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“Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor.”

**THE DENOMINATIONAL BUILDING**

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

# The Sabbath Recorder

## THE CHRIST

I longed to see the Christ, and, lo! I saw the dawning sun,  
It scattered mists and fogs and gave its light to every one;  
I looked, and saw the world that Christ had filled with beauty rare,  
And as I looked I felt, indeed, that Christ was everywhere.

I longed to see the Christ and saw a friend extend a hand—  
The hand of Christ? Ah, yes, it satisfied my heart's demand.  
I saw a smile, but in that smile I saw a smile divine;  
The Christ had smiled upon me through that one, a friend of mine.

I longed to see the healing Christ, and saw the sick arise;  
The voice of truth expressed had shorn disease of its disguise.  
And then I learned the truth profound; If we of Christ would learn,  
Him we must recognize in all, and for him we must yearn.

—Adele H. Simonds.

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,415

*Dear Lord, our heavenly Father, thou hast taught the indispensable necessity of love and loyalty of heart in the great work whereunto thy dear Son, our Savior, sent forth his disciples.*

*O thou who searchest the hearts of men, wilt thou help us to understand more fully how powerless we are as thy servants when our hearts are not fully committed to the work thou hast given us to do. Fill us, we pray thee, with genuine heart love for the kingdom work, and strengthen us according to our need. May thy cause prosper in the hands of thy little flock who are trying to honor thy holy Sabbath in a world of peculiar temptations.*

*We ask in the name of Christ, the Lord of the Sabbath. Amen.*

**"Give Me Thine Heart"** Dear RECORDER readers, I have been studying a good deal of late upon the question: What do we need most as a people in these days to insure our forward movement and to overcome our tendency to stand still and let the causes we love go by default?

I am persuaded that if we can win the hearts of all our people, our problem would be solved in a perfectly satisfactory manner.

Only as the people have a heart in any undertaking can that cause go forward. The saddest thing I know of is the evidence that so many seem to have no heart for our good work. Oh! what a blessing would surely come if we could win the hearts of all Seventh Day Baptists to willing, enthusiastic loyal service for the causes our fathers loved.

### A LITTLE BIBLE STUDY

You will be surprised to see how many hundreds of times in the Bible the prosperity of movements for God's kingdom is made to depend upon heart loyalty of the people.

Early in the Scriptures we are told that, "he who hath a clean heart, shall receive a blessing from the Lord."

When David set his "affections on the house of God," his work was prospered.

Jehovah had promised a blessing to "every man that giveth willingly with his heart," and David heeded that promise. It was when Israel was "filled with wisdom of heart" that the tabernacle was soon builded.

Saul was prospered when "there went with him a band of men whose hearts God had touched."

While Solomon was building the temple, there was great rejoicing when, "the people offered willingly, with a perfect heart." The wise man said: "keep thy heart with all diligence for out of it are the issues of life."

In the New Testament we are taught that where our treasure is there will the heart be; and "out of the abundance of the heart the mouth speaketh."

Jesus said, "love the Lord thy God with all thy heart," and he was grieved over their "hardness of heart." "A good man out of the good treasure of his heart, bringeth forth good things."

Happy is the man who loves and trusts the Christ—who said, "Give me thy heart"—until Jesus lives in the inner life. To that man it becomes a joy to do for the Master.

It is indeed hard to win unwilling people for the work of the kingdom. But the willing ones, whose hearts have been won, love to do sacrificial service for the extension of Christianity. These are the ones who simply and sweetly toil for the causes we hold dear.

### THEN WE MUST GAIN HEARTS

The affections must be fixed upon any good movement before we can depend upon men to loyally support it. The man who listens to the inner voice of the soul, who heeds the appeal to his inner life, and who does as his heart moves him, is the one who will be most helpful in securing the nobler and truer things of life. Living from the heart always helps us to be true to the higher laws of our being.

The heart makes our world for us. The world and all our interests seem different



to different people simply because their hearts differ.

When the whole heart is in the work it becomes a downright enjoyment to serve Christ, even when crosses must be borne. But where self is eliminated and Christ enthroned in the heart, the cross can no longer be a burden. If our hearts are right and we love the cause of Christ until that word "duty" is forgotten, and we lovingly and willingly serve the Master from this central principle of love, we shall make good as true helpers in God's work.

**What Can the Editor Do to Help Matters?** Since hearts must be won before any good cause can be expected to prosper, and since the SABBATH RECORDER is supposed to be the medium through which Seventh Day Baptists should be persuaded to unite and rally around the Master's standard wholeheartedly and lovingly, if you think of it just a little, you must understand something of the editor's heart yearnings and earnest desire to do and say just the right things to secure this most desirable end.

How can I make this pen say just the right words, at the right time, and in the right spirit to draw all hearts together in holy enthusiasm for the Onward Movement? We need hearts so completely filled with Christlike love, that self is forgotten, and the willful determination to compel everybody to see things through our spectacles is given up for the good of the cause. This would work wonders for us as a people called of God for a special mission.

Oh, for a deeper and more loyal love for the blessed kingdom of God! Oh, for a heart love that will agree to *disagree* on some minor matters, to overlook each other's imperfections and little shortcomings, and to unite in Christ's dear name, for genuine revival work and soul saving!

"Faith works by love," and love belongs to the heart life. Where the "heart is not in it" faith soon dies.

To put heart into an undertaking means to give it the best that is in us. Our very best is none too much for Christians to offer in service for the advancement of their Lord's good work. Want of heart in any of our spiritual lines of service means hindrance and final failure.

Advice and counsel that do not come from

the heart are of very little practical value. Let us not deceive ourselves. The causes we claim to believe in can not succeed unless we do *put heart into them*. Our denomination needs more men and women whose hearts are in the work.

**Think How It Would Brighten Our Outlook** I know you will say after reading what is written above: "Yes, indeed! if more men and women would put heart into our good work it would make our outlook for success very much brighter, and would solve some of our vexing problems."

Can you imagine what it would do for us if we were to become so filled with desire to see the work succeed that it would enable us to rejoice over every opportunity to serve in the Master's cause?

If we can put the very best that is in us into the work for Christ, we shall then do none too much for him.

It matters not whether help is needed for missions, or for Sabbath reform, or for education, or for the publishing interests, it is the Lord's work all the same, and it is *heart, heart, heart*, that is needed.

I am reminded that it takes hearts to win hearts. Heads without hearts would drive people away by their cold logic, no matter how well meant their efforts might be. Let all whose hearts are in the work come to the rescue and help us. We need you, if the good work is to prosper. Many enthusiastic helpers will make all our burdens lighter, and strengthen our hope for victory.

**Do You Owe Your Church Anything?** Now please do not think that the word "owe" in this subject has special reference to money debts, and so pass it by without reading.

We all owe something besides money to the church where we belong. Of course the generous and prompt payment of money tells pretty well how true and constant we are in the payment of the other things we owe our church. Both liberality and stinginess tell their own story. We say: "money talks," but it would be just as true to say that stinginess talks—and both tell the truth.

But it is the other things we owe to our church that I wish to emphasize this time. Of course you expect to find some idlers

who do little and ask more in any church. These are unprofitable servants in most cases because they actually weaken and retard progress in every forward movement which the church tries to make. The church has to lose so much time and spend so much energy to arouse the cold and indifferent members that progress must be slow, if there is any progress at all.

If in any case the "do less and ask more" members out-number the active ones, it is an up-hill job for the church to hold its own, if it is able to live at all.

The question here then, "Do you owe your church anything?" refers to your other obligations, and not to your financial ones. The question then is, what other obligations does a man place himself under when he joins the church?

Of course there are many who are inactive until some *special* popular program is undertaken by the main body, and then they do manifest interest as long as that particular movement lasts. But this class of members is too apt to drop back into their accustomed inactivity and do little or nothing until the next revival arouses them from their slumbers.

What is a man's principal responsibility to his church?

I think there is a great lack of real "*church-member conviction*," among our churches. Such a conviction would not only make one available on special occasions, but it would keep him busy and interested in the welfare and the work of his church all the time. Whether there is any mass movement on or not, his life should count in steady, strong service for the welfare of his church and for the Master's kingdom. His church leaders should always know just where to find him, and there should be no chance for doubt as to his interest and attitude toward the work for which the Church of Christ was established.

Every Christian church member should feel under obligation to so represent his church that his influence would impress the outside *community* with the thought that what the church stands for is *dear to him*, and that its work is the most important thing in life.

Men of such convictions are greatly needed if our churches are to be the light of the world. Peter, James, and John were

mighty in word and deed because they esteemed the work of the Church of Christ the greatest work men can do. I sometimes fear that in both pulpit and pew there is not enough enthusiastic zeal for the real work of the Lord. The Church is losing out today because so many of its members fail to impress the world that they regard the Church and its work as the most important work in the world.

Ministers are not the only ones who should be bringing others to Christ. We can not fully meet our obligations in this respect by simply helping to hire somebody to do our work of soul-saving for us. Common Christians have much to do by way of shaping town and community sentiment either for or against the church and religion. What we think can be read only by what we *do*, or by what we do *not* do. As members of the church we can not live a year without telling the world about us, just *what we really think of the church and its work*. Now after what is written here, let me ask you once more: "*Do you owe your church anything?*"

### AN APPEAL

For the sake of emphasis I wish to say something regarding the action of the Commission in its last meeting, just before Conference, at Lake Geneva, Wis. The Commission made every possible effort to reduce the Denominational Budget and yet remain true to the tasks which have been given to us as a people. Long hours of painstaking, conscientious effort were spent in going over every detail of our work in order that we might eliminate every needless item of expense. This was done too, in the light of the fact that last year was probably our banner year in giving as Seventh Day Baptists.

The resignation of our general secretary, Rev. Willard D. Burdick, while regretfully received, left a way open to reduce our expense by not employing a general secretary this year, though some have doubted the wisdom of that course. After canvassing the whole problem carefully, the Commission hit upon the plan of placing our denominational interests, or rather the management of them, in the hands of two committees, one to take care of the financial in-



terests and the other the religious interests. Accordingly, Conference elected a committee of competent Christian business men from the Plainfield Church, headed by Mr. Vars, to manage the financial part of the Onward Movement. That committee is already busy, as you noted in last week's RECORDER. No quotas have been assigned to the churches this year, but each one is expected to do at least as much as it did last year and as much more as possible. The other committee headed by Pastor Bond, leader in Sabbath Promotion, together with Rev. William L. Burdick, secretary of the Missionary Society, and Rev. Erlo Sutton, director of Religious Education of the Sabbath School Board, had charge of the direction of our religious welfare campaign. This committee is also busy and will probably have before us, by the time this reaches the press, plans for unifying and launching our religious program. These committees will have to spend much time in planning and launching our financial and religious programs, but they are made up of competent and consecrated men and the work will bear the stamp of high intelligence and leadership. It will then be up to us as a people to get behind those programs with our prayers, our loyalty, and our pocket books, and see that they are carried through to successful completion.

Your attention is also called to the action of Conference in approving the suggestion of the Commission that we join this year in the celebration of the two thousandth anniversary of our Lord's earthly ministry. This ought to and undoubtedly will be a source of great spiritual blessing to us. As we review the scenes of his earthly ministry and think through again those wondrous days of human and divine comradeship and service, let us do so with the prayer that his spiritual presence may become just as real to us as his physical presence was to his disciples, and that like them we may join his crusade of healing and redeeming work.

It is your president's hope and plan to have this celebration of our Lord's earthly life and ministry develop such a tide of joy and enthusiasm that it will carry over to Conference and make that the greatest in our history. All pastors and consecrated laymen are urged to watch for the plans of the Committee on Religious Life and to

heartily join in the movement to widen and deepen the stream of our spiritual life this year. Read again the closing paragraph of the Commission's report this year and pray for God's blessing upon all our churches and people.

EDGAR D. VAN HORN,  
Conference President.

Alfred Station, N. Y.,  
October 2, 1929.

## A CONFERENCE LETTER TO THE SMITHS

NO. IV

DEAR COUSIN HENRY:

I promised one more letter to you about the Conference here at Milton. This will refer to some minor matters in connection with the big meeting. First I will say that the many bouquets of flowers brought to brighten up the appearance of the platform of the big college gymnasium where the meetings were held were beautiful indeed. Especially fine were the many varieties of gladioli and asters; and there were posies picked from God's own flower gardens in the meadows and woodland. I do not remember ever having seen flowers more plentiful and beautiful than we have had here this summer.

And then there were, beside, on the platform the good looking people of the Conference choir—fifty of them at times—led by Professor Leman Stringer. They with their fine music added harmony of sound to the beauty of color. At various times during the Conference there was special music, both vocal and instrumental; and when the choir and the great audience united in the good old hymns, the big gymnasium fairly throbbed with sacred song that was truly inspirational.

After a deeply devotional vesper service at seven-thirty Friday evening, a prayer and conference meeting was led by the Rev. Herbert C. Van Horn. The big audience room was crowded, and many, one after another, briefly testified concerning their own religious experience and their hope for the future. It was much like our old-time prayer and Conference meetings that are not so common in these later days. I wonder why.

These many testimonies were brief and

quietly spoken, as they should be; yet one person became somewhat oratorical and spoke so long that the leader thought best to give a quiet, timely hint. "Discretion is the better part of valor," and sometimes worth while in church—even back of the pulpit. I heard it said that one evening sermon was *rather* long. I would like to have had our Sabbath sermon a little longer—it was so good.

So many Milton students thus brought together on the old college grounds and in the buildings, led some of them to live over in memory their school days. Some recalled humorous incidents, others tender and pathetic. It was good for them to speak in words of appreciation of the good men and women who once labored with them and for them in the days when they were forming ideals of good manhood and worthy womanhood. The names of "The Elder," "Prof. Al," "Aunt Jennie Bond," and others were spoken tenderly, lovingly; also those of some former classmates, "Sam" Plautz, Lester Randolph, and others who, though jolly boys then, were, when cut down by death in middle age, becoming great men having in them the elements of truly noble manhood.

When the Conference, a number of years ago, came to Milton, there were in attendance several Grand Army men, veterans of the Civil War, wearing their little bronze button badges—perhaps a dozen of them. They made a plan to meet in the Davis room at the college for a Grand Army campfire. They were not old men then, but full of life and spirit, and they had a good time together. Some were easy speakers, and all felt the urge of good comradeship. Their meeting was not at all out of order in so close connection with a Seventh Day Baptist Conference; and it left us something good to remember. Patriotism and religion have much in common.

Some years later the Conference was held at North Loup, and there were then several Grand Army buttons in sight. It was suggested that at some convenient time the use of the outdoor platform might be granted to the comrades for a meeting. This was done and about ten of them met there for what was to them a most enjoyable meeting. Many beside G. A. R. folks were interested in the program there presented. I remem-

ber in particular Rev. George W. Hills, now of Walworth, a son of a veteran, was one of the speakers. At our late Conference here in Milton I could find only three Grand Army buttons besides my own. We held no meeting. How many do you suppose, Henry, *will be at Salem?*

The closing meeting of this full week of Conference program was given to a Bible play under the auspices of the Woman's Executive Board, the title being the "Character Development of Simon Peter." Ten young people had parts in the presentation of this interesting episode in the life of Peter before the great audience in the gymnasium, and they did it in such way as to make it very impressive indeed—so as to create a new interest in the Bible story it portrays. I wish you and all the rest of our people could have seen it as we did. I am sending you a copy of the entire Conference program.

UNCLE OLIVER.

## NEW YORK BIBLE SOCIETY GIVES HOTEL BIBLES

The beautiful large hotel, the Governor Clinton, was recently furnished and opened to the public in New York. A few days before the opening 1,160 Bibles were delivered to the hotel by the New York Bible Society, one Bible to be placed in each guest room. The manager of the hotel then requested the society to arrange for a special religious service dedicating these Bibles, to be held in the hotel on the first Sunday the hotel was open to the public. The service was held on the third Sunday afternoon in August. The Bibles were piled in the large lobby of the hotel in the form of a cross. The hotel orchestra furnished music; Miss Cornelia Armstrong from the Federation of Churches sang two appropriate solos, one of which was "How Sweet Is the Bible." Rev. Thomas Ross, a New York City pastor, read from the Scriptures, gave a short address on the value of the Bible, and offered the prayer of dedication. Mr. John C. West, in a very appropriate address, presented the Bibles, and Mr. Kill, manager of the hotel, responded, graciously accepting the gift. It is interesting to note that nearly all the employees of the hotel were present at this service.



## MISSIONS

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

### MORE ABOUT THE REVIVAL AT LITTLE GENESE

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

As requested, I am writing you again concerning our revival meetings. They closed last Sunday night, and the evangelists left Monday morning for Miss Brainard's home, in New Milford, Pa., for a short but much needed rest, after which they go to Philadelphia, Pa., for a campaign in the Erie Avenue Methodist church. They return to Olean for a campaign after the holidays. They are booked up for months ahead. To get them with us in September we booked them last spring.

After having worked with these young women for three weeks, I can speak of them even more highly than I did in my first letter. Their pleasing personalities, their winning ways, their consecration, their earnestness, their fairness, their genuine goodness impressed us all. They are trained Bible students, trained evangelists—"workmen that needeth not to be ashamed."

And they made church-going popular, and the gospel attractive. Even those who came to scoff were made to think. I marvel at the crowds they drew, for there was nothing sensational or spectacular in their messages or methods—just the old gospel, preached by young people in simplicity and power, by young people who know how to prevail with God in prayer and let the Holy Spirit use them, also good music under a masterful leader—and the crowds came. They drew people from miles away. Delegations came from Olean, Bolivar, Richburg, Nile, Friendship, Shinglehouse, the Hebrons, Ceres; and groups from many other places, some as far away as Alfred, Belfast, and Limestone. Always good congregations greeted them, and sometimes, especially on Sunday nights, the church was

packed, which meant from three hundred to four hundred people.

Of course, not all that we hoped and prayed for was accomplished. The meetings closed with our hearts still burdened by unsaved men and women in our community. In some respects it seemed that our campaign had only begun. Yet after twenty-three days of strenuous labor, both the evangelists and the people were worn by the strain of it. Rest became essential for all concerned.

I have been trying to catalogue the fruits of this campaign. Of course I can not do this accurately or completely. But there are several. I mention three or four with no thought of listing them according to their relative importance.

1. The church membership was deeply stirred and greatly blessed. On the last two Sabbath mornings, two of the most impressive consecration services were conducted I ever witnessed; on the first, when a large number of Christians came to the altar, and there kneeling expressed a willingness to surrender themselves wholly to Jesus Christ and the indwelling of the Holy Spirit; on the second, when Christian young people came forward, expressing a willingness to consecrate themselves to Christ and his service, wherever Christ may lead them, whether to serve on the home or mission fields. After these came the parents pledging anew their allegiance to Christ and the Church. When this service closed, the great majority of the Christians in the congregation were at the front. The churches at Nile and Hebron had adjourned their services to join in this service. Sabbath keepers from other churches were present. And this service was so simple, so calm, and deliberate. If nothing more had been accomplished, these consecration services were well worth while.

2. People learned anew the value of prayer. The whole campaign was born and maintained in prayer. For a month before the campaign opened weekly cottage prayer meetings were held in one or more homes in the village. These prayer meetings, as well as the Friday evening service, were definitely centered upon the coming revival. A band of praying Christians met for prayer four mornings each week in some home for prayer, and at the church Sabbath

morning before the morning service, throughout the entire revival.

3. There were thirty-four people who made a public confession of Christ as their Savior for the first time. The majority of these were children, and young people of high school age. These came from several different denominations—Methodists, Baptists, Evangelicals, as well as Seventh Day Baptists. Some ten or fifteen will no doubt find their church home with us. Aside from this, a goodly number of backsliders were reclaimed, among whom are heads of families.

4. Revival meetings are not a thing of the past, though in many quarters they are looked upon as out of date. The crowds that came to these meetings night after night were demonstrations of that fact, and the further fact, that people long for the old gospel and they will come to hear it when preached. The fact that two young women drew people from fifteen to twenty miles away, and did so night after night, is a mighty testimony of what God can and will do if we will only honor him by giving him a chance to use us.

Brother Burdick, I believe a revival of religion—yes, an "old-fashioned revival" of religion—is our greatest need. Oh, yes, I believe in educational evangelism, but such touches only the circumference of our need. The church needs a revival, sinners must "be born again," backsliders must be reclaimed. If every Seventh Day Baptist church in our denomination could have a real revival of religion, not once in seven years, but every year, a new day would dawn for us, I wish—but I must close.

Cordially yours,  
A. L. DAVIS.

Little Genesee, N. Y.,  
October 4, 1929.

### VERNEY WILSON BECOMES MISSIONARY PASTOR AT ATHENS AND ATTALLA, ALA.

Rev. Verney A. Wilson, who for over two years has been the highly respected and successful pastor at Jackson Center, Ohio, has become missionary pastor of our churches in Athens and Attalla, Ala., with headquarters at Athens.

For more than three decades we have had a church at Attalla, but the church at

Athens is a new one, having been organized about two years past. It was admitted into the General Conference last August and is showing commendable zeal and vigor.

Both Attalla and Athens feel that now is the opportune time to successfully push the work, and Brother Wilson is their unanimous choice as pastor. Hence they gave him an urgent call to return to the churches of his native state. These churches are both in northern Alabama, and are about ninety miles apart. They are enthusiastic over the prospects before them under the leadership of their young pastor. Brother Wilson also has high hopes, but at the same time realizes the difficulties as well as the importance of the work. In a recent letter from Athens he wrote as follows:

"The work here looks very promising. The people seem to be very anxious to do what they can, especially Brother Ary's (Ary Bottoms) family. We want to organize a Christian Endeavor society next Sabbath, and also a weekly Bible class in the near future. They are planning to build a new church soon. With all these interests we hope to build up the cause we love so well here in Athens and also Attalla. You will note that we are now located at Athens instead of Attalla, as the work here seems to be more promising."

### INTERESTING LETTER FROM BROTHER THORNGATE, GEORGETOWN, S. A.

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

DEAR SECRETARY BURDICK:

I have recently returned from visiting the brethren at Mallali. Four visits have been made to Mallali within the past two years. The first visit was by Brother A. B. Crackwell, our assistant here in Georgetown. This first visit was made about six months after we arrived in the colony. It was indeed a first visit, for though the work had been going on for some time under the anxious care of Sister Matthews, and even though earnest solicitation had repeatedly been made that they might be visited and encouraged, only idle promises were forthcoming; but each quarter they had sent a substantial offering to the then pastor of the Georgetown Church. Consequently,



when a worker was sent to them and remained with them for a week to strengthen and encourage them, their joy was almost without bounds.

My first visit to Mallali was at the end of our first year in the colony, and the favorable report of the work which Brother Crackwell brought back following his first visit was confirmed by my first contact with them. Brother Crackwell visited them again in March of this year. It is planned to visit them at least twice a year at intervals of about six months.

The distance from Georgetown to Mallali is about one hundred twenty miles, and as I have already written you, there is no way of reaching there other than to travel by water. This leads me to say that the lack of facilities for traveling, and the danger incurred, not to mention the inconveniences, is one of the many drawbacks to carrying on missionary work in the colony. In a large measure this accounts for the backwardness of development in the colony, for there is not a single mile of railroad reaching from Georgetown into the interior, and in all the colony there is but little more than a hundred miles, and of that mileage the use of eighteen miles is about to be discontinued. As for highways, there are none except the few that parallel the coast line or the Demerara and Essequibo rivers for a short distance near the coast.

As one travels about, he is reminded of the restricted means of travel—by ocean or streams—in the colonial days of America. Traveling from here to Mallali, one leaves Georgetown at eight o'clock in the morning by Sproston's comfortable steamboat and travels the first day as far as Wismar, a distance of sixty-five miles, arriving there between four and five o'clock in the afternoon. In the intervening distance between Georgetown and Wismar there are many points at which passengers, mail, or cargo are put off and taken on, but not once does the steamer come alongside of a landing. Instead, it slows down in midstream—the Demerara river—while small crafts of varying description, rowboats, ballyhoos, and corials, more often the latter, come alongside, and passengers, baggage, mail, and cargo are taken off or on as the case may be.

Arriving at Wismar, one must remain

over night to await the leaving, the next morning, of the power launch for Mallali. Heretofore, this launch service has been maintained once a week, but owing to depression in the colony it is to be discontinued at the end of September, so the problem arises as to how we shall be able to visit the work at Mallali thereafter. If no other way is provided, it will be necessary to travel the entire distance, forty-five miles, from Wismar to Mallali by rowboat.

Just as in traveling from Georgetown to Wismar, no stops are made at landings, with one possible exception, unless it should happen that a yoke or two of oxen intended for use in hauling timber out of the bush (forest) are to be landed. Otherwise the native boats, the little corials, are to be seen now and then, darting out from shore and coming alongside, as the launch slows down, and tying their crafts to the launch, their occupants may be seen helping a passenger with his luggage into the launch, or down, as the case may be; or receiving a bit of cargo, or perhaps are handed a letter or have one to mail, or may themselves come aboard for a moment's chat with a friend or the captain.

It is all quite novel to one unaccustomed to such conditions of life, but hardly to be coveted by one who is used to the ease of travel in America, for it is no mean feat to handle one of these little corials. They are usually from sixteen to twenty feet long, very narrow, sharply pointed at both ends, and not more than eight or nine inches deep in the middle and much shallower at each end, but are capable of carrying from four to six grown people safely. However they are most treacherous for one inexperienced in handling them. Yet the river people, not only the men and women, but children not more than ten or twelve years old, handle them with ease and remarkable dexterity. Every child from five or six years of age upward is taught to use a paddle, for such is the means of propelling, not only the corials but all other small boats on the river; no oars are used.

Arriving at Mallali about five o'clock in the afternoon, I was met at the landing—where the launch remains over night, for it proceeds no farther up the river—by Brother Matthews and some others of the brethren. I received a hearty welcome. My

luggage was soon deposited in Brother Matthews' trustworthy boat; I stepped in, and with Brother Matthews, Brother Proutt, and Brother Klass handling the paddles we set off across the river for Brother and Sister Matthews' pleasant and comfortable home a few rods away. It had been a cloudy, rainy day, the rain having ceased falling just as we reached Mallali, dark was setting in, the river was very high, and I must confess that it looked a bit formidable as we paddled out into midstream, but we quickly and safely reached Brother Matthews' home, where a warm welcome from the rest of the family, along with a refreshing cup of tea and a plateful of appetizing toast, was awaiting me.

I remained in Brother Matthews' home until the return trip of the launch the following week, making in all eight days. Many pleasant hours were spent with them in visiting and talking about the things concerning the work of the kingdom. In the meantime I visited others of the brethren and held four services. But what I wish to write of in particular is the program given Sunday afternoon by the children, under the direction of Sisters Knights and Proutt. There were fifteen numbers on the program, made up of songs, recitations, and exercises, with some ten children taking part, and the splendid way in which all did their parts would have done credit to children in our home churches under the same circumstances.

In that group of children was a child, a girl some six or seven years old, who up to a year ago had known nothing about Sabbath school or church, and who, when she heard prayer offered for the first time in her life, in Brother and Sister Matthews' home, ran frightened and crying from the house. Today, through the influence of Brother and Sister Matthews' home, she loves to sing the gospel songs and go to Sabbath school.

At the close of the program, the children were invited to Brother and Sister Matthews' home where they, as well as the older ones who remained for the evening service, were served refreshments by sisters Knights and Proutt, to the delight of all.

Of those who came to hear this program—and the little chapel was filled—some came a long distance, and all, with the ex-

ception of Brother Matthews' and Brother Klass' families, came by boat or corial. One can hardly understand the isolation of life of the people of this region without knowing something of the conditions under which they live. The river is sparsely settled. Only here and there may be seen a little clearing with the thatched roof hut standing close by the riverside. There are no means of communication other than by water. If one wishes to call on a neighbor, he steps into his boat or corial and paddles up to the neighbor's front door.

Normally the long rainy season, from April to August, is pretty well over by the end of July, but this year it was prolonged well into August. Not only on the day I arrived at Mallali, but for several days before, the rain had been falling heavily up "topside," meaning far up in the interior, and had swollen the river until in many places it had overflowed, completely surrounding the homes of some of the inhabitants. In one instance Brother Matthews took me to a home—none of our people—where the house was completely surrounded by water, several feet deep. To enter the house, Brother Matthews brought his boat alongside the front steps so that we stepped directly from the boat to the steps and entered the house.

My heart was touched by the courage of a sister, who, on Sabbath day, accompanied by her two small boys, one nine and the other seven, and carrying in her lap her baby of only a few months, with the assistance of the two boys paddled up stream for a long distance, against a swollen current, that they might attend services. It took no less than two or three hours for them to come. I saw them, too, in the afternoon, when they set out for home, as the mother, holding the little one close to her with its clothing pinned to her own for safety, directed the course of the corial out on to the mighty river, with the two boys manfully plying their paddles. And in my heart I applauded the bravery of that mother. They reached home safely and were back the next day—Sunday—for the children's program and remained for the evening service. This sister is awaiting baptism, but the river was too high to make it safe.

There are other things of which I might



write— of how little opportunity there is for children to attend school, of the settlement still farther up the river where there is quite a company of black people, but where no religious services are ever held. Or I might write of the work here in Georgetown, giving a resume of what has been done during the past two years. Or I might mention that an air mail service is to be established between here and the United States, the first mail plane being expected to arrive here September 23, with Colonel Lindbergh as pilot. But there are

many things I shall have to leave for another letter.

All of us—myself, Mrs. Thorngate, and Geraldine—are preparing to visit the work at Wakenaam this week-end.

Sincerely yours,  
R. R. THORNGATE.

149 Church Street,  
Albert Town,  
Georgetown,  
British Guiana, S. A.,  
September 17, 1929.

### RELIGIOUS DAY SCHOOL AT ALBION, WIS.

MRS. C. S. SAYRE

The Albion Vacation Religious Day School was held in the Albion church from July 22 to August 10, 1929, conducted by Professor J. Fred Whitford, professor of education in Milton College, assisted by Miss Marjorie Bliven, Mrs. F. E. Palmiter, and Miss Lenora Babcock, local helpers.

This is the fourth Vacation School Professor Whitford has conducted here, and we feel ourselves very fortunate in having been able to secure a superintendent of his spirit and ability.

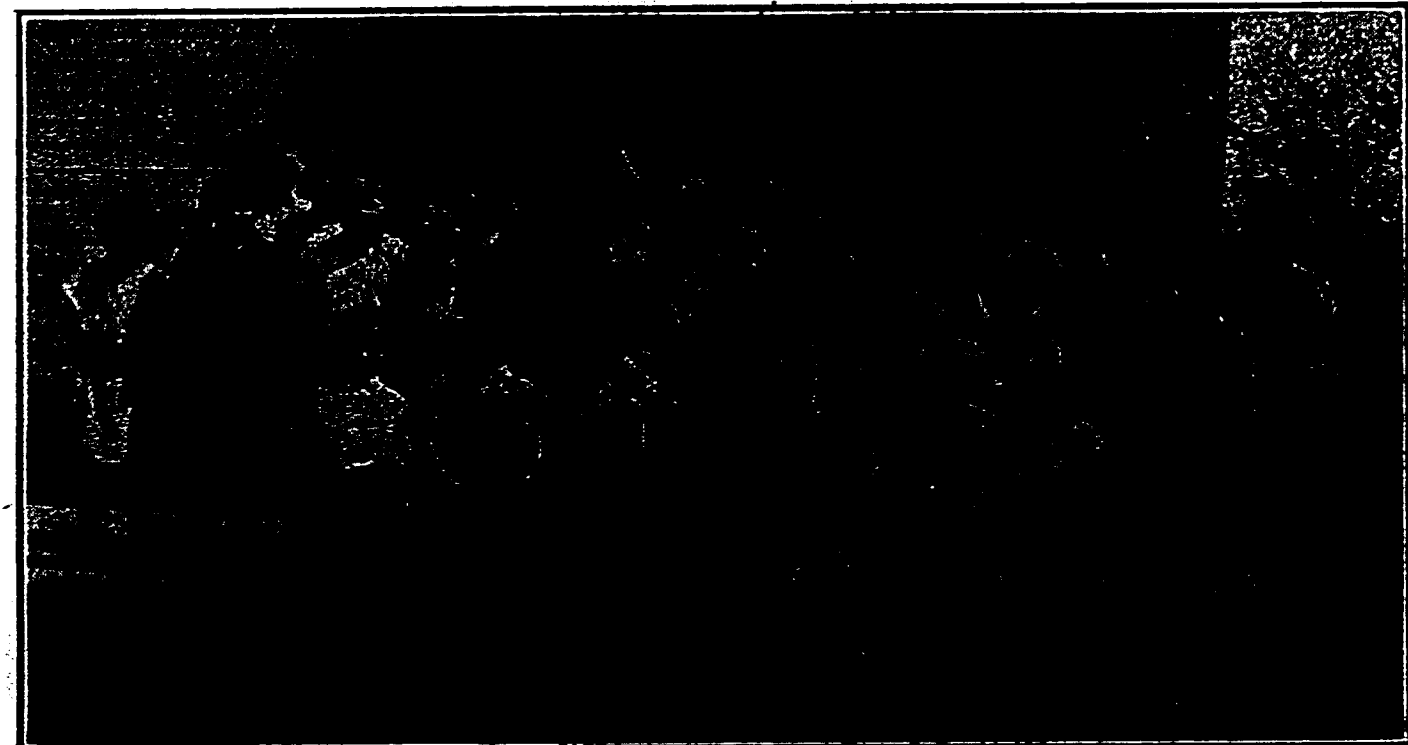
There was a total enrollment of thirty-two as compared with twenty-four in 1928. The average daily attendance was twenty-five and eight-tenths.

The following eight pupils were perfect in attendance: Florence Emerson, Hubert Richardson, Thelma Stout, Clyde Lawton, Lyle Green, Ray Whitford, Gladys Enger, and Irene Ostendorf.

The following were perfect after starting late: Alice Cole, Sylvia Cole, Evelyn Babcock, Stanley Kelley, and Irene McCord. Also Leora Gaines, Greta Slagg and Clair Slagg were absent only when out of town with their families.

Diplomas were awarded to Greta Slagg, Evelyn Babcock, and Stanley Kelley, who completed Course B of Class IV.

The school closed Sabbath morning, August 10, with an exhibition of their work given in place of the regular Sabbath morning church services. This consisted of Bible passages, prayers and hymns which had



THE SCHOOL

been a part of their regular work and two pageants: "The Flag that Flies Highest of All," by eight boys, during which Mrs. C. S. Lawton sang patriotic selections of several countries; the other, "The Challenge of the Cross," by six girls, in the course of which Mr. C. S. Sayre sang very feelingly, "Jesus, I My Cross Have Taken." This

the light, that they may fully understand and accept the Lord as their Savior and the seventh day as their Sabbath.

MYRTLE MITCHELL.

Nady, Ark.,  
October 7, 1929.

PLAINFIELD, N. J.—The church and Sabbath school in Plainfield have had two very pleasant seasons just a week apart. Last week we mentioned the enjoyable reception at the parsonage in honor of the fifth anniversary of Pastor Bond's settlement here.

On the following Sunday, October 6, the Sabbath school enjoyed its annual picnic at the summer home of Brother and Sister George M. Clarke, about thirty miles from Plainfield, in Somerset County.

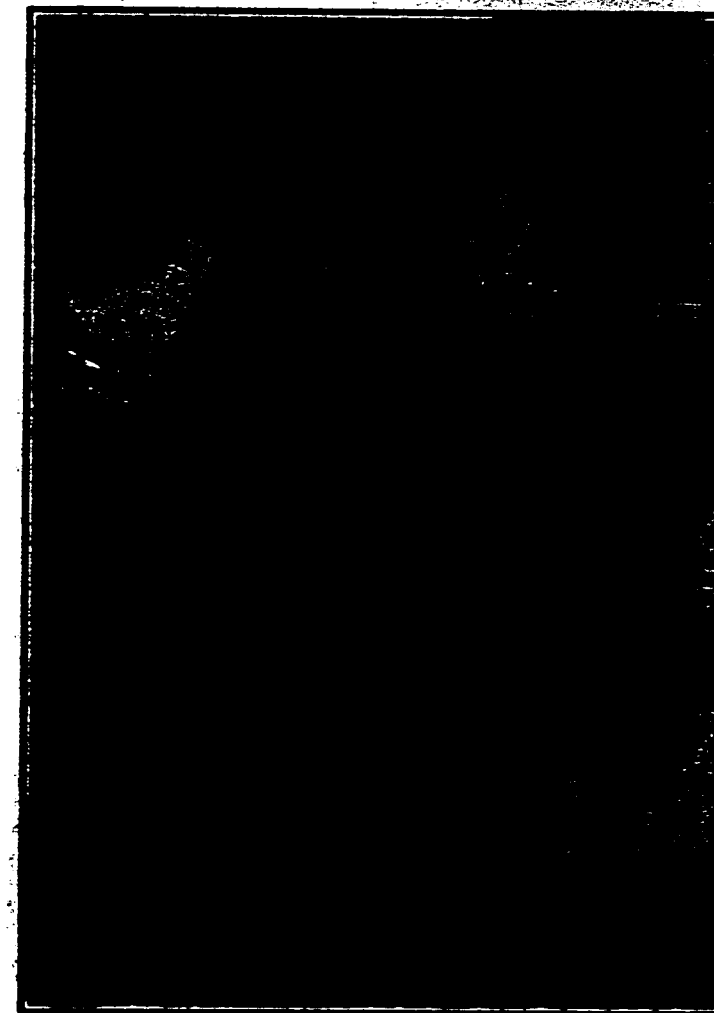
This quiet retreat makes an ideal place for such an outing for both old and young. It is tucked away at the edge of a forest in the very tip end of a mountain cove, on the sunny side of the hills and at the end of a private road leading to it. Close by the house a little spring sends its water into a small pond stocked with trout, only a few rods from the front door and close by the green front yard which slopes away from the very door steps.

Here, in this quiet nook of Nature's own handiwork, with their automobiles parked all about the place, our people, old and young, upon invitation of Brother and Sister Clarke, spent four or five happy hours in their annual picnic.

They put all their basket lunches together on a long table in the front yard, and everybody enjoyed a good meal in the open out-of-doors. The October afternoon was ideal. Sociability ran high, games were played, and old friends who had been playmates of years gone by enjoyed pleasant visits together.

By the way, I must not forget to say that one does not need to go far away east or west from Plainfield to find beautiful and inspiring natural scenery. I was charmed with the far-reaching landscape views of mountain and valley and plain, all dotted over with homes and villages, which appeared from every hilltop on this bright October day.

Many hearts found some sunshine that afternoon which will last them in pleasant memories throughout the entire year. T. L. G.



THE TEACHERS  
Right to left: Mrs. F. E. Palmiter,  
Miss Marjorie Bliven, Professor J. Fred  
Whitford, Miss Lenora Babcock.

pageant was very touching, bringing tears to many eyes, and an inspiration to nobler effort in the service of Christ.

Could all communities have such privileges as those afforded by the Vacation Religious School the juvenile crime problem would be largely solved.

### HOME NEWS

LITTLE PRAIRIE, ARK.—The Seventh Day Baptist Church thanks God for the privilege of having Rev. E. R. Lewis with us again. He gave us some wonderfully good sermons that brought great good to our community and to our church. We had some good music, too, with Miss Bessie Lewis at the organ. The attendance was extra good.

Four people are thinking strongly of accepting the Sabbath, but have not quite decided yet. May the Lord still lead them to

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE DENOMINATIONAL COLLEGE

ROBERT LINCOLN KELLY  
Executive Secretary, Council of Church Boards  
of Education

The editor has asked me to draw a picture, as I see it, of the denominational college, and has intimated that I may draw it in black and white, rather than in the colors of the rainbow. I am very glad indeed to attempt to do this.

From the standpoint of the administration, college education—among other things—is a form of philanthropy. Like other philanthropies it needs to have its balances written in black and not in red. Even he who undertakes to build a tower, we are told, must count the cost. Apparently this is a Christian procedure. Shall a church, having brought colleges into existence, leave them on some neighbor's doorstep, and run away?

This question is made more serious because the cost of college education is increasing, and will continue to increase. It will continue to increase as the demand for quality increases by an increasingly cultured and refined society. The chief item of this increased expense is, properly, that of staff salaries. An increasing multitude of students—and the enrollment has increased tremendously in colleges generally, since the close of the war—demands an increasing multitude of personal counsellors of the first order, if colleges are to be preserved from the perils of mob education.

Now it often happens that the student, not to speak of the student's father, can not pay all the cost. As colleges are at present administered, it never happens that the student or his father, however abundantly able he may be to do so, pays all the cost. The balance must be provided for in some way.

The sources of college support on a large scale are shifting. No longer do the Rockefeller and Carnegie trusts pursue the policy of endowing a multitude of colleges. These and other foundations with enormous re-

sources—the Rockefeller funds, set aside for benevolences, amount to a sum equal to one-half of all the college and university endowments of the country—now think the colleges should develop greater self-reliance. They are giving not less; indeed they are giving more, often principal as well as interest, but they think they are giving more wisely. While there is still a well beaten path to 61 Broadway and 522 Fifth Avenue, most college presidents who frequent these haunts, if they are awake to the trend of events, leave at those places on the lap of the gods not briefs for endowment, but more or less well developed projects of research.

There is a pronounced tendency to concentrate wealth in a few institutions. Nowhere does the law more relentlessly and literally operate to him that hath shall be given. Columbia University, once Protestant Episcopal, and still with a Protestant Episcopal president and chaplain, now has resources which aggregate ninety-eight million dollars. Ten of our institutions have endowments of twenty millions each or over. Twenty institutions have half of the endowments of all the one thousand colleges of the country. They are powerful magnets—pulling great men into their faculties, pulling scores of thousands of students, as well as pulling incomprehensible sums of money. Most of the twenty are independent institutions. Of course some of them are "denominational." Who can define the term? The other half billion dollars is distributed chiefly among several hundred denominational colleges and a few independent and state institutions.

The junior colleges are diverting freshmen and sophomores from many standard denominational colleges. These "colleges" are increasing at a breath-taking rate. They appeal powerfully to their local constituencies. Forty thousand people attended the last commencement of the Pasadena Junior College and High School. The new commissioner of education is a forthright promoter of the junior college. His chief, the new secretary of the interior, and the university of which he is president, Stanford, are irrevocably committed to the junior college. There are a good many denominational junior colleges, also.

The tax-supported colleges and universities as a class are gaining in resources, pres-

tige, and enrollment more rapidly than the denominational and independent ones as a class. I carefully provide for exceptions. At the present rate of increase, especially of total enrollment, the balance will tip, within a very few years, in favor of the state institutions.

As a rule, as colleges have become richer, better equipped, better manned, broader in outlook, the distinctly denominational influence has diminished. Colleges cease to be Methodist, Presbyterian, Seventh Day Baptist; they become instruments of unselfish service, used by the Methodist, Presbyterian, and Seventh Day Baptist churches, in promoting the welfare of society. They do not necessarily become less Christian; they should and some do attain more fully to the stature of the mind of Christ, who had a comprehensive grasp of religion, not a partial one. The transformation, however, is a business fraught with many perils, since we have our treasure in earthen vessels.

In spite of all these heavily shaded strokes in the picture, the denominational colleges are needed and will always be needed. Their chief function is to leaven the lump. This can be done, it is true, by other agencies. It is so being done, now. There is indeed no guarantee that it will be done by the denominational colleges. The fact alone that they are denominational does not make them Christian. But there is a presumption in favor of the denominational college being Christian, that is not found in other types of institution. If the authorities of a denominational college wish to make it and keep it Christian they can do so. It is more difficult with state and independent institutions.

If, as E. Stanley Jones says of India, "A great people of amazing spiritual capacities is seeing with remarkable insight that Christ is the center of Christianity, that utter commitment to him and catching his mind and spirit, and living his life constitute a Christian," then may not the leaders of denominational education in America gain renewed courage for their unique and peculiar task? May we analyze briefly a few of the lighter shades of the picture?

The principle of increase enunciated by Jesus applies to one pound as certainly as to ten pounds.

Seventh Day Baptists have been pioneers in higher education in their respective com-

munities. Ashaway, De Ruyter, Shiloh, Alfred, Milton, Walworth, and many other early academies tell the story of heroic sacrifice where public education was yet unable to meet the needs of the day.

Alfred University, Milton, and Salem colleges survive to perform higher educational functions in a new day which makes unprecedented demands upon all higher educational institutions. Splendid sacrifice has made possible these three colleges. But Seventh Day Baptists should realize that these colleges can not stand still. They can not remain as they are and long survive.

Alfred University alone meets the minimum requirements of the Association of American Universities and the various regional standardizing associations. Large additions must be made to the resources and equipment of these colleges if they are to meet the requirements for approved colleges in the coming years. Denominational pride and loyalty should help to supply these needs through generous gifts.

People should learn to support colleges also by cheerfully paying a tuition fee which more nearly covers the cost of the student's instruction. Seventh Day Baptist colleges are below the average in tuition charges.

The recent experiment of Alfred University in doubling the tuition is attracting wide attention among colleges throughout the country. While tuition was raised gradually from \$150 to \$300 per year, students were given the option, if necessary, of giving a "Deferred Obligation" for all the increase above \$150, and permitted to pay it after graduation in small monthly installments. As a result of increased tuition, the income from tuitions has doubled, the salary budget has increased fifty per cent, and the student enrollment has gradually increased at the same time.

President Davis, of Alfred University, now president of the Council of Church Boards of Education, in his long administration of over thirty years at Alfred, has seen a million and a half dollars added to the endowment and equipment of Alfred, including contributions from both Carnegie and Rockefeller funds. He has secured Alfred's approval by local and national standardizing agencies and has himself served the state and the nation in many capacities.

President Whitford of Milton and Presi-



dent Bond of Salem are highly esteemed educational leaders. But presidents and college charters alone can not make successful colleges. There must be large endowments, and large and well equipped plants.

Geographically and denominationally the three colleges of Seventh Day Baptists are well distributed, namely, in New York, in Wisconsin, and in West Virginia. It now only remains to give them the vital nourishment of means with which to work and grow. In this support, the people of the churches must bear a determining share.

One thing is perfectly certain and that is that denominational colleges can not be maintained by a form of peddling philanthropy—a few cents tossed into the hat by a few people for this college, a few cents for that. They will survive, as denominational colleges, only as the churches corporately hold up their hands, frown upon their detractors, and co-operate freely and persistently in giving them moral and financial support.

One of the most remarkable developments in the field of college administration has occurred within the past few years in the inauguration of new plans for securing maintenance funds. Many private foundations are being organized, the corpus being located in cities other than those in which the colleges are situated, the funds being controlled by especially appointed trustees or by local trust companies. While I am writing this article a proposition as to the best method of handling a proposed gift, by some application of these new methods, is brought to me by a college president. The active interest of trust companies, life insurance companies, and the legal profession is being enlisted in serving themselves and at the same time serving the colleges and other philanthropic institutions.

Conferences have been held, attended by leading members of the bar and representatives of the life insurance and trust companies, at which the possibilities of these developments have been considered; an extensive literature has been developed and a bureau of information and counsel established which is used freely by many college executives. As to the possibilities in these lines the mere item may be recalled that there is now almost one hundred billion dollars of life insurance in force in our country, and more and more colleges are being made benefi-

ciaries. In 1913 the colleges, universities, and technical schools reported a total of \$362,742,823 in endowment. In the last sixteen years, since their co-operative efforts were inaugurated, these endowments have been increased to over one billion dollars. Dr. Wallace Buttrick, for many years the head of the General Education Board, frankly attributed the great advance in college efficiency and equipment to the fact that the colleges had formed organizations to promote their interests.

Along with these developments, which after all are newer approaches to the problem of creating endowments, the movement in increasing tuition fees should be referred to. Within a few years the tuition of many colleges has been doubled or even trebled, not only without the loss of students but with the great gain of resources. More and more the sentiment is gaining ground that the immediate beneficiaries of a college education should stand a larger share of the cost. There are a number of denominational colleges whose leadership, equipment, and prestige are such that the question of financing is not a critical one. Not a few denominational colleges reject more qualified students than they admit; in some instances ten times as many.

The same form of co-operation which has been referred to in connection with modern methods of financing is in active operation in a multitude of other ways. During the past dozen years the colleges have largely attained in these forms of co-operation what the Hoover administration is now trying to bring to the farmers. The Association of American Colleges and the Council of Church Boards of Education are permanent agencies for maintaining these forms of co-operation. They enroll all the important colleges of the country and their increasing staff of educational specialists is giving full time to the problems of the colleges. On the permanent commissions are found not only some of our wisest college officials and professors but such highly trained specialists as the president of the General Education Board, the president of the Carnegie Corporation, the present and all the past specialists in higher education of the United States Bureau of Education, outstanding representatives of architecture, finance, philanthropy, Christian education. The Coun-

cil of Church Boards of Education, of which President Boothe C. Davis is the honored president this year, is giving special emphasis to all forms and methods of preserving and increasing the Christian significance of American higher education in all forms of institutions, denominational, independent, and state. The magazine of the council has finished its twelfth volume and that of the association is in its fourteenth volume.

That young and already major prophet of the Protestant-Episcopal Church "Sam" Shoemaker, who is being used as an instrument of God in transforming the lives of multitudes of men and women, including many Episcopal priests, has said: "It is to me heartening to know that there are many homes through the western part of this broad land where the best elements of Puritanism are found still to obtain; I have watched the sons of households like that, in schools and colleges, for some years past, and they are generally the backbone of the institutions where they go."

Now our Seventh Day Baptist colleges are full of these young people. This is the stuff that mutely offers the challenge to Seventh Day Baptists' education. Of course, it is easy for Puritans to become hard, intellectualistic, mechanistic. Puritanism represents one interpretation only of life. Our denominational colleges must teach ethics; they also must foster the intellectual, the aesthetic, the social, the institutional—in a word, the full orbéd spiritual interpretations of life. They must continue to be places of vision. Somehow, besides, most difficult of all, they still must learn to be sensitively and conscientiously obedient to these visions.

The Seventh Day Baptist Church has made no greater contribution to the oncoming Kingdom of Heaven—can make no greater contribution—than to guarantee the opportunity for generation after generation of their choicest sons and daughters to come under the stimulating influence of such teachers as Kenyon, Allen, Whitford, Rogers, Crandall. Such teachers, whether they teach mathematics, or science, or history, or the languages, are commissioned of God as character builders. They do their best work in the atmosphere of denominational colleges. But the college is maintained not for such teachers or such students—they are

maintained that through such teachers and students the leaven of Christ may leaven the lump of modern civilization.

Not long since the editor-in-chief of one of the great weekly newspapers of America which is recognized as secular, and which has never been accused of being religious, in summing up its conviction as to its own place in the life of America, said: "Such an affirmation is, of course, essentially religious. It means the worship of a God symbolized not as Power, but as Understanding and Love." And then he added: "Weekly publications with limited circulations are, of course, pitifully inadequate spokesmen of so vast and pretentious an idea. Its only sufficient spokesmen are the schools and the churches. But the schools and the churches are not aroused either to the grave existing danger to civilization or to their own opportunity and function. Some time soon they will wake up."

What, therefore, a weekly newspaper dares to proclaim as its function for this day and generation, that, I take pleasure in reiterating, is the educational function of the churches. Do we have the large vision, the courageous will, the unselfish love to do this thing?

#### QUARTERLY MEETING PROGRAM

The next session of the quarterly meeting of the churches of southern Wisconsin and Chicago will be held at Albion, October 18 and 19.

The following program is being arranged:

*Sabbath Eve, October 18*

7.30—Praise service conducted by C. C. Van Horn

Sermon and devotional service

Rev. J. L. Skaggs

*Sabbath Morning*

10.30—Sermon, Rev. J. F. Randolph

*Sabbath Afternoon*

2.00—Young People's Hour

Conducted by M. C. Sayre

Symposium conducted by

Rev. E. A. Witter

*Evening after the Sabbath*

7.30—Business session

Sermon, Rev. August Johansen

W. K. DAVIS.

There is too much money spending among those who cannot afford to spend it.—Mrs. Calvin Coolidge.



## WOMAN'S WORK

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

### NOTICE

The worship programs and the questions will be ready for use the first of November. All societies wishing them should write to Miss Lotta Bond, Lost Creek, W. Va.

### A LETTER FROM DOCTOR CRANDALL

DEAR RECORDER FRIENDS:

I think, perhaps, there are many RECORDER readers who would be interested in following our journey back to China, especially since the part of it in the United States has been rather unique, at least, to me. In this day of auto travel there are no doubt some who have made a similar trip but I doubt if many have done so. I hope that many will try it, though, for we certainly enjoyed it all, thrills, adventures, whatnot.

We have been vigorously vacationing almost ever since school closed and trunks were packed. First of all, on June 19 began a family reunion—the first getting together of us four brothers and sisters in twenty-four years. Most of us were in a cottage on Rock River and we all managed to see each other almost every day for ten days. We certainly had a glorious visit, packed full of happy memories to fortify us against the long separation ahead.

Probably there are many who do not know that, along with the other excitements of those days, I was breaking in a new Ford, or it was breaking me in. Dr. George Thorngate and I had concluded that it would be fully as economical to get a new car to replace the old hospital car, and when we found that we could save a matter of about \$200 by buying in America and driving to the coast, we decided to do so. Thus I had the honor of breaking it in and driving it first. I think that it is very fortunate that I did not break more than the car in my struggles with the gear shift and foot feed. Old Ford drivers will understand.

Anyway, on Friday, July 5, (superstitious people please take notice.) We-ze, my sister, Mrs. G. L. Hutchins, and her daughter Inez, and I started in "Queen Elizabeth" on the first stage of the long journey. Our first stop was at Welton, where we spent the Sabbath. They insisted upon my conducting the service in spite of the fact that Rev. James Hurley was in the audience and could have done it much better than I. We had a good visit with the dear people there, for whom I have come to have a very warm attachment in my several visits among them.

We were in North Loup only a few days, but Leslie Greene took time by the forelock and insisted upon my speaking on Sabbath day so that I did not escape. I was very fortunate in reaching North Loup just as my brother-in-law, G. L. Hutchins, and his brother, Wesley, were having their vacations. They took their families on a camping trip to Estes Park, so I had the fun of going along as well as the pleasure of company thus far on our way.

We started, four car loads, on Monday, July 15, and it took us two days to reach the Great Thompson Canyon through which the road passes up to the town of Estes Park. Rev. F. O. Burdick's daughter and her husband, Manford Potter, are running a tourist camp about half way up the canyon. We stopped there and made all arrangements for camping before we made ourselves known. Then Wesley stepped up to Manford, shook his hand and, calling him by name, asked him how he was. Manford was an old North Loup boy whom we had all known and it was funny to see his puzzled expression. It had been years since we had seen him and he was non-plussed when he realized that he was in the midst of a North Loup crowd.

The next day we went on up the canyon, decided on our camp site, enjoyed a vigorous hailstorm, admired the snowy peaks all about, and returned to the Potter place for the night. On the following day we moved up and settled down for our week of pleasure. It is a wonderful place up there, between seven and eight thousand feet in altitude, cool and invigorating. Long's peak towered above all the others but there were many snowy crowns in view.

The most notable trip we took while there

was the one up to the top of the pass. We did not reach quite to what they call Milner's Pass, but we were at the highest point, almost 11,800 feet. It seemed, indeed, as though we were on top of the world. There were snow banks all about us and thunder and lightning over our heads. But the roads one encounters are good and fairly well safe-guarded so that with reasonable care driving is not so dangerous although it is thrilling.

On Sabbath we drove to Boulder for church service. I had not known that I could surely go, so had not notified them, but they insisted upon my speaking during the Sabbath school hour. I was very glad to meet the Boulder people. Many I have known in other places but it was my first visit to Boulder. We drove back to the mountain in the afternoon and the next Tuesday went down to Cheyenne, where we stayed one night, spending a few hours at the rodeo of their Frontier Days celebration and seeing the parade on Wednesday morning.

There was only one thing that marred our good time at Estes Park and that was a painful accident that befell Mrs. Wesley Hutchins so that she was unable to leave the mountain when we did and her family had to remain a few days longer. They reached North Loup a few days later, however.

It was hard to say "Good-by" in Cheyenne and we were a lonesome pair, We-ze and I, as we drove west over that desolate Wyoming country and knew that the last of the dear family group was driving east on that same Lincoln Highway. But we kept going and the forenoon of the third day found us in Salt Lake City. It was hot there—so hot—but we spent quite a time at the Mormon temple, hoping to hear the great organ which sometimes plays at midday. But it proved to be the wrong day.

We had been advised to take the southern route from Salt Lake City rather than the western through Reno. We made about ninety miles due south that Friday afternoon and stopped at a little town called Nephi, where we spent the Sabbath. And I did not have to make a speech!

We found that there are some very interesting sight-seeing trips off of route 91 in southern Utah, including a trip to the

north brim of Grand Canyon. We felt that we could spare two days for such trips, so when we reached Cedar City we turned aside up through Cedar Canyon to Cedar Breaks.

We had thought the road up the Great Thompson thrilling but we hadn't seen Cedar Canyon and its twenty-one miles of gorge road. The gorge is rather narrow here, the road cut out of solid rock in many places, in some just gouged out of the side of the cliff with a great rock roof above. It was raining but the road was good. Up, up we crept, ever up, finally coming out into a more open space, high upon the mountain side with the yawning canyon far below, and—such a magnificent view across the peaks of the mammoth cathedral-like rocks of Zion National Park. The rain had ceased by now, and after passing the narrower part of the road we parked the car and walked back to see again the grandeur laid out before us.

We had some miles more of grade before we reached Cedar Breaks, and here we encountered our first difficulties—new dirt grades, rain, and passing traffic. Fortunately it was fairly level here for we slid all over the road and none of us had much control of our cars. In desperation I finally drove out onto an innocent-looking grass plot, thinking to wait until the shower was over and put on my chains. And what did I do but get stuck in the mud!

However, a good man came along, pulled me out and put my chains on for me. He had a time doing it, too, and almost got stuck himself.

But we had not seen the "Breaks" yet. So we drove to another part of the mountain and finally did get a view through the rain. It is a miniature Grand Canyon about two hundred feet deep and I do not know how long, but very beautifully colored and with many fantastic forms. Through the mist it looked like a collection of rainbows.

It was late in the afternoon then and we drove over to the other side of the mountain and many miles down until we came to a gorge road parallel to our route 91. It was very pretty mountain country through a rather narrow valley, the road consisting of winding grades on the mountain sides, in many places high above the floor of the valley. It was raining hard and



growing dark when we came to a town and stopped for gas. When we asked for a tourist camp the man said there was none but people could camp wherever they pleased. We bought some things for supper, drove down the one street until we came to a sandy lane by a barn, turned in, ate our supper in the car, rearranged things so that we could make up our bed, and slept until morning. As we slept in the car, the process was not as dreary as it might otherwise have been.

The next morning the rain had ceased and going was easier. We were very thankful that we had not tried to drive the new mud grades below there in the rain. We still had our chains on but some places were bad enough even so, and in the daylight. We reached Fredonia fairly early in the forenoon and started on the seventy-six mile ride from there to the Grand Canyon. This I imagine is a comparatively new road. For over fifty miles it leads through the wonderful Kaibab National Forest, in which we saw the famous white-tailed squirrel and wild deer.

I remember some years ago reading an article in the *Geographic Magazine*, I think it was, in which the author described this wonderful forest which had recently been explored, and told how the north brim of the Grand Canyon could be reached through it. I thought at the time what a romantic thing it would be to go to the canyon by this route, but I never dreamed that I should do so. We had not planned to do it either until we had a puncture just before we reached Salt Lake City, and a Los Angeles man stopped to help us. On finding out where we were going and what route we were planning to take, he advised route 91 and gave us a folder fully describing the route and the side trips. We afterward felt that that puncture was a blessing. The trip to the canyon was well worth all the effort, even without the canyon itself.

The place where we reached the canyon is called Bright Angel Point. The name seems very appropriate, for the point is made up of a spur of rock which divides two branching ravines of the canyon. As one stands upon this spur the earth drops, almost perpendicularly, for some hundreds of feet on each side. Before one is the twelve miles of wonderful, colored rock formations which comprise the main canyon.

On each side, nearer and hence more vivid in coloring, the branch ravines extend downward and backward as far as one can see. It is certainly breath-taking in its grandeur and beauty.

We did not stay so very long at the canyon but drove back to Fredonia that night. As we came out from the forest on the hillside and looked down upon the desert it was nearing sunset. To our right were some buttes with the same brilliant coloring which is so characteristic of the region. To our left and before us was the sloping sagebrush desert with its pinkish hue. Over all was a hazy film through which filtered the rays of the setting sun. It was as though the whole earth and sky were one mass of sunset coloring. One can not describe it.

I was impressed so many times while in the desert with the evidences of a loving Father's thought. The wonderful coloring, the dainty flowers in the driest spots, the strange cacti, the weird Judas trees, the unexpected oases with their vivid green—why did God take such pains to beautify even the deserted spots of the earth?

After a night at Fredonia we drove sixty or seventy miles of poor desert road ending in some steep, narrow grades, down the face of the buttes to reach the canyon which farther on furnishes the wonderful scenes of Zion National Park. For colossal rock formation I never saw anything like this place. One views this canyon from the bottom, the road winding along for eight miles between mountains of varicolored rock. The cliffs extend almost perpendicularly from the canyon floor, some of them being two thousand feet high. They are of many shapes and of very beautiful coloring.

We returned to our route 91 and drove to St. George that night. The next day was our worst desert day, but as it was cloudy almost all day the trip was not nearly as trying as we expected it to be. We reached Riverside before noon August second, where we found a wonderful welcome in the home of P. B. Hurley.

Our stay in Riverside was indeed very pleasant although many of the church people were away. We also visited Long Beach and spent a Sabbath with our good friends in Los Angeles. I was very glad of the opportunity of meeting with these dear friends, many of whom I have known else-

where. I was glad to know more of the conditions in southern California, where I have never visited before.

While in Los Angeles I took the opportunity of hearing Mrs. Aimee McPherson. I am still wondering what I think of her. She is certainly a psychologist and a dramatist of no mean power and she uses that power to good effect. She is also a born organizer and a first-rate advertiser. She undoubtedly has many devout followers. She preaches much truth, but I can not feel that all her methods are the methods of Christ. He never advertised himself or his power, nor did he use his power for dramatic effect. My feeling when I left her service was a feeling of great depression. There is great hunger in the world. There is also great capacity for worship and sacrificial service. Such people as Aimee McPherson owe their power over people to the Church for the Church is failing to make its appeal to the people as it should. We are not feeding his sheep as Christ commanded us to do, nor are we using the latent power for service which is all about us waiting to be used. There is something wrong and I wish we could find out what it is and change it.

From Los Angeles we drove up the coast, spending one night with my dear Alfred schoolmates, Ben and Matilda Crandall, whom I had not seen since 1898. I would like to write more of them and of the splendid state technical school of which Ben is president, but this letter is already too long.

Monday night, August 12, found us in San Francisco at the home of a classmate of training school days. As we sailed August 14 we had a rushing time to get all things arranged. But we did it and have had a fine trip with only a day and a half of seasickness. We are now sailing on the smoothest of seas just off the coast of Japan. We have already been in Yokohama and Tokyo and are now en route for Kobe. We expect to see Shanghai on Friday, September 6.

With best wishes and a God be with you to all,

GRACE I. CRANDALL.

On board Steamship *Shinyo Maru*,  
September 1, 1929.

### YEARLY MEETING, NOVEMBER 29

The yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches will occur at Marlboro, N. J. The session will begin at 7.30 p. m., Friday, November 29, and close Sunday evening, December 1.

The Marlboro Church hopes that there will be a large attendance from all the churches. Delegates planning to attend will please notify Luther G. Davis, Star Route, Bridgeton, N. J. Phone 447 R 11.

### WHO IS TO DRINK IT?

This is the report of an actual dialogue which took place between two American citizens the other day—one of them an employing printer, the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman with an air of finality; "Prohibition is a failure, and we must get used to the idea of making America wet once again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied; "you know I am a tee-totaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your printers and pressmen?"

"No, it is my practice to discharge drinking employees."

"Do you want your customers to drink it?"

"No. I would much rather not; I am sure that those who use liquor will not buy so much from me nor pay their bills so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit, I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we're much better off without it."—*Western Recorder*.



## YOUNG PEOPLE'S WORK

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

### WHOLESOME CHRISTIAN LIVING

This is the general theme for Christian Endeavor topics for November. It will be helpful for leaders, as far as possible, to emphasize this central theme, and bring out the unity of the topics, and their relation to the wholesome Christian life.

The first topic gives us the right view of the body, and relation of bodily health to Christian living. "Uprooting the Causes of War" takes us into the study of a disease, not of the body, but of the world as a whole; and our purpose is to find the remedy and so purify the life of the world. The stressing of the value of right relationships between young men and young women brings us into one of the most powerful factors in Christian living, as these associations have much to do with forming the character of our Christian life. "Thanksgiving through Thanksliving" is a lesson in applying the principles of Christian living in our life day by day. So each week's theme has a part in developing a picture of a well-rounded Christian life.

I have asked four young women, members of the Young People's Board, to write the helps on these topics. Those for this week are by Miss Vivian Hill, daughter of Pastor Claude Hill of Farina, Ill.

C. A. B.

### MAKING MY BODY A FIT TEMPLE FOR GOD

Christian Endeavor Topic for Sabbath Day,  
November 2, 1929

#### DAILY READINGS

Sunday—Filled with the Spirit (Eph. 5: 18)  
Monday—A strong body (Judges 14: 5, 6)  
Tuesday—Using the body aright (Rom. 6: 12-14)  
Wednesday—Cleanse the body (2 Cor. 7: 1)  
Thursday—Restoring the body (John 5: 1-15)  
Friday—The indwelling God (John 17: 23)  
Sabbath Topic: Making my body a fit temple for God (1 Cor. 3: 16, 17; 6: 19-20. Consecration meeting).

### THE BODY GOD'S TEMPLE

VIVIAN HILL

The body is the temple of the Holy Ghost. It is taken possession of by God who has redeemed it; therefore it is to be treated with the same respect with which the heathen would treat the temple of his idol or the Jew the holy of holies. That puts the care and treatment of the body upon a very high plane. Let us be careful not to abuse our bodies.

We are not our own, but belong body and soul to Christ. He dwells in us. The house must be kept fit for his dwelling. We must keep fit and clean and wholesome also for the sake of those we love and who are dependent upon us for strong bodies.

Our ordinary thought and speech have made us familiar with the contagion of disease. We are kept busy thinking about hostile microbes and bacteria and the havoc they work upon the body. And we think of the unfriendly bacteria of the soul—evil suggestion, frivolity, etc. But there is a healthy contagion—soul influencing soul with strengthening and inspiring ministries.

Within our bodies are thousands of white blood corpuscles, the policemen of the body, who rush out to fight disease germs which may threaten our good health. Their function is to cleanse the body of these germs—to overcome evil with good. The way to sound moral health is likewise to overcome evil with good.

By seeing the tongue the doctor judges the state of our physical system. By hearing the tongue we may also form some idea as to the moral health of our body.

An indoor life decreases efficiency, but fresh air, proper food, and exercise build up the body. If we nourish and exercise the spiritual side of our makeup, it too will take on added strength and efficiency.

Every year we have a spring house cleaning. We remove the dirt and cobwebs, and let the sunlight penetrate to the darkest recesses. We sometimes discover articles which have been lost for a long time. Why do we not have a cleaning also of our hearts? Let the sunlight of God shine upon every dark spot. Let it reveal to us the talent which we have hidden away; then let us put this talent to use.

When Pompey captured Jerusalem he entered the temple. On reaching the vast

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Man a trinity (1 Thess. 5: 23)  
Monday—Care for the body (3 John 1: 2)  
Tuesday—The worth of the soul (Matt. 10: 28-31)  
Wednesday—Consecrated spirits (Rom. 1: 9)  
Thursday—Consecrated bodies (Rom. 12: 1-2)  
Friday—Living together (1 John 1: 5-7)  
Sabbath Day—Topic: Living the fourfold life (Luke 2: 52; 10: 27; 1 Cor. 6: 19, 20; 1 Thess. 5: 23. Consecration meeting)

Topic for Sabbath Day, November 2, 1929

#### SUGGESTIONS FOR THE LEADER

The lesson should bring out the need of a well balanced development of the mind, the body, the soul, and the social side of life.

A boy entered school for athletics but cared little for studies. For years he developed only the body. He became an animal of strength, but that strength was uncontrolled and undirected for he did not have the instinct that controls the animal, nor had he developed his mental capacity, which is supposed to control man? Of what use was his physical strength?

Another enters school and becomes a "book worm." He doesn't play with the other children. He neglects his daily exercises and chores. The gymnasium is a place of torture to him. In time he has studied about all the wisdom that men have written about for ages, but he is unable to use it. He can not teach; his nerves will not stand the strain. He can not carry on a thriving business; he hasn't the "pep." A physical breakdown of muscle, nervous system, and brain leaves his knowledge helpless.

Another avoids the mistakes of these. He keeps himself physically fit and learns to use his mind as well as to store up knowledge. He is physically strong and mentally awake and ready to apply himself to the tasks of life. But he has neglected the Church; he has studied everything but God's word; he has neglected his spiritual life. He has a wonderful equipment. To what ends and purposes will he use it? He has neglected to develop that within him which gives the highest ideals, purposes, and aims in life. Will he waste all his fine preparation after all?

curtain that hung across the holy of holies into which no one but the high priest could enter, he wondered what the dark recess might contain. He drew the veil aside. But the glory had departed. There was nothing there. How many men and women are like that—temples without a God, all beautiful outside; but when we lift the veil and pass beyond to where the glory should be, there is nothing to be seen. The glory has departed.

1. Why are all bodies not temples of the living God?
2. Who is the high priest of our bodily temple?
3. How may we obtain sound moral health?
4. What sacrifices may be necessary in retaining sound moral health?

*Farina, Ill.*

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If we are the temples of God, and if his Spirit dwells in us, it is very important that we make our bodies fit temples for him. God surely does not care to dwell in a place that is unfit for him.

There are various ways in which we can make our bodies fit places for God to dwell in. We should keep the body physically strong by taking a proper amount of exercise. Lack of exercise causes the body to lose vitality. We should eat foods which will give us strength, and should not take into the body anything which will harm it. God wishes to dwell in a strong, healthy, body.

Our bodies need mental exercise also. This can be gained by thinking clean, pure thoughts, and not evil ones which debase our lives. We should study the Bible more and meditate upon its truths. If our bodies are strong it is easier to keep our minds clean and pure.

God can not dwell in us unless we let him. He never forces himself upon any person. We must open the doors of our hearts and let him come in and dwell with us.

"The body is not a foe to be conquered. It is a temple, sacred, beautiful, filled with God. If we look on the body as a foe we shall certainly misuse it."



These are extreme cases but they are by no means unheard of, and we are inclined, all of us, to neglect some phase of our life more or less.

Jesus increased in:

- 1.—Wisdom.
- 2.—Stature.
- 3.—Favor with God.
- 4.—Favor with man.

### CHRIST LIVING AMONG ALL PEOPLE

MIRIAM SHAW

(Given Sabbath afternoon at Conference)

"Dreams are they? But they are God's dreams. Shall we decry them? Shall we scorn them? That men should love one another? That white should call black man brother? That greed should pass from the market place? That lust should yield to love of the race? That men should talk with God face to face? Dreams are they all? Shall we despise them? God's dreams?"

A missionary was speaking of Christ to a group of Chinese people.

"Oh, yes," they said, "we know Christ. He lives here."

"But you don't understand," argued the missionary.

"We will show you where he lives," they said. So they took him down to the dwelling of a Chinese Christian who lived among them a life of unselfish loving service.

They did not understand the doctrines of Christianity, but how well they understood the love of Jesus Christ! It is this living Christ for whom the hearts of all men yearn.

Recently I heard M. Aaron, head of the Y. M. C. A. in India, say, "Our people do not want Christianity—we want Christ. They say, 'Christ's baggage has arrived in India, but he himself is not here.'"

We in the West have confused Christianity with our western civilization. We have transported it along with our western clothes, our manners, our moving pictures. We have labeled it the white man's religion and exported it as a foreign commodity. You would think a mistake had been made in translating our Bibles so that they read, "For God so loved America."

As we came through Chicago, we took our eyes off the traffic long enough to see the famous "Fountain of the Great Lakes," where the sparkling water, ever changing,

ever pure, overflows from one basin into another. Just so the heart that is filled with the love of Jesus must overflow. It seems that one of the laws of love is that the more we give, the more we have; and when we cease to give, we cease to have. When we cease to share Christ with other people, Christ will cease to live in us.

What would Christ living in China mean?

Dr. T. Z. Koo, challenging the youth, said, "The all-important question for China and for the rest of the world is what shall the new channels be? Channels of materialism: selfishness, hate, and war? Or channels of idealism: of service, of love, and peace? We want to win the new China for Christ."

For Africa, the living Christ means everything. Africa's needs are not relative—they are absolute and bound down by ignorance and sin, bound down by fear and superstitions, filth and disease. It is our privilege to share our experience of Christ with Africa.

What does Jesus mean to the Near East? At present it is not lawful to teach Christianity in Turkey, but missionaries have stayed, to live out their love for those people. The results are just as great.

When Dr. Cyril Haas first went out to Turkey he was called upon to treat the wife of a general who was near death. He did for her what any surgeon could have done, and she recovered. The general considered it a miracle. So grateful was he that he had the story published and wanted every individual in America to receive a copy. His appreciation was so real that when the doctor was suffering from typhoid, years later, the general called each day to inquire about him. One day he learned that Doctor Haas would die because there was no ice for his treatment. The general lost no time, called out his army, formed a bucket brigade to the mountain top, and brought down snow which saved the doctor's life.

"And this," Doctor Haas says, "is the 'unspeakable Turk.'"

And so we could go around the globe. Making Christ live among all nations is a united task. I have heard several missionaries say, "I went to take Christ, and I found him there." Every race and every nation has a contribution to make. The united kingdom of Christ knows no fron-

tiers, no castes, no color lines. "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are one in Christ Jesus."

"Have we not all one Father? Hath not one God created us?"

I am glad to be alive in an age that is taking strides toward world peace, democracy, towards race betterment.

I have inferred that western denominationalism has no place on the mission field. Perhaps you may think that I am contradicting myself when I say that I believe that Seventh Day Baptists have an important contribution to make in the cause of making Christ known around the world.

The new youth movement has been characterized by an earnest search for truth. Hunting for the heart of Christianity, they strip away traditions of men. They go back to the Bible and ask, "What has become of the Sabbath?" They see that man needs the Sabbath—his body needs it, his mind needs it, his soul needs it, and, oh, how the home and the church need it! It is plain, too, that it is already a question of *the* true Sabbath or no Sabbath.

Seventh Day Baptists, our forefathers, have preserved the Sabbath for the world. Now that the time is ripe, are we ready to proclaim the truth? Can we turn a deaf ear to the calls that are coming to us from India and Jamaica? Can we withdraw from China at this crucial moment? Do we have enough of love for Christ and the Sabbath to overflow?

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A Junior superintendent should read at least one book a month on some phase of Junior work: religious education, methods of teaching, story-telling, hand-work, dramatization, Bible history, worship, Junior methods, and such books which will be a great help in her work. Libraries have many of the up-to-date books on these subjects; your pastor will have others which he will gladly lend you to read, and a few dollars now and then spent in books which you can call your own to mark up and refer to as you wish would be well invested.

Every Junior superintendent should pur-

chase at once Mildreth Haggard's new book, "The Junior Worker's Note Book," price fifty cents. It is published by the International Society of Christian Endeavor. The book contains a workable program for any and every Junior society regardless of size and location. It contains an immense amount of practical material which can easily be applied to any Junior society. The "notes" in the book contain plans of work, program of evangelism, organization, memory work, program chart, goals, pledge, list of reference books for Junior workers, a Junior endeavorer's bookshelf, worship, Quiet Hour, expression, list of games, world friendship, decision for Christ, suggestions and material for missionary education. Each of the seventy-nine pages is full of good things for Junior workers.

### PREPARING THE WAY

A minister who once preached in a little out-of-the-way town where there was a good deal of struggle and hardship to get along, a great deal of close-fisted shrewdness and poverty in general, having been there a good many years, at last made up his mind to resign, and, to the surprise of his congregation, made the startling announcement one Sunday morning:

"Brethren and sisters, it seems the Lord does not love this people. He never takes any of you to heaven. There hasn't been a funeral here for five years. It does not seem to me that you love one another—nobody ever gets married. I haven't had a wedding fee for a decade. It does not seem to me that you love your pastor for you never pay his salary in full; you eke it out with scabby potatoes and wormy apples—hm 'and by their fruits ye shall know them.' I am going to a better place; I have been appointed chaplain to the penitentiary—and 'I go to prepare a place for you.'"

—*The Pathfinder.*

"Mary, three years old, was having an unhappy morning, fussing and crying without cause. To change her thoughts, her mother said to her: 'Mary, run to the window and see the big dog going by.' Mary watched the dog out of sight, and then turned to her mother and said: 'Mamma, what was it I was crying about?'"



## OUR PULPIT

### OMITTING THE VITAL THINGS

REV. S. DUANE OGDEN

Pastor of the church at Nortonville, Kan.  
(Sermon delivered at General Conference,  
Milton, Wis., 1929)

SERMON FOR SABBATH, OCTOBER 26, 1929

Text—Luke 6: 46.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

things, while things that really make a difference in the sight of God are neglected.

There is a good case of this same thing in the gospel story. The twelve had been arguing over their rank in the kingdom of God, and they appealed to Jesus to settle for them who should be greatest. "Except ye turn," he replied, "and become as little children, *ye shall in no wise enter into the kingdom.*" They were concerning themselves over their rank in the reign of the Lord, and they were that moment so far from the kingdom that they did not even realize that while they harbored that spirit and sought

honor and position for themselves they could have no part in the kingdom at all. They were interested in a thing of no real importance in the Master's eyes, while being neglectful of the vital thing—that they serve humbly and live worthily.

We, too, are in danger today of stressing minor matters of religion—calling them fundamental—while we neglect the really vital things. One favorite emphasis is doctrine. This appears to take precedence, in the thinking of many, above the importance of living the kind of lives that we should. Thus we insist on calling Christ, "Lord, Lord," but we too often fail to do the things that he says, or to be primarily concerned over *doing* them. "Not every one that saith

"Why call ye me, Lord, Lord, and do not the things that I say?"

Not long ago there was a riot in a city in India between the Mohammedans and Hindus. The trouble arose because the Moslems insisted on taking their cattle for sacrifice through the Hindu quarters of the city. To the Hindus, the cow is a sacred animal.

Now these intensely religious people fought and killed each other over an issue which seems to us to have been unworthy their attention, to say the least. Yet these same people could not be stirred by the plight of the low caste people of their nation—a matter which ought to be of deep concern. Thus they fight over immaterial

unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father.*" There is something more important than profession of belief, as valuable as that is. There is something of greater importance than theology (and every one who knows me realizes that I believe in having and using theology). The vital matter, according to Jesus, is the matter of *doing*. It concerns *living*, not profession. "He that *doeth* the will of my Father"—*he* it is that shall enter into the kingdom.

The first matter of vital importance, then, is that *we live Christlike lives.*

Why are we not more diligent about our serving him, and more earnest in our living for Christ? It is due to this failure that the more complete triumph of the kingdom of God lags, I am confident. We are neglecting the vital thing. "Why call ye me, Lord, Lord, and do not the things that I say?"

We have heard Dr. William L. Burdick tell of the experience of Mahatma Ghandi which determined his choice not to become a Christian, when he had nearly made up his mind to join the ranks of Christianity. It was the sight of the coldness, want of spirituality, and evident indifference of an average church of respectable nominal Christians that turned away this man who was destined to become perhaps the most influential figure in modern oriental life. All too often we are wanting in enthusiasm for those things that Jesus stood for and for which he died. To profess to be followers of Christ while we are indifferent about the moral issues and the way of living that he counted vital, is the swiftest and surest way of denying our Lord, no matter how perfect our theology may be. Unless we Christians take our Christ more seriously, the rest of the world is not going to take him at all. The force that is doing more than any other to undo all the missionary effort we are putting forth, is the unchristian living of professing Christians, many of whom take great pride in calling him, "Lord, Lord."

Too many of us claim Christ for our Lord—the Master of our lives—but we do not the things which he says.

For example, we are too little concerned about the practice of brotherhood. Some,

it seems, are too busy maintaining the importance of calling him "Lord, Lord," in a certain orthodox way, or defending some dogma or other, to be concerned over this really fundamental matter—that all we are brothers. Some even take pains to assert that they are not concerned in brotherhood in any extensive way. They disdain to be pacifists, for instance, seeking, it would seem, to stigmatize others who are trying to be in earnest about promoting world peace and brotherhood in the name of the Prince of peace. Instead of being afraid to be a pacifist, a follower of Jesus ought to be proud to be among the peacemakers. If being a peacemaker makes one a pacifist, it is an honor to be so designated, for Christ was and is the chief of peacemakers. Inasmuch as we have called one of his least brethren pacifist, we have done it unto him.

Others there are who are merely indifferent toward the whole matter of brotherhood. It is one of the matters that they are willing to give mental assent to, but are not interested in doing anything about. But listen to the words of him who spake as never man spake: "By this shall all men know that ye are my disciples, *if ye have love one to another.*" Conversely, if we have not that love we are not counted as true disciples. How seriously are we concerned about the practice of brotherhood and having active good will toward one another in churches, in business, in neighborhoods, among nations, races, classes, among differing religions?

The standing which our church has in the eyes of the world is that which comes by the impression our lives make on others.

"Ye are living epistles, seen and read by all men." Our lives are an open book. Do our lives hinder the extension of the kingdom? They do if we neglect the vital matter of *living* the Christ life.

On the other hand, how eloquently do our lives speak for Jesus, when they are lived as his was! We have been reminded of the missionary in China, who was describing before a small audience of natives, the character of the Christ. One of his hearers replied, "Yes, we know him. He lives in our village." The missionary thought he was misunderstood, but he was led to the house of a native Christian preacher, where he met a man who was so Christlike in his



character and life that a description of Jesus fitted him strikingly. How many of us could be thus identified with him whom we call, "Lord"? It is by far the most important of our duties, that we strive to be so.

What is more important than that our theology measure up to some dogmatic creed? Now, likely I will be misunderstood to be condemning certain theological views. I do not mean to do so. It is inevitable that where there is liberty of thought and conscience, there will be differing views. I believe that is all right and I am opposed to the insistence upon conformity in belief. There is room for difference in theology without distinction as to loyalty to Christ. But in regard to our lives I see little room for difference in opinion as to the standard. One thing that is vastly more vital than theological orthodoxy is orthodoxy of life.

Recall the parable, which Jesus used, regarding the two sons. When each was bidden by his father to go into the fields to labor, one said, "I go," but he went not. The other said, "I go not," but he afterward repented and went. Then Jesus asked, "Which one did the will of his father?" and the query answers itself. The first son's profession was perfect, but his life was disobedient. The second son's profession was at fault, but *he did the will of his father*. The application to the emphasis which we should make should be obvious. My contention here is not for or against any particular theology. It is that we must emphasize life more and intellectual belief less, because, "Not every one that saith . . . Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Another matter that is of really vital importance is being crowded out of our first interest, too often. It is that the kingdom of God be advanced. Are we seeking *first* the kingdom of God?

We are living in critical days for Christianity. The years immediately before us are going to be determining years for the cause of Christ, as I believe few other periods ever have been. Thinking men are in striking agreement that this period is going to mark a great turning point for Christianity. These days present a great opportunity for a new evangelism. Mark you, I do not say a new evangel, but a new evan-

gelism. We are learning that our methods must be adapted to the needs of the day and there is emerging a new evangelism, which is more like that of the apostolic days than any other. But if the world is not more largely evangelized in this generation than any preceding, the cause of Christ is certain to suffer a severe set-back and our civilization will gravitate to lower spiritual and moral levels.

The cause of civic righteousness and social reform likewise presents a peculiar challenge. If such far-reaching experiments in the social realm as prohibition are ever to win out, it seems certain that they must gain the victory in the four or five years just ahead, or we will be set back at least two generations in this movement for righteousness and humanity.

And who can doubt that these are decisive days for the question as to whether or not we are to have international good will and peace in place of old age-long barbarous systems of war and the worship of force? If real gains are not accomplished in these days in the direction of better international and interracial relations, in all probability, the world will be set back at least a hundred years, and the kingdom of God will continue to suffer violence—and it will be at our hands if we fail to take part with Christ in this.

Now, I believe that this period is going to mark a turning point in the fortunes of the Seventh Day Baptist churches generally. I believe that either we are about to enter into great days of extended influence and growth, or the next few years will mark a period of marked decline and perhaps even eventually the end of our stand for the cause we represent. *Which it will be depends upon us!*

If the people are not concerned for the kingdom how can our churches fail to decline and go down? There is need for a deeper loyalty to Christ and a greater zeal for the kingdom of God.

Consider that fine reply that Uriah made to David when the king had summoned him from the field of action and bid him go to his home. That soldier of old, loyal servant of the king that he was, said, "My lord Joab, and the servants of my lord, are encamped on the open field, and shall I go into my house to eat and drink?" He could

not sit idly by and be inactive when there was so much at stake and when his king needed the service of every man. Can not we, too, serve loyally in the open field where the forces of our King are either to gain the day now or suffer great setbacks because of our indifference?

In these critical days, how successfully are we saving our youth? Nothing is so important for our cause, yet we seem to "stall" along and meanwhile they slip from us. We are not employing our consecrated youth as we should. We are not systematically providing the desperately needed vocational guidance for them in anything like an adequate way. We are permitting them to move from our communities or from one community to another and be lost track of. Some will say, "But the young people themselves are to blame." They are partly, but so are the churches to blame. Of this fine group of young people here at this Conference, how many will be gone from us in ten years? Judging from the past, a decade hence will see numbers of them serving in other churches than our own because we could not provide for them, and still more will be lost to any church. It is enough to give us pause!

In the face of such a crisis, how can we consume our time and attention with secondary interests? How shall we escape certain denominational death if we neglect the salvation of our youth? What shall it profit us if we win every theological argument and lose our own young people?

There is need in these days for the careful training and instruction of our boys and girls, and there is yet more crying need for parents and elders to set right examples in daily living and in attitude toward the church and interest in the kingdom.

We must have in these days a re-interpretation and a re-statement of the truths for which we stand, that the growing and progressively enlightened minds of our more thoughtful youth can intelligently and enthusiastically stand for the faith of our fathers. If we do not do this satisfactorily, I believe we shall lose most of our best minds in the rising generation, and we ourselves will be to blame. We need no new gospel or new truths. Those we have will stand, I am sure. But we do need re-statement and fresh emphasis and applica-

tion and interpretation that really fit the needs of which young people living in the world of today feel the need.

It has been well said that when we win a man for Christ we have saved a valuable soul, but when we win a boy, we have saved a soul plus a life of service. We realize this, and yet for some reason we are not making the headway in saving our youth that we should. I wonder if we are doing all we can, as adults?

It is an accepted truth that most people are won for Christ and the Church in their early teens, or never at all. This means that there is a time in every life that is the ripe time for the decision to be made and *the loyalty to Christ established* (this last is too often omitted). If we do not take advantage of that opportunity, for most cases it will be gone forever. The young people we have now must be won and held *now*, or most of them never will be lined up for Christ and the cause we serve.

I believe that Seventh Day Baptists must have an aggressive program that will be vitally evangelistic and have clearly defined objectives.

There is a danger that denominationally and as churches, we are seeking to save ourselves—so much of our effort seems to have that and that alone for its end. I believe this is the sure way to denominational death. "Whosoever would save his life shall lose it," applies, I am sure, to groups as well as individuals. We do too much defending. If our position needs defense all the time, it most needs re-examination. As for the so-called defending of the Bible, I feel the same way. I believe that God will save the Bible from its would-be defenders, just as he will preserve it from its enemies. This is not a reflection on the sincerity of those who feel called upon to "defend" their views of the Bible. But I can not share their passion. The Bible doesn't need defense. It can stand on its own merits. *What the Bible needs is to be LIVED*, and there is too much danger of neglecting to live its teachings even while we are busy defending our interpretation of it.

Let us get off the defensive and be aggressive. I believe there is just one way to advance the interests of a denomination or a church or an individual, and that is by striving to advance the reign of God in the



lives of men and women and boys and girls, commencing with our own lives. We must be willing to venture forth in faith. Our reluctance to launch an enlarged program of aggressive evangelism is an unhappy indication, in my estimation. The fear that we will lack the funds is a failure to act on faith. Some will say we must be business-like and not overstep our resources. I believe in using business methods, but unless the Church is more than business-like, it can not inherit the kingdom of God. The Church of Jesus Christ ought to project great things. Conservatism in policy, to my mind, will cause us to descend to the plane of an ordinary business institution, which trusts in human wisdom and power entirely. Have we not God on our side? Is it foolish for us to trust in his help if we attempt reasonable programs and *work* as we should? Unless we project a large, aggressive program—one that will inspire the people to faith—I fear that we are not to advance as we should in these days ahead.

I am more and more impressed with the necessity of our advancing *now*. If we do not, it seems to me we are sealing our doom. But so many will object, "We can not launch bigger programs. Look how we have been falling down!" Remember the situation when Israel was about to enter the promised land. Twelve spies were sent to investigate the prospects. Ten brought back the report that the occupation of the land could not be done. Two reported favorably, saying, "Let us go up and possess it, for we are well able to overcome it." If the conservative opinion was right, Joshua and Caleb were wrong. Caleb and Joshua were in the minority but they were right. Seventh Day Baptists will do well to follow their advice.

A tradition tells of the latter days of the Apostle Peter in Rome at the time of the persecution of the Christians under Nero. The little body of believers in the eternal city persuaded their leader to flee the place that his life might be spared. But he declined to desert the rest. Then they argued that he should go for the sake of the Church, if he was unwilling to go for his own sake; he was too much needed by the group to risk his life longer in that place. So at last he was prevailed upon to go, and in the darkness of early morning he fled

down the old Roman road. Was he not acting wisely and safely? he asked himself, to allay his misgivings. At length as light began to dawn he beheld a strangely familiar figure drawing near as if to go to Rome. As the man came nearer, Peter recognized that face and exclaimed "Whither goest, Master?" And Christ replied, "To Rome, to be crucified again." It was enough. The faithful but misguided Peter turned and returned to Rome, where his duty lay.

Whither Seventh Day Baptists? Whither do we go?

### GENERAL GRANT'S REASON

One night General U. S. Grant and a companion were sitting by a camp fire.

"General," said the companion, "it seems singular that you have gone through all the rough and tumble of army life and frontier service and have never been provoked into swearing."

Grant replied, "Well, somehow or other I never learned to swear. When a boy I seemed to have an aversion to it and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to arouse a man's anger and when a man flies into a passion, his adversary, who keeps cool, always gets the better of him. In fact, I never could see the use of swearing."—*Selected.*

### ARE YOU RESIGNED?

To be resigned—self-satisfied, contented—will result in cold comfort some hot day.

No successful man is satisfied—he may be gratified, but never satisfied.

The most powerful narcotic is self-satisfaction.

The moment a man settles down and is satisfied with the amount of business he is doing, he drinks the hemlock.

The urge to surpass yesterday and be a bigger, better man today, is always present in the man who is forging ahead.

Satisfaction is stagnation.

Your "winter of discontent" will be twelve months long if you fail to keep up the fire of increased purpose.

This old world has millions of men stuck in the mud of satisfaction.—*Selected.*

### EVENING PRAISE

Some time ago, Rev. William M. Simpson wrote this hymn of evening praise, and through his daughter, Alberta, who had been a camper, presented it to Lewis Camp. A cut has recently been made, and we here give it to RECORDER readers. It is a hymn that would have a much wider use than for

camp life. Your Christian Endeavor might well use it. Copies can be obtained from the American Sabbath Tract Society. Perhaps your entire society might memorize it, and use it often. Besides being a hymn of devotional character, it has the advantage of being a true Seventh Day Baptist hymn, because of its author. B. A. B.

## Evening Praise

Wm. M. Simpson, 1929 To Alberta Simpson at Lewis Camp Wm. M. Simpson, 1913

God of earth and sea and sky, God of  
Thou dost give us dai-ly toil; Rich re-  
Through each night thy love doth keep; Through each

bird and bee and flower, God of long-ing hu-  
wards thy love doth shower; Af-ter toil thou giv-  
day we feel thy power; Through the years thy hand

-man hearts, Thee we praise this ev-ning hour.  
-est rest; Thee we praise this ev-ning hour.  
doth lead. Thee we praise this ev-ning hour.



## Fundamentalists' Page

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

### WHY DID JESUS HAVE TO DIE?

REV. LESTER G. OSBORN

In my "Pastor's Mail Box" not long ago I found the question which gives me my theme for this article. The question was, "Why was it necessary for Christ to die on the cross to save men from their sins?" It is a question which anyone, thinking deeply on the way of salvation as presented in the Bible, might well ask. Why should God have provided this way—the death of Christ on the cross—instead of some other? Could he not have provided a less costly way?

This question is especially pertinent in this present day of bewilderment and doubt, and even denial in men's minds concerning things theological. For men are claiming that the death of Jesus has no direct bearing on our salvation. His execution was due rather to his setting himself in opposition to the religious leaders of his time and to their traditional beliefs. It was the death of a martyr, and nothing more. Jesus, rather than give up his beliefs, was willing to die. Death was preferable to apostasy. The only bearing this death has on our salvation is the influence of his example. It is a sample of the sort of faith in God that we must have, being willing to die, if need be, rather than renounce our convictions.

Some point to the story of the "Prodigal Son" as proving their position. The son, repentant, came to his father begging forgiveness, and it was immediately granted without the intervention of a third person. It is a parable of God's love and mercy and forgiveness for the penitent sinner, without any mention of the cross. They can not see where the cross comes in. Why, if God is a loving father, desiring the good of his children, was the cross needed? It is unnatural and unreasonable, they say, to believe that the death of Jesus has any direct bearing on our salvation.

As is always true when the finite mind strives to penetrate into the activities of the infinite, we eventually come to the place

where we must admit our inability to understand the ultimate, underlying reason. We must accept the truth of Isaiah 55: 8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But God always gives us understanding enough to live by, and the Bible will take us a long way toward answering this question.

It is a matter of history that the Church has for centuries—in fact since the very beginning—believed that salvation is through faith in the shed blood of Jesus Christ. The very earliest creeds formulated contain this doctrine. It is found in the writings of the Church fathers of the first centuries.

A very hurried reading of Paul's epistles will show that this belief of the early Church is based upon the teaching of this great apostle to the Gentiles. "Christ our pass-over is sacrificed for us" (1 Corinthians 5: 7). "Christ died for our sins according to the Scriptures" (1 Corinthians 15: 3). "Whom God hath set forth to be a propitiation, through faith, in his blood" (Romans 3: 25). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one who hangeth on a tree" (Galatians 3: 13). The Pauline epistles are full of such statements.

That this idea did not originate with Paul, was not new with him, is clear on examination of the gospel records and the preaching and writings of the apostles. Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2: 24); and "Forasmuch as ye know that ye were not redeemed with corruptible things . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1: 18, 19). John teaches the same. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7b) and "God . . . loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10). This is the idea of the apostles.

As one reads the gospels he is struck by the great proportion of space which is given to Jesus' death. Mark, the earliest writer,

uses six of his sixteen chapters to tell of this event and the incidents connected with it—much more space in proportion than is given to the rest of the three years of his public ministry. From the standpoint of space given, we must conclude right at the start that the death of Christ was of supreme importance. It is the most prominent thing in the New Testament.

Matthew, in recording the annunciation to Joseph, gives the prophecy of the angel, "and thou shalt call his name Jesus, for he shall save his people from their sins" (chapter 1: 21). When John the Baptist, the forerunner of Jesus, saw him approaching he cried, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). These passages turn our thoughts back to the Old Testament, and we find there, all through, the idea of atonement through sacrifice. That is the basis of the whole Jewish ceremonial system, through which God was endeavoring to teach his people his holiness and righteousness, the sinfulness of man, the guilt of sin, and forgiveness by substitution.

But let us turn to Jesus' idea of the matter. His conception of his ministry is well stated in Luke 19: 10: "The Son of man is come to seek and to save that which was lost." He called his followers to be "fishers of men" (Matthew 4: 19). He said that he came to "fulfil the law" (Matthew 5: 17), and often, "beginning at Moses and the prophets," he revealed himself unto his followers. He was continually hinting at, predicting, and endeavoring to prepare his disciples for his death.

To Nicodemus, who came inquiring, he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15). And on two other occasions he spoke of this "lifting up" (John 8: 28; 12: 32). He talked at other times of giving "life." In explaining the parable of the good shepherd, he said, "I am come that they might have life," and then "the good shepherd giveth his life for the sheep" (John 10: 10, 11).

In speaking of his work on another occasion he said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:

45). On one occasion, when he had been talking of his death, and the burden seemed more than he could bear, he prayed, "Father, save me from this hour," and then on second thought added, "but for this cause came I unto this hour" (John 12: 27).

At the time of the transfiguration Moses and Elijah talked "with him" concerning his death (Luke 9: 30, 31). When Peter would have turned him from the cross, he rebuked him sternly (Matthew 16: 21-23). It seemed as if the goal upon which his eyes were centered was the cross.

On the eve of Jesus' death he called the disciples together that he might talk with them about the events that were about to come to pass, preparing them for it by words of comfort and cheer and encouragement. He wished to give them the final words of instruction about the work which he was leaving in their hands. He wished to give them something to remember him by. He did not choose some miracle, or his birth, or some particular teaching. What he did was to institute the "Lord's Supper." He wished to be remembered by his death. His words on that occasion show this, and show the reason for his death. Listen to him as he says, "This is my blood of the new testament (covenant) which is shed for many for the remission of sins" (Matthew 26: 28). After his resurrection, as he walked with the two on the Emmaus road, when they, in their bewilderment over the events of the past days, revealed to him that their hopes were dashed to the ground, he rebuked them saying, "O fools, and slow of heart to believe, all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 25, 26.) And that same night, when he came to the heart-broken and despondent disciples, he "opened their understanding . . . and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name" (Luke 24: 46, 47).

When men begin to dissect their Bibles, with the idea of "getting back to the Christianity of Jesus," the thing they hold on to the longest is the words of Jesus. They may discount his deeds, but his words they reverence. Here, from Jesus' own words,



we see that the object of his incarnation was his death. All through his ministry the cross was continually in his mind. He knew that he must die in order to provide the way of salvation and eternal life. He set his face steadfastly toward the cross, and there, through the shedding of his life's blood, he took away the guilt of sin, secured the forgiveness of the sinner, and brought reconciliation between man and God. Paul, Peter, John, and the others, from that time to this, simply echo Jesus' own conception of his death and its purpose.

(To be continued)

## MARRIAGES

**BRENNECK-HUTCHINS.**—At the Seventh Day Baptist parsonage, North Loup, Neb., September 30, 1929, by Rev. Hurley S. Warren, Louise Hutchins and Harlon Brenneck, North Loup, Neb., the new home to be at North Loup.

### Sabbath School Lesson IV.—Oct. 26, 1929

**THE CHRISTIAN VIEW OF RECREATION.**—Jeremiah 31: 12, 13; Zechariah 8: 5; Matthew 11: 16-19; Mark 2: 18-28; 6: 30-32; John 2: 1-11.

*Golden Text:* "I came that they might have life, and have it abundantly." John 10: 10.

#### DAILY READINGS

October 20—Eating and Fasting. Mark 2: 15-22.

October 21—The Sabbath for Man. Mark 2: 23-28.

October 22—Rest and Diversion. Mark 6: 30-44.

October 23—Jesus a Wedding Guest. John 2: 1-11.

October 24—Dissipation and Disaster. Daniel 5: 1-6.

October 25—The Recovery of Strength. Isaiah 40: 27-31.

October 26—Precept and Example. Philippians 4: 4-9.

(For Lesson Notes, see *Helping Hand*)

Liquor interests have paid single lawyers for a single job more money than the National W. C. T. U. receives or spends throughout the whole world in a whole year.

How many wet editors are working for mere personal sacrifice?—*Selected.*

Making a fool of yourself isn't such a serious mistake, if you have sense enough to know who did it.—*Kay Features.*

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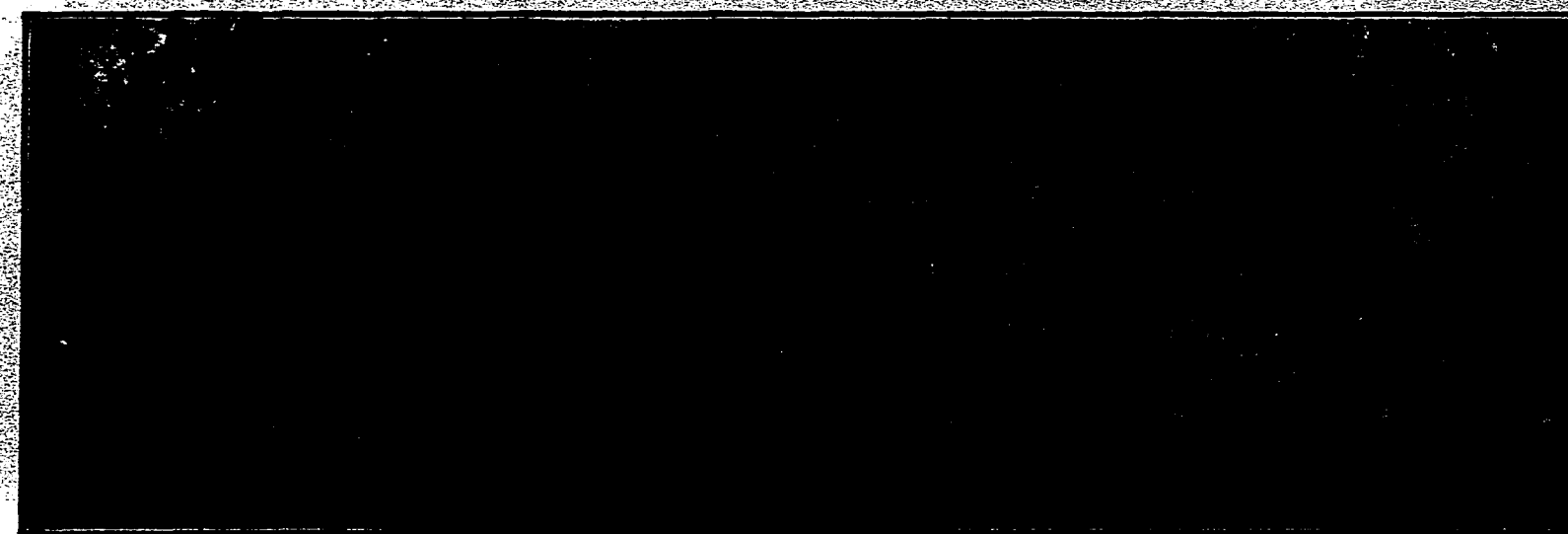
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—Pastor Ogden, In Conference Sermon.

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