the meeting of the General Conference was as follows:

PROGRAM OF THE AMERICAN SABBATH TRACT SOCIETY

- GENERAL CONFERENCE, THURSDAY
CORLISS F. RANDOLPH, PRESIDING
- | | |
|-------|---|
| 10.00 | Worship |
| 10.15 | Reports |
| | Assistant Corresponding Secretary |
| | Treasurer |
| | Business Manager |
| 10.55 | Hymn |
| 11.00 | Half Hour with the Editor of the SABBATH RECORDER |
| 11.30 | Address—President Corliss F. Randolph |
| 2.00 | Worship |
| 2.15 | Report of Leader in Sabbath Promotion, followed by discussion, Rev. A. J. C. Bond |
| 3.05 | Hymn |
| 3.10 | Address—Rev. H. C. Van Horn, followed by discussion |

It was voted that the program be approved as read.

Minutes read and approved.

Board adjourned.

COURTLAND V. DAVIS,
Recording Secretary, pro tem.

"Many a practical success is a moral failure, and many a legal precedent is a moral error."

Fundamentalists' Page

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

PENTECOST

J. WALTER SMITH

If we consider Pentecost as an isolated event, we shall fail to grasp its true significance. Only when we recognize it as the culmination in the development of the Jewish religion can we really understand its meaning. Its roots extend back beyond Sinai, to the time when God called Abraham to be the medium of his contact with a sinful world.

THE COVENANT WITH ABRAHAM

Seven inducements were offered Abraham to accept that call. Unlike the covenant later made with his descendants, no deferred conditions were imposed: the only requirement was, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee." This he promptly did, and thereby these inducements became immutable promises which God had obligated himself to fulfill. Genesis 12: 1-3. Only the last of these promises has to do with our present thought, "In thee shall all the families of the earth be blessed." This promise was repeated a little more definitely in Genesis 26: 4. "In *thy seed* shall all the nations of the earth be blessed." And from Galatians 3: 16 we learn that its fulfillment was to be accomplished through a single individual of his posterity. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." This (verse 17) was in no way dependent upon the covenant which God later made with his descendants at Sinai.

THE FIRST OR "OLD" COVENANT WITH ISRAEL was, "I will make of thee a great nation." Four hundred thirty years passed, and his descendants had indeed become a great nation, so great that the Egyptians, to whom they were in bondage, feared them. "The people of the children of Israel are more

and mightier than we." As a means of self protection they began to oppress them and take drastic means to prevent their further increase. This resulted in their miraculous liberation under the leadership of Moses, by whom they were conducted to the wilderness of Sinai, where they encamped before the mount of the same name. There God offered to enter into covenant with the people on specified terms, to which the people responded, "All that the Lord hath spoken we will do" (Exodus 19: 5-8). As this covenant was to be the basis of God's dealings with them as a nation, we should get its terms clearly in mind. "If ye will obey my voice indeed, and keep my covenant," were the conditions imposed upon them. Obedience to God's commands, and loyalty to their covenant obligations was what would be required of them. If they did this, God's part was to be, "Then ye shall be a peculiar treasure unto me above all people; . . . and ye shall be unto me a kingdom of priests, and an holy nation."

As with us, human frailty was recognized, but loyalty on their part would secure the spiritual help necessary to overcome this. At this time there were in Israel 603,550 males "from twenty years old and upward," beside the members of the tribe of Levi, who were assigned to the service of the tabernacle (Numbers 1: 2, 3, 45-50). Had they appreciated their high calling, and heartily accepted their covenant obligations, what a power they might have been as "a kingdom of priests, and an holy nation," in bringing to the world the knowledge of the true God, and preparing it for the still greater blessing that would later come to it through the promised seed of Abraham. Instead, their only interest seemed to be that the Lord should be to them the God of Sabaoth, the irresistible champion of their armies.

For nearly ten months the people remained at Sinai, receiving the details of God's requirements, and constructing and equipping the tabernacle which was to be the center of their worship and the place of his manifestation to them. But only a few weeks had passed before they had forgotten their covenant, and were worshipping a golden calf. Although this was typical of their entire history up to the time when they were taken as captives to Babylon, God was pa-

tient with them, and continually forgave when they repented and returned to him. Finally, on account of their persistent sinning, God decreed that they should be subject to the Babylonians for seventy years. Disregarding God's warning to submit peacefully in order that they might be allowed to remain in their homes, they resisted, and in consequence were carried by their captors to Babylon, and Jerusalem and the temple were destroyed.

At the close of the seventy years, as the captive prophet Daniel was praying for the forgiveness of his people, and their restoration to their native land, the angel Gabriel came to him, and after assuring him that his prayer was heard and his request granted, informed him that his main errand was to make known to him the future of his people. Although they were to be restored to their native land, and the temple rebuilt, it was to be their last, and a limited probation. "Seventy weeks are determined upon thy people and upon thy holy city."

This was not an arbitrary time limit set by Jehovah. As he would not dispossess the inhabitants of the land promised to Abraham "until the fourth generation," because "The iniquity of the Amorites is not yet full" (Genesis 15, 16), so he would not abandon his covenant people until their sin had carried them beyond the limits of his mercy. The logical outcome of their habitual disobedience, as well as the foreknowledge of God, justified the prophecy that this additional probationary period would be used, not to realize at last their covenant privilege to become "a kingdom of priests, and an holy nation," but "to finish the transgression, and to make an end of sins."

This seventy weeks was "prophetic time," in which each day represents a year, so the period of this final probation was to be 490 years. This was sub-divided into three periods of seven weeks, sixty-two weeks, and one week; our interest centers in the seventieth week, or last seven years of this period, which we easily locate. "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks and threescore and two weeks." This command was given by Cyrus (Ezra 1: 1-4) in the year 457 B. C. Add to this seven weeks (49 years),

and threescore and two weeks (434 years), or 483 years, and it brings us to A. D. 26, the year of Jesus' baptism and anointing by the Spirit for his Messianic work (Daniel 9: 20-25). As Jesus was crucified three and a half years later, this seventieth week includes the entire period of his ministry and the three and a half years following. As Christ was the promised seed of the Abrahamic covenant, its fulfillment, as well as the termination of the old Israelitish covenant, must occur during this week.

THE SECOND OR "NEW" ISRAELITISH COVENANT

Human nature was failing under the most favorable conditions that it had ever enjoyed. On the single condition of their continual allegiance to him, God would not only protect their national existence, but had promised "*ye shall be* unto me a kingdom of priests, and an holy nation." But the outcome was in complete harmony with the declaration of Romans 8: 7, "The carnal mind (R. V. mind of the flesh) is enmity against God: for it is not subject to the law of God, *neither indeed can be.*" Through his prophet God calls attention to this situation, and declares his purpose to make later a new covenant with them, the terms of which should eliminate the necessity of failure through human frailty. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake . . . but this is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jeremiah 31: 31, 32, 33). "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, to do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezekiel 36: 26-28).

Unlike the *old*, this *new* covenant would not be a mutual agreement; "We will" would not enter into it, but the obligation would be entirely with God to do a definite reconstructive work with them. By thus transforming their hearts, and himself supplying the power of accomplishment, he would equip them for a life that had been proved to be beyond the reach of mere human effort. It would be entirely the work of his Spirit. If they accepted it they would yet become unto God "a kingdom of priests, and an holy nation," a fit priestly medium between God and the nations of the earth, and would also be reinstated in the possession of the land of their fathers.

When this covenant would be made was not revealed, "The time cometh" was the indefinite statement. Not until the time had come was it known that it was part of the Messianic mission of Jesus. See Hebrews 8: 6 and 12: 24. (To be continued)

GOAT DOGS AND THEIR TRAINING

In the brush country of southwest Texas a great many goats are raised on the ranches. As the country is badly infested with wolves, coyotes, and panthers, the ranchmen have to take unusual precautions to protect their flocks.

If the number of goats is sufficient to warrant having a herder, a Mexican is employed to stay with the goats day and night. Sometimes the herber will not see a house for days. He stays out on the vast, brush-covered ranges with the herd and his food and supplies are brought to him by the ranchman. The herder nearly always has one or more dogs to assist him in his work, for it has been said that one good, well-trained dog can do more work than five men in handling a flock.

On ranches where the herd of goats is not large enough to make it profitable to employ a herder, trained dogs are used to tend the flock, and these dogs are invaluable to the ranchman. They permit men to have goats who are unable to possess large flocks and who can not afford to herd them or hire some one to do it.

The training of these goat dogs is unusual. The young puppies of good goat-herding dogs are taken from the mother

when just a few days old and transferred to a goat pen. Nannie goats are caught and the puppies are permitted to derive their nourishment from them. The nannie goats sometimes do not like that and they will butt the little puppies away if they are not held.

The ranchman never permits the puppy in training to leave the pen at all. When the goats are turned out on the range each morning the little dog has to remain in the pen with the kids, and as he grows older his diet of goat milk is supplemented with food from the ranch kitchen.

When he finally becomes old enough to go with the herd he is turned out with the flock and goes out on the range with them. He is then a full-fledged goat dog and his duty is to stay with them day after day and guard them from any predatory animals.

These goat dogs are very jealous in their care of the flock and will never stray away from the herd or associate with other dogs. They will fearlessly attack anything that menaces their charges and it is practically impossible for a wild animal to kill one of the herd as long as the goat dog is with them.

The writer was once employed on a ranch where a dog was used to herd the goats. One day I was riding along a fence inspecting it and came upon a young goat fastened in the wire. I got off my horse and commenced to release the goat. The frightened animal began to bleat and suddenly a noise in the brush caused me to look behind. Racing madly up, with teeth showing and hair erect, the herd dog was coming to the assistance of the young goat. As soon as the dog recognized me, he instantly subsided and stood by until the goat was released, then took his charge back to the herd.

There is no more faithful record of any performance than that of the work of these goat dogs. They not only battle against wild animals, but will never desert the flock no matter how bitterly cold the weather may be in the winter. Through rain, sleet and snow they faithfully follow their flock all day long on the range, lonely and isolated from the comradeship of their kind, yet unswerving in their watchfulness and jealous guardianship of the goats entrusted to their care.

Oran Warder Nolen,
in "Our Dumb Animals."

KENTUCKY AND ABRAHAM LINCOLN

We visited recently Abraham Lincoln's birthplace near Hodgenville, Ky. It is known now as the Lincoln Farm; the United States Government bought the old homestead and there has been erected a magnificent monument there which encloses the old log cabin in which Lincoln was born. On the farm is the Lincoln Spring which Dr. W. L. Stidger, the preacher-poet, glorifies in a poem in which he says:

Bending low to reach its waters in the days of long ago,
Lincoln's lips were kissed with cooling in its crystal depths and flow;
Lincoln's soul was washed with sunshine; Lincoln's mind was left as clean
As the shadow of his figure in the water's rippling sheen.

Other springs were on the hillsides and he drank with holy glee
From the springs of love and laughter; lowly life and liberty;
Drank he deep of field and flower; drank he deep of star and tree;
Filled his soul with Bible lyrics; drank the cup of destiny.

Other springs were on the hillsides of this eager, wistful life;
Springs of sympathy and yearning for the humble brother's strife;
Springs that had their crystal sources where the ancient sages trod;
Springs that leapt in light and living from the mighty soul of God!

Kentucky is famous for many things, but particularly prides itself upon Mammoth Cave and the Lincoln Farm, where, on February 12, 1808, Nancy Hanks Lincoln gave birth to a baby boy.

Kentucky is proud of the fact that she gave to the nation one of the gentlest monarchs that ever lived, Abraham Lincoln. In the birth of Abraham Lincoln, Kentucky gave the nation its greatest gift. About two and a half miles from Hodgenville, in a log cabin out in the wild woods, the man was born of the poorest of parents, and he was destined to become one of the greatest men of the nineteenth century.

Reared in God's out-of-doors, nature became his schoolmaster, and conscience his talisman. The Bible, Pilgrim's Progress, Shakespeare, Aesop's Fables, and a few other old books, constituted his library. The barn door was his blackboard, and pine knots

his light by night. His Godly mother was his inspiration, and she fed his soul on things that made him good and noble.

One of the writers on Lincoln's career thus describes his early Kentucky environments: "The forest surrounding the log cabin was dense; wolves howled around the clearing, wild cats screamed down the ravines, bears growled in the underbrush. His mother told him stories from the Bible, Aesop's Fables, and Pilgrim's Progress in the yellow light of a pine torch which burned upon the hearth, and the boy minded not the cry of the wolves, nor sleet when he could hear these wonderful stories."

He spent hours on the floor lying in the firelight, with the Bible spread before him, spelling out the words and learning the sentences until he had read the Bible many times. The boy went to school only a few weeks altogether, when he was hired out by his father from sunrise to sunset for twenty-five cents a day. They made ink with blackberry root and copperas. They made pens of turkey-buzzard feathers; when they had no paper they wrote on boards, with charred sticks. The boy figured on a wooden shovel, and scraped it clean when it was too full of figures.

"When the mother, Nancy Hanks Lincoln, was dying, she said to her boy, Abraham: 'Be an honest and faithful boy; be a tender man, look after your sister.' The boy's father built a coffin and dug a grave in the clearing near the house, and here on the edge of the forest, where the wild things lived, the tired mother's body was put to rest. There was no preacher there to say a last word; there was no music but the singing and the sighing of the trees. There was no one to cover the rude coffin with earth but the father. There were no mourners but the two children, holding hands beside the grave and calling to their mother to come back."

We have thought what a contrast between young Lincoln, reared in God's out-of-doors, with nature as his schoolmaster and conscience his talisman; and some scions of the rich of our day who aspire to places of honor and rule. Abraham Lincoln made his mark on human history by great thoughts uttered and great things done; these young

sons make theirs on the dance floor. Lincoln thought in terms of continents; they think in grass plots and polo grounds. Lincoln unlocked doors of prisons and broke the fetters that bound a million souls; they know nought of lifting burdens or softening care, but they think only of having a good time among the devotees of fashion and the thoughtless worshipers of guilt and gold. Lincoln thought in terms of the poor, the oppressed, the down-trodden; they think in terms of the idle rich; and their deepest thought is what cup of pleasure to drink from next. Lincoln, a poor boy reared in penury and nursed in want, learned to think in higher altitudes, and his words when he became a man burned with fire, roared like thunder, flashed like lightning, and a nation hearkened and all mankind felt the thrill, and a new page in history was written which said that never again would the American flag float over an American slave! Perhaps the keynote of his wonderful life is sounded in those clear, clarion words of his:

I am not bound to win, but I am bound to be true,
I am not bound to succeed, but I am bound to live up to what I have.

I must stand with anybody that stands right.

Theodore Parker's words seem to be strangely and strongly illustrated in Lincoln's wonderful life:

A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as can not speak;
Eyes let me be to groping men, and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish mind;
And lead still further on such as thy kingdom seek.

As we stood at Lincoln's memorial and the September leaves were beginning to change their tints and some were falling to the ground, the poet's words which Lincoln loved so much, again found another illustration and application:

The leaves of the oak and the willow will fade,
Be scattered abroad and together be laid,
And the young and the old, the low and the high,
Shall moulder to dust and together shall lie.

O why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave!

Henry Watterson in his famous lecture on Lincoln very eloquently says:

"Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training; it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and intrusted with the destiny of a nation.

"The great leaders of his party, the most experienced and accomplished men of the day, were made to stand aside, were sent to the rear, while this fantastic figure was led by unseen hands to the front and given the reins of power. It is immaterial whether we were for him or against him; wholly immaterial. That during four years' responsibility greater than the world ever witnessed before, he filled the vast space allotted to him in the eyes and actions of mankind, as to say that he was inspired of God, for nowhere else could he have acquired the wisdom and virtue.

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God, God alone; and as surely as these were raised up by God, inspired by God, so was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death."

—George W. Ridout, in
"The Presbyterian."

It is only when people begin to care for each other that the fineness of human nature is seen. As long as you don't love anybody much, your character is like a garden in winter; one virtue is under a glass shade, and another is covered over with straw, and all of them are pinched and sickly. Then love comes by, and it is summer; and your garden rejoices and blossoms like a rose, without your bothering about it.

—Ellen T. Fowler.

RELIGIOUS EDUCATION

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

THE CHURCH AND HER BIBLE

REV. ERLO E. SUTTON
(Synopsis of address at the Central Association,
De Ruyter, N. Y., June 21, 1930)

This is the theme chosen for the services this afternoon. To attempt adequately to present the subject in the space of time allotted would be about as easy as to try to put the Atlantic Ocean into Lake Koshkonong. For we are expected to discuss "The Church and Her Bible" within the limits set for this single service.

Such a discussion is extremely pertinent, because it is vitally connected with past history of the church as well as with her present life and world evangelism.

I am sure we are all agreed that the Bible and Bible study and evangelism are closely related. Without the Bible and Bible study there can be no evangelism.

"Too often evangelism has been restricted in its outlook and superficial in its method. It has been associated with crudity of thought and expression, and a purely emotional appeal to which thoughtful men could not subscribe. It has been identified with all that is most reactionary in the life and thought of the Church." At times its ardent devotees have been marked by a blind literalism that has repelled many of the best minds in every denomination. Some of its most vigorous advocates have been characterized by a fierce intolerance and dogmatism alien to the spirit of the Christ. Yet sane evangelism is needed.

Many in the past, and some few yet today, conceive of Christian education as the mental assimilation of a mass of subject matter. "Efficiency was measured by the skill of the scholar in text quoting. Assuredly the Bible can be taught as history and as literature, but in so doing we are not exhausting the possibilities of religious education." One may be able to recite whole books of the Bible, and name the prophets

and judges in order, yet be far from the first principles of religious education.

There is no conflict between Christian education and evangelism. There must be a regeneration—a regeneration which comes through a living faith in Jesus Christ as a personal Savior and Lord. "The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his materials with this end in view. We must build religious concepts, attitudes, and habits into the child's expanding life from the beginning, so that they may become an inseparable part of the structure."

We believe firmly in an evangelism that will reclaim older persons who are in sin, but even here the Bible must be our text book, and the convert must be taught its truths. We believe in an evangelism that will stir men to the depths of their beings, but "the best and most natural way for a child to enter into his spiritual heritage is to grow into it gradually from the beginning."

"There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education that is not evangelical." The Church, then, must, by revolutionary changes in spirit and method, if necessary, re-write her articles of faith and practice, so as to put education squarely along other methods of evangelism.

A primary enterprise of the Church of today is Christian education. It is not the exclusive task, but we claim a primary one. The Church must continue to be an evangelist to reclaim the wayward, a philanthropist to help the needy, an educator to war against ignorance, a missionary to less favored peoples, a reformer setting up standards of righteousness. We do not ask that any of these worthy activities be abated, but we insist that the Church must know her Bible and teach it to the convert and to her children.

The promise is, "He shall teach you all things." How are we to be taught if we do not study the Bible and the great teacher? All the Church and her children in the Bible school. Better trained teachers. A Vacation School within the reach of every child. Membership training class.

THE IMPORTANCE OF FORESTRY

H. N. WHEELER
Chief Lecturer, U. S. Forest Service

Trees mean so much in the life of man that it is really amazing that special efforts should be necessary to induce people to plant them, or to keep fire out of the woods. A recent lecture tour in Oklahoma brought this to my mind most forcibly. The 12,000,000 acres of original forest pines in the east portion and post oaks in the east central part of the state have been badly slaughtered and burned. Trees along the water courses of the prairie sections have been cut, giving the flood waters a chance to wash away the unprotected soil, ruining farms and increasing the flood menace. This erosion is also very serious on hill slopes of even very moderate steepness in the farming sections. In fact, the A. & M. College at Stillwater finds that of the 16,000,000 acres of crop land in the state 1,250,000 acres are already ruined and 250,000 acres are being added each year so that in but a few years fully 13,000,000 acres of this rich farm land will be completely destroyed. Contour plowing and terracing have been started in places and will eventually prove of great value, but where land is already ruined, tree planting is the only solution of the problem.

Trees are necessary not only to produce lumber, furniture, firewood, newspapers, and magazines, rayon cloth, etc., and to prevent erosion, but as protectors of wild animals and birds. The Wichita National Forest in the Wichita mountains of Oklahoma is not valuable for timber, in fact is not heavily wooded, but it is a great game refuge and a wonderful playground for human beings. Here are groves of post oaks on the flats, pecans and black walnuts along the streams, and cedars scattered throughout the mountains. It is these trees that furnish food and shelter for animals and birds and attract people by the hundreds of thousands each summer. True, many of the visitors to the forest go to see the game, but they go too to feel the balmy breezes and enjoy shelter from sun and wind and to get relief from the monotony of the great stretches

of semi-arid, level plains of southwest Oklahoma and north Texas.

There is great need of a national forest in the east portion, and for state, county, and city forests in many portions of the state, even in places not now covered with timber, and where tree planting could be done to the best interests of the local citizens and the people as a whole. In spite of the many substitutes for wood, we still cut about 35,000,000,000 feet, board measure, in the United States each year. So there is still a demand for wood products.

In a state such as Oklahoma one great value of trees is that they add to the joy of living. Trees along the roadside and about the home furnish shade, temper the winds of summer and winter, and bring us peace and happiness. A countryside without trees has little charm, but trees along the roadsides make an otherwise drab situation beautiful and attractive. Beauty has an economic value expressed in actual dollars and cents, for farms in the prairie section with fine windbreaks about the home are valued at \$15 per acre more than places without trees, and beautiful roadside trees attract visitors who linger to enjoy the beautiful surroundings and spend money with hotels and other local interests. Much of the worth of trees from a beautification standpoint is intangible, but nevertheless they have a real value. They break the force of the ordinary wind, and are of considerable protection even during heavy wind storms, and in groves, along roads, and about farm homes are a protection in case of cyclones.

Oklahoma's forestry problems are similar to those of other prairie and great plain states. There are the timbered areas that require protection from fire and desecration, but there are too the waste lands where planting on a large scale is imperative. Everyone has an opportunity in his community to plant idle timberland or abandoned farm land or along roadsides and about country schools, churches, and private homes.

He who has a pure heart will never cease to pray; and he who will be constant in prayer, shall know what it is to have a pure heart.—*La Combe.*

SEMI-ANNUAL MEETING AT WHITE CLOUD ENJOYED

One of the pleasures on taking up the pastorate here at Jackson Center was the privilege of attending the semi-annual meeting at White Cloud. The smaller group meetings are naturally a closer relationship than larger organizations. The relations between Battle Creek, Detroit, White Cloud, and Jackson Center are especially cordial, since each is isolated.

Each has a history of its own and traditions and history that differ, yet there is excellent accord and fellowship. White Cloud was founded by four brothers by the name of Branch, who branched out to the new settlements to build a desirable community—capable, zealous, energetic men, leaders in the business, civic, social, and religious interests of the town that has prospered from the very beginning. They have a thriving up-to-date town with all modern improvements. They have a church building that is a credit to the town and the people who erected it. They have a congregation worthy of the founders, for there have gathered to the Branches many excellent worth while people; working heartily with their newly ordained pastor, they evidently have a future. It is an inspiration to enjoy the fellowship and hospitality of such a people. There was a large contingent from Battle Creek that added greatly to the success of the services. Battle Creek is different, composed as it is of people from everywhere, carrying on in the faith of our fathers, happy evidence that there will still be those who are ruled by conscience. Detroit was well represented; there is hope that we shall hear more from Detroit; local conditions prevented Jackson Center from sending a delegation; it was not lack of interest in the cause or in the meeting. Pastor Skaggs and Miss Marjorie Burdick were the representatives outside the group; their presence and place on the program added materially to the excellent, inspiring services.

L. D. SEAGER.

The reason why we obtain no more in prayer, is because we expect no more. God usually answers us according to our own hearts.—*Richard Alleine.*

MARRIAGES

ARMSTRONG-WARREN.—At the home of Mr. and Mrs. Curtis F. Randolph, on June 21, 1930, Robert Armstrong and Nellie Warren, of Alfred, were united in marriage. A. Clyde Ehret, their pastor, officiated.

BRACKET-COON.—At the home of the bride's cousin, Francis H. Hurley, Riverside, Calif., June 24, 1930, by Rev. J. T. Davis, William Raymond Brackett of Manhattan, Kan., and Tacy Mildred Coon of Riverside, Calif.

BROWN-STILLMAN.—At the home of the bride, Brookfield, N. Y., June 10, 1930, by Pastor H. L. Polan, Dr. H. Clift Brown, and Miss Harriet M. Stillman, all of Brookfield.

HANSEN-FLATHERS.—At the home of the bride's parents, Mr. and Mrs. Will Flathers, Welton, Iowa, June 18, 1930. Mr. Howard M. Hansen of Kanawha, Iowa, and Miss Lena V. Flathers of Welton, Pastor J. H. Hurley officiating.

HOLDEN-BAKER.—On June 8, 1930, at Machias, N. Y., at the home of the bride's sister, Mrs. Oliver Sanders, George Lysle Holden of North Troy and Jessamine Ellen Baker of Andover, N. Y., were united in marriage. A. Clyde Ehret of Alfred officiated.

MARLATT-STILLMAN.—On June 12, 1930, in Nortonville, Kan., at the home of the bride's mother by adoption, Mrs. C. D. Stillman, the marriage of Mr. Raphael Marlatt and Miss Barbara Stillman was solemnized, the bride's pastor, Rev. S. Duane Ogden, officiating.

MORTENSEN-STEWART.—At Rock-Reith, the summer home of Dr. C. E. Stewart, the associate medical director of the Battle Creek Sanitarium, on June 17, 1930, Dr. Elmer S. Mortensen of Santa Monica, Calif., was married to Miss Elizabeth Margaret Stewart, the oldest daughter of Doctor and Mrs. Stewart. The ceremony was performed by Rev. Henry N. Jordan.

WILKINSON-GREEN.—At the home of the bride's uncle and aunt, Mr. and Mrs. John Minikin of 349 Hunter St., Battle Creek, Mich., on the night of June 7, 1930, Mr. Theodore A. Wilkinson and Miss Emma Green were wedded, Rev. Henry N. Jordan officiating. The young people will reside at 53½ Aldrich St., Battle Creek.

There is no happiness in life, there is no misery like that growing out of the dispositions which consecrate or desecrate a home.—*E. H. Chapin.*

DEATHS

ALLEN.—Louisa Harris Allen, daughter of Rudolph T. and Margaret J. Harris, was born near Marlboro, N. J., August 5, 1881, and died June 10, 1930.

She was baptized and joined the Shiloh Seventh Day Baptist Church on January 25, 1896, and her membership was later transferred to the Marlboro Seventh Day Baptist Church, November 19, 1922. She was regular in her attendance at the Sabbath morning services and faithful in all her church duties until the Master called her home. She was also an active member of the Marlboro Ladies' Aid society.

On October 9, 1916, she was married to George A. Allen of Marlboro and always proved herself to be a faithful wife and mother, her last thoughts being for the welfare of her husband and children.

She leaves beside her husband three children: one son, Morton, two daughters, Ruth and Marian; also two brothers, Warren and Frank Harris, and one sister, Mrs. Morton Davis.

The funeral services, conducted by her pastor, Rev. Herbert L. Cottrell, were held from her late residence in Marlboro and interment was made in the Shiloh cemetery.

H. L. C.

DAVIS.—Mrs. Frances D. Davis, eighty years old, passed away Monday, June 9, after an extended illness, at the home of her daughter, Mrs. O. G. Burdick at 3 Fox Street, Denver, Colo.

Mrs. Davis was born in New York State, March 15, 1850. She came to Colorado a number of years ago, but later lived in Nebraska. Four years ago she returned to Colorado with her husband, Henry Davis, who died in Denver January 5, 1928.

Besides Mrs. Burdick she leaves two other daughters, Mrs. Maude Davis of 337 Acoma Street, with whom she made her home until about three months ago, and Mrs. Minnie L. Davis of North Loop, Neb. She also leaves a son, Frank L. Davis of Denver.

Rev. Ralph H. Coon, pastor of the Denver Seventh Day Baptist Church, of which church Mrs. Davis was a member, had charge of the services, duplicating those held for Mr. Davis two years ago. Burial took place in Fairmount Cemetery, Denver.

—From a Denver newspaper.

I wish to add a word telling how my faith has been strengthened by my short acquaintance with this dear woman. Through her long illness, during which she was so lovingly cared for by her daughters, she uttered no word of complaint. She longed to be with her husband, but she was resigned to whatever the Lord in his infinite wisdom knew was best. On one occasion I inquired

how she had been feeling. When she replied that she had not been feeling so well I said, "That is too bad." "No, it isn't too bad, because it is the Lord's will," she said. What abundant evidence that throughout her long life she had always found that she could trust implicitly in God.

R. H. C.

HEMPHILL.—Betsy Angeline Hemphill was born September 22, 1850, and died June 13, 1930.

She was the daughter of Robert D. and Arvilda Babcock Hemphill, and was the sixth of twelve children. At an early age she united with the Second Alfred Church, where she remained a faithful member until her death. Aunt Betsy, as she was called, lived most of her life in and near Alfred. She had a loving, gentle disposition and spent her life in service for others. She was loved by all who knew her.

She is survived by one sister, Mrs. Sarah Watson of Watson, Mont. Funeral services were held in the Second Alfred church. Due to the absence of her pastor, A. Clyde Ehret of Alfred had charge of the service. Burial was in the Alfred Rural Cemetery.

A. C. E.

HOFFMAN.—Henry Elsworth, son of John Bacon and Mary Josephine Hoffman, was born on the Hoffman farm west of the village of Shiloh August 13, 1861.

At the age of fourteen Mr. Hoffman was baptized and united with the Shiloh Seventh Day Baptist Church. Here his membership continued until the time of his death.

December 8, 1887, Mr. Hoffman and Miss Rachel R. Rainear were united in marriage. To them five children were born: Mrs. Edna Dickinson; Mrs. Josephine Davis, Leona E., Alfred Colwell, and John Bacon. Beside these and Mrs. Hoffman there survive him five grandchildren. Also two sisters, Mrs. Estelle Davis, Alfred, N. Y., and Mrs. Gertrude Joeffre, Milton, Wis.

Mr. Hoffman moved his family from the farm where he had always lived to Shiloh to care for his aged parents. His remaining years were spent in this village home. Loved ones tenderly cared for him through three years of sickness and suffering until he went to rest, May 31, 1930.

Many flowers from various local societies and organizations gave expression of love and sympathy. Farewell services were conducted at the home by Pastor Loofboro. The remains were interred in the Shiloh cemetery. The order of Red Men aided in the burial rites.

E. F. L.

KENYON.—Mrs. Veola Babcock Kenyon was born in Nile, N. Y., October 16, 1849, and died June 15, 1930.

She was the daughter of Martin Wilcox Babcock and Mary Kenyon Maxson Babcock. A few years after the birth of Mrs. Kenyon, her parents moved to Little Genesee, and later to Alfred. Her education was acquired at Little Genesee, Richburg Academy, and Alfred University.

On August 30, 1873, she was married to Alpheus Burdick Kenyon. They have lived in Alfred ever since, nearly fifty-seven years. To them were born three daughters: Grace, Dora, and Agnes. Grace died at the age of eight.

Mrs. Kenyon was a member of the First Alfred Church, and a faithful worker in the church as well as all of its auxiliaries. She was much esteemed for her qualities of mind and heart, and her going is felt not only by her family, but by her community, her church, and students, teachers, and acquaintances made in various communities. All her life has been filled with helpful service, and she has gone to inherit her reward that is promised to the faithful.

Funeral services were held at the home, conducted by her pastor and President Davis. Burial was in the Alfred Rural Cemetery. A. C. E.

LANGWORTHY.—Ruth Sherman Langworthy was born in the town of Alfred, N. Y., February 21, 1845, and died at her home in Alfred, June 11, 1930.

She was the daughter of Jeremiah and Mary Prosser Place. Her education was secured in Alfred rural schools and the academy. On January 11, 1868, she was married to Isaac M. Langworthy, who passed away about three years ago. With the exception of four years in Westery, R. I., their married life was spent in Alfred. At an early age she united with the First Alfred Seventh Day Baptist Church. When her husband united with the Westery Church she transferred her membership to that church. She is survived by one brother, Clarke S. Place of East St. Louis, Ill.; her daughter Susan of Alfred; and her daughter-in-law, Mrs. Clarence E. Langworthy of Chicago, Ill.

Funeral services were held at her late home, conducted by her pastor, and burial was in the Alfred Rural Cemetery. A. C. E.

Said Mrs. A: "There ought to be a special place in heaven for ministers' wives."

"Perhaps you're right," responded Mrs. B., the minister's wife, "but I should rather go with my husband."—*Presbyterian Advocate*.

Sabbath School Lesson III.—July 19, 1930

MOSES (A Courageous Leader).—Exodus 1: 8-14; 2: 1-22; 3: 1-14; 11: 1-10; 32: 30-35; Deuteronomy 34: 1-8; Hebrews 11: 23-29.

Golden Text: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Hebrews 11: 27.

DAILY READINGS

July 13—Saved From Death. Exodus 2: 1-10.
July 14—Smiting an Egyptian. Exodus 2: 11-15.
July 15—Called of God. Exodus 3: 1-8.
July 16—Before Pharaoh. Exodus 11: 4-10.
July 17—On the Mount. Exodus 19: 1-6.
July 18—Fearless Faith. Hebrews 11: 23-31.
July 19—Divine Favor. Psalm 90: 12-17.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

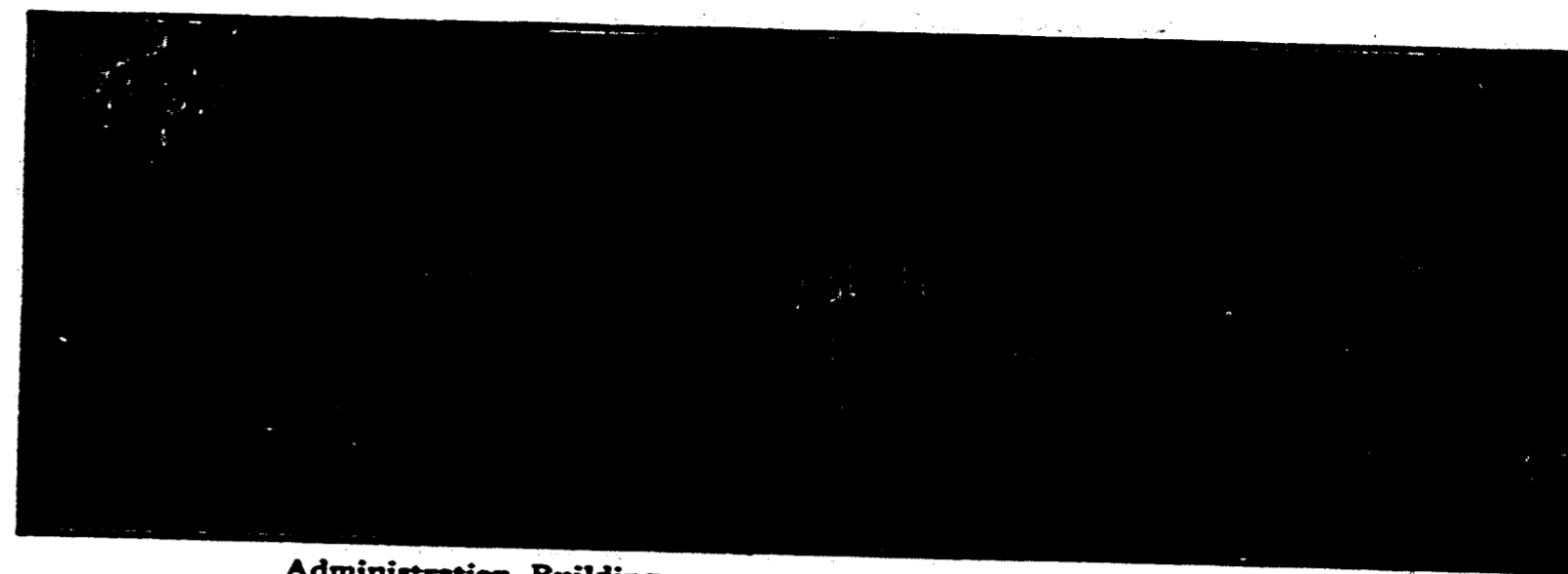
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

WANTED—Man of 40 years, married, no children, desires permanent position with Sabbath keeping privileges. Some business training. Can act in capacity of shipping and receiving clerk, chauffeur, carpenter, painter, fireman and general handy man in maintenance work. Willing worker. Good habits. For further particulars, address Sabbath Recorder, Plainfield, N. J. 14-tf

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building
Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

ALFRED EDWARD WHITFORD
PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIRLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

Vol. 169, No. 2

July 14, 1930

The Sabbath Recorder

OUT IN THE FIELD WITH GOD

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what may happen,
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
When ill thoughts die and good are born
Out in the field with God.
—E. B. Browning.

CONTENTS

Editorial.—Western Association.—Fri- day at Alfred Station.—Sabbath and Sunday at Alfred.—Tract Board too is in Debt.—Young People's Meet- ing Good.—What the Pines Say to Me.—Explanation.—Begin to Plan for Conference	33-36	creation. — Missions in Changing China.—Letter from Lluho.—Youth's Enthusiasm.—Intermediate Corner. —Junior Jottings.—Explanation.— Good Summer Reading.—Intermedi- ate Corner.—Junior Jottings	44-51
Fifty-Five Years Out of College.....	36	Annual Meeting at Stonefort	51
Missions.—A Valuable Statement Re- garding Mission Work in China.— Special Meeting at Boulder and Denver	37-40	Children's Page.—Great Hymns Every Junior Should Know.—Our Letter Exchange	52
The Girls' Glee Club of Salem College	40	Quarterly Meeting at Walworth.....	53
Pastor Shaw's Appeal for Conference	40	Our Pulpit.—Is the Sabbath a Jewish or Christian Institution? or, Ought Christians to Keep the Sabbath?	54-58
Woman's Work.—Conference Time.— Answers to June Questions.—Ques- tions for July.—Worship Program for July	42	Fundamentalists' Page.—Pentecost	59-61
Young People of Holland	43	Religious Education.—How Religion and Education Parted Company.....	62
Young People's Work.—A Missionary Number.—A Call for Greater Conse-		Marriages	63
		Deaths	63
		Sabbath School Lesson for July 26, 1930	64