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

THE CHRIST

I longed to see the Christ, and, lo! I saw the dawning sun,
It scattered mists and fog 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.

—Adelle H. Simonds.

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.
Dear Lord, our heavenly Father, thou hast taught the indispensable necessity of love and loyalty of heart in the great work wherein thou hast set us, our Sover, 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 and strengthen us according to our need. May thy cause prosper in the hands of them who love thee and 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 read. The Main Thing if we ever have been Would Go Forward 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 cause 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. Our work is not the mere 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 cause our fathers loved.

A LITTLE BIBLE STUDY

You will be surprised to see how many hearts have been moved. Bible the privilege of movements for God's kingdom is made to depend on heart loyalty of the people.

In the Scriptures we are told that, "he who hath a clean heart, shall receive a blessing from the Lord." Thus the power of "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 with a heart "blessed with wisdom of heart" that the tabernacle was soon built.

San 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 bequeathed the "blessings of the dead go on forever.""
to different people simply because their hearts differ.

When the whole heart is in the work it becomes a source of enjoyment to serve Christ, even when crooked and warm.

But where self is eliminated and Christ enthroned in the heart, the cross can no longer be understood. True, we 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 life, we shall make good as true helpers in God's work.

What Can the Editor Do to Help Matters? —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.

That spirit of 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 the end.

How can I make this pen say just the right words, at the right time, and in the right spirit of God's work? How can I get hearts together in holy enthusiasm for the Onward Movement? —we need hearts so completely filled with Christlike love, that self is forgotten, and the selfish determination to compel everybody to see things through our spectacles is given up for the good of the cause.

This would make 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 willingly, if you please, disagree on some minor matters, to overlook each other's imperfections and little shortcomings, in the interest of our beloved cause, 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," there is not the best that is in us.

To put heart into an undertaking means to give it the best that is in us. Our very best is done too much for Christians to offer in service, in the advancement of God's kingdom.

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 denomina-
tion needs men and women whose hearts are in the work.

Think How It Would Brighten Our Outlook —I know you will say what is written above: "Yes, indeed! if more men and women put heart into our good work, it would be a burden to them, if success very much brighter, and would solve some of our vexing problems.

Can you imagine what it would do for us if we were resolved with desire to see the work succeed that it would enable us to rejoice over every opportunity to serve in it.

If we can put the very best that is in us into the work for Christ, we shall do more than we have done before.

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 will 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 enthusiastic helpers to make all our burdens lighter, and strengthen our hope for victory.

Do You Own Your Church? —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 are members. Of course the generous and prompt payment of money tells pretty well how true and constant we are to God. But, does it really represent what we owe our church.

Both liberality and singleness tell their own story. We say: "money talks," but it would be just as true to say: "dishonesty talks—and both tell the truth.

But it is the other things we owe to our church that 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 the 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 church members. The progress must be slow, if there is any progress at all.

If in any case the "do less and ask more" members are 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 other obligations, and not to your financial ones. The question then is, what other obligations does God want us to assume himself 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 apathy and do little or nothing until the next revival arouses them from their slumber.

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

I think there is a great lack of real "church-member conviction," among our church members. It would not only be possible, but we might make one available on special occasions, but it would keep him busy and interested in the church and his church all the time.

Whether there is any mass movement on or not, his life should count in the church and for the Master's kingdom.

His church leaders should always know just where to find him, and there should be no chance to rob his interest and zeal toward the work for which the Church of Christ was established.

Every Christian church member should feel that he is a part of Christ's church. That 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 in the harness to move 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 hear that in both pulpit and pew there is not enough attention paid to the real work of the Lord. The Church is losing out today because so many of its members fail to express the faith 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 our work of soul-saving for us.

The resignation of our general treasurer followed the plan of placing our de monstration funds into two hands, one to take care of the financial matters, the other to take care of the financial budget, 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 leaner year in giving as Seventh Day Baptists.

The 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 leaner year in giving as Seventh Day Baptists.

The resignation of our general secretary, Rev. Willard D. Burdick, while regretfully accepted, was a very wise move. The change was bound to result, at least a small saving, which is important in this trying time. The Commission carefully, the problem hit upon the plan of placing our denominational interests, or rather the management of these interests, into two committees, one to take care of the financial in-

THE SABBATH RECORDER
hearthy 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 Committee on the Plan of Conference, now holding its sessions and consecrating the work of the Onward Movement. That committee is to have before it the question of launching our financial and 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, so we appeal to you 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, the divine camaradie 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 hisfellowmen then when we may join his crusade of healing and redeeming work.

It is your president's hope and plan to have a church for everyone, and 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. Laidly and consecrated laymen are urged to watch for the plans of the Committee on Religious Life and to

quietly spoken, as they should be; yet one person became somewhat oratorical and spoke so long that the leader thought best to cut it short. On a closing note, "Dedicated for the better part of valor," and sometimes worth while church—even back of the pulpit, he used one word. The final word was "sermon was rather long. I would like to have had our Sabbath sermon a little longer—it was so good.

So many model 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 have labored for them in the days when they were forming ideals of good manhood and worthy womanhood. Some, like "Prof. AI," "Aunt Jennie Bond," and others were spoken tenderly, lovingly; also those of some former classmates, "Sam" Plautz, Lester Randolph, and others. Though jolly boys then, were, when cut down by death in middle age, becoming greener at the feet of the elements of truly noble manhood.

When the Conference, a number of years ago, came to Milton, there were in attendance several Grand Army veterans, and on the day of dedication, the Grand Army buttons were presented to the Commission. One of them, a button worn by Mr. George W. Hills, now of Wallsworth, a son of a veteran, was one of the speakers. At our late Conference here, we presented the Grand Army buttons beside our 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 a way as to make it very impressive—and so as to create a new interest in the Bible story it portrays. I wish I had the rest of our people could have seen as we did. I am sending you a copy of the entire Conference program.

UNCLE OLIVER.

NEW YORK BIBLE SOCIETY GIVES HOTEL

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 received the Commendation of the New York Bible Society for giving 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 was furnished and decorated by Cornelius Armstrong from the Federation of Churches sang two appropriate solos, one of which was "How Sweet Is the Bible." Rev. E. M. William, 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 title of "Bible Hotel." It is reported that 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 GENESSEE

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

DEAR BROTHER BIRD: As requested, I am writing you again concerning our revival meetings. They closed last Friday afternoon, 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, where they will make an engagement 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—nothing shifty about them—was a delight and a joy to me. I have 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 mission fields. After these came the parents pledging anew their allegiance to Christ and the Church. When this time, 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 began, the evangelists met every Friday evening for prayer, and as well as the Friday evening, many were definitely centered upon the coming revival. A band of praying Christians met for prayer for some months at a time for a home for prayer, and at the church Sabbath morning before the morning service, through the duration of the campaign.

3. There were thirty-four people who made a public confession of Christ as their Savior. And the majority of these were children, and young people of high school age. These came from several different denominations. 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 night after night and day after day as 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 must be born again,” backsliders must be reclaimed. If every Seventh Day Baptist church could have a real revival, sinners would be saved, and backsliders must be reclaimed. If every Seventh Day Baptist church could have a real revival, sinners would be saved, and backsliders must be reclaimed. If every Seventh Day Baptist church wanted to be saved, it would have a real revival. But if not, may God help us to deal with them in a way that will save them.

The work here looks very promising. The people seem to be very anxious to do their part, and they are trying their best to help the work. But we have a hard time. We have a number of backsliders among the people, and they make it very difficult to do any good work. But I am Scripturally minded, and I am sure that we can do something here if we get our work started right.

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when a worker was sent to them and re-
main ed with them for a week to strengthen
and inspire 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 fav-
titious enthusiasm with which Brother
Crackwell brought back following his first
visit was confirmed by my first contact with
them. Traveling from Georgetown into the
interior, the restricted means of travel-by ocean
or the Demerara and Essequibo rivers for
about six months. In traveling from Geor-
town into the interior, many difficulties
were met with, and if any improvement is to
be made, the following is the way to do it:

As we paddled out into the wide expanse
of water, we could not see land in any direc-
tion, except the few that parallel the coast line
alongside, but children not
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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. Palmeter, and Miss Leotia 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 Kendall. 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 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 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 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. Sociality 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 west or east from Plainfield to find beautiful landscape views of mountain and valley and plain, all dotted over with homes and villages, which was charmed with the far-reaching landscape views of mountain and valley and plain, which was charmed with the floor of a 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.
sources—the Rockefeller funds, set aside for benoventures, amount to a sum equal to one-half of all the college and university endowments. The members of the country think the colleges should develop greater self-reliance. They are giving not less; indeed they are giving more, without a nagging appeal, but they think they are giving more wisely. While there is still a well beaten path to 61 Broadway and 525 Fifth Avenue, their generosity is disappearing, and will disappear among other things, is increasing, and will disappear. We are told, must increase. This is a fair rule, as colleges have become richer and their endowments have increased fifty per cent, and the enrollment has increased. No one can operate to him that such 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 seventy millions each or over. Twenty institutions have half of the endowments of all the thousand colleges of the country. They are powerful magnates, pulling great men into their activities, pulling scores of thousands of students as well as pulling incomprehensible sums of money. They are the dignified representatives of the denominational institutions. Of course some of them are "denominational." Who can define the term? The other half billion dollars is distributed among the denominational colleges and a few independent institutions. While the requirements of the denominational colleges are needed and will always be needed. Their chief function is to leave the lump. This can be done by better agencies. It is being done, now. There is indeed no guarantee that it will be done by the denominational colleges and not by other agencies. It is more difficult with denominational pride and loyalty to supply these needs through generous gifts. Everyone who learns 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. If, as E. Stanley Jones says of India, "A great people of amazing spiritual capacities is endowed with remarkable intellectual powers. Forty thousand people attended the last commencement of the Pasadena Junior College, thanks to the interest of the denominational colleges in 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 communities. Ashaway, De Ruyter, Shiloh, Alfred, Milton, Walworth, and many other early denominational settlements of over thirty years at Alfred, has been 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 to serve the state and the nation in many capacities.

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

Geographically and denominationally the three hundred denominational colleges 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— few bills and a few cents 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 cooperate freely and persistently in giving them moral and financial support.

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. These developments are being organized, the corpus being located in cities other than those in which the colleges are located, and the management being controlled by especially appointed trustees or by local trust companies. While I am writing this I can think of no better 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 in insurance, and the legal profession is being enlisted in serving themselves and at the same time to serve the colleges and other philanthropic institutions.

Conferences have been held, attended by leading members of the bar and representatives of insurance and trust companies, at which the possibilities of these developments have been considered; an extensive literature has been found, 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 beneficiaries. 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. W. W.蕙, head of the General Education Board, frankly attributed the great advance in college 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. In many cases the tuition of many colleges has been doubled or trebled. It is not only 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 recognize the truth that students are more beneficiaries than they admit; in some instances ten times as many.

A form of co-operation which has been referred to in connection with methods of financing is that in active operation in a multitude of other ways. During the past dozen years we have observed spiritual attains in these forms of co-operation what the Hoover administration is now trying to bring about in the international relations. American Colleges and the Council of Church Boards of Education are permanent agencies for maintaining these forms of co-operation. The same principle is not only given life. Our denominational colleges must teach ethics; they also must foster the intellectual building and standards of community, the social, the institutional— in a word, a standing foundation for interpreting life. They must continue to be places of vision. Somehow, besides, many among the students today are still learning to be sensitively and conscientiously obedient to these visions.

The Seventh Day Baptist Church has maintained and is still maintaining, for the Kingdom of Heaven—can make no greater contribution—than to guarantee the opportunity, after generation of their choicest sons and daughters to come under the stimulating influence of such teachers as Kenyon, Allen, Whitford, Rogers, and others. 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. 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 convictions 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 insignificant of so vast and pretentious an idea. Its only sufficiently important spokesmen are the schools and the churches. But 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 is, 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 association will be held at Albion, October 18 and 19.

The following program is being arranged:

Monday October 18.
7.30—Praise service conducted by C. C. Van Skaggs, 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 L. W. Davis, C. Sayer, Symposium conducted by C. F. Davis, W. C. Davis, W. H. C. Davis, Evening after the Sabbath.
7.30—Business session conducted by Rev. August Jansen, 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 Friends who might 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 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 to know each other almost every day for ten days. We certainly had a glorious visit, thrills, adventures, whatnot. We were in North Loup only a few days, but Leslie Greene took time by the forelock and insisted upon it. Many a day that so that I did not escape. I was very fortunate in reaching North Loup just as the new car arrived and the old one was breaking and his brother, Wealey, were having their vacations. They took their families on a camping trip to Estes Park, so I had the fun of going as well as the pleasure of company thus far on our work.

We started, four car loads, on Monday, July 15, and were driven in the Great Thompson Canyon. We met and stopped at Estes Park, Rev. F. O. Burdick's daughter and her husband, Manford Potter, are running a tourist camp about half way up the canyon. They stopped there and made all arrangements for camping before we made ourselves known. Then Wealey stepped up to Manford, shook his hand and, calling me by name, asked him how he was. Manford said, "I think that it was driving east stuck himself." He had no chains on for me. We were on an innocent-looking road but with it looked like a collection of mammoth cathedral-like rocks. 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 the peaks of the mammoth cathedral-like rocks of Zion National Park. The rain had ceased and after passing the narrow fork 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 road. For my brother-in-law, G. L. Hutchins, and others in Wyoming country and knew that we would have to remain a few days longer. They already drove onto out of 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 that was a sight with which I mist like a collection of rainbows.

It was late in the afternoon then we drove over to the other side of the mountain and many miles down until we came to a gorgo 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
The SABBATH RECORDER

The SABBATH RECORDER

YEARNLY MEETING, NOVEMBER 29

The yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches will occur at Maple Hill, 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 an opportunity of meeting with these dear friends, many of whom I have known else­where. On Monday night, August 12, found us in San Francisco at the home of a classmate of training school days. As we sailed Au­guist 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 rough sea. We are now sailing or 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.

Growing dark when we came to a town and stopped for gas. When looked for a tourist­ist camp the man said there was none but people could camp wherever they pleased. We bought some toilet paper, 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 beds 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 chain places when we 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 how the north rim 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 never dreamed that I should ever use it.

On board Steamship Shinyo Maru

September 1, 1929

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This is the report of an actual dialogue which took place between two American citizens. One was an editor of a ploying 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!"

"What is to become 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, do not 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 anybody should drink it. I guess we're much better off without it."

Western Recorder.
YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEBE
P. O. BOX 76, BEBEA, W. VA.
Contributing Editor

WHOLESALE 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 whole life of the meeting.

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—of the body, not 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 Thanksgiving" is a lesson in applying the principles of Christian living in our life day by day. So each week's theme has a part dealing upon a very high plane. Let us be careful not to abuse our powers.

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

Our ordiary thought and speech have made us familiar with the contamination 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 contamination—soul influencing soul with strengthening and inspiring influences. Within our bodies are thousands of white blood corpuscles, the polymen 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. The way to sound moral health is likewise to overcome evil with good. By speaking 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 decays life, 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.

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 spring house cleaning of our hearts? Let the sunlight of God shine upon our hearts every day. Let it reveal to us the talents 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 curtain that hung across the holy of holies into which no one but the high priest could enter, he wondered what the dark recesses 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 beauty and strength within, and pass beyond to where the glory should be, there is nothing to be seen. The glory has been made unholy.

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 retain sound moral health?
4. What sacrifices may be necessary in retaining sound moral health?

Farina, III.

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? But ye are the temple of the living God; and God will make his dwellings in us."

There are various ways in which we can make our bodies fit places for God to dwell in. We can have a physically strong body by taking a proper amount of exercise. Lack of exercise causes the body to lose its usefulness. Well, which 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 defile 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. It is beautiful, filled with God. If we look on the body as a foe we shall certainly misuse it."

THE BODY GOD'S TEMPLE

VIVIAN HILL

The body is the temple of the Holy Ghost, the holy place set apart 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 temple God had put the care and treatment of the body upon a very high plane. Let us be careful not to abuse our powers. 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 within, and also for the sake of those we love and who are dependent upon us for strong bodies.

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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.—Knowledge. 2.—Stature. 3.—Favor with God. 4.—Favor with man.

CHRIST LIVING AMONG ALL PEOPLE

MIRIAM SHAW

(Oliven Sabbath afternoon at Conference)

"Dreams are they? But they are God's dreams. When shall we decry them? Shall we scorn them? That men should talk with God face to face? 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.

They took us down to the dwelling of a Chinese Christian who lived among them a life of selfless loving service.

They did not understand the doctrines of Christianity, nor even to understand the love of Jesus Christ! It is this living Christ for whom the hearts of all men yearn. Recently I have had, Aaron, Chief of the Y. M. C. A. in India, say, "Our people do not want Christianity—we want Christ. They say, 'Christ's Church has arrived in India, but he himself is not here.'

We in the West have confused Christianity with our western civilization. We have seen too much of our western clothes, our manners, our methods and pictures. We have labeled it the white man's religion—our religion. We did not want Christianity—we want Christ.

That is what Jesus meant 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 aim has been to make the startling announcement one Sunday morning:

"Brethren and sisters, it seems the Lord desires that we look again, for every good deed has a price. Hasn't there been a funeral here for five years. It does not seem to me that you love one another, nobody ever gets a funeral. 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 worn-out clothing, which can be had for the price of a wedding dinner."

"The book contains plans of work, program of evangelism, organization, memory work, program chart, goals, pledge, list of reference books for Junior workers, a Junior endeavorers' bookshelf, worship, Quiet Hour, expression, list of games, world friendship suggestions for Christ, suggestions for material and 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 good deal of close-stifled little mess 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, said:

"It is already a question of the truth that is coming to us from China at this crucial moment? Do we have enough of love for Christ and the Sabbath to overflow?"

JUNIOR JOTTINGS

ELIZABETH K. AUDIN

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, the church, Bible, history of Bible translation, 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 days devoted to reading 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 purchase a copy of the new book, "The Junior Work of Christ." The price is fifty cents. It is published by the International Society of Christian Endeavor. The book contains a workable program for the Junior department of every Junior society regardless of size and location. It contains an immense amount of practical material which can be easily applied to the 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 endeavorers' bookshelf, worship, Quiet Hour, expression, list of games, world friendship suggestions for Christ, suggestions for material and for missionary education. Each of the seventy-nine pages is full of good things for Junior workers.

THE SABBATH RECORDER
OMITTING THE VITAL THINGS
REV. S. DUANE OGDEN
Pastor of the church at Nortonville, Kan.
(Sermon delivered at General Conference,
Mitton, Wis., 1929)

SEMIN FOR SABBATH, OCTOBER 26, 1929

THE SABBATH RECORDER
Our Pulpit

"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 the 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 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 things—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 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 things, for instance, 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 toward 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 us seriously. Living for Christ 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,"

To many of us claim Christ for our Lord—the Master of our lives—but we do not do 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 immaterial things 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 brethren. 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 pacifists. If being a pacifist, it is an honor to be so designated, for Christ was and is the chief of pacifists. How much 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 will not take a 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.

Our lives are too frequently do our lives speak for Jesus, when they are lived as his was? We have been reminded of the missionary in China, who was addressing 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 to the many of us who could be thus identified with him whom we call, "Lord?" It is by far the most important of our duties, that of being a Christian. What makes life more important is that our theology measure up to some dogmatic creed? Now, likely I will be misunderstood to have said that we are against any particular theology. It is that theological orthodoxy is orthodoxy of life. I do not mean to do so. It is inevitable that where there is liberty of thought and conscience, there must be differing views. I believe that this is all right and I am opposed to the insistence upon conformity in belief. There is room for difference in theology without the world. But in regard to our lives we see little room for difference in opinion as to the standard. One who is considered theological than theological orthodoxy is orthodoxy of life.

The other said, "I believe that this period is going to be determining years for the question as to whether or not there is a new evangel. But if the world is not more vigorous and more aggressive, then the 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 depend upon us!

If the people are not concerned for the kingdom here, when to decline and go down? There is need for a deeper loyalty to Christ and a greater zeal for the kingdom of God.

We are living in critical days for Christianity. The years immediately before us are packed with events created for the cause of Christ, as I believe few other periods ever have been. Thinking men are in striking agreement this 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 evangelism. We are learning that our methods must be adjusted to that. There are a large number of people who are subscribing to a new form of Christianity and there is a growing movement which is more like that of the apostolic days than any other. But the world is not more vigorous and more aggressive, then the forces of the Church 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 be doing little toward it. If we allow them to 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 congregation to another and be lost track of. Some will say, "But the young people themselves are to blame." They are partly, but not those who can see the need and the 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 so many other things? Are we not the fathers. If we do not do this satisfactorily, we could not provide for them, and still more will be lost to any church. It is enough to give us pause!

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Is there a danger that denominationalism and as churches, we are seeking to save ourselves—so much of our effort seems to have that and alone for its end. I believe this is the sure way to denominational death. "Whosoever would lose his life for Christ sake will not lose it," applies, I am sure, to groups as well as individuals. We do too much defending. If our position is all right, then it need not be re-evaluated. As for the so-called defending of the Bible, I feel the same as 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, as others do, that denominationalism is the real need of the day and the Bible must be defended. What the Bible needs is to be LIVED, and there is too much danger of neglecting to live its teachings even while we are busily defending an interpretation of it.

Let us get off the defensive and be aggressive. I believe there is just one way to advance the cause of reformation of a church or an individual, and that is by straining 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 strength or the failure to act on our own 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 cannot 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 cannot launch bigger programs. Look how we have always 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, "Who 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; the sense of always present in the man who is forging ahead.

Satisfaction is stagnation. Your "mater 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.—Syl ected.
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 only someone, 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 is the theme for this article. The answer based on the teaching of this great apostle to the Gentiles. "Christ our pass-over is sacrificed for us" (1 Corinthians 5:7); "Christ our Passover is sacrificed for our sins according to the Scriptures" (1 Corinthians 11:25).

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, but to shew the imputation of righteousness for us who believe in him, that we might receive the remission of sins" (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 that 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 are called unto the liberty of Christ, let no man cause you to fall from the liberty of God" (Galatians 5:1).

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 fulfill the law" (Matthew 5:17), and often, "beginning at the prophecies, he declared himself unto his followers." He was continually hinting at, prefiguring, and preparing to give 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). In the last days he spoke of this "lifting up" (John 8:28; 12:32). He talked at other times of giving his life (John 10:11). In explaining the parable of the good shepherd, he said, "I am come not to call the righteous, but to call sinners to repentance" (Mark 2:16). And the good shepherd giveth his life for the sheep" (John 10:10).

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, 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 world, that I should bear much witness" (John 17:11-12).

At the time of the transfiguration Moses and Elijah talked "with him" concerning his death (Luke 9:30, 31). When Peter would step forward out of 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. He began with the words of comfort and cheer and encouragement. He wished to give them the final words 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 7 years of particular teaching. What he did was to institute the "Lord's Supper." He wished to be remembered by his death. His words on this, and show the reason for his death, and to be remembered by 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 were about to reach the events of the past days, revealed to them 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 24:26, 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, to stand the ultimate, underlying reason. We must accept the truth of Isaiah 55:8, 9, that our thoughts are not your ways, 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 this doctrine, which was explicitly stated by the Church fathers of the first centuries.

A very hurried reading of Paul's epistles will show that this belief of the early Church Church, with its own thoughts of repentance, came to his spiritual death, so that he might live unto righteousness. This question when put to the religious leaders of the time was, "Is the death of Christ needed? It is a question only 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?"
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 forth, simply echo Jesus' own conception of his death and its purpose.

(Marriage)

BRENNEN-HUTCHINS.—At the Seventh Day Baptist parsonage, North Looh, Neb., September 30, 1926, by Rev. Hurley S. Warren, Louise Hutchins and Harlon Brennen, North Loop, Neb., the new home to be at North Loop.

Sabbath School Lesson IV.—Oct. 26, 1926


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

DAILY READINGS


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


October 25—The Recovery of Strength. Isaiah 51: 8-16.


For Lesson Notes, see Helping Hand

Liquor interests have paid single lawyers for a single job more money than the Nation's Teachers' Union received for its crusade throughout the whole world in a whole year. How many wet editors are working for more personal service?—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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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.

—Pastor Ogden, In Conference Sermon.

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