

The Sabbath Recorder

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



CROW, LEWIS & WICK, ARCHITECTS

THE DENOMINATIONAL BUILDING
 Ethel L. Titsworth
 203 Park Avenue Plainfield, N. J.

THE TRUE CIVIC CENTER OF OUR MUNICIPALITIES WILL BE FOUND NOT IN SOME TOWERING EDIFICE WITH STATELY APPROACHES, NOR IN BROAD AVENUES FLANKED WITH MAGNIFICENT MANSIONS, BUT AROUND THE FAMILY ALTAR OF THE AMERICAN HOME, THE SOURCE OF THAT STRENGTH WHICH HAS MARKED OUR NATIONAL CHARACTER, WHERE ABOVE ALL ELSE IS CHERISHED A FAITH IN THE THINGS NOT SEEN.

—Calvin Coolidge.

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WHOLE No. 4,352

Dear heavenly Father, we thank thee for thy Word. Wilt thou help us to build upon its precious truths as the foundation which can not be moved. Help us, we pray thee, to find a refuge in the Savior, who is the center of the Bible. In him may we find the peace that passeth knowledge and assurance that comes to those who enjoy the good Shepherd's care.

When days are dark and afflictions come upon us, wilt thou lay underneath the everlasting arms and enable us to know that afflictions rightly borne will work out for us a far more exceeding and eternal weight of glory.

Enable us to rise above all discouragements and to rest trustingly in thee. For Jesus' sake. Amen.

Headed for the Great West Soon after reaching Chicago our friends from Rhode Island began to gather at the Dearborn station, where we had three or four hours in which to make plans and secure tickets for the round trip to California and return.

At a quarter past nine in the evening we were stowed away in the Pullman and ready for bed, on board the Santa Fe express.

At the very outset I wish to express our appreciation of the excellent painstaking efforts of Brother Frank Hill, our Conference president, in planning for our accommodation and comfort on this journey. Everything needful had been anticipated, even to the reservation of a lower berth for the editor. There were twenty-one of us in the one car, coming from Rhode Island, New Jersey, New York State, and one from Illinois. Then there were three from Wisconsin in an adjoining car.

It seemed much like a family gathering, and visiting was in order until late bed time.

We had an accommodating little colored porter, who had been told he must stand by that car of people for seven days—this being the time to be covered in the trip, allowing for two or three days of stop-overs for sight-seeing along the way.

When we left the car for side trips our

luggage was all left in it, to be cared for by the porter until our return.

The sun was high when I awoke on Thursday morning, and after breakfast every one was admiring the fine scenery of well-kept farms along the way.

Some of the names of stations in Kansas called to mind the scenes so vividly described during the "Free Soil" days of my boyhood. All day long we were reminded of the deep interest taken by our friends and neighbors as they talked about the riots and strife in which "carpet baggers" and others were contending to make Kansas a slave state. Important matters of history always add a charm to a journey through places whose very names recall them. From the days of President Franklin Pierce, on through the struggle for freedom, memory must ever be busy with an old man like me, as he rides through Kansas.

Topeka is an Indian name which, the historian tells us, stands for "Indian potato." Who can see the name given to this fine railroad without thinking of the old stories about the Santa Fe Trail, all of which entered into our ears and impressed us in those days of pioneering, long before a railroad was thought of here. Think of the trains of prairie schooners in 1850, "composed of five hundred wagons and five thousand animals," taking two weeks to go from Independence, Mo., to Santa Fe. In 1849 mail service by coaches was established, and it took two weeks to go between those two towns. Each coach could carry eleven passengers, and the fare was \$250. This, however, included meals during the trip. Today it costs \$35, all told, to make the journey in fifteen hours, from Kansas City to Santa Fe.

They tell us this famous Santa Fe Trail is now marked by granite mile stones, erected by an American women's society, and that in some places the deep ruts worn by prairie schooners may still be seen.

Many times during my journey I found myself in a kind of geological study con-

cerning the make up of the whole land of mountains and valleys and plains through which we were passing. It must have taken many millions of years to wear out by water and ice and lay down the depths of shale and sandstone and conglomerate rocks piled into these wonderful mountain heights. And then the slow process of disintegration by which the plateaus have been torn down, leaving the mountains and valleys and plains as they are today, must have required millions of years more. These beautiful plains and prairies are made up of materials that must have once been in the mountains.

The "great plains," so-called, are great treeless, smooth slopes, extending from central Kansas to the Rocky Mountains. In central Kansas the plains merge into prairies. In many parts of this country fossils are found that belonged to animals of which our age knows nothing.

It is almost impossible amid the constant hustle and confusion of the several side trips being taken by our company, for me to keep up with it all and write editorials too. So our readers must excuse us if we fall short for a time.

Our next write up will be about historic Santa Fe, N. M.

Interesting Historic Santa Fe, the capital of New Mexico, is a real historic shrine. It is the oldest seat of government on the American continent; and as a city, it ante-dates the landing of the Pilgrims at Plymouth.

Of course we all wanted to see Santa Fe. So we left everything in our car at Lamy and took a bus to that interesting town, spending several hours there in sight seeing. The old governor's palace, built in 1609, is still in use as a museum, after three hundred years. It is well filled with Pueblo relics.

You may be interested to know the origin and meaning of the term "pueblo." We meet it here at every turn, and sometimes in such a connection that I was somewhat in doubt as to its use. It is sometimes used to designate a village or a peculiar group of houses, and again in reference to persons or groups of men. I was glad to find this explanation of its meaning.

In the Southwest many ancient houses were built of adobe or sun-dried bricks. They were not isolated from each other, but crowded together so that their walls adjoined. They were often several stories high, the approach to the different stories being by ladders. Such a community of dwellings—practically a great community house—was called a "pueblo." The Indians who dwelt in these houses were called "Pueblo Indians." The name "pueblo" is a Spanish term, meaning "village."

Many pueblos still are found in New Mexico and Arizona, among which are seven villages now occupied by the Hopi tribe, not far from Grand Canyon National Park. So much for the meaning of the word "pueblo."

Now let us look a little longer at the Santa Fe Museum and some other interesting things connected with this quaint old city. I spoke of the building as the old governor's palace. It is a long, low, one story adobe structure, and is especially interesting in view of its history as the oldest government building in the United States. More than a hundred governors and captains general have occupied it—Spanish, Pueblo, Mexican, and American. In this building Lew Wallace, while governor of this state, wrote some of his famous "Ben Hur."

The roof of this old structure is still supported by large pine or spruce logs, with bark peeled off, resting on the wall to support the flat roof, as they have done for more than three hundred years. History tells us how this house became a refuge for hundreds who fled to it during the great Pueblo rebellion in 1680.

Only a little way from this old palace stands the old San Miquel church. This is the oldest church in the United States, built in 1636. Our company was deeply interested in the interior of this ancient house of worship.

There is a modern hotel, built by subscriptions, where once stood the hotel in early days, where the stage coaches of the Santa Fe Trail always received a hearty welcome. The name "La Fonda," still in use, means in Spanish "The Inn." This was the terminus of the old stage coach route, and was the greatest hostelry of the old Southwest.

Our party enjoyed a ride about this old town and out to a prominent point for an outlook on the surrounding country.

In 1910 the Daughters of the American Revolution erected a granite monument here marking the trail's end. It bears the dates, 1822—1878. The city has an elevation of 7,000 feet, and is surrounded by mountains whose peaks range from 7,126 feet to 13,275 feet.

Mesa Verde National Park After Santa Fe, our next side trip was from Gallop, in New Mexico, to the Mesa Verde National Park, in southern Colorado. This was an automobile trip of 168 miles each way, making the round trip 336 miles. Mesa is the old name for elevated plateaus in the Southwest. It is a Spanish name for "tables." Verde means "green," and the Green Mesa—Mesa Verde—takes its name from the abundant growths of juniper and pinon trees which give it a verdant tone.

This mesa is fifteen miles long by eight miles wide. There are deep canyons in the rocky sides of which are the wonderful prehistoric homes of the cliff dwellers. Great numbers found refuge in these caverns, and today we find here the best preserved cliff-dwellings in America. They once furnished shelter for a large population of Sun worshippers.

For natural scenery, and for the many relics of this strange prehistoric race, this place is famous. The highest part of this park is 8,575 feet above sea level. The point we visited is a perpendicular bluff, towering 2000 feet above the valley. There is a good double track auto road zig-zaging up the mountain heights for miles before the top is reached, and any lover of the grand and the beautiful in nature will be delighted with the ever-changing scenery.

Competent guides, who have made careful study of every available means of knowing the habits and characteristics of the cliff dwellers, go with the visitors to describe the various rooms left in their ruined homes. We were interested in the story of these old living rooms, storage rooms, mill rooms, granaries, and some rooms of unknown uses. Many theories are extant regarding the uses of some of these curious rooms and towers.

The Mesa Verde Park was established by Congress in 1906, and a careful amendment was made in 1920. Abundant provi-

sion has been made for proper care of the reservation.

As this park comes to be better understood, I am sure it will come to be a most popular resort for those interested in prehistoric America.

A Much Needed On this page will be found an excellent explanation of the differences between Seventh Day Baptists and Seventh Day Adventists, written by Rev. William L. Burdick. It is simply a careful presentation of the beliefs of the two peoples without any effort to argue or to make any controversy.

It is a much needed explanation; for the question is frequently asked, not only of our missionaries but also of individuals in our homes, and many friends find the question hard to answer.

For one, I hope it may soon be published in tract form. Brother Burdick has spent much time in preparing it, and it should be preserved as a handy reference article for use whenever needed.

SEVENTH DAY BAPTISTS AS DISTINGUISHED FROM SEVENTH DAY ADVENTISTS

REV. WILLIAM L. BURDICK
(General Secretary Missionary Board)

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. The larger denominations are fairly well known and understood, but it is different with the smaller ones. Many of the younger generation are asking, "Who are Seventh Day Baptists?"

Seventh Day Baptists are one branch of the great Baptist communion. They had their organized beginning over three hundred years ago in England and over two hundred fifty years ago in America. In church polity they agree fully with the regular Baptist denomination, and in belief differ from it in regard to the Sabbath only, which they hold to be the seventh day of the week, in accord with the teachings and examples of Christ and the apostles.

This explanation would be sufficient in every way if there were no other denominations observing the seventh day as the Sab-

bath; but in the last eighty years there have come to be several other denominations observing the seventh day of the week as the Sabbath, and all of them received the knowledge of this truth from Seventh Day Baptists. The Sabbath-keeping denomination with whom Seventh Day Baptists are most often confounded is the Seventh Day Adventist denomination. Late years writers and others are constantly taking one denomination for the other, and encyclopedias have been known to make this mistake. They do it because they are confused, and they are confused because the two names are so near alike. People asking, "Wherein do the two denominations using the phrase 'Seventh Day' in their names differ?" About the only things the two have in common are the Sabbath and baptism, and it is no more than fair to both that this should be understood. It is for the purpose of clearing up this confusion that the following statements are made. No attempt is made to defend the position of Seventh Day Baptists or to refute the teachings of Adventists.

1. There is a wide difference as to the date of their origin.

The present Seventh Day Baptist denomination originated in the time of the Reformation, their oldest church now extant in England having been organized in 1617, and the oldest one in America in 1672. Thus the denomination has had an organized history in this country which reaches back two hundred fifty years and in England over three hundred years.

Seventh Day Adventists had their origin in the middle of the last century.

2. They differ as to the circumstances out of which they grew.

Seventh Day Baptists grew out of the Reformation in England. They stood with the Baptists in that great movement which has meant so much to the world; but they went further than the Baptists did. They not only stood with the Baptists for the baptism of the Bible, but also for the Sabbath of the Bible. They stood with them for salvation through a personal faith in Christ, believers' baptism upon confession of faith, soul liberty, civil liberty, the independence of the local church with Christ as its sole head, the Bible in the hands of all men, and the right of every one to interpret its teachings for himself; and then to

be true and consistent, Seventh Day Baptist churches accepted the Bible Sabbath. This they did at a great sacrifice, amid persecutions, long imprisonments, and martyrdom. Some of the foremost men of the Reformation were Seventh Day Baptists. Among them were Francis Bampfield, Thomas Bampfield, at one time speaker of Parliament, Dr. Peter Chamberlen, physician to three sovereigns, and the four generations of famous preachers by the name of Stennett. The circumstances which surrounded the founding of the first Seventh Day Baptist churches in America were the struggles for religious and civil liberty carried on in Rhode Island, in which they stood with Roger Williams and other Baptists.

Seventh Day Adventists grew out of the Millerite movement, which set the time for Christ's second coming in 1843, and when that failed, in 1844. Not that the Seventh Day Adventists were organized or kept the Sabbath in 1844, but their organization grew out of the Millerite movement and was founded by Miller's associates, Miller himself having repudiated the errors of 1843 and 1844 regarding Christ's second coming.

The origin of the Seventh Day Adventist denomination, together with its faith and polity, was largely molded by a woman who had trances and claimed to be an inspired prophet with authority equal to, if not greater than, that of the Bible.

Seventh Day Baptists in their origin and history knew no authority save Christ and his Word; their founding did not hinge upon any human being.

Note.—Rev. Joseph Stennett, D. D., and Rev. Samuel Stennett, D. D., II., were famous as hymn-writers, and some of their hymns have survived the passing of two centuries. Among their hymns which are still in use are "Another six days' work is done," by Dr. Joseph Stennett, and "Majestic sweetness sits enthroned upon the Saviour's brow," and "On Jordan's stormy banks I stand," by Dr. Samuel Stennett.

3. This brings us to another fundamental difference between the two denominations. They differ as to the Bible.

Seventh Day Baptists, in the language of Chillingworth, take "the Bible, the whole Bible, and nothing but the Bible," as their guide and rule of faith and practice. Fur-

thermore they understand that the Bible itself promises that each follower of Christ may have the divine Spirit for his interpreter of the Word, that that Spirit speaks within, and that the soul needs neither pope nor modern prophet.

Seventh Day Adventists, as stated above, take the Bible and the writings of Mrs. Ellen G. White as their guide and rule of faith and practice, Mrs. White's writings being considered inspired and therefore as authoritative as the writings of the Bible. The Bible must be interpreted in the light of Mrs. White's teachings, which policy, in practice, places her writings ahead of the Bible.

4. Seventh Day Baptists and Seventh Day Adventists differ as to the nature of man.

As a rule, Seventh Day Baptists believe that while man has a physical nature, he also has a spiritual nature which is his real self and which survives the dissolution of the body. With Protestants generally they believe that this spiritual entity gives man his likeness to God, and that this real self is housed in the body during life, the brain and every organ of the body being used as a musician uses an instrument. This entity or soul or spiritual nature differentiates man from the animals, to whose order he belongs physically. Seventh Day Baptists do not make the belief in man's spiritual nature a test of membership in their churches, but it may be said to have always been held by most Seventh Day Baptists. In fact Seventh Day Baptists have always received into their churches all who confessed Christ as their Savior, showed evidence of a change of heart, submitted to immersion, and observed the Bible Sabbath.

Concerning man's spiritual nature, the Seventh Day Adventists do not go as far as this, if we understand them. While they would deny that they believe that man is nothing but a material being, they teach that "man's conscious being is dependent on some form of physical reality." This position has been differently interpreted by those outside their communion (and perhaps by those within) and has been misunderstood by Seventh Day Baptists, as well as by other denominations.

Thus it appears that the difference between Seventh Day Baptists and Seventh

Day Adventists regarding the nature of man starts with the question whether man is a spiritual entity not dependent for his conscious existence upon any physical reality or upon any connection therewith. Most Seventh Day Baptists believe that he is, and Seventh Day Adventists teach that he is not.

This is the point of divergence between the two denominations as to man's nature and need not be made an occasion for a wide difference, but sometimes it has led to positions far apart; for instance, it has been noticed by those who have been connected with both denominations that Seventh Day Baptists emphasize the spiritual and the spiritual interpretation of the Scriptures, and that Seventh Day Adventists emphasize the material and literal. Also growing out of this divergence in belief regarding the nature of man, other marked differences between the two denominations might be pointed out.

5. The two denominations differ as to the second coming of Christ, not regarding the event itself but as to the importance placed upon the time of the event.

Seventh Day Baptists believe and teach the second coming of Christ, but they do not pretend to know the time, and they never have. Though there have been those in every age since apostolic days who believed that Christ was to come a second time in their day, and have found this doctrine of his second coming one which stirred multitudes, Seventh Day Baptists have not felt justified in going beyond Christ's statement, "For ye know neither the day nor the hour when the Son of man cometh."

Seventh Day Adventists teach that Christ's second coming is near at hand. This has been a cardinal principle with them from the first. As already pointed out, their origin grew out of the movement in the middle of the last century which set the time for Christ's second coming, first in 1843, and when that failed again in 1844, and still again in 1851.

Seventh Day Baptists do not consider the belief in the immediate coming of Christ a cardinal principle and receive members regardless of whether they believe Christ's second coming is to take place in their life time or later.

6. There is a particularly wide difference regarding prophecy.

Seventh Day Baptists hold to the larger view of prophecy which, in accord with the meaning of the word translated "prophecy," makes prophecy "the speaking for another"; it may be dealing with past events, present events and needs, or with the future. Prediction is considered the smaller part of prophecy. This they consider to be in accord with Christ's statement regarding John the Baptist, who is declared to be the greatest among prophets, but whose predictions are few. With this view of prophecy in mind, they do not understand that the term "spirit of prophecy," used in one place in Revelation means that the true church must have an inspired prophet such as Mrs. Ellen G. White. They accept no one who has lived since apostolic time as an inspired prophet, and surely not any of the numerous ones who have put forth that claim.

Seventh Day Adventists teach that the true church is to have an inspired prophet and that they, the Adventists, have one in the person of Mrs. White, whose teachings and predictions, in spite of her many blunders, are as authoritative as are the words of the holy prophets and apostles, it being understood that the Bible itself is to be accepted as interpreted by her.

7. There is a wide difference regarding the use of prophecy.

Seventh Day Baptists, while cherishing and making much of prophecy in both Old and New Testaments, do not base their system and messages on a peculiar and questionable interpretation of a few passages, for they would thereby deprive themselves of some of the best portions of the prophecies and enter on a course that has always led to error and confusion.

Seventh Day Adventists base their system and messages on a doubtful translation of a few verses in Daniel and a specious interpretation of certain apocalyptic statements in Revelation. Their early mistakes regarding the exact time of Christ's second coming grew out of their interpretation of the eighth chapter of Daniel, where "two thousand and three hundred days" are used. Upon this passage, though now generally conceded by scholars to be a mistranslation, they build their system. With this passage, together with another apoc-

alyptic statement found in the ninth chapter of the same book, they connect certain apocalyptic passages in Revelation to which they give a peculiar and questionable interpretation, while the most devout and scholarly students of the Bible, such as Adam Clark, frankly admit we have not the data today to be sure as to what these passages mean in detail, though the people of that day understood and we understand their great purpose and general lessons. As a large portion of Adventists preaching is about prophecies and has reference to these few passages, the great volume of Old Testament prophecy and its marvelous lessons are almost entirely neglected by them.

With the whole Bible open to them, Seventh Day Baptists feel it is unwise and unnecessary to build on apocalyptic portions of the Bible concerning whose interpretation there is so wide a difference of opinion among the most devout and scholarly searchers after truth.

8. This brings us to another fundamental difference between the two denominations, namely, the atonement of Christ.

Seventh Day Baptists, with other Protestant denominations, believe and teach that Christ's atonement was completed and effective when he expired on the cross saying, "It is finished," and that on account of the completed atonement the sinner's sins are blotted out as soon as he in penitence and faith turns to Christ and away from sin. They know nothing about man's sins polluting any sanctuary in heaven till 1844, or at any other time; and they deny that the atonement did not begin till William Miller and his associates made their mistake in 1844. Seventh Day Baptists understand that men's sins pollute their own hearts and that when they turn to Christ, Christ immediately blots them out and cleanses the soul.

Seventh Day Adventists teach that the atonement of Christ did not begin till 1844. The founders of the denomination, basing their calculations on their peculiar interpretation of the "two thousand and three hundred days," mentioned in the eighth chapter of Daniel, joined with Miller in predicting the second coming of Christ and the end of the present world order in 1844. When this did not take place at that time, they were much confused; but finally ex-

plained their error by teaching that it was not the second coming of Christ that was to take place in 1844, but that it was the entrance of Christ into the Most Holy Place of the Heavenly Sanctuary to begin an "investigate judgment," at which time the atonement of Christ became effective. Up to that time the sins of every one had been polluting heaven and were not yet blotted out. To put it in other words, they teach that man's sins were not blotted out and the atonement of Christ was not complete or effective till 1844, one of the times Mrs. White and others set for Christ's second coming.

9. Seventh Day Baptists and Seventh Day Adventists differ as to the endless existence of all men.

Seventh Day Baptists, as a rule, believe with other Protestants that before all men there is an endless existence, but give full fellowship to those who hold to other views regarding this point.

Seventh Day Adventists teach what is known as conditional immortality and that the wicked will ultimately be destroyed.

10. The two denominations differ as to church polity.

The polity of Seventh Day Baptist churches is a pure democracy in which the local church is supreme, having no head save Christ. In it every member has equal authority with every other member, there being no respect of persons, and its pastor, as well as other officers, is chosen and ordained by it. A church usually invites other churches to sit in council with it when considering the fitness of a man for the ministry, but his selection and ordination is in fact the act of the church. Neither the General Conference nor any other organization nor any man nor set of men is allowed to pass on a minister unless asked to do so by the local church.

The polity of Seventh Day Adventists is one in which authority regarding its ministers and other important matters is in the hands of a few, constituting a hierarchy by which ministers are set up and cast down and which acts as an ecclesiastical machine from which churches receive orders, and are organized and disorganized.

11. Growing out of the difference in church polity and belief, the attitude of the

two denominations towards other denominations and those who leave them is different.

Seventh Day Baptists have always cooperated with other denominations as far as possible in all good works, believing that while other denominations are mistaken in some of their practices and beliefs they are the followers of Christ and brothers in the fold. They also follow those who chance to leave them with utmost consideration, treating them with fairness and kindness and cherishing their friendship.

Seventh Day Adventists look upon other denominations as the "Babylon" of Revelation, refuse for the most part to co-operate with other denominations, call upon all to come out from the churches of other denominations because already rejected by Christ, and treat as apostates those who leave them and join other communions. Their attitude towards other Christians and other denominations is well seen from one item of their message which teaches that when Christ comes again he will destroy every one on earth except Adventists, and the Adventists he will take to heaven with him for a thousand years, leaving the earth desolate.

12. There is a marked difference between the two denominations as to the primary aims of their work.

Seventh Day Baptists have labored chiefly to get men to accept Christ as their Savior and to lead Christlike lives. Their ministers have baptized thousands of people who did not accept the Sabbath, the one thing which differentiates Seventh Day Baptists from the First Day Baptists. They have preached their distinctive doctrine, the Sabbath, along with the rest of the Commandments, but they have never made a hobby of it, though they have sometimes been criticized from within and from without because they did not make this the chief item in their message. Believing as they do that other Protestant denominations are Christian, though mistaken, they have not felt it fair or Christian to carry on a campaign intended to weaken or destroy other churches. They have gone farther than this; namely, they have aided other denominations in keeping up their churches. For instance, during the Revolutionary War, Elder William Bliss, pastor of the Seventh Day Baptist Church of Newport, R. I., served many

months as pastor of the First Baptist Church of Newport and kept it alive when the members themselves had about abandoned hope.

Seventh Day Adventists believe that their great and first mission is to get individuals, churches, and denominations to accept their peculiar system and messages, and have not scrupled to proselyte, even to breaking down and destroying other churches. Evangelism with them is getting members of other churches, as well as the non-Christian world, to accept the Adventist message, practices, specious interpretation of prophecy, and Mrs. Ellen G. White as an inspired prophet and her writings as, at least, equal to the Bible.

To recapitulate:

The present Seventh Day Baptist denomination has had an organized existence of over three hundred years; the Seventh Day Adventist denomination had its beginning seventy-five or eighty years past.

Seventh Day Baptists were a part of the Protestant Reformation; Seventh Day Adventists grew out of the Millerite movement with its predictions of the end of this world order in 1843 and 1844, based on a specious and erroneous translation of the eighth chapter of Daniel.

Seventh Day Baptists take the Bible, and nothing but the Bible as their rule of faith and practice; Seventh Day Adventists place Mrs. Ellen G. White's writings on a par with the Bible, if not above it.

Seventh Day Baptists believe and teach that man has both a physical and a spiritual nature and that the spiritual is not dependent upon the physical. Seventh Day Adventists teach that man is so constituted that a conscious existence is dependent upon some form of physical reality.

Seventh Day Baptists believe in the second coming of Christ, but do not pretend to know whether it is near at hand or ages hence; Seventh Day Adventists teach that it is near at hand.

Seventh Day Baptists accept the prophecies along with the rest of the Bible, but emphasize and build especially on the teaching and life of Christ; Seventh Day Adventists emphasize and build on a questionable interpretation of the apocalyptic portions of the Bible as well as on Mrs. White's teachings.

Seventh Day Baptists believe, with other

Protestants, that the atonement was completed and effective when Christ expired on the cross; Seventh Day Adventists follow Mrs. White in teaching that the atonement was not completed or effective till 1844.

Seventh Day Baptists believe in the endless existence of all men; Seventh Day Adventists believe the wicked are to be destroyed.

Seventh Day Baptists have a democratic church polity; Seventh Day Adventists have a polity which amounts to a despotic ecclesiastic machine.

Seventh Day Baptists accept all who give evidence of sincerely trying to do Christ's will as brothers in Christ, cherish them as such, and try to co-operate with them so far as they can without trampling on their own consciences; Seventh Day Adventists consider all who do not accept their system and message as belonging to "Babylon," rejected of God, and treat them as apostates.

With Seventh Day Baptists salvation consists in accepting Christ, and their chief endeavor is to lead men to the Savior regardless of what church they may join; Seventh Day Adventists' chief endeavor is to lead men to accept their peculiar system and to adhere thereto.

NOTICE TO NORTHWESTERN ASSOCIATION DELEGATES

The executive committee of the Northwestern Association wishes to notify the RECORDER that the chairman of the entertainment committee is Mrs. W. J. Hemphill. Anyone planning to attend the association will please notify her to that effect.

Sincerely,

JAMES A. JOHNSON,
Recording Secretary.

North Loup, Neb.
July 17, 1928.

Our Father has so much confidence in us that he makes no hard, arbitrary rule for Christian giving, but leaves it to the filial love and loyalty of his children to determine how much of their possessions they will offer to relieve the pains and sorrows of the world.—J. H. Jowett.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

"WHY THEY CHOSE THE MINISTRY"

Students in colleges and theological seminaries were asked by the *Christian Herald* to tell why they chose the ministry as a life-work, prizes being offered for the best articles upon the subject. The first prize went to Clarence S. Dunham of the Boston University School of Theology, and in presenting the prize-winning articles, the *Christian Herald* makes some very interesting statements about the answers to the question. The following quotations are taken from the article announcing the results in the *Christian Herald*.

"The predominant theme in all the answers is that the young men and young women are entering the ministry because they feel a very definite call from God to consecrate their lives to his service. The idea is expressed in different phraseology, and the manner in which this call is felt takes different forms, but in the flood of letters there was scarcely one in which this idea was not expressed either directly or by very strong implication."

"Another thought which is stressed over and over is the desire of the students to invest their lives where they can render the maximum of service to humanity. They realize that the financial rewards of the ministry are meager, that it means sacrifice, but they glory in the fact and make it very plain that they regard financial considerations as distinctly secondary.

"It is significant also that a majority of these recruits for the ministry are themselves sons of the parsonage. And where

they do not come from the homes of ministers they do come from homes in which the Church has been a vital factor in the family life. Over and over again the influence of the Christian example of the father and mother is emphasized, and many mention the fact that their parents dedicated them even in infancy to the service of the Church."

"Several instances are cited where the beautiful Christian character of an especially winsome clergyman was responsible for the decision to become a minister. Seeing how much this minister meant to his community in helpfulness caused them to emulate his example. And how often a word from the pastor, suggesting the ministry as a life work, started the processes of thought which at last resulted in a surrender to the call of service!"

"Youth loves a challenge to do the best of which it is capable, a challenge to a difficult task. That is another idea which appears in many of the letters. They realize that the pastoral office is a difficult one; that it calls for qualities of real heroism, and they rejoice in that fact."

JESUS AND THE SABBATH

J. A. DAVIDSON

(Article 3)

When the Son of God was on earth, the Pharisees had the people burdened down with thousands of nonsensical, petty laws for strict Sabbath observance, which made the Sabbath a cumbersome burden, a thing to be hated, a day that the people hated to have come round, instead of a delight, the holy of the Lord, honorable. Isaiah 58: 13. They missed God's idea of the Sabbath completely. Then Jesus came with the proper idea, God's idea. It was to be a delightful-some day of joy and spiritual gladness.

And because Jesus taught and practiced God's idea of the Sabbath, that it was made for man's benefit and God's glory, there was sore trouble between him and the Pharisees. The Pharisees clamored that he was come breaking down and killing the law and the Sabbath. But on the mount he assured his disciples that the very opposite was the case. "Think not," says he, "that I came to destroy the law or the prophets: I

came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished." Matthew 5: 17, 18. R. V. He clinched this with a double seal, making it so very plain and positive, that none need misunderstand his meaning. He came to magnify the law and make it honorable. Isaiah 42: 21. By doing so and making this declaration, he perpetuates the Sabbath for all time.

We see from the article, "The Sabbath Before Moses," that the Sabbath was created in the beginning and kept in Eden, from Eden to the flood, from the flood to Moses, and from Moses to Christ and the apostles—over four thousand years. And it will be perpetuated in the earth made new, for ever and ever. Isaiah 66: 23. Now it would be surpassing strange if he should decree that there should be no Sabbath during this short gospel dispensation. Why should it be so? Can there be any reason, good or bad, given for it? I think not. Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matthew 5: 19. How does this compare with the teaching that we get these days, that we are not to keep the Sabbath in this dispensation? Compare the two teachings—Christ's teaching on the one hand, and man's teaching on the other. Whom are we going to obey? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, (transgression of the law, I John 3: 4) ye became the servants of righteousness. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 16, 17, 23.

Now we see that we can not trample on the Sabbath day and not transgress his holy law. I would like to sit down and, with you, read the Epistle to the Romans, from the beginning to the end. There is not a stronger argument in the whole Bible in favor of keeping the Ten Commandments and the Sabbath, than that very epistle. But

the Sunday advocates have it turned completely upside down.

When Jesus was foretelling to the disciples what was to befall Jerusalem A. D. 70, forty years after his resurrection, therefore in this present dispensation, he said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20. We may, or we may not, know his reasons for telling them thus to pray, but that does not concern us in this subject. It is enough for us to know that he expected them to be keeping the Sabbath A. D. 70. And he was so insistent on their doing so that he told them to pray during that forty years that they might not have to flee from the city on the Sabbath. If he expected them to keep the Sabbath then, he expects us to keep it now. And, again, if he had intended any change in the day, would that not have been the place for him to say so? Please reflect on this point. But we find no mention of it. In view of these facts, what are obedient Christians to do but keep the Sabbath as he commanded?

Jesus declared himself to be Lord of the Sabbath. Mark 2: 18. He also declared, "I am the Lord, I change not." Malachi 3: 6. Therefore, if he does not change, he is still Lord of the Sabbath, and he tells us to take our feet off of it. Isaiah 58: 13; Matthew 5: 19. For the wages of sin is death. Romans 6: 23.

After the resurrection, Jesus told the disciples to go and make disciples of all the nations, teaching them to observe all things whatsoever he had commanded them. Matthew 28: 19, 20. Now, we know that he commanded them about the Sabbath. Matthew 24: 20. He also taught them that the keeping of the Ten Commandments was a very vital point in Christianity, when he said, "Whosoever, therefore, shall break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven." Now, were the disciples to teach these things to the nations or were they not? Then how are we doing? Are we teaching that any jot or any tittle of these commandments is done away? Are we breaking any one of these commandments? Are we teaching men so? Then if we are, we have Jesus' own word for it, we shall be called the least in the kingdom of heaven, and we have full assurance that

his word shall come to pass. Mark 13: 31, "Heaven and earth shall pass away: but my word shall not pass away."

Wherever the commandments of God are spoken of in the New Testament, it is always in reference to the Ten Commandments, even in John 13: 34. The new commandment which Jesus spoke of was the old law of God restated, but through regeneration, we view it from a different angle, even the angle of love, for if we love God we will keep his commandments. This is why Jesus died, to give us new hearts—hearts that would love his commandments. Paul said, "For I delight in the law of God after the inward man." When we are born of God we shall love his commandments. We may set our hearts on the church, even, and transgress the first great commandment, but when we set our hearts on Christ, then we will keep his commandments.

THE CHALLENGE OF YOUNG PEOPLE IN THE RURAL CHURCH

MRS. CLARA L. BEEBE

(Paper given at Southeastern Association)

Our country churches must be saved from decadence, both for the sake of Protestant Christianity and for the sake of the nation. The country is the backbone of the great men of the present and past. President Coolidge was reared on a Vermont farm; Lindbergh is the son of an agricultural line; Lincoln was known as the "son of the soil"; and Washington, called the Father of his country, was a gentleman farmer. Christianity is primarily rural; Christ drew most of the material for his parables from scenes of country life. The Bible resulted from the outpourings of a shepherd's soul, from the impatience of a herdsman's faith with the luxurious living of his time, from the glory of a fisherman's love for his Master. Only St. Paul was the product of the city, and even he went away into the desert for meditation.

But who shall save our country churches? Who but the young people? In the threatening decadence of rural churches and communities, in the lack of adequate leadership in many places, in the effort to revive a dying church, to equip a modern Bible school, to develop a co-operative spirit among the various elements in a rural com-

munity, to establish and maintain a functioning Christian Endeavor, to promote a Vacation Religious Day School, young people have a problem which challenges their religious spirit and their enthusiasm. The country community may be abundantly supplied with talented young folks, yet, without a leader, activities and opportunities for community betterment are wasted or left undone. The country is the best place for producing real men, for developing character, for building happy homes, and, to many a young man or woman, offers the most challenging call for service.

But for two generations, at least, the trend has been toward the cities, sweeping off the farm and away from the rural church the brightest and most ambitious boys and girls of the countryside. Perhaps the cities to which they went needed some of them, but certainly not all of them, for they have not found their niche. Why did these young people go? Did they hope to find in the city fortune, ease, success, "the pot of gold at the end of the rainbow"? Could they not have found a better outlet for their talents in some phase of work in, or connected with, the rural community?

The rural church needs consecrated ministers, and needs them badly, but it needs, even more, laymen and laywomen who will get into the business of saving souls. God needs men and women everywhere whom he can trust, but he needs them particularly in the country. He needs you and me as Seventh Day Baptist young people to serve him in the rural church, in the rural school, on the farm, as teachers in Vacation Religious Day School, or Sabbath school, as workers in Christian Endeavor, as leaders in the social life of the community, and in fact, wherever and whenever we can employ whatever talents we may have, in bringing Christ and Christlikeness to our community.

But stay! This is the challenge of the rural church to young people. What of the challenge of young people to the rural church? The church should be the local community center, the power house for all the lines of Christian enterprise within its parish. Woe to the church, and to the pastor, who has no care for the spiritual and social welfare of its young people. Well can the young people say to such a church

and to such a pastor, "We asked for bread and you gave us a stone; we asked for fish, and you gave us a serpent." What recourse can such a church have when it dies because of the lack of the very young people it has failed to feed?

Rural churches depend entirely too much upon revivals and preaching to bring people into church membership. Organized brotherliness, systematic religious education (both in weekly Bible school and in Vacation Religious day schools), and even the standard Christian Endeavor social, all have their part in winning young people. If the church would win young people outside its constituency, how better to reach them and interest them than through an organized effort at furnishing social life for the community? All healthy young people crave recreation, and if the church or some other agency does not provide the right kind, is it right to blame the young people if they choose the wrong kind?

Young people want to attend a church which can get the viewpoint of young people, and if the pastor of the church "never was a boy" it is next to impossible for him, and with him a share of the church, to enter into the young people's activities and win them by Christian brotherliness. The rural church and the rural pastor have a responsibility toward young people, just as the young people have a responsibility toward the church. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Yet, if we do not light our lamps, and hold them aloft, how shall we show others the path, how shall we see to gird on our swords for the battle?

ORDINATION OF DEACONS AT SALEMVILLE, PA.

A council met at the call of the Salemville Church, at Salemville, Pa., on Sabbath, June 30, 1928, for the purpose of ordaining two deacons and two deaconesses for the Salemville Church.

The council organized at the morning service, electing Deacon M. H. Van Horn chairman, and Rev. C. A. Beebe, clerk.

The council convened to consider ordination at 2.30 p. m.

An anthem, "Trust in the Lord," was rendered by the Salemville choir.

The program was presented by the chairman.

Examination of candidates, by Rev. W. D. Burdick.

The following candidates were examined: Sherman R. Kagarise, Albert C. Blough, Mrs. Esther Walter, Mrs. C. C. Wolfe. The candidates gave statements of their Christian experience, and Pastor W. L. Davis spoke on behalf of himself and the church.

It was moved and carried that we are satisfied with the results of the examination and express our approval by proceeding with the ordination program suggested by the committee.

The ordination sermon was preached by Rev. H. C. Van Horn. Texts, Acts 6: 3, I Timothy 3: 8, 13; theme, The Qualifications of a Deacon.

Ordination prayer, Rev. E. A. Witter.
Charge to church, Rev. T. J. Van Horn.
Charge to candidates, Rev. J. T. Babcock.

Welcome to the office of deacon, Deacon M. Wardner Davis.

Song, "Quit You Like Men."
Benediction, Rev. W. L. Davis.

CLIFFORD A. BEEBE,
Clerk.

DELEGATES PRESENT

Salem: Deacon M. Wardner Davis, wife and daughter Alberta, Deacon M. H. Van Horn and wife, Gillette Randolph, Eldred Batson, Russel Jett, Daisy Jett, Jessie Davis.

Lost Creek: Rev. H. C. Van Horn, Elston Van Horn, Jesse Kennedy and wife.

Middle Island: Harley Sutton.

Ritchie: Rev. C. A. Beebe and wife, Velma Hodge, Julia Meathrell, Mrs. Bertha Sutton, Hollie Sutton and wife.

Roanoke: Rev. H. C. Van Horn.

Salemville: Rev. W. L. Davis and wife, Deacon C. C. Wolfe, Deacon L. F. Kagarise.

Delegates from other associations and boards: Rev. T. J. Van Horn, Rev. J. T. Babcock, Rev. E. A. Witter, Rev. W. D. Burdick.

The Christian life is not one of serene pleasantness, but is ever represented as a strenuous conflict in which we must strive to overcome.—*W. L. Watkinson.*

I.—BRITISH WEST INDIES

Jamaica

Though encountering many difficulties, the work in Jamaica has made substantial gains during the year. Rev. and Mrs. D. Burdett Coon, who at the time of last report were just well settled in the work, have labored throughout the year, and Rev. H. Louie Mignott, who has been with the Jamaica churches from the first, has given full time. The churches on the island are endeavoring to bear part of Brother Mignott's support, but the board the last year has paid him \$50 per month and owns the motorcycle which he uses in going from church to church. The salary and traveling expenses of Brother Coon are paid by the board. At present two other workers, both natives, are giving full time service, though not supported by the board. The Christian endeavorers of our New England churches, desiring to do some definite missionary work, have undertaken, among other things, to support a native worker by raising \$20 per month for this purpose, and a friend has placed a fund in Brother Coon's hands which is being used to support another worker for a few months.

Churches have been strengthened and new Seventh Day Baptist churches and companies have been formed. Brother Coon reports that over ninety have been added to the churches during the year. Houses of worship are greatly needed and the churches are advancing in these matters. For two years the board has had funds to erect a church in Kingston, but it seemed best to move carefully, and thus far nothing tangible has been done, except to purchase a lot costing \$1500. It is hoped that the church will be erected in the near future.

TRINIDAD

It has been the hope of some that our church in Mayaro, Trinidad, might be strengthened this year and the work extended to other parts of the island, but all the workers in the American Tropics have had their hands more than full elsewhere, and the little church at Mayaro and Sabbath-keeping companies elsewhere on the island have been allowed to suffer for the want of instruction and Christian leadership.

MISSIONS

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

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(General Conference, Riverside, Calif.)

The Board of Managers of the Seventh Day Baptist Missionary Society herewith presents its eighty-sixth annual report.

In doing this the board desires, first of all, to acknowledge the goodness of God in giving us, as a people, a part in the colossal task of transforming men, society, institutions, and all races through world-wide evangelism, and to express sincere gratitude to the Father for his blessing upon the work and his care of the workers through the year. The board also wishes to record its appreciation of the hearty support which the people have given the work both home and foreign.

In making this report an effort is made to present in the briefest and clearest way possible the work of the year on the various fields supported wholly or in part by this board. New unanswered calls have been presenting themselves during the year, and, as the report reveals, the work has been enlarged in that more laborers have been employed and more churches aided in the support of their pastors. It may be well also to note at the outset that this board, unlike most mission boards, is carrying on both home and foreign work, and that this makes the field of operation more diversified and the problems more numerous. Coupled with this fact is another which should not be overlooked; namely, missions, as well as the entire program of Christ's Church, have reached a crisis which presents very grave problems. These the year's work has encountered at every step of the way, and while no effort is made here to record these problems, they should be borne in mind, for they have been present in connection with the work of every field, and will continue to be in the future.

II.—BRITISH GUIANA, SOUTH AMERICA

Some time past the board began to learn that the mission in British Guiana was not being conducted as it should be and started an effort to have matters put in a satisfactory way. The board is able to report that this has now been effected.

As previously reported, the property which Mr. T. L. M. Spencer bought in his own name with the board's money was transferred to the Seventh Day Baptist Missionary Society three years past. This was not much more than accomplished before other complications in connection with the conduct of the work by Mr. Spencer commenced to come to light, and it became apparent that the board must send a missionary to labor there for a time, at least. Rev. Royal R. Thorngate, wife, and daughter sailed for Georgetown last September, and after studying the matter for some weeks Brother Thorngate recommended that Mr. Spencer be dismissed on the ground that he was not dependable, had misused the trust committed to him, and had gained a questionable reputation in the city. The board cabled Mr. Spencer that he was dismissed and that he would receive one month's pay in advance. In connection with his other misconduct, Mr. Spencer had done all he could to stir up prejudice against the white race, the board, and its representatives. When he saw that Mr. Thorngate was determined to stand for better things, he withdrew taking a part of his congregation with him. Brother Thorngate reorganized those who remained true, and the church has been gradually growing in a healthy way.

Not only is the interest increasing in Georgetown, but there are companies of Seventh Day Baptists at four other places, namely, Mallali up the Demerara River, Huis't Dieren on the Essequibo River, on the island of Leguan, and on the island of Wakenaam. The company on the island of Wakenaam is organized as a Seventh Day Baptist church. William A. Berry is the founder and leader of this church and the board is sending \$10 per month to assist him in the work. This congregation has a church which has been deeded to the board and which, upon the recommendation of Brother Thorngate, the board has repaired.

III.—HOLLAND

Beginning with the year 1927, the appropriation for the interests in Holland was increased to \$1250, that those in charge might be able to extend the work. The same has been done the past year and the results justify the move. Rev. G. Velthuysen and Rev. Peter Taekema are the ordained ministers in our churches in Holland, but other consecrated laborers are aiding in the work. Brother Taekema gives his entire time to the churches, and Brother Velthuysen gives such time as he can in connection with his duties connected with social reforms, to which his life has long been consecrated and in which he has proved himself a master workman. The money appropriated helps support Brother Taekema and others, and sometimes a portion of these funds is used by our brethren in Holland to aid the Seventh Day Baptist mission in Java, which they have long fostered.

Recent reports from Holland emphasize the need of more laborers, and that they are meeting many obstacles and problems. The work here is in the pioneer stage and when viewed in the light of the forty years since it was begun, its progress has been creditable, though not rapid. In a recent letter Brother Velthuysen writes: "It is very much to be regretted that we miss here in our small congregations young talented people who feel called for the work in God's vineyard. Those who had these talents have left us in the years which have passed. What the reason is that God keeps this blessing from us we do not know. We want to persevere firmly to the end in professing and living up to the principles which God had revealed to us in his Word and, however small in number our church at Haarlem has become and how great the obstacles arising from all sides, we pray for each other that God may give us grace to stand firm for that great and unmovable principle: obedience to and faith in his Word; to take away nothing from that Word, to add nothing to it; to live in obedience to God's commandments, trusting in the certainty of his promises and also living in a world of believing, and not of seeing. The strength of that principle is indestructible. That it exerts its influence on the consciences of the people is evident for any one who has eyes to see."

IV.—CHINA

When we return to China, it is gratifying to know that owing to the continued triumph of the Nationalists, mission work, as well as most other interests in China, seems to have brighter prospects than one year ago.

The board has continued to study the problems growing out of the changed and unsettled conditions. Even before the time included in this report a special committee had been appointed to investigate the situation and bring to the board its findings. This committee made reports at three meetings of the Board of Managers, the last of which was at a special meeting held August 31, 1927. On account of the unsettled conditions in China it seemed too early to adopt a definite program, but several things appeared evident. (1) That no attempt should be made to erect new school buildings till peace is established in China. (2) That natives should be given a larger part in the work. (3) That our mission in China, which represents over eighty years of effort on the part of our people, should be maintained in a normal way as far as possible and not be allowed to suffer from neglect; but that, owing to the pressing need of strengthening the work on the home field, the appropriations for China can not be increased at this time. (4) That it will be a mistake, in the long run, to adopt any policy regarding our schools in violation of the principles of civil and religious liberty. (5) That inasmuch as the Board of Managers is held responsible for conducting the China Mission, handling the property which it owns in China, and administering funds for said mission, the board should be allowed finally to decide all questions involving its interests in the China Mission. (6) That the perplexing and changing situation in China, together with the new aspirations of the people of that great empire, instead of discouraging and causing mission boards to slacken their efforts, should be a challenge to greater endeavor.

Miss Anna M. West, who had been home on a furlough, was returned in September, 1927. Miss West was accompanied by her mother. Owing to the state of affairs in China during the early part of the Conference year, it did not seem wise for Rev. and Mrs. J. W. Crofoot to return to China,

and Mr. Crofoot has continued as pastor of our church at Battle Creek, supported by said church. In the winter Mr. Crofoot, still desiring to return, asked the board to settle the question. At the same time the trustees of the Battle Creek Church requested that Mr. Crofoot be allowed to remain with them till January 1, 1929, at least, that he might lead them in the erection of a house of worship, and the board postponed his return till further action. Grace I. Crandall, M. D., whose furlough would expire this autumn, requested that her furlough be extended one year without pay. Doctor Crandall was prompted to make this request on account of the schooling of her adopted daughter who is with her in this country. The request was granted.

Reports are at hand from the missionaries in China and, as will be seen from these reports which are given below, the work has been greatly blessed during the year.

Report of Rev. H. Eugene Davis
Eleven Months, June 1, 1927,
to May 1, 1928

1. Conditions in China.—Political revolution has continued for the whole year. Registration of our schools has not been required by the government, due largely to unsettled conditions within the government incident to the revolution. A more liberal attitude is manifested toward Christian education.

2. Missionaries.—We gratefully record the return of Mrs. Nettie M. West and Miss Anna M. West during the year, and regret that it has seemed necessary to retain Mr. and Mrs. J. W. Crofoot on the home field. Dr. Grace I. Crandall is at present on furlough. Your missionaries on the China field have enjoyed good health in the main and have been kept busy at their regular tasks.

3. Evangelistic.—Regular services have been maintained in the Shanghai and Liuhoo churches. The Shanghai Church is under a Chinese Board and has been reorganized under the able leadership of David Sung. A larger number of members have assumed responsibility, and as a result the church is more alive. A retreat was held at Liuhoo during the year.

Mr. Toong, who is supported from evan-

gelistic funds received from America, spends three-fourths of his time in Shanghai and one-fourth in Liuhoh.

Mr. Dzau, in addition to his teaching in Grace School for Girls, does considerable pastoral work and is paid for this by the Shanghai Church.

Mr. Woo together with Mr. S. D. Dzau and Doctor Palmberg has charge of the church work at Liuhoh. Mr. Wood assists at the hospital and receives financial assistance from the Liuhoh Church and the hospital. Mr. Dzau, the son of the Dzau mentioned above, and whom we expect to attend Conference, is the Chinese superintendent of the hospital. The four Chinese mentioned, together with the three Christian teachers, Mr. Vong, Mr. Sung, and Mr. Chang, together with Doctor Thorngate's private teacher Mr. Koo, make the class which we have started this year. Doctor Thorngate and myself are always in attendance. One day a month is spent together in study and especially in discussion of the material and how to present the Christian message. One month we gather in Shanghai and the next in Liuhoh. Assignments are made before, and the day is spent in fellowship and in earnest effort to fit ourselves for better service. The forenoon session is always spent in Bible study.

Mrs. Zung spends her afternoons visiting the homes of church members and other interested people and assisting at the cottage prayer meetings in Shanghai. Two meetings are held each week in the homes. Mrs. Zung is paid a small sum from the Shanghai Church. Miss Burdick and Mrs. Davis have been going with Mrs. Zung during much of the year.

Additions have been made in the Shanghai Church, and baptism is planned at Liuhoh when the new church is dedicated, June 2.

4. Grace High School.—The teaching staff for the year includes Miss Mabel West, David Sung, Mr. Vong, Mr. Chang, Mr. Dai, and Mr. Tshaung. Miss West, Mr. Vong, and Mr. Tshaung also teach in the Girls' School. There are three in the graduating class this year. Mr. K. C. Woo will go to Milton for his college course. Another student, Mr. C. Y. Chow, will also go to Milton. There has been a small enrollment, thirty-six this term, which is a small increase over last term. The appro-

priation has been needed and will be needed next year if the school is to continue.

Before 1928 David Sung's salary was paid from funds received from Daily Vacation Bible Schools. Since January 1, he has received his salary from the evangelistic funds.

The work done in the school has been of a high order. Thirteen of the boys have joined the church.

5. Property and Funds.—The enclosed reports will show we have satisfactory balance in all but the school account. We are drawing \$200, the balance of the appropriation for the school. That will carry us until the opening of school in the autumn.

The roof and wood work of the Burdick-West residence are in very bad condition.

The blinds on the church must be rebuilt and repainted.

We wish to re-emphasize that the school buildings are sorely in need of being taken down and rebuilt.

Exchange of land with the Coffin Guild makes a change in the shape of our land, and hence the old deeds should be changed for a new one. This would require from \$50 to \$100 for a new measurement and all fees.

The French Municipality is widening the alley north of the mission property. When this is done it will require a new fence or wall, but the money from the French Council for the land taken should be ample for any expense.

The taxes on the Shanghai land will be increased very materially next year. The assessed valuation of this land has increased from thirty to forty per cent. It will require nearly \$200 more for taxes this coming year than the past year.

I wish to close my report with a strong plea to the Seventh Day Baptist people not to forget China and Christ's kingdom in this great land. The nation is searching for a better way. Can we do better than to have a part in showing them Christ's way? [For financial report see *Year Book*, 1928]

Shanghai, China,

May 17, 1928.

Grace School for Girls

Our report begins with June, 1927. We were then finishing a term that had been exceedingly trying. Some schools had been obliged to close and others had not at-

tempted to open. Probably we benefited, for once, by being a small school, so attracting less attention. We were not overlooked in the matter of questionnaires, not a few coming to us from various organizations. However, our four girls were able to be graduated with the prescribed course well finished. The closing exercises were rather "in the family," no invitations being sent out and Doctor Davis giving the address. There was good music, thanks to Mrs. May Davis and Miss Lucy Zung.

During the vacation there was a creditable Daily Vacation Bible School under the supervision of one of our June graduates, and in the city under Dzau Sien Sang. We also had a goodly number of girls here making up the work they had lost during the year, the teachers being Miss Mabel West, two Chinese teachers, and myself.

For the fall term there was a full number of registrations; but when it came to the time to open, several failed to appear. New registrants were, in some cases, the daughters of refugees from other cities who had been able to return to their homes. We had fifty-nine girls. A new feature was the return of one of our June graduates. The schools she wished to enter for further work were closed, so she came back to us. Two girls, graduates from junior high in one of the large girls' schools of Nanking, whose fine buildings were so injured at times of the Nationalist occupation last March there was no hope of their reopening soon, also came. This term another of our graduates joined them. This additional year would not have been possible had Miss Mabel West not been here.

There has been no change in our corps of teachers. Miss Anna M. West's return from furlough in October was a happy event. She was soon in full work. With the preparation for the opening of the spring term she took over the principalship and has been carrying on most efficiently. A year ago we reported the appointment of a committee of management made up of former teachers in the school, this in lieu of a Chinese principal which the government was then promising to require. This committee has met several times this year and school matters have been referred to them.

That matters are more quiet seems evidenced by the way girls came in this half

year. Where it seemed impossible, more beds have been squeezed in, and we now have sixty boarders. With nine day pupils the number is at sixty-nine. There is generally some falling off during the term but the number has held up unusually well. While the health has, on the whole, been very good, there has been a sufficient number of minor maladies to make us glad whenever Doctor Thorngate or Doctor Palmberg has happened in. We are grateful to them for the ready way in which they have responded to appeals for help.

In December Miss Eleanor Woo came for her third series of evangelistic meetings. The visible results were one girl, a senior, baptized at Christmas time and five others, three of them seniors. "wrote their names." We hope to graduate a class of eight girls, all of whom have done the greater part of their work here.

While there is still war, unrest, and uncertainty in this great land, the Fourth Plenary Conference of the Central Executive Committee of the Kuomintang last February emphasized the importance of the youth of the land giving themselves to educational rather than to military and political pursuits, and also declared for religious liberty. We have faith that better times are ahead of us.

Within three months the tenement houses which the Shaoshing Guild has for so long threatened to build on the ground in front of us have been going up and are nearly ready for occupancy. The windows of the servants' quarters in one row of the houses are just over the fence and look down upon the girls' playground. We are told the alley on the north of us is to be made a wide road and that means several feet off the rear of our lot. Meantime our old building grows more and more disreputable. What shall we do about it?

Yours in his work,

SUSIE M. BURDICK.

Shanghai,

May 14, 1928.

[See *Year Book* for statistical and financial reports.]

Report of Grace Hospital, Liuhoh, Ku
Eleven Months, June 1, 1927—May 1, 1928.

The work of the past year has seemed more than usually interesting, perhaps, for one thing, because the number of patients

admitted was more than that of any previous year except last year. For another thing, surgical cases have been somewhat more frequent, and permissions to operate have been obtained more readily. Then again, perhaps the increased ability in using the native language by the younger foreign doctor has added to the interest of the work, at least to him.

The absence of Doctor Crandall has been felt in many ways, but especially in the management of the institution and in the evangelistic work. Due to this fact Doctor Palmborg has had to give a good deal of her time to the hospital work.

The hospital has been particularly fortunate in having as superintendent Mr. S. D. Dzau. He was indefatigable and fearless in his efforts to prevent the place being taken over on three different occasions as quarters for Nationalist troops. He has also helped the foreign doctors very much in the way of instruction as to Chinese customs and proper procedure, and we feel sure has thereby improved the standing of the institution in the community. Under his supervision considerable economy in buying has been effected.

A young Chinese Seventh Day Baptist, Mr. T. M. Chang, who is a graduate of Milton College and well known to many Seventh Day Baptists, has applied for admission to Peking Union Medical College in 1928, and has signified his desire, on completion of his medical course, to take up work at Grace Hospital as a native medical missionary. This has been the source of considerable gratification to the foreign workers, and an arrangement has been made whereby he will receive some help from them and from the hospital.

As in previous years, the treatment of tuberculosis has been a very important part of the medical work. The hospital is becoming increasingly widely known in this part of China as a good place for tuberculosis patients, and some large foreign business firms in Shanghai, as well as several prominent medical practitioners there, are referring their employees and patients suffering with tuberculosis to Grace Hospital. This has stimulated the plan of having a building devoted entirely to the treatment of this disease. We hope to see this worked out within a few years.

The evangelistic work of the institution has been carried on as usual. The evangelist, Mr. Woo, has charge of the dispensary waiting room. Before time for the patients to be seen he hands out tracts, reads the Bible, and explains the doctrine. He also visits the men's wards and talks with interested patients. Mrs. Tsu, a Bible woman, visits the women's wards and talks with the patients there. Mr. Dzau goes about among the men a great deal and discusses Christianity with them. He also leads the daily prayer service of the hospital.

The early months of the year were very active, due to the presence in the local area of a large number of Nationalist troops. There was an epidemic of cholera and one of typhoid fever during the summer, so the wards were full of soldier patients. These men were very satisfactory, both as to behavior and paying of bills.

The dispensary, while being moderately active, has not had as many patients as in the three preceding years. There has been much less malaria.

Financially the hospital has paid its way except for the salaries of foreign workers, and has gained about eleven hundred dollars Mex. during the eleven months. But no additions to equipment have been made.

[See *Year Book* for statistical and financial reports.]

ROSA W. PALMBORG, M. D.,
GEORGE THORNGATE, M. D.

Report of Doctor Palmborg
Eleven Months Ending May 31, 1928,
Liuhoo, Ku.

In the *Year Book* for 1927, just arrived, I notice that in my last year's report I said that the work had been just a continuation of that of the year before. This year has been more varied.

The first of June found me still in charge of the hospital. Some time in June, Doctor Thorngate came out to care for some special cases which I could not manage alone, and after that till his family was allowed to come in August, he spent most of his time in Liuhoo and we cared for the patients together.

I planned to open the industrial work on September 4, but had malaria, so postponed it another week. I really felt unequal to it, but thought that if God wanted me to do

it he would provide the strength. In the meantime I went to Shanghai and spent two days with Miss Vanderstarr and her nephew, Mr. Starr, who were hosts on their houseboat to Doctor Crandall and me on that memorable Christmas after the war in Liuhoo. They have been delightful friends to us ever since. They were just on the point of going to Japan for about a month, taking their automobile with them to tour the country. Noticing that I was tired and not too well, they insisted that I accompany them as their guest. At first I thought I could not go, but they persuaded me that it might be better for my work in the end, so after consulting with our missionaries, who all encouraged me to go, I did so. The trip left little to be desired, and certainly did put new life into me, and I took up my work with new zest, and have been in much better health, I am sure, for the holiday.

I opened the industrial work again on October 17. I took in more girls, making my total forty-five, which seems all I can possibly manage at present. We have done a good deal of work for the Industrial Mission Center in Shanghai, and good friends at home have continued to sell articles in America.

Being anxious to have that church building for which Dr. A. S. Burdick, son of my old pastor, Rev. Stephen Burdick, has given \$1000 (U. S. money), in memory of his father, and having his permission to go ahead and build when I thought best, I decided to begin work as soon as the weather permitted this spring. Also our Chinese rooms, which I had much appreciated, were rendered not so desirable because of the renting of the rooms below to a cotton firm. It caused much dust and dirt, and cotton worms were a great pest getting into our work and materials.

After much planning and changing of plans I settled on what I really wanted. On February 16, the ground was broken for the foundation trenches, and on April 18, we were able to move into one room. At this writing we are pretty well settled, though the painting is not finished nor are the electric lights put in. We hope to be all finished and have the dedication services on June 2, and also to have services in the church for two week-ends before that.

As I could not afford a contractor, I hired

native workmen here and oversaw the work, directing it in every particular. That necessitated my closing the industrial work again for two and a half months, except that I was able to give many of them work to do at home, so they could still earn something.

The church is a 32 by 36 foot building, joining onto a 24 by 40 foot two story building in the rear. Three rooms downstairs are used for the industrial work during the week, and two of these are to be class rooms for the Sabbath school on the Sabbath. The largest room in the center can be opened entirely into the church. One is my work room and office. One small room is to be a reception room. My Bible woman and I with a little orphan girl, a protégé of Dr. Sinclair French, live in the three rooms upstairs. It is all very convenient and pleasant. Forenoons are spent preparing work, and afternoons in managing the woman's work and teaching them the Bible. We usually finish about six o'clock. I thought perhaps those living farthest away would stop coming, but they do not and even three who have been married insist on coming back, so it is a rather weary outlook for the more than forty on the waiting list.

I am sorry that I can not report some of them as having surrendered to Christ this year.

My Bible woman is a faithful worker and anxious to bring people to Christ.

With the new church and the new impetus it should give us, I hope there may be a real ingathering before long.

[See *Year Book* for financial report.]

(Continued in next issue)

A MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it.
Forget the praise that falls on you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it.
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember those who lend you aid,
And be a grateful debtor.
Remember praise by others won,
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.

—Selected.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

RELIGION, FEAR, AND THE GOOD LIFE

(Written for Ethics class, Milton College, by
Richard E. Wells, Nile, N. Y.)

"What is the matter with religion?" as a subject of deep discussion and learned dissertation has almost rivaled that of "What ails our youth?" in the past quarter of a century. But just because the former subject has become the favorite instrument of notoriety seekers and sensationists, and just because no one, even the foremost thinkers of the day, has been able to answer this question satisfactorily, these are not reasons enough to prevent my pondering it at times, and the following thoughts are partial conclusions I have made.

To me, this careful analysis of the shortcomings and mistakes of religion has resulted in a most favorable acceleration of progress in this field. Farther and farther away from the fears and superstitions of ignorance we are moving toward a more wholesome outlook on life.

The specific conclusion that I want to present at this time is the idea that it has always been a mistake for the Church to attempt to make people moral by the lure of reward and the threat of punishment. In other words, heaven and hell should cease to be the ultimate reason for good conduct or abstinence from bad. The small boy, who confided to his chum that there "isn't any devil—he's just like Santa Claus; it's your father," was beginning life unhampered by the common ogre. I maintain that it has never been wise or right to scare a man or even to bribe him into doing good.

I do not wish to commit my views on theology at this time or even to influence those of any one else. However, as far as the immediate subject is concerned, I do admit agreement with certain, perhaps naive, philosophers that these few hectic years on this speck of matter called the

earth are not the termination of my existence, which is so dear to me. Nevertheless, henceforward I refuse to allow this sentimental hope to influence my moral conduct while I still exist in this terrestrial atmosphere. At the same time I expect to be none the less moral. I can see no real relation between morality and immortality, so I persist in declaring that the Church has made a great mistake in combining the two ideas into a cause-and-effect relationship. I believe that the Church should guide conduct, but not coerce it; at the same time it can strengthen man's hope in a future life, but it must not dictate the conditions for it.

When a church demands that its adherents act in a certain manner and avoid another course of action under a penalty of everlasting torment, it can not avoid creating a deep fear in the minds of its subjects. I can not describe the psychological interpretation of the havoc induced by fear in the mind of an individual, but recent discoveries in the field of psychoanalysis have indicted fear with a greater share of responsibility for unhappy and narrowed lives than any other single factor of environment. When primitive man began to overcome his trepidation of natural phenomena and to understand the forces of nature, only then did he become differentiated from the animal stage. Experts of child psychology declare that fear instilled in a person's early life is responsible for a large percentage of his later mistakes. And people never get far enough away from their childishness to escape the harmful effects of any fear. If they live in constant dread of Hades, their best nature suffers accordingly.

I felt a great repugnance for this intimidating kind of religion at a so-called revival meeting, several years ago. If this religious service was supposed to have been an inducement to a richer, fuller life, I feel that it was a success in a positively negative way. Having failed miserably in his efforts to stir his audience's hearts with a weak sort of oratory combined with inconsistent logic, the speaker resorted to this ancient means of terrifying his listeners into the desired action by painting vivid word pictures of the torments of Lazarus,

suffering in hell. I am afraid that even if I might have smelled the sulphur fumes at that very moment I should have preferred the bodily discomfort to the pain of mental dishonesty in knowing that the only reason I was good and conforming was that I was afraid to be otherwise.

But even dismissing the brimstone furnace as an antiquated idea, the heavenly reward serves not a much better purpose. If we need a subsidy for being good, then there must be something wrong with this earthly life or else with our code of ethics. This sort of goodness is the kind that opposes truth sometimes, and if it is necessary to choose between the two, I prefer the truth. This kind of goodness that organized religion dictates is such an elusive quality; what is right today is wrong tomorrow, or perhaps was yesterday; what is good in China, Russia, or France, is bad in America; what is sanctioned in the Catholic Church is absolutely "taboo" in the Protestant faith. Organized religion has never been so interested in searching out the truth of life and in helping people to understand and live it as it has been in preserving its code of ethics and demanding observance of it.

If this criticism is true, there must be some constructive policy that the church should adopt in the place of its doctrine of fear and compulsion. In general I would suggest these ideas. First, the church should try to satisfy the religious longings of men, not try to establish its theological doctrines as the center and criterion of a man's religion. Second, it should ally itself with the best means of furthering knowledge and discovering truth, not cling to passé beliefs and bigoted assertions. Third, it should not remove the conception of divinity so far from this earthly life, but should hold it up as a potential ideal for mankind.

Still I am not confident that I have solved the problem.

THE OPPORTUNITY OF EDUCATED SEVENTH DAY BAPTISTS

ALBERTA DAVIS

(Paper given at the Southeastern Association)

This subject is one which I fear is much too large for me to handle, but one in which

I am much interested. Perhaps I am more than ordinarily interested because for the past three years I have lived in one of the large cities of the South, where I was the only Seventh Day Baptist in a city of more than 170,000 people.

First I want to call your attention to that word *opportunity*. What a world of possibilities it contains. Opportunity—I just wonder how many of us let opportunities slip by us every day—yes, perhaps several of them every day—a chance to help some one, a chance to say some kind word, a chance to perform some great task which is ours to perform and which is waiting for us to attempt and master, something which perhaps will never be done unless we do it—our opportunity. Have you ever let an opportunity slip by and then regretted it?

Next let us look at that word *educated*—what does it mean to be educated? Is there any one who can possibly doubt that the world is more and more every day seeking the educated young man and woman—the man or woman who is properly equipped with working knowledge along his line? But what does it mean to be educated? Simply this, as I see it, a better understanding of life, a broader knowledge of how to live, a deeper appreciation of life, and a greater desire to reach for the higher, better, nobler things of life. True this is not so with *all* educated people; you know, there are exceptions to all rules, but truly for the most part the educated young person of today as compared with the uneducated has a much more hopeful, happy, inspiring outlook on life.

Perhaps we should say a few words concerning Seventh Day Baptists before going into our subject as a whole.

I have never been able to see why we as Seventh Day Baptists should not be proud of our name. It has been a pleasure to me on more than one occasion to explain as best I could, when asked, just what is meant by Seventh Day Baptists. I say, I find it a pleasure when the opportunity presents itself, to let people know why I observe the seventh day of the week and why I am a Baptist. And again, I have received happiness and satisfaction when people have said to me, "Well, you people are in the minority in numbers, but it is hard to see why you are not right."

I had an interesting experience with a very splendid Baptist minister in Norfolk, Va., only last year concerning the subject of the Sabbath. I was attending a Wednesday evening prayer meeting in his church. He was discussing why we observe Sunday. He was speaking of it as a day of celebration because Christ arose on that day. This was a new idea to me. I had never thought of it in that light before. "We celebrate Christmas," he said, "because Christ was born on that day." He mentioned other celebration days, then added, "We celebrate Sunday as the resurrection day of Christ." He went on to say that because of that fact we felt as though we were honoring Christ. How could we let Sunday go by without honoring Christ, etc.

I had met this man a week or so before this time, so I felt more or less at liberty to speak with him on the subject, but more than that I felt as though I couldn't rest well unless I just told him how I felt about the matter. Therefore, as soon as the meeting was over and I could do so, I made my way to him and approached him on the subject somewhat after this fashion: "You have said some very interesting things this evening, Doctor Stewart, but there is one thing which you have said in which I must disagree with you." I explained what that was, and then told him that I was a Seventh Day Baptist and my belief on that subject. This is the reply which he made to me and which I considered rather startling: "You have some splendid argument on your side—things which I or anyone else can not dispute. But we keep Sunday, and I often say what I did tonight to try to keep my people satisfied."

I guess I looked at him in surprise for a moment—I know I was surprised. Then I left him, but before I did so he invited me to call on him at his study and discuss the matter with him. When I left him that evening, I think I felt more strongly than ever before that God intended for us to observe the seventh day of the week as a rest day and a day in which to worship him.

But I must return to my subject—opportunities of educated Seventh Day Baptists. What are they?

Our colleges are continually calling for properly educated Seventh Day Baptists to fill the chairs of professorship; well educated doctors and lawyers are ever in demand, and Seventh Day Baptist men and women can fill these places—have filled them—just as successfully if not more so, when properly educated, than others. School teachers, ministers, etc., find no difficulty in locating work along their line. No, certainly no difficulty in locating work—the difficulty comes in the work locating the properly prepared school teacher or minister.

What a wonderful line of openings are facing us every day, are fairly crying for some one who is fitted to step in and take his place in the great throng of those who are ever pressing forward. How can it be possible that every once in a while we hear someone say, "Oh, well, what's the use of trying to keep Sabbath? There are no openings for Seventh Day Baptists. No one will hire you if you won't work on Sabbath. It's not a bit of use to try to stick up for one day when everyone else is keeping another." Have you ever heard anything like that? Of course you have. Let me ask you frankly, who said that—the educated young man or woman or the uneducated? There can be no mistake about the matter. And the uneducated man or woman is going to find *that very thing* true about almost any circumstance or opening very soon, if he hasn't already done so, for, as I said a while ago, the world is demanding the educated man or woman in practically any business or profession.

Then what is the problem before us today? Just this, I think—to see to it that our own young people are properly fitting themselves for the great tasks ever before them—that they are making the best of every opportunity for the betterment of the individual and ultimately for the mass, and then we need have no fear but that Seventh Day Baptists will take their places in the foremost ranks of the world's work, and with God as their Guide and the Sabbath as their own precious gift from him, will enter the doors of opportunity which are ever widening year by year to Seventh Day Baptists.

Salem, W. Va.

WOMAN'S WORK

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

MYSELF

I have to live with myself, and so
I want to be fit for myself to know,
I want to be able as days go by
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done;
I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go.
Into thinking that nobody else will know—
The kind of person I really am.
I don't want to cover myself with sham,
I want to go out with my head erect,
I want to deserve the world's respect,
And in this struggle for fame and pelf,
I want to be able to like myself.
For I never can hide myself from me,
I see what others can never see,
I know what others can never know,
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience free.

—Exchange from "The Carpenter."

DEEPENING AND WIDENING OUR INTERESTS THROUGH CORRESPONDENCE

MRS. HERBERT L. COTTRELL

When I received a letter from Mrs. Burdick asking me to take this topic, I thought, "If Mrs. Burdick only knew my failing along this line she never would have asked me." Then wondering again, I thought that possibly it was because for the last few years we had lived in the West and only last November moved from Nortonville, Kan.

The church at Nortonville is an isolated one. The nearest Seventh Day Baptist Church is at North Loup, Neb., three hundred fifty miles away. Although we were not lone Sabbath keepers, we were a lone Sabbath-keeping church, but much can be done through correspondence.

An Auld Lang Syne program was given at one of the missionary meetings, which had been started in preparation some days

before. At this meeting there were letters read from nonresident members and ex-members. One day I received a package through the mail, and when I opened the box my eyes fell on a list of names, then on a letter explaining the contents. It was with great eagerness the letters were perused, not only by myself but by the whole family. These letters were being sent to each one who had contributed a letter, which extended from the Atlantic to the Pacific, and from Michigan to Louisiana. I am sure the letters were greatly enjoyed by everyone who read them.

It was my privilege for five years to be the Sabbath school teacher of a class of young ladies. During that time there were great changes. Some were married and started homes of their own; some entered college; some became teachers; some entered business professions, etc., which separated the class. In order that we might continue to have the class spirit a "Round Robin Letter" was started. As time went on, one member began writing about her P. C., which we found to mean "Precious Child." Afterward several P. C.'s were admitted to the class. Each member looked forward to the coming of the letter, which was greatly enjoyed.

You have often heard it said by nonresident church members, "The only time the home church writes to us is when it wants money." This statement may sometimes be true. Suppose you divide the church membership into several divisions and let each division take its turn in writing to the nonresident members. Do not leave it just for the pastor to do, for they like to hear from individual members sometimes. So many churches have their own church paper these days, and this helps to keep in touch with those away. In sending these to nonresident members, drop in a little note. It may be just the word that is needed for those who are lonely and discouraged, and may help to make their paths brighter to know the old home church is thinking of them. Send each message with a prayer, for prayer links us closer to God and to one another.

DEEPENING AND WIDENING OUR INTERESTS THROUGH SENDING OUT GOOD LITERATURE

MRS. A. J. BOND

I am persuaded that there is nothing more useful in the hands of a boy or girl than a good book or magazine. Neither is there anything more needed in the hands of a young man or young woman than the proper kind of reading matter.

To the adult who has become accustomed to the use of all kinds of good reading matter, a good book or magazine becomes almost as necessary as the food he eats.

Even though the most of our homes are well supplied with good literature, our friends often bring to us a book which they have enjoyed, and they ask us to read it that we might gain the benefit of the thought expressed. As a gift nothing is appreciated much more by young or old than a good book or magazine, coming to us month by month or week by week as the case may be.

At Christmas time, some two or three years ago, there came into our home as a gift to our little girls, a "Bible Story Book." It was a beautiful book, printed on the best of paper, and filled with very attractive pictures. When discussing some Bible story, I have often been told by the youngest of these girls that she had learned about that story in her "Bible Story Book." Once, I found her ready to weep over the story of the crucifixion as it was told in this particular book.

It is not an uncommon thing to hear some one mention a book, read when he was a child, which has done much in shaping his life. Time after time we are impressed with the importance of good reading material.

As members of the women's organization of our churches, we are looking for opportunities to be helpful to those about us and to serve in any way possible. Since our homes are full of good books and magazines, it seems to me that here is an opportunity to serve in a way that perhaps we have not hitherto. A good literature committee might be a good committee to add to our list, if we do not already have one. It is true that there are homes where very little reading matter is found. Could we not do much for those about us by supplying

this need where we feel it would be appreciated?

Salem College is in need of more books before it can become a standardized college. The tract committee of our Woman's society at Plainfield has recently collected a number of books from those who were willing to contribute from their own libraries, and has sent them to Salem.

This has been done in at least one other locality, but more books are needed to give them a well equipped library and to meet the requirements of a standardized college, unless the recent contributions have been large enough to give them the minimum number required.

Another opportunity of service is that of aiding Rev. D. B. Coon, our missionary in Jamaica, who has established a circulating library and is anxious to receive books so that the number for distribution among the people there may be increased. Mr. Coon has made a plea for a number of Bibles to be sent. I am sure that any amount of money or labor spent to answer these requests from Mr. and Mrs. Coon will be time and money well spent.

Our ladies, as a denominational group, are contributing liberally to our own cause in that they are giving quite a large amount to our Tract Society, but as societies, and through good literature committees, we might distribute more of our Sabbath literature, not only in answer to requests that come, but should we not seek opportunities to hand out our Sabbath tracts? The fund for sending out the RECORDERS to those who do not feel able to subscribe for it, does not seem to be adequate. Let us contribute toward this fund.

If your society feels it can deepen and widen our interests by sending out good literature, you may find better ways of doing it than those suggested in this paper. However, we are sure that good reading material, placed in reach of interested people, will bring forth good results in their lives, and any important truth, such as the Sabbath truth, brought to the attention of honest and truth seeking people, is likely to be given careful consideration.

"Children have a real character, and an essential being of themselves."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

MAGAZINES AND NEWSPAPERS

Christian Endeavor Topic for Sabbath Day,
August 18, 1928

DAILY READINGS

Sunday—Lies that hinder (Exod. 20: 16)
Monday—Stories that help (Luke 15: 11-32)
Tuesday—Dark tales that warn (Matt. 27: 3-10)
Wednesday—First-page news (Hab. 2: 1-14)
Thursday—Example may lead astray (Prov. 22: 24, 25)
Friday—Example may inspire (2 Cor. 11: 22-33)
Sabbath Day—Topic: How magazines or newspapers help or hinder Christian living (2 Tim. 3: 1-17)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What newspaper or magazine features do you find harmful? Helpful? Newspapers and magazines have features which lower the morale of people, and also those which improve it. One of our daily readings this week is "First-page news." When we look at the first page of a newspaper we often find there in large headlines accounts of some great crimes. These articles can not help attracting the eye. Young people read them and many are thrilled with an intense desire for adventure. What is the outcome? There is an increase in crime, and we find that those who commit many of the crimes are young people in their "teens." This is a deplorable fact but it is true, and we *must face the truth.*

I asked a newspaper reporter once, "Why does your newspaper publish so much about crime?" He said, "That seems to be the kind of news the people want." Is this true? If it is, then it is time that we as Christian people wake up to the fact, and see where the youth of our nation are going.

I am very glad to see that American newspapers and magazines are printing more and more religious editorials. Many of them publish sermons which are very helpful. I am also glad to see that articles on health, and news about the work of the churches and other organizations are pub-

lished. But, where do we usually find these articles? We find them on the inside and back pages, while the accounts of crime are on the front pages of newspapers. We often hear newsboys calling "Extra!" when some sensational crime has been committed. Do we see them selling "extras" when some one has done a deed that is *worth mentioning?* Let us *wake up* and face this situation squarely.

IN PREPARATION

Announce this topic at least a week ahead. Ask each one to watch the papers and magazines which come into the homes during the week to find which articles are helpful and which harmful. Find also where these articles are located in the paper. Confer with your local newspaper editor and reporters if possible. Perhaps articles about interesting church and society affairs would be welcomed by the editor. If so appoint a press committee to see that all such things are reported.

Mightiest of the mighty means
On which the arm of progress leans—
Man's noblest mission to advance,
His woes assuage, his weal advance,
His rights enforce, his wrongs redress—
Mightiest of the mighty is the press.
—*Bouring.*

THE INTERMEDIATE CORNER

Topic for Sabbath Day, August 18, 1928

Enjoying what is beautiful. Eccl. 3: 11;
Ps. 19: 1-6.

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF AUGUST 18, 1928

Make a large rainbow out of cardboard and hang in the Junior room. Then make small shields of different colors with string in the top to tie into holes in the rainbow. Give one to each junior to hang on the rainbow after he has given his testimony.

SUGGESTIONS FOR WORK

For one meeting during August try a "Chain Meeting." When the time for the testimonies comes have one member ready to take part. Ask this member to rise; then tell the juniors that he will stand until someone else rises who is ready to speak, when number one sits down. Before number two speaks he must wait for number three to stand, etc.

CHILDREN'S PAGE

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

SECRETS OF THE SKY

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 18, 1928

DAILY READINGS

Sunday—Rain blessing the earth (Hos. 3: 1-3)
Monday—Rain as a judgment (Gen. 6: 17-22)
Tuesday—Golden sunlight (Deut. 33: 13-16)
Wednesday—Distance of the stars (Job 22: 12)
Thursday—Darkness and light (1 John 2: 9-11)
Friday—God fills the heavens (Deut. 10: 12-14)
Sabbath Day—Topic: The secrets of the sky (Ps. 19: 1; Ps. 8: 3)

Silently, one by one, in the infinite meadows of
heaven,
Blossomed the lovely stars, the forget-me-nots of
the angels.

—Henry W. Longfellow.

What makes the fruit grow on the tree?
What makes the flowers we love to see?
What makes the grass and yellow grain?
It is the sunshine and the rain.

Who made the sunshine, warm and bright,
To make things grow, and give us light?
Who made the gentle rain to fall?
Our heavenly Father—he made all.

—G. I. Liland.

The year's at the spring,
And day's at the morn;

God's in his heaven—
All's right with the world!

—Robert Browning.

There are seven sisters that live all day
In a wonderful house of light;
And they sail away in the twilight gray,
Out on the sea of night.
And never till morn are these sisters seen,
For they stay in bed, they stay in bed—
Violet, Indigo, Blue, Green, Yellow, Orange,
and Red.

But when it is day, once more, once more,
They rouse themselves from sleep;
If the rain begins to pour and pour,
It will soon be time to play bo-peep.
But they will wait till the clouds have almost fled;
Then we say there's a rainbow overhead.
It is only the seven sisters seen
In the house of light at the open door—
Violet, Indigo, Blue, Green, Yellow, Orange,
and Red.

—St. Nicholas.

SOME INTERESTING FACTORIES

DEAR CHILDREN:

Yesterday I saw three of the dog sleds which are to be taken by Commander Byrd on his Antarctic expedition. They were made at the South Tamworth Industries, a factory where all kinds of wooden toys are manufactured.

You would enjoy a visit to their show rooms. You can hardly think of a wooden toy that is not found there: sleds, skiis, rocking-horses, carts, kiddy-cars, boats, furniture for dolls (and some large enough for their little mamas), animals of the jungle and of the barnyard, and birds of the brightest hue.

Besides toys these manufacturers have developed a superior kind of Eskimo sled. A dog driver is not expected to sit on the sled, but to place his load there, and to stand on the rear runners, if he so desires, taking hold of a turned up handle which is provided for the purpose. These sleds are strong but light, and the Antarctic expedition has ordered twenty-six of them.

A number of the Alaskan dogs are to go from Tamworth, also. They will be led by the famous dog Chenook, the winner of the International Dog-derby a few years ago, and his master, Mr. Arthur Waldron.

About four miles from the toy shop there is another factory. Here they make snow-mobiles, an invention by which the front wheels of a Ford car are replaced by runners. A "caterpillar" arrangement is placed beneath the car, giving it great power to go over banks of snow. These are used around here in the winter, or shipped to Canada, Alaska, and Siberia.

By a slightly different arrangement a sand-mobile is made. Two of these were shipped last week to the Sahara Desert. They are also much used in Florida.

This company has started another industry to keep its employees busy in off seasons. One man whom I know sliced off nine thousand wooden legs with a slicing machine in one day; they are not making centipedes either, but little end-tables with half-round tops. They have a contract with a New York firm to ship two carloads of these a day for a year, so Tamworth is quite a busy place.

From your friend,

MARY A. STILLMAN.

Tamworth, N. H.

THE CHURCH COLLEGE TODAY AND TOMORROW

[The following excellent article, published by the *Christian Advocate*, is well worth careful study. It is most timely in these years and ought to set many good people to thinking.—T. L. G.]

What constitutes a church college? Only moderns would ask such a question. Our fathers never raised it for the very good reason that they knew exactly what a church college should be. We ask it because our minds are full of doubts concerning higher education by the church.

The fathers thought of a church college as an indispensable part of the machinery of religion—a mechanism intended to propagate the doctrines advocated by the patronizing denomination, and to train a ministry. Its board of control, wholly or in major part, was elected by some ecclesiastical body (synod, convention, presbytery, conference). The teachers in such a college, especially those filling the more important posts, were required to be members of the church which fostered the school, and the whole teaching staff was constantly under surveillance by official and unofficial visitors who reported to the controlling body the degree to which the theological standards of the denomination were respected by instructors.

The students in such a school were recruited largely, sometimes wholly, from religious homes in which the parents, devoted to the church of their choice, were eager that their children should be trained in an atmosphere which should confirm their cherished beliefs. The social life of the students was characterized by such pastimes as were not discountenanced by their church, card playing, billiards, theatre going, and dancing being generally forbidden in Protestant institutions. The religious life of the students was nurtured by compulsory church attendance on Sundays and daily chapel during the week, supplemented by volunteer meetings of the Christian associations and special meetings under the leadership of prominent clergymen of the patronizing denomination. And, of course, such a school relied upon its denomination for material support, which came either from philanthropically disposed individuals in the church, or the treasuries of church boards, or both.

THE HONORABLE PLACE OF THE CHURCH COLLEGE

Beyond all question, this kind of college would be a church college. And this kind of college has played a very honorable part in the history of higher education in the United States. These ideals were controlling more or less in the founding of every American college previous to the Revolution, with the exception of the University of Pennsylvania. Among the earliest rules of Harvard (1636) is this: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to God and Jesus Christ, which is eternal life." The aim of William and Mary (1693), as defined by its founder, was "to save the souls of Virginians." Yale (1701) was established by ten Congregational ministers that they might "educate ministers in their own way." Princeton (1746) was established by the Synod of New York. King's College (Columbia) (1754) came into being "to lead students from the study of nature to the knowledge of themselves and the God of nature." Then came Brown (1764), whose distinction is to have been the first American college founded under church auspices to impose no religious tests. Finally, Dartmouth (1769) was founded "for the spread of the Redeemer's kingdom."

The atmosphere of skepticism prevailing in the decades immediately following the Revolution was not congenial to the development of church schools, but the renewal of religious interest which expressed itself by great revivals in the second quarter of the nineteenth century led also to the founding of an unusual number of church colleges during this same period. So we may say that from the beginning of our Colonial history until the middle of the nineteenth century practically the only colleges in existence were those founded with distinctly religious purposes and under religious auspices.

ITS DECLINE

The year 1863 marks the beginning of a period of relative decline in church colleges—the year in which by the Morrill Act the Federal Government, as well as the several states, was committed finally to the unique experiment "of giving to all of its citizens who care to avail themselves of the

privilege a course of training from the kindergarten to college and university at public expense." Moreover, the last third of the nineteenth century saw, in addition to the activity of the state in higher education, the establishment and development of certain great private schools (Clark, Johns Hopkins, and Leland Stanford are conspicuous examples) that were as independent of the state as they were of the church, with resources adequate from the beginning to give them a commanding place in the American system of institutions of higher education.

These two types of schools—state and independent non-church colleges and universities—accomplished speedily the secularization of higher education in the United States. This means, first, that the emphasis was shifted from education for moral ends to training for scientific and vocational pursuits; and, second, that Protestant colleges were emancipated in varying degrees from church control, and their aims modified until they were "no more and no less Christian than the life of the community around them." Some frankly repudiated their church relationship. Others, without disowning ecclesiastical influence, became weak imitations of state colleges. One cynical critic has called them the "Godless church colleges" because they have so failed to encourage the religious life that loss of faith and conviction is a commonplace experience in institutions established to conserve belief.

ETHICAL WEAKNESSES OF SOME CHURCH COLLEGES

Sometimes they have been "Godless," too, in the matter of their institutional ethics, as Doctor Pritchett complained twenty years ago when explaining why the church colleges could not become beneficiaries of the newly established Carnegie Foundation for the Advancement of Teaching. Among other faults he charged "the lack of any religion between denominational control and educational righteousness. A true college must be educationally sincere," he insisted. "It will not have one standard of admission in its catalog and practice a lower one in admitting students to its classes.

Happily there are church schools to which these indictments may not be addressed, but unhappily they are in the minority. As good

a friend of the church college as Bishop McDowell laments that the denominational schools have been in such haste to disclaim their non-sectarian character that the edge has been taken off their evangelistic spirit, and in becoming non-sectarian they have all but become non-Christian.

SEVERAL TYPES NEEDED

I take it for granted that we may assume that each of the three types of colleges which administer the work of higher education in the United States is a legitimate expression of the manifold spirit and ideals of the American democracy. It is understandable that a people actuated by the religious spirit of the Colonies should make religion conspicuous in education. It is equally understandable that the young commonwealths of the Middle and Far West, whose populations were struggling at one and the same time with the problems of making a living, making good citizens, and winning the Civil War, should be devoted to the state university, whose leading object, according to the Morrill Act, is "without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts." And it is also understandable that wealthy citizens, fearing the effect of both political and ecclesiastical control on education, should in the interest of intellectual freedom establish a type of institution quite independent of both church and state.

WHAT WILL A CHRISTIAN COLLEGE DO?

I assume that no one will quarrel with me when I say that the church college is not properly constituted unless it is Christian, and that formal matters like denominational control, theological tests, and courses in religion do not necessarily make an institution Christian. That is a deeper question of spirit, atmosphere, attitude. What will a Christian college do?

It would be entirely in accord with the spirit and practice of Jesus for the church to assist the state and non-church private foundations in the work of higher education, even though there were nothing distinctive in the curricula, the regulations, the qualifications of instructors, the ideals, the atmosphere of its schools. Christianity at its best has always impelled to uncalculating

and disinterested service. In the days of his flesh Jesus healed without thought of winning converts thereby. So his church builds hospitals and supports social service agencies today at home and abroad merely to be helpful, not in the interest primarily of religious propaganda. And thus it might participate in the work of higher education because it is physically and financially impossible for state colleges and universities to provide for the higher education of all the youth of the land.

It may be said in passing that in supplementing the work of the state colleges, the church college shares with the non-church private college the unique privilege of emphasizing liberal education as distinguished from vocational and professional training.

But however Christian it may be to supplement in a co-operative spirit the work of other colleges, the church college, which is content to be no more and no less Christian than the rest of the world, is notably defective in the quality of its Christianity. Both "the field and the function" of the church college appear in this: The significance for society and the individual of the Christian approach to all truth and the Christian way of life in all relationships. For state and non-church private colleges this at the most can only be incidental. For the church college it is primary and controlling.

SHALL THE CHURCH COLLEGE TEACH DOCTRINE?

This means, of course, that the church college may and should offer courses in Bible, theology, church history, and religious education, that can not be included in the offerings of the tax-supported school and will not be included in those of the non-church private colleges. One must admire the candor of Catholic teachers and administrators at this point. They frankly insist that:

"To teach Christianity in the schools means to teach dogma . . . Dogma is only the theological term in use for one or another doctrine of Christianity. To call a doctrine 'dogma' does not make it false. Many people forget that a dogma may be truth, and if it is the truth, calling it a dogma does not make it less true, nor should it prevent us from teaching the truth.

Religion is essentially dogmatic . . . for it involves beliefs and standards which we must accept intellectually and live practically. In point of fact, what field of thought or action is not dogmatic in an acceptable sense of the word? Authority—religious, political, and scientific—rules all life and all thinking." (J. H. Ryan, executive secretary, National Catholic Welfare Conference.) Our preferences in the matter of belief may not be those of Doctor Ryan, but he has stated for us as well as himself the case for teaching religion in church schools.

Why should we feel apologetic when Dean Hawkes charges that denominational colleges devote themselves "to maintaining and promoting their own faith," or Doctor Pritchett "that they are wheels in the machinery of sectarian propaganda"? We have cause for shame only in the event that, having been established to teach religious truth, the church colleges should have failed to do this work. And this may have a happy effect in turn upon our beliefs. As earnest and competent teachers seek to interpret the faith of Christians in our age of science, they will ground that faith more securely and clarify its contradictions.

THE CHRISTIAN APPROACH TO ALL TRUTH

But this is not chiefly a question of teaching religious truth as such. It is the more important matter of interpreting all truth from Jesus' point of view. To be sure, we shall have a department of Bible and kindred subjects in a church college. But over and above this we should have all departments organized around "Christ's view of God and man, and the worship of God by the service of man." For in the words of President W. L. Poteat, of Wake Forest, the church, by establishing its colleges, "makes the important and now timely assertion of the compatibility of Christianity and enlightenment. It lays claim in the name of Christ to all realms of culture—literature, history, philosophy, religion, science, and art—and exacts tribute from them all for the extension of Christ's reign of righteousness and good will."

Yet again and still more important, it is the function and province of the church college to seek the development of Christian attitudes toward men and God in its students. Can that school be called Christian which

encourages its students to think of education in terms of personal advantages? to seek it because it gives one a running start to success in business, politics, or a professional life, or increases one's power, or adds to one's wealth? Can that be a Christian school whose courses in economics do not prepare a student to face intelligently the complex industrial life of today and help him think his way through to a Christian attitude toward it? And can that be a Christian school whose courses in history and political science do not help the student form a Christian opinion about the problems of government, diplomacy, and international relations, including war? And can that be a Christian school whose extra-curricular life—whose fraternities, athletics, amusements—are not frankly controlled by Christian principles?

HINDRANCES TO THE CHURCH COLLEGE

These are the ideals, as I conceive them, of a church college. But can they be realized? I do not know. There are many hindrances, among them the following, which have been noted by clear-seeing students of the problem:

1. A new type of student, attracted to the school by its buildings, its fraternities, the success of its athletics, the fame of its faculty, instead of its Christian atmosphere.

2. A new type of teacher, the product of the modern graduate school, "whose ideals are materialism in physical science, mechanism in biology, behaviorism in psychology, determination in history, imperialism in government and industry, expediency in ethics," all of which tend to neutralize the Christian ideal of life and God and man. This teacher, unlike the pastor-teacher of earlier years, feels no obligation "to make his student good." He yearns for "research" and "productive scholarship," by which last he does not mean "constructive results in the lives of students."

3. A new type of administrator, who is more of a business man than an educator (as he is often called), who has few contacts with the student body, who is concerned chiefly with the problems of organization and finance, and who, at the hazard even of losing his soul, must make a showing of growth and expansion to hold his

own with the overshadowing state school and highly endowed non-sectarian private school.

4. A new type of alumnus, generally very vocal, who is eager to have a winning athletic team and is frankly out of sympathy with high Christian and scholastic ideals.

5. A new type of trustee, selected often not for his religious earnestness, but for his skill as a business administrator and financial counsellor. Through this trustee an alliance is formed with business and industry, and economic liberalism in the faculty is likely to be rebuked as sternly as theological errancy in the older period.

6. A new type of church, which is much less dogmatic than the church of our fathers, and so much less sure of the necessity of maintaining colleges whose courses of study and whose ideals shall be different from those of state schools.

Perhaps there are other hindrances, but these are sufficient. Yet they are not necessarily overwhelming. Let us remind ourselves often that the world is not likely to get beyond the need of religion or of Christian character, and it will always have a place for that institution which frankly exists to propagate it, provided there is no tendency to offer official and formal piety as a substitute for high educational standards, broad horizons, and superior personalities in the faculty.—*President James A. Beebe, Alleghany College.*

PRAISING GOD

DEAN ARTHUR E. MAIN

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; To show forth thy loving kindness in the morning, and thy faithfulness every night.

We need to cultivate the spirit of praise for ourselves and for the promotion of our joy; for others, that they may be the sharers of our joy and may rejoice themselves; and for God, who loves to listen to our songs.—*Alexander McKenzic.*

Dear Christian people, all rejoice,
Each soul with joy upspringing;
Pour forth one song with heart and voice,
With love and gladness singing.
Give thanks to God, our Lord above,
Thanks for his miracle of love.
Dearly he hath redeemed us.

—*Martin Luther.*

MARRIAGES

STILLMAN-HURLEY.—At the Seventh Day Baptist church in Riverside, Calif., on July 10, at 8 o'clock in the evening, Mr. Dayton Theodore Stillman and Miss Lucile Mittonette Hurley were united in marriage by Pastor G. D. Hargis.

DEATHS

SNYDER.—Mrs. Ada Maude Snyder was born in Ceres, N. Y., August 29, 1892, the daughter of Henry Clay and Katie Adeline Rogers.

Soon after her birth her parents came to live in New Market, which has since been her home. She was left without a mother in early childhood, and her father died when she was about twelve, so that but for the loyal companionship of brother and sister and other relatives she would have had a lonely life.

She was baptized and joined the Seventh Day Baptist Church of Piscataway about fifteen years ago. She had the loving esteem of all who knew her. She was married to Nelson Snyder in August, 1913.

She died in the early morning of June 6, 1928, and the funeral was from the home of her sister, Mrs. Frank Snyder, on Sabbath afternoon, June 16. The many friends in attendance and the fine floral offerings testified to the high regard in which she was held.

Six children under fifteen years of age will miss a loving mother's ministrations, and a brother and sister are left to mourn their loss.

T. J. V. B.

WEBSTER.—Frank E. Knapp was born in Lincoln, Chenango County, N. Y., April 13, 1849, the oldest of four children born to Mr. and Mrs. A. M. Knapp. She died at the Rock County Hospital, Janesville, Wis., June 24, 1928, in the eightieth year of her age.

The family came to Little Grant, Wis., in 1860, then to Utica the same state, in 1867; thus her life from the former date was spent in Wisconsin.

On August 19, 1871, she was married to Daniel Webster of Albion, Wis., the ceremony being performed in the home of her parents by "William B. West, Esq." To this union were born two daughters—Allie Corean, who died when a little more than two years of age; and Edith R., now Mrs. R. G. Randolph of Milton Junction, Wis.

For many years Mrs. Webster cared for her aged father, and since his death has made her home with the daughter, Mrs. Randolph. Besides the daughter she is survived by two sisters—Mrs. Saberah Monroe, De Witt, Ark., and Mrs. Olivia Reuterskiold, Albion, Wis.

Gratitude is false when, having received bountiful undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, not sharing them with their neighbors.—*John Sergieff.*

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless him that the night is not deeper.—*George Matheson.*

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon.*

Ask and receive—'tis sweetly said;
Yet what to plead for I know not;
For wish is worsted, hope o'ersped,
And aye to thanks returns my thought.
If I would pray,
I've nought to say
But this, that God may be God still,
For him to live
Is still to give,
And sweeter than my wish his will.
—*David A. Wasson.*

PRAYER

We lift up our hearts to thee, O God, in grateful remembrance of the gifts and blessings which have crowned our days. When our hearts have forgotten thanksgiving, thou hast not ceased from help. Although we have sinned, thou hast still maintained thy loving kindness. Our trials have been less than our desert, our joys have been witness ever of thy merciful compassion. We bless thee for the gift of life, the love of friends, the ties of kindred, the joys of home. We praise thee for opportunities of knowledge, for innocent enjoyment and helpful service. Thou hast comforted us in sorrow and upheld us in the time of doubt and fear. Food and raiment and shelter are from thee. Thou givest us power to overcome temptation and thy presence is our continual delight. Blessed be thou, O God, with honor and thanksgiving, through Jesus Christ our Lord! Amen.

"Every man stamps his own value upon himself, and you are great or little according to your own will."

For a time she attended Milton Academy, and a few years later attended Albion Academy for several terms.

She united with the Utica Seventh Day Baptist Church in 1867, but upon coming to Milton Junction, transferred her membership to the local church of the same faith, of which she was a member until her death.

For many years she was in feeble health and was cared for in the home of her daughter until some two years ago, when it seemed necessary to remove her to the county hospital.

In the absence of the pastor, Rev. John F. Randolph, funeral services were conducted by Rev. Erlo E. Sutton in the Milton Junction Seventh Day Baptist Church, Tuesday afternoon, June 26, and the body was laid to rest in the Milton Junction cemetery.

E. E. S.

WELCH.—Mamie Cooley Welch, daughter of Mr. and Mrs. John Cooley, was born in Jasper County, Miss., in December, 1883, and following a lingering illness, passed away at her home in Fouke, Ark., May 31, 1928.

In 1903 the deceased was united in marriage to Gilbert Welch, and to this union there were born seven children, four girls and three boys. One girl died in infancy.

About eight years ago the family removed from Mississippi to Fouke, where they have since made their home.

Mrs. Welch was in very poor health for many years, which prevented her from taking an active part in the religious life of the community, but she loved her Bible and greatly enjoyed talking of its blessed truths. Although not reared as a Sabbath keeper, she had accepted the truth, and was a staunch Sabbath observer. Two of the daughters, Anna Lou and Lucile, are members of the Fouke Church.

Farewell services were conducted from the home by Pastor Severance, and the body was laid to rest in the local cemetery.

R. J. S.

Sabbath School Lesson VII.—August 11, 1928

THE COUNCIL AT JERUSALEM

Acts 15: 1-35; Galatians 5: 1-15

Golden Text: "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

DAILY READINGS

August 5—Disturbing Factors in the Church. Acts 15: 1-5.

August 6—A Plea for Tolerance. Acts 15: 6-11.

August 7—Arbitrating Religious Differences. Acts 15: 12-21.

August 8—Learning to Live and Work Together. Acts 15: 22-35.

August 9—Religious Freedom. Galatians 5: 1-15.

August 10—Unity in Christ. Ephesians 2: 11-21.

August 11—Christian Unity. Psalm 133: 1-3.

(For Lesson Notes, see *Helping Hand*)

"Precocity in a child is not a sign of ability and should not be unduly encouraged."

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Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

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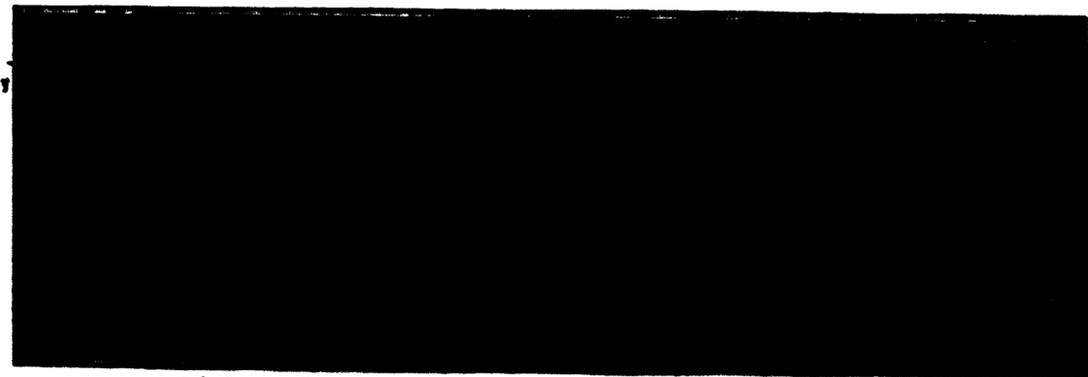
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