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

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

The Sabbath Recorder

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

—Calvin Coolidge.

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THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stittman, Plainfield, N. J.
Recording Secretary—A. W. Van Horn, Plainfield, N. J.
Treasurer—A. F. Randolph, 2401 Pennsylvania Ave., Washington, D. C.

Gifts or bequests for any denominational purpose are invited, and these may be used for the best interests of the beneficiaries in accordance with the instructions given by the donor.

The Memorial Board acts as the Financial Agent of the investors, and no bequest can be made without our consent. In this way the Memorial will benefit the recipients to the fullest extent.

SEVENTH DAY BAPTIST HISTORICAL ASSOCIATION

An annual meeting was held on the third Saturday in May of the month in the month of May in the meetinghouse of the Seventh Day Baptist Historical Association, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the third Wednesday in January, April, July and October.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—William L. Burdick, Plainfield, N. J.
Treasurer—Miss Ethel L. Titoush, 203 Park Avenue, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the second Saturday of January, April, July and October.

AMERICAN SABBATH TRACT SOCIETY

President—Corinna Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Toulmond, Plainfield, N. J.
Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.

Corresponding Secretary—William L. Burdick, Plainfield, N. J.
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In the Southwest many ancient homes were built of adobe or sun-dried bricks. They were not isolated from each other, but crowded together so that their walls adjoined. They were often several stories high, the approach to the different stories being by ladders. Such a community of dwellings—with a somewhat great community house—was called a pueblo. The Indians who lived in these houses were called “Pueblo Indians.” The name “pueblo” is a Spanish term, meaning “village.”

Many pueblos still are found in New Mexico and in adjoining parts of several states, inhabited by those who have lived for eight centuries in the same spots. Ten of these pueblos are national monuments, and one of them, Taos, is still inhabited by Indians who are descendants of the ancient Pueblo Indians.

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

Only a little way from this old palace stands the old Miguel church. This is the oldest church in the United States, built in 1636. It is well preserved and still in use.

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

In 1910 the Daughters of the American Revolution erected a granite monument here marking the Santa Fe Trail’s end. It is on the grounds of the Lodge of the Patriarchs, the dates, 1822–1878. The city has an elevation of 7,000 feet, and is surrounded by mountains whose peaks range from 7,126 feet to 13,275 feet.

Mesa Verde National Park

After leaving Santa Fe, our party enjoyed a ride about this old city. I spoke of the building as the old church, and the Green Mesa Museum, which the plateaus have been torn down, and gives a view of the wonderful prehistoric homes of the cliff dwellers. Great numbers found refuge in these caverns, and today we find the best preserved cliff-dwelling in America. They once furnished shelter for a large population of Sun worshippers.

For natural scenery, and for the many relics of this strange prehistoric race, this place is famous. The highest part of this park is 8,575 feet above sea level. It is a perpendicular bluff, towering 2,000 feet above the valley. There is a good double track auto road zig-zagging up the mountain heights for miles before the top is reached, and any lover of the grand and the beautiful in nature will be delighted with the ever-changing scenery.

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

The Mesa Verde Park was established by Congress in 1906, and a careful amendment was made in 1920. Abundant provision has been made for proper care of the reservation.

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

A Much Needed Explanation

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

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

In one, I hope it may soon be published in tract form. Brother Burdick has spent much time in preparing it, and it should be preserved as a handy reference for use whenever necessary.
be true and consistent, Seventh Day Baptist churches accepted the Bible Sabbath. This they did at a great sacrifice, amid persecution, imprisonment, and martyrdom. Some of the early men of the Reformation were Seventh Day Baptists. Among them were Francis Bampfield, Thomas Rangere, and Thomas Colman, member of Parliament, Dr. Peter Chamberlen, physician to three sovereigns, and the four generations of famous preachers by the name of Stennett. The circumstances which surrounded the founding of the first Seventh Day Baptist churches in America were the struggles for religious and civil liberty carried on in Rhode Island, in which they stood with Roger Williams and other Baptists.

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

The origin of the Seventh Day Adventist denomination, together with its faith and practice, was laid down by John N. Darne, a woman who had trances and claimed to be an inspired prophet with authority equal to, if not greater than, that of the Bible. Seventh Day Adventists regard their origin and history knew no authority save Christ and His Word; their founding did not hinge upon any human being.

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

3. The SABBATH Recorder brings us to another fundamental difference between the two denominations. They differ as to the Bible. Seventh Day Baptists, in the language of Chalmersworth, receive the Bible, and nothing but the Bible, as their guide and rule of faith and practice. Further thermore they understand that the Bible itself promises that each follower of Christ may have the divine Spirit for his interpreter of the Word, that Spirit speaks within, and that the soul needs neither pope nor modern prophet.

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

4. Seventh Day Baptists and Seventh Day Adventists differ as to the nature of man. As a rule, Seventh Day Baptists believe that while man has a physical nature, he also has a spiritual nature which is his real self and which survives the dissolution of the body. With Protestants generally they believe that this spiritual entity gives man the likeness to God, and that this real self is housed in the body during life, the brain and brain functions being used as a musician uses an instrument. This entity, or soul or spiritual nature differentiates man from the animals, to whose order he belongs physically. Seventh Day Baptists do not make the belief in man’s spiritual nature a test of membership in their church, and have always been held by most Seventh Day Baptists. In fact Seventh Day Baptists have always received into their churches all who confessed Christ as their Saviour, showed evidence of a change of heart, submitted to immersion, and observed the Bible Sabbath. Concerning man’s spiritual nature, the Seventh Day Adventists hold go as far as this, if we understand them. While they would deny that they believe that man is nothing but a material being, they teach that “man’s conscious being is dependent on some form of physical reality.” This position has been differently interpreted by those outside their denominations (perhaps by those within) and has been misunderstood by Seventh Day Baptists, as well as by other denominations.

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

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

5. The two denominations differ as to the second coming of Christ, regarding the time that the SABBATH Recorder. 

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

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

Seventh Day Baptists do not consider the belief in the immediate coming of Christ a cardinal principle and receive members regardless of whether they believe Christ’s second coming is to take place in their lifetime or later.
Seventh Day Baptists hold to the larger view of prophecy which, in accord with the meaning of the word translated "prophecy," makes the church look forward. While this may be dealing with past events, present events and needs, or with the future. Prediction is considered the smaller part of prophecy, and is not consistent with Christ's statement regarding John the Baptist, who is declared to be the greatest of men and prophets, but whose predictions are few. With this view of prophecy in mind, they do not understand that the term "spirit of prophecy," used in one place in Revela-
tion where the church has another than an inspired prophet such as Mrs. Ellen G. White. They accept no one who has lived since apostolic time as an inspired prophet, and surely not any of the numerous ones who have put forth that claim.

Seventh Day Adventists teach that the true church is to have an inspired prophet and that those Adventists, have one in the person of Mrs. White, whose teachings and predictions, in spite of her many blunders, are as authoritative as are the prophecies of the Old Testament. This brings us to another fundamental difference between the two denominations, namely, the atonement of Christ.

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

Seventh Day Adventists teach that the atonement of Christ did not begin till 1844. As they do not accept the Sabbath, the one thing which differentiates Seventh Day Baptists from the First Day Baptists. They have preached their distinctive doctrine, the Sabbath, along with the rest of the Commandments, but they have never made a hobby of it, though they have shown it is not right to do so from within and from without because they did not make this the chief item in their message.

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

II. Growing out of the difference in church polity and belief, the attitude of the two denominations towards other denominations and those who leave them is different.

Seventh Day Baptists have always co- operated with other denominations as far as teaching the Bible and beliefs are concerned. Believing that while other denominations are mistaken in some of their practices and beliefs they are the followers of Christ and brothers in the faith. This is the original reason why they have left them with utmost consideration, treating them with fairness and kindness and cherishing their friendship.

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

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

Seventh Day Baptists have labored chiefly to get men to accept Christ's Savior and to lead Christlike lives. Their ministers have baptized thousands of people who did accept the Sabbath, the one thing which differentiates Seventh Day Baptists from the First Day Baptists. They have preached their distinctive doctrine, the Sabbath, along with the rest of the Commandments, but they have never made a hobby of it, though they have shown it is not right to do so from within and from without because they did not make this the chief item in their message.

Believing as they do that other Protestant denominations are Christian, though mistaken, they have not felt it fair or Christian to carry on a campaign in tendering to other churches. They have gone farther than this; namely, that they have aided other denominations in keeping up their churches. For instance, William H. Miller, pastor of the Seventh Day Bap-
tist Church of Newport, R. I., served many
months as pastor of the First Baptist Church of Newport and kept it alive when the members themselves had about abandoned hope.

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

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

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

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

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

Seventh Day Baptists believe in the second coming of Christ that he makes no hard, arbitrary rule for the Christian, giving it to the filial love and loyalty of his children to determine how much of their possessions they will offer to relieve the pains and sorrows of the world. — J. H. Jevett.

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

NOTICE TO NORTHWESTERN ASSOCIA TION DELEGATES

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

Sincerely,

JAMES A. JOHNSON,
Recording Secretary.

North Loup, Neb.
July 17, 1928.

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

**The Challenge of Young People in the Rural Church**

*Paper Given at Southeastern Association*

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

But who shall save our country churches? Who but the young people? In the threatened decadence of rural churches and community life, the young people are the leaders in many places, in the effort to revive a dying church, to equip a modern Bible school, to develop a co-operative spirit among the various elements in a rural community, to establish and maintain a functioning Christian Endeavor, to promote a parsonage for the young people. A people have a problem which challenges their religious spirit and their enthusiasm. They must spend and be spent in the cause of Christ. The church must be the school of Christ. It must be the place where the young people may cultivate their interest in spiritual things.

But for two generations, at least, the trend has been toward the cities, sweeping off the farm and away from the rural churches. The country is no longer amiable to ambitious boys and girls of the countryside. Perhaps we should not mention the cities to which they were needed some of them, but certainly not all of them, for they have not found their niche. Why did these young people go? Did they hope to find in the city fortune, ease, success, "the best of gold at the end of the rainbow." Could they not have found a better outlet for their talents in some phase of work in, or connected with, the rural community?

The country church needs consecrated ministers, and not a few men who can fill the need. Even more, laymen and laywomen who will get into the business of saving souls. God can use you wherever he can trust, but he needs them and it needs them in the country. He needs you and me as Seventh Day Baptist young people to serve him in the rural church, in the rural school, on the farm, as teachers in Vacation Religious Day School, or Sabbath school, as workers in the Christian Endeavor, as leaders in the social life of the community, and in fact, wherever and whenever we can employ whatever talents we may have, in the cause of Christ and Christianeness to our community.

But stay! This is the challenge of the rural church to young people. What of the church of the city? The church of the city is a place where the young people are strong. They do not need the advice and encouragement of the church. They have no problem which challenges their religious spirit and their enthusiasm. They are already supplied with talent and young folks, yet, with all the opportunities to do good work, they need the help of the church. The church is the place where the young people can develop the spirit and the social welfare of its young people. Well can the young people say to such a church...
The program was presented by the chairman, the Reverend W. D. Burdick.

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

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

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


Charge to church, Rev. T. J. Van Horn.

Charge to candidates, Rev. J. T. Babcock.

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

Song, "Quit You Like Men." 

Benediction, Rev. W. L. Davis.

Clifford A. Beebe, Clerk.

ORDINATION OF DEACONS AT SALEMVILLE, PA.

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

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

The council convened to consider ordination.

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

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

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

As previously reported, the property which Brother Thorngate had in his own name with the board’s money was transferred to the Seventh Day Baptist Missionary Society three years past. This was not much more than accomplished before other complications in connection with the conduct of the work by Mr. Spencer commenced to come to light, and it became apparent that the board must send a missionary to labor there for a time, at least. Rev. Royal R. Thorngate, wife, and daughter sailed for Georgetown last September, and after studying the matter for some weeks Brother Thorngate recommended that Mr. Spencer be dismissed on the ground that he was not dependable, had misused the trust committed to him, and had gained a questionable reputation in the city. The board is sorry that he was dismissed and that he would receive one month’s pay in advance. In connection with his other misconduct, Mr. Spencer had done all he could to stir up prejudice against the white race, the board, and its representatives.

When he saw that Mr. Thorngate was determined to get him out of the place, he withdrew taking a part of his congregation with him. Brother Thorngate reorganized the church which remained, true, and the church has been gradually growing in a healthy way.

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

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

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

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

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

Miss Anna M. West, who had been home on furlough, was returned in September, 1927. Miss West was received by her mother. Owing to the state of affairs in China during the early part of the Conference year, it did not seem wise for Rev. and Mrs. J. W. Crofoot to return to China, and Mr. Crofoot has continued as pastor of our church at Battle Creek, supported by said church. In the spring, and the board, still desiring to return, asked the board to settle the question. At the same time the trustees of the Battle Creek Church requested that Mr. Crofoot be requested to remain with them till January 1, 1929, at least, that he might lead them in the erection of a building. The board, on July 28, postponed his return till further action.

Grace I. Crandall, M. D., whose furlough was to have expired in August, was requested that her furlough be extended one year without pay. Doctor Crandall was prompted to make this request on account of the schooling that she has given to her patients with such a great will in this country. The request was granted.

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

Report of Rev. H. Eugene Davis
Eleven Months, June 1, 1927:

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

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

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

Mr. Toong, who is supported from evan-

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gelistic funds received from America, spends three-fourths of his time in Shang-
hai and one-fourth in Fukien. Mr. Dzu, in addition to his teaching in Grace School for Girls, does considerable pastoral work and is paid for this by the Shanghai Church.

Mr. Woo together with Mr. S. D. Dzu and Doctor Palmborg has charge of the church work at Liuho. Mr. Woo assists at the hospital, is in charge of the church property and is the financial secretary of the church in Shanghai and the next in Liuho. Mr. Woo is engaged in the silkworm business.

The work done in the school has been of a high order. Thirteen of the boys have joined the church. The enclosed report shows how we have satisfactory balance in all but the church account. We are drawing $200 per month, the balance of the appropriation for the school. That will carry us until the opening of school in the autumn. The roof and wood work of the Burdick-West residence is in very bad condition. The blinds on the church must be rebuilt and repainted.

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

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

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

The valuation of the land on the Shanghai land will be increased very materially next year. The assessed valuation of this land has increased from $15,000 to $20,000 per cent. It will require nearly $500 more for property tax this coming year than the past year.

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

Shanghai, China,
May 17, 1928.

Gracie School for Girls

Our report begins with June, 1927. We were then finishing a new three-year term, which had been exceedingly trying. Some schools had been obliged to close and others had not attempted to open. Probably we benefited, for once, by being a small school, so attracting less attention. We were not overlooked in the matter of questionnaires, not a few pastors basing their organizations. However, our four girls were able to graduate with the prescribed course without any lagging exercises were rather “in the family,” no invitations being sent out and Doctor Davis giving the address. There was good music, thanks to Miss May Davis and Miss Lucy Zung.

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

For the fall term there was a full number of registrations; but when it came to the time to open, several failed to appear. New registrants were, in some cases, the daughters of refugees from other cities who had been able to return to the homes. We had to relieve teachers, and the result was the report of one of our June graduates. The school she wished to enter for further work were closed, so she came back to us. Two girls, graduates from junior high in one of the large girls’ schools of Nanking, whose fine buildings were so injured at the time of the nationalist occupation last March that the school authorities decided to rebuild them. A third student, also came. This term another of our graduates joined them. This additional year would not have been possible had Miss Mabel West not been here.

There has been no change in our corps of teachers. Miss Anna M. West’s return from the South via Australia was a great event. She was soon in full work. With the preparation for the opening of the spring term she took over the principalship and has been in charge of the school ever since.

The Chinese government has been very liberal and has paid the teachers’ salaries promptly. The Chinese government has been very liberal and has paid the teachers’ salaries promptly.

The work of the past year has seemed more truly interesting, perhaps, for one reason, because the number of patients...
admits was more than that of any previous year except the one prior to that. Surgical cases have been somewhat more frequent, and permissions to operate have been obtained more readily. Then again, perhaps the increased ability in using the native language by the younger foreign doctors has added to the interest of the work, at least to him.

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

The Chinese Seventh Day Baptist, Mr. T. M. Chang, who is a graduate of Miller College and well known to many Seventh Day Baptists, has applied for admission to Pelcod College in 1928, and has signed his desire, on completion of his medical course, to take up the work of mission work.

The dispensary, while it is in a small way, is active. The dispensary was opened October 17, 1928, with a capital of $1000 (U. S. money), in memory of his father, and his permission to go abroad to work at Grace Hospital, he decided to begin work as soon as the weather permitted this spring. Also our Chinese work is appreciated. This renders not so desirable because of the rent of the rooms below a cotton firm. It is used much. Just dirt, and cotton worms were a great pest getting into our work and materials.

After much planning and changing of plans we were ready. The ground was broken for the foundation trenches, and on April 18, we were able to move into one room. As this writing we are pretty well settled, although the painting is not finished nor are the electric lights put up. We hope to be all finished and in possession of all the rooms and also to have services in the church for the next two weeks.

As I could not afford a contractor, I hired native workmen here and oversaw the work, directing it in every particular. That necessitated the closing the industrial work again for two and a half months, except that I was able to give many of the work to do at home, so they could still earn something.

The church is a 32 by 36 foot building, coming onto a 24 by 40 foot two story building in the rear. Three rooms downstairs are used for the industrial work during the week, and two of these are to be class rooms for the Sabbath school on the Sabbath. The largest room in the center can be opened entirely into the church. One is the work room and office. One small room is to be a reception room. My Bible woman and I with a few others will be able to get in and out of this French, live in the three rooms upstairs. It is all very convenient and pleasant. Foremen are spent preparing work, and afternoons in managing the women's work and teaching them the Bible. We usually finish about six o'clock. I thought perhaps those living on the street would stop coming, but they do not and even three who have been married insist on coming back, so it is a large room. I hope the more than forty on the waiting list.

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

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

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

(Continued in next issue)
"What is the matter with religion?" as a subject of deep discussion and learned dissertation has almost rivaled that of "What ails our youth?" in some previous quarter of a century. But just because the former subject has become the favorite instrument of some weak or fallible rationalists, and just because no one, even the foremost thinkers of the day, has been able to answer this in a satisfactory way, these are not reasons enough to prevent my pondering it at times, and the following thoughts are partial conclusions I have made.

To me, this careful analysis of the shortcomings and mistakes of religion has resulted in the conviction that we are going toward a more wholesome outlook on our place in the universe. The specific conclusion that I want to try to make clear is that it has never been wise or right to scare a man or even to bribe him into doing something he does not want to do.

When a church demands that its adherents act in a given way and avoid another course of action unless he is to avoid an everlasting torment, it cannot avoid creating a deep fear in the minds of its subjects. I cannot describe the psychological interpretation of the harrow induced by fear in the mind of an individual, but recent discoveries in the field of psychoanalysis have indicated that with a greater share of responsibility for unhappiness and narrow lives than that of any other single factor of environment. When primitive man began to overcome his trepidation of natural phenomena and to understand the forces of nature, only then did he free himself from the shackles that had been imposed on him by the animal stage. Experts of child psychology declare that fear instilled in a person's early life is fundamentally responsible for a large percentage of his later behavior.

And people never get far enough away from their childhoods to escape the harmful effects of any fear. If they live behind the ever-present dread of Hades, their best nature suffers accordingly.

I felt a great repugnance for this inhumane kind of religious instruction at the revival meeting, several years ago. If this religious service was supposed to have been an instrument of a rich, fuller life, I feel that it was a success in a positively negative way. Having failed miserably in his efforts to stir his audience's hearts with a weak sort of oratory combined with inconsistent logic, the speaker resorted to this ancient means of terrifying his listeners by the desired action by painting vivid word pictures of the torments of Lazarus, suffering in hell. I am afraid that even if I might have smelled the smoke, I should at that very moment I would have preferred the bodily discomfort to the pain of mental dishonesty. I know that at the only reason for which I was wise and conforming was that I was afraid to be otherwise.

But even dismissing the harrowism that has been made good at a great mistake in combining the two ideas into a causal relationship. I believe that the Church should guide conduct, but not coerce it; at the same time it can strengthen man's hope in a future life, but it must not dictate the conditions for it.

If this criticism is true, there must be some constructive policy that the church should adopt in the place of its doctrine of fear and compulsion. In general I would suggest the following ideas. First, the church should try to satisfy the religious longings of people, not only via theological doctrines as the center and criterion of a man's religion. Second, it should ally itself with the educational system and its pursuit of knowledge and discovering truth, not clinging to passé beliefs and bigoted assertions. Third, it should not remove the conception of divine punishment or from its truths. Rather it should hold it up as a potential ideal for mankind.

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

THE OPPORTUNITY OF EDUCATED SEVENTH DAY BAPTS

ALBERTA DAVIS

(Paper given at the Southerwestern Association)

This subject is one which I fear is much too large for me to handle, but one in which I am much interested. Perhaps I am more than ordinarily fortunate for these past three years I have lived in one of the large cities of the South, where I was the only Seventh Day Baptist in a city of more than 200,000 people.

First I want to call your attention to that word opportunity. What a world of possibilities it is! We all know how important it is to wonder how many of us let opportunities slip by us every day—yes, perhaps several of them every day—a chance to help someone, a chance to say some kind word, a chance to perform some great task which is better, nobler things of life. I am not trying to make you feel guilty, but perhaps will never be done unless we do it—our opportunity. Have you ever let an opportunity slip by and then regretted it?

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

Perhaps I may say a few words concerning Seventh Day Baptists before going into our subject as a whole. I never have heard it as a Seventh Day Baptist should not be proud of our name. It has been a pleasure to me than once to explain to as best I could, when asked the meaning of Seventh Day Baptists. I say, I find it a pleasure when the opportunity presents themselves to serve the seventh day of the week and we are the people in the minority in numbers, but it is hard to see why we are not right."
I had an interesting experience with a very splendid Baptist minister in Norfolk, Va., last Sunday morning concerning the subject of the Sabbath. I was attending a Wednesday evening prayer meeting in his church. He was discussing why we observe Sunday. He was speaking of it as a day of celebration because Christ arose on that day. This was a new idea to me. I had never thought of it in that light before. "We celebrate Christmas," he said, "because Christ was born on that day." He mentioned other celebration days, then added, "We celebrate Sunday as the resurrection day of Christ." He went on to say that because of that fact we felt as though we were honoring Christ. How could we let Sunday go by without honoring Christ, etc.

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

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

What a wonderful line of openings are facing us every day, are fairly crying for some one who is fitted to step in and take his place in the great throng of those who are ever pressing forward. How can it be possible that every once in a while we hear someone say, "Oh, well, what's the use of trying to keep Sabbath? There are no openings for Seventh Day Baptists. No one will hire you if you won't work on Sabbath. It's not a bit of use to try to keep Sabbath, for that very thing true about almost any circumstance or opening very soon will have already been done so, for, as I said a while ago, it wants mandating the educated man or woman in practically any business or profession.

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

Salem, W. Va.

When I received a letter from Mrs. Burdick asking me to take this topic, I thought, "If Mrs. Burdick only knew my failing attendance I'd have asked her to send me another." Then wondering again, I thought that possibly it was because for the last few years we had lived in the West and only a few months before that November moved from Nortonville, Kan.

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

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

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

You have often heard it said by nonresident church members, "When I am at home I'll write to the home church and carry the letter to the time the home church writes to us is when we want money." This statement may sometimes be true. Suppose you divide the church members into several divisions and let each division take its turn in writing to the nonresident members. Do not leave it just for the pastor to do, for they like to hear from individual members sometimes. So many churches are growing in these days, and this helps to keep in touch with those away. In sending these to nonresident members, drop in a little note. It may be just the word that is needed for those who are lonely and discouraged, and may help to make their paths brighter to know the old home church is thinking of them. Send each message with a prayer, for prayer enables us closer to God and to one another.
DEEPENING AND WIDENING OUR INTERESTS THROUGH SENDING OUT GOOD LITERATURE

MRS. A. J. BOND

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

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

Even though the most of our homes are well supplied with good literature, our friends often bring to us a book which has done much in shaping his life: a book or magazine, coming to us month by month or weekly.

At Christmas time, some two or three years ago, there came into our home as a gift to our Bible Study Book. It was a beautiful book, printed on the best of paper, and filled with very attractive pictures.

When discussing some Bible story, I have often been told by the youngest of these girls that she had learned about that story in her "Bible Study Book." Once, I found her reading over the story of the crucifixion as it was told in this particular book.

It is not an uncommon thing to hear someone mention a book, read when he was a child, which has done much in shaping his life and to meet the requirements of a standardized college, unless the recent contributions have been large enough to give them the minimum number required.

Another opportunity of service is that of sending out the Recorder to those who do not feel able to subscribe for it. It does not seem to be adequate. Let us contribute toward this fund.

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

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

DEAR CHILDREN: TODAY

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

You would enjoy a visit to their show rooms. You can see the most very good things that they make and the reason that they knew exactly what a church college should be. We ask it because our minds are full of doubts concerning higher education by the church.

The fathers thought of a church college as an indispensable part of the machinery of the church. It was to promote the work of the church and to propagate the doctrines of the church and to train a ministry. Its board of control, wholly or in major part, was elected by some ecclesiastical body (synod, convention, presbytery, conference).

The teachers in such a college, especially those filling the important posts, were required to be members of the church which fostered the school, and the whole teaching staff was constantly under supervision of the church authorities who reported to the controlling body the degree to which the theological standards of the denomination were respected by instructors.

The students in such a school were recruited largely, sometimes wholly, from religious groups which the parents, devoted as they were to the church of their choice, were eager that their children should be trained in an atmosphere which should confirm their cherished beliefs. The social life of the students was characterized by such pastimes as were not disconcerted by their church standards and were not obnoxious to their church authorities.

The college has played a very honorable part in the history of higher education in the United States. The colleges were controlling more or less in the founding of every American college previous to the Revolution, with the exception of the University of Pennsylvania. Among the first charters of Harvard (1636) is this: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to God and Jesus Christ, which is eternal life." The aim of William and Mary (1693), as defined by its founder, was to "say a prayer", and Yale (1701) was established by ten Congregational ministers that their children should have "educational training in their own way." Princeton (1746), was established by the Synod of New York King's College (Columbia) (1754) came into being "to lead students from the study of nature to the knowledge of themselves and the God of nature." Then came Brown (1764), whose distinctive work was to have been the first American college founded under church auspices without religious tests. Finally, Dartmouth (1769) was founded "for the spread of the Redeemer's kingdom." The atmosphere of skepticism prevailing in the decades immediately following the Revolution was not congenial to the development of religious schools, but the renewal of religious interest which expressed itself by great revivals in the second quarter of the nineteenth century led also to a wakening of the unusual number of church colleges during this same period. So we may say that from the beginning of our country until the middle of the nineteenth century the only colleges in existence were those founded with distinctly religious purposes and under religious auspices.

ITS DECLINE

The year 1863 marks the beginning of a period of relative decline in church colleges—the year in which by the Morrill Act the Federal Government encouraged states to provide higher education for those who were for the public good from philanthropically disposed individuals in the church, or the treasuries of church boards, or both.
privilege a course of training from the kindergartens to college and university at public expense. Moreover, the last third of the nineteenth century was the period to which most of the misconceptions of the state colleges in America are attributable, and, unhappily they are in the minority. As good as their qualifications, the ideals, the spirit and practice of Jesus for the church can only be made known to the youth of the day, the church and the Christian colleges in this generation, by the Christian colleges themselves. And if it is the truth, and if it is the truth calling it a doctrine of Christianity. To those who do not accept it, and to those who reject it, it is a question of faith, of Christian belief. And thus it might parallel to the churches and the Christian colleges. That school may be a valuable gift to the state and non-church private colleges, because it has been established to teach religious truth, the church colleges should have failed to do this work. And this may have a happy effect in turn upon our beliefs. As earnest and competent teachers seek to interpret the faith of Christians in our age of science, they will ground that faith more securely and clarify its contradictions.

The Christian Approach to All Truth

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

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

Hindrances to the Church College

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

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

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

3. A new type of administrator, who is more of a business man than an educator (as he is often called), who has few concepts of the student body, who is concerned chiefly with economic problems of organization and finance, and who, at the hazard even of losing his soul, must make a showing of growth and expansion to hold his own with the overshadowing state school and highly endowed non-sectarian private school.

A new type of alumnus, generally very vocal, who is eager to push through this trusting athletic team and is frankly out of sympathy with high Christian and scholastic ideals.

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

6. A new type of church, which is much more dogmatic than the church of our fathers, and so much less liberal than the need for the maintenance of colleges whose courses of study and whose ideals shall be different from those of state schools.

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

PRAISING GOD

DEAN ARTHUR E. MAIN

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

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

Gratitude is false when, having received bountifully spiritual and material gifts from God, we thank God for them with our tongue, and use them only for their own advantage, not sharing them with their schoolmates. Is it not to show thanks for everything? Am I to thank God for brevity, for pain, for poverty, for toil? . . . Be still, my soul, and let God have his way. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless him that the night is not deeper.—George Matheson.

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

Ask and receive—thinks sweetly said:
Yet what to plead for I know not:
For with is worsted, hope is cursed.
And aye to thanks returns my thought:
If I would pray,
I've sought to say
But this, that God may be God still,
For to him live
And is still to give
And sweeter than my will wish.
—David A. Watson.

PRAYER

We lift up our hearts to thee, O God, in grateful remembrance of the gifts and blessings which have crowned our days. When our hearts have forgotten thanksgiving, let them crave thy tenderness. Let thy love, thy grace, thy mercy, fill our hearts, and bring us into the presence of our God.

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

—Martin Luther.
About eight years ago the family moved from Mississippi to Fouke, where they have since made their home.

Mrs. Welch was in very poor health during the last years, and the body was laid to rest in the local cemetery. R. J. S.