

# The Sabbath Recorder

## SEVENTH DAY BAPTIST GENERAL CONFERENCE

AUGUST 23-28, 1927  
WESTERLY, R. I.

Not forsaking the assembling of ourselves together, . . . . . and so much the more, as ye see the day approaching.—Hebrews 10:25

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth,  
Treasurer  
203 PARK AVE., PLAINFIELD, N. J.

There is no unbelief;  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.  
Whoever says, when clouds are in the sky,  
"Be patient, heart; light breaketh by and by,"  
Trusts the Most High.  
Whoever sees, 'neath winter's fields of snow,  
The silent harvest of the future grow,  
God's power must know.  
Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.  
There is no unbelief;  
And day by day, and night unconsciously,  
The heart lives by that faith the lips deny—  
God knoweth why.—Edward Bulwer Lytton.

### CONTENTS

Editorial.—Hopeful Conditions in the China Field.—The New Testament Gospel Still Greatly Needed.—Practical Experiences a Great Revealer . . . . .	225-227	The Hidden Life . . . . .	245
A Banquet on the Caronia . . . . .	227	Girls at the Lewis Camp . . . . .	245
My Religious Beliefs . . . . .	229	Young People's Work.—God's Portion of My Money.—A Thought for the Quiet Hour.—The Intermediate Corner.—Personal Acceptance of and Allegiance to Jesus Christ.—Christian Endeavor News Notes . . . . .	247-249
Program of the Northwestern Association . . . . .	232	An Honor Register . . . . .	249
Seventh Day Baptist Oward Movement.—Our Bulletin Board.—Sabbath Literature to Jewish Leaders . . . . .	233	Children's Page.—Lessons From the Birds.—Now You Ask One . . . . .	250
Home News . . . . .	234	Notice to Delegates . . . . .	251
Missions.—Our Tasks and Their Accomplishment . . . . .	236-241	Our Weekly Sermon.—The New Commandment . . . . .	252-254
The Quartet Letter . . . . .	241	The Master Stood in His Garden . . . . .	254
Woman's Work.—The Arsenal at Springfield.—Treasurer's Report . . . . .	243-244	Marriages . . . . .	255
Three Weeks of Bible School a Great Success . . . . .	244	Deaths . . . . .	255
		Sabbath School Lesson for September 5, 1927 . . . . .	256

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.  
**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**First Vice-President**—Edward E. Whitford, 3681 Broadway, New York, N. Y.  
**Vice-Presidents**—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rood, Riverside, Cal.  
**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

**COMMISSION OF THE GENERAL CONFERENCE**  
**Terms expiring in 1927**—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.  
**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Willard D. Burdick, Plainfield, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—Henry M. Maison, Plainfield, N. J.  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Miss Marjorie Willis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustees of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Miss Elizabeth Kenyon, Westerly, R. I.  
**Intermediate Superintendent**—Paul S. Burdick, Rockville, R. I.

## CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

**General Field Secretary**—Mrs. Angelino Abbey Allen, Edinburg, Texas.  
**Assistant Field Secretary**—Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

**Robert B. St. Clair**, Chairman, Detroit, Mich.; **Carl U. Parker**, Chicago, Ill.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **Holly W. Maxson**, West New York, N. J.; **Gael V. Simpson**, Battle Creek, Mich.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Rosa W. Palmberg**, Liuho, Ku, China; **H. L. Mignott**, Kingston, Jamaica.

**ADDRESSES OF MISSIONARIES IN CHINA**  
**Miss Susie M. Burdick**, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. S. Shanghai, China.  
**Dr. Rosa W. Palmberg**, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.  
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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

VOL. 103, No. 8 PLAINFIELD, N. J., AUGUST 22, 1927 WHOLE No. 4,303

*We thank thee, O Lord, for thy promise of help in time of need. We do need thee in these passing years. Give us the spirit of our blessed Master, and loyalty to his teachings about sin and salvation. May we enjoy that close fellowship with thee which is so essential to our success as ministers of the gospel.*  
*Wilt thou be a present help to our missionaries in China and in other lands. Give them wisdom to plan, and strength and grace to work in the best way for the advancement of thy cause on earth. In Jesus' name. Amen.*

**Hopeful Conditions Through the Foreign Missions Conference in the China Field**  
 Through the Foreign Missions Conference of North America, with headquarters in New York City, we are given many type-written articles in which leading missionaries and denominational secretaries report their observations regarding the tendency of things in China. Without exception, so far as we have been able to see by these writings, missionaries of other denominations are hopeful for the outcome; but they agree that the foreign workers should respect the Nationalist movement for Chinese control in their own land. The movement for nationhood is essentially pro-Chinese rather than anti-foreign in its nature. It amounts to a real revolution in feeling, and this revolution should be recognized as the outcome of their sense of unfair treatment by treaty powers; and as a determination to get rid of war lords, which desire almost amounts to a religious fervor.

Many changes are coming in Chinese ideas of social life and of civic authority. Scholars educated in America, and in England, are prominent in the movement. The conviction grows strong that all schools should be controlled by China, and that the instruction should be adapted to the needs of Chinese life.

All China is thinking. The ideas of national unity have taken deep root among the returned students, and the influential, well-to-do, well-educated part of China is determined that the revolution shall not fail.

A secretary in one of the great denominations in China protests against the idea that missionaries should be withdrawn and

missions closed. He pleads for patience in these times when it is so easy to lose patience. He urges leaders to see things in a larger perspective, and to remember that other storms as bad as this have swept over nations, only to clear up after the worst was over. This man believes there is a great future for China as the outcome of this wonderful abandon of love for the nation.

The foreigner today who wants to help China must be farsighted enough to take in the real situation. He must be sympathetic and patient enough to hold on in Christian humility and sweet-spirited hopefulness. The "holier than thou" spirit, which magnifies the faults of the natives, will not do; but the true friends of missions must show themselves willing to be true partners in suffering with the people there.

There should be a steady and firm confidence in China's future on the part of every one who has had experience with the finer qualities of her people. Their personal devotion to the missionaries who have helped them, the honesty with which they have served in the work, and the peace-loving spirit of the masses should inspire the confidence that all our mission work will bring a great harvest from the seed sown in such soil.

If we have faith in God and in the mission of Jesus Christ who assured the kingdom to his little flock, we shall never entertain the thought that our mission in China has come to the beginning of its end.

Let us recognize the real spiritual assets we now have in Chinese Christian converts. The time has come to marshal them into leading service and to allow them to take the initiative; while the foreigners whom they love and trust shall be counselors and helpers.

Let us adopt the words of one of China's great Christians, T. Z. Koo, who says that deep down in their hearts they do yearn for an undivided Chinese Christian Church, with a polity growing out of their own religious experiences, and that they long for the help and sympathy of their

Western fellow Christians, that they may enter the rich heritage of the Christian life.

From an investigation made by the secretary of the Foreign Missions Conference we take the following:

"Three facts stand out plainly in all of these answers," said Dr. Warnshuis. "First, there has been raised up in China a Christian community of 800,000 people, including many second, third, and fourth generation Christians; they are daily giving evidence of loyalty to their faith by carrying on churches and schools despite persecution and the absence of missionaries; they can not be robbed of their religion any more than can we in America. Second, the Chinese are eager for American and European missionaries to work with them in interpreting the gospel to China—to work side by side with them and not over them. Third, there is steadily growing—forced partly by the present situation—a Chinese Christian Church to be controlled by the Chinese, and as it grows stronger to be financed by the Chinese, though for some years mission money will still be needed for its work."

**The New Testament Gospel Still Greatly Needed** I suppose that every one in these days regards the gospel as the "good news" regarding the kingdom of God. Its main message in New Testament times was concerning the way of salvation from sin and spiritual death. It taught the necessity of regeneration—being born again—by faith in the life, death, and resurrection of Christ our Lord, who "was wounded for our transgressions, and bruised for our iniquities." It was a message of good news to the consciences of sinful men, showing how they could regain communion with their God and be at peace with him. Paul regarded it as a promised way of relief from the penalty of sin. He preached it as God's plan to insure forgiveness and reconciliation with himself, and as revealing the way of entrance into his kingdom.

It seems to me that this gospel is still greatly needed in the churches of today. I can not avoid the feeling that when the church begins to neglect this wonderful historic power of God unto salvation, and even so much as to admit that it is not necessary to regard Jesus as the actual Son of God—the real revelation of God's love for man—and to doubt his resurrection and to discount the atonement made by him, it is abandoning the main thing of the gospel of Christ.

In the days of the apostles, God came to

believers, and he will continue to come to every one who has a living faith in Christ as God's only begotten Son, sent to earth with the good news of salvation.

We still need gospel preaching that is full of the triumphant conviction that Christ died to save sinners and that man does not die like a beast, but that through Christ he may gain the victory over death and dwell with the redeemed forever.

Let us impress upon men and women that they can be prepared for heaven only as they learn by the gospel how to live the Christ-life on earth. The world does not need a controversial, speculative, dogmatic theology so much as it needs a sturdy insistence upon the exceeding sinfulness of sin and the simple gospel remedy therefor. Indeed the modern world still needs the old gospel of Christ and Paul, and of Peter, James, and John. It does not need preachers who insist upon magnifying the uncertainties and doubts which are too often suggested by some scholars. But it does seem necessary to present essential gospel facts in the modern forms of thought suitable to those living in the twentieth century. We are living in a new age and our methods of expressing the good old gospel may well be such as moderns can understand. But this does not imply a denial of the *historic facts* which underlie the gospel. To leave these out would rob Christianity of its power, by taking away from it the gospel of the New Testament.

**Practical Experience A Great Revealer** There is nothing like a journey through some country or town to enable one fully to understand the descriptions thereof as expressed in spoken or written language. For many years I had seen pictures of Bible lands, and read the very best descriptions of Palestine, Athens, Constantinople, and other famous places. Indeed human language had excelled in giving word pictures of conditions and appearances in all these places, but I learned that the experience of actually visiting them, looking upon their landscape, walking their streets, mingling with the multitudes in their homelands, was, after all, the one great means of understanding—the real revelator of things as they are—which could be obtained in no other way.

After the very best descriptions of Constantinople, for instance, if one would know the reality, he must walk her streets, examine her mosques, mingle with the throngs in her bazaars, and crowd his way across the Galata bridge.

Never did the story of Saint Paul in Athens seem so real to me as it has since I stood on Mars Hill and faced the ruined Acropolis, with all its evidences of the heathen life by which the apostle was surrounded in that far away day. What a wonderful interpretation of the Bible story came to abide through the years when it was my privilege actually to stand where Paul stood and, from that viewpoint, to interpret the gospel he preached concerning the God which Athens knew not, but into whose spiritual realm Paul had actually come through faith in Christ.

Paul had been an unbeliever and a strong persecutor. He had been familiar with the precepts of the gospel for years, only to reject them or to fail to comprehend them; but now he had crossed the line between the skeptic and the believer, actually coming into the spiritual realm of the Christian, and things of which he had never dreamed were revealed to him. He could understand the story of the cross as never before, because he had actually come into the realm of Christian experience. The words of the gospel had been given a new meaning. His experience had been a wonderful revelator, and he knew whereof he spoke, for he had actually passed into the Christian realm to live and walk with Christ, and to know his people.

This he did when he humbled himself and sought the Savior's help and guidance. When he actually cast himself upon the Lord he came to understand by experience the wonderful power of the gospel of the cross. It made a new man of him when he passed from the land of the unbeliever into the realm of the saved. This experience had revealed to him the real meaning of Christ's teachings as nothing else could. And not all the theories of human philosophers could shake his faith.

As my visit to Athens became a wonderful revelator, making real to me the story of Paul's preaching and teaching, I wonder if a change from the realm of unbelief into that of actual Christian experi-

ence would not prove to be quite as wonderful in a spiritual way, for any unbeliever or any impenitent sinner today.

By actually and deliberately coming over from the land of worldliness into the realm of a Christian believer, with the humble prayer, "Lord, I believe, help thou mine unbelief," most wonderful revelations of the gospel messages and the opening of a new world in which is joy unspeakable, have come to many a man.

I would that every unbeliever today might come to learn by experience the blessedness of the Christian life. It would help him to understand and prize the story of the cross which he has known in an indifferent way for years, and enable him to say gladly with Paul, "He loved me and gave himself for me." Oh, what a happy change would come in the outlook for the future by such an experience!

### A BANQUET ON THE CARONIA

REV. AHVA J. C. BOND

Delegate to the World Conference on Faith and Order

I started last week to tell about the banquet of the delegates to the World Conference on Faith and Order which took place on the Caronia the evening of the fourth day out, but I used so much space telling about the many good steamer letters which I received that I did not get as far as the banquet.

Even now I am tempted to tell about the little party held Sabbath afternoon with several families of the North Loup Church who, by letters and photographs, joined me for a very pleasant hour. I was deeply moved before opening the packet of letters when I read in bold letters on the outside of the envelope: "*Remember the next great reform will be the Sabbath reform.*"—W. G. Rood. All the messages were appreciated, but the following gave me special comfort as I sailed away from my native shores to my appointed mission across the sea: "We hope that you may have a very wonderful experience and good and profitable meetings, and that the cause of the Sabbath may prosper because of God's blessings through you. 'May the Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee.

The Lord lift up his countenance upon thee and give thee peace.'"

But I must tell about the banquet. When the delegates on board our ship were brought together on Monday, July 18, it was discovered that there were eighteen delegates sailing on the Caronia representing seven different denominations. Rev. William E. Barton was made chairman of the meeting, and among other things it was decided to eat together the following evening. When we came together for our banquet, it was found that there were twenty-six present, which included wives and daughters of delegates and a few other guests.

We had place cards and printed programs, and held our program quite in style. Dr. Barton was the toastmaster, and the postprandial consisted of seven speeches on the one theme—"The Outlook Toward Unity." Each speaker had been asked to present the viewpoint of his own denomination. Each communion present was represented by a speaker as follows: Episcopalian, The Right Rev. James de Wolf Perry, the Bishop of Rhode Island; Congregational, Professor Eliza H. Kendrick, of Wellesley College; Baptist, Rev. Robert A. Ashworth, of Yonkers, N. Y.; Seventh Day Baptist, Rev. Ahva J. C. Bond, of Plainfield, N. J.; Disciples, Rev. Graham Frank, of Texas; Lutheran, Rev. M. G. G. Scherer, of New York City; Methodist, Bishop Francis J. McConnell, of Pittsburgh.

You will see the Seventh Day Baptist occupied the center, where he would do the least harm I suppose, and either end was supported by a bishop.

The discussion was for the most part a serious attempt to define the denominational attitudes, respectively, toward the subject under discussion. I was particularly interested to note the very different viewpoints expressed by the two bishops who spoke. Bishop Perry felt that his denomination had something to contribute to the life of a united church, which he hoped would sometime emerge out of our denominations, and he felt sure there was held by other denominations something quite worth while, and which the whole Church needs. Bishop McConnell revealed, of course, his passionate interest in social, political, and industrial

questions by saying the churches will just *have* to unite whether they want to or not in order to save civilization.

I undertook to indicate some of the things for which Seventh Day Baptists stand; viz., local church autonomy, faith baptism, the universal priesthood of all believers, and the separation of Church and State; and endeavored to show how the violation of these principles had created divisions and multiplied denominations. I also spoke of the Sabbath as our contribution to the Church. The Sabbath is a Christian institution, having its roots in the Old Testament, but freed from formalism and legalism in the New Testament. To hold the Sabbath thus is not sectarianism.

I knew from the beginning that I had one interested listener. That was Bishop Perry, who sat across the table from me. At the close of the banquet he came to me and said: "I hope all delegates to the conference at Lausanne will be as frank as you were tonight in stating the things which they hold as fundamental and which are not held by other denominations."

I enjoyed the entire program. I was glad to hear what others had to say, and I was very glad for the privilege of speaking on behalf of Seventh Day Baptists.

I was seated at the table between Dr. Scherer and Professor Kendrick, and conversation was about equally divided between the two. I began there an acquaintance with Dr. Scherer, which I prize very much. The conversation with Professor Kendrick was devoted largely to the question of the Sabbath, through her own leading. I think she understood our position better when we were through. To my mind such an opportunity as was there afforded me to explain our position to a teacher of the Bible in a college is a by-product of our membership in such meetings as the World Conference on Faith and Order which is very valuable. I feel sure that Dr. Kendrick will think twice hereafter when reading certain Scripture passages which have seemed to her to support Sunday. She is a woman of refinement and culture, and I enjoyed the conversation and was glad she gave it the turn which she did.

Speaking of this by-product of the conference, reminds me of an experience which Brother Pieter Taekema had at the

railroad station here in Lausanne on his arrival yesterday. He was in conversation with another delegate who asked about his denominational connection. As Brother Taekema tried to explain and to correct the gentleman's misunderstanding, the latter finally got the idea and exclaimed, "Oh, yes, Spurgeon plus the Sabbath."

Every opportunity made use of to give Christian leaders a clear understanding of our spirit and beliefs as a Christian body is to my mind quite worth while.

### MY RELIGIOUS BELIEFS

S. DUANE OGDEN

(Continued)

II

*I believe in Jesus Christ, God incarnate in human life, who through his teaching, life, death, and resurrection revealed God, the Savior of men.*

1. The great religious need of the soul is "to know that at the heart of things Someone cares"—is in sympathy with us, loves us, even suffers with us in our sin and weakness—One who is a loving, understanding Father. God is just that, and he has revealed himself to be such a God in Jesus Christ. He has shown himself in a personal life that touches ours at every point. How that life shows forth what is highest and best! He confirms the good in us and makes us condemn ourselves for living below our best when we sin and fail.

Since God is personal, the only way that he could reveal himself is through a personal life such as Jesus. The only way that character can be revealed is through character. A loving God could only show himself through a person who could love. The God of patience, tenderness, sympathy and forgiveness could only make himself known through a personal life—a character such as his own.

To reveal himself adequately, God became incarnate in a personal Life, divine enough to manifest his perfect character and yet human enough to be one of us. "All that and more we find in Christ."

2. In the words of Henry Sloane Coffin, "Jesus Christ is both himself God, and a man to whom God was fully disclosed." He was wholly unique—at once human and divine. But someone may say, "Are not

these two views of Christ, as at once human and divine, mutually incompatible?" That it is a mystery, it must be granted. We are unable to fathom how it could be so, yet this does not discredit it for all that. Are not our own lives also mysterious? And who can understand God's ways of dealing with us? Is it not marvelous that in our own human lives there could be so much that is divine? That God could make himself one of us is scarcely more remarkable than that. Dr. Coffin has likened the mystery of the at once human and divine nature of Jesus Christ to the mystery of the nature of light in physical science. It used to be thought that the character and activity of light were explained by the undulating theory—that light was given out in waves hurled through the hypothetical ether at the rate of 186,000 miles a second—but of late a new truth has been discovered about light which the old wave theory does not explain. So the emission or corpuscular theory of light has been formulated, and now scientists are attempting to compute the weight of light. Now, both of these theories seem equally true of light, and both are employed by scientists to explain different phenomena; yet it is admitted by the physicists that they seem so far to be mutually incompatible, and no one can explain how both can at once be true. So light is a mystery. Similarly the incarnation of God in Jesus Christ is in some ways a mystery. I do not completely understand how it is that Christ is both human and divine, but I see it to be so. While I can not comprehend how that life was both divine and human, I would have still greater difficulty accounting for the life which Jesus lived on any other hypothesis.

3. The historicity of Jesus of Nazareth is too well established to call in question. Moreover, we are assured by the scholars that his career in its essential character was as recorded in the gospel story. We know, roughly, the main events of his ministry, and the outline and many high lights of his teaching. Of the spirit of Jesus and his character, we are certain. That Jesus, who was later called Christ, was born in Palestine about nineteen hundred years ago, grew up at Nazareth in Galilee, worked, preached, healed, taught, loved, suffered, and was put to death on the cross is as well

attested as any fact in history. Writings have come down to us which set forth his career and his message and mission in sufficient detail. "Altogether they present," says J. A. MacCallum, "such a picture of gracious and winsome manhood, actuated by the master passion of love for others, that reverent affection is kindled in my heart as I read the story."

We know that his human life was essentially that of any man of his day. He traversed the natural stages of life and went through the normal human experiences, "was tempted in all points like as we." Yet never lived such a man! His unique, pure life, and his ideal, divine character mark him off from all mankind. Yet he was really one of us. . . . he stands pre-eminent among all the religious teachers of the world. He is the supreme Prophet of all time. He is the great Physician, and above all the Healer of men's souls. But that which is most outstanding in his life and work is that he lived a life of wholly self-forgetting love for men; that he suffered and died the death on the cross because of sin; that he completely triumphed over sin and death, being himself free from the bondage of sin and by his grace freeing those who identified themselves with him, after his death showing himself to his disciples; and that he lives and reigns in the hearts of his followers.

4. The incarnation is in accord with God's way of dealing with men, and thoroughly compatible with the character of God as we know him. So bound up is the life of man with the life of God and "so akin are God and man to one another, that God can really exist under the conditions of manhood without ceasing to be God. And man can be taken to be the organ of God-head without one whit ceasing to be man."

Jesus is God incarnate, for in him God comes to men. I believe that "God was in Christ reconciling the world unto himself," because with countless others I have come to know him whom I serve, and I have found that faith in Jesus Christ as the Son of God satisfies my religious need and brings me into fellowship with God.

### III

*I believe in the Holy Spirit, God immanent, the eternal living Christ Spirit ever at work in the world, calling men out of sin*

*into the kingdom of God, by his redemptive grace transforming them into his likeness, and imparting to all who will receive it abundant life.*

God manifests himself to us in certain ways which are distinct, in a measure, from his activity and revelation of himself in the capacity of Creator and Sustainer, or that of Savior. I refer to God as we know him in the function of the divine Spirit at work in the lives of men, as the Companion of the soul, "the Power greater than all the world which was with Jesus," the Christ Spirit in the world. This is God, the Holy Spirit.

1. There is a divine Life within our life which is God immanent and at work in the world. In him is life and that Life is the light of men. In this Holy Spirit "we live and move and have our being." He is everywhere as the Light of the world. In every age he inspires men to live, work, aspire, strive, and attain the highest. The Holy Spirit in our hearts shows us the ideal, enables us to value that which is true and beautiful and good—leads us upward.

2. The great unseen Companion of the inner life, whose invisible hand guides our lives, is the Holy Spirit—God immanent. We know this loving, reassuring, strengthening One with whom we commune in the secret chamber of the heart, who hears and answers our prayers, who speaks to us with a "still small voice," who guides us and keeps us and is the Strength of our lives. This Holy Spirit is God, the great Companion.

3. The Holy Spirit, moreover, is the eternal Christ Spirit who binds men together in the bonds of brotherhood and common purpose. He is the great Soul of the "beloved community," the Spirit of the group, who inspires the understanding and co-operation—the union of the many into the one body. "The Holy Spirit is the supreme unifying Influence in all our human relationships—the Breath of God in man."

4. The "Power greater than all the world, which was with Jesus" is the same silent Helmsman who has steered the bark of mankind through the turbulent waters of human development, bringing us slowly out of darkness into light, winning us from folly and ignorance and sin to the

inheritance of sons of God. He is the "Power, not ourselves, that makes for righteousness" in human history. This same Holy Spirit shall lead mankind safely through the unknown future ahead until at last the longed for kingdom of God shall come when all men shall live together as brothers.

5. I believe in the three-fold self-manifestation of God, as the Father Almighty, Creator and Sustainer, as the loving, suffering, redeeming Savior, and as the Holy Spirit, immanent in, and at work in, the world. He is one God but his manifestations are many. We can not fully comprehend the Trinity because the Trinity is God himself, and we can never comprehend the eternal One. We can, however, understand how God functions as Father and as Son and as Holy Spirit. The Creator and Sustainer of the universe is God, yet God is more than that. The Savior in Christ is God, yet God is not only Savior, but greater yet than that. The Holy Spirit in the world is God, yet God is not fully contained in the Holy Spirit. God is the Holy Spirit, but he is yet more. God is at once Father, Son, and Holy Spirit—not three persons as we use the term "person," but *one Person, in three capacities*. The Latin word "persona," originally applied to the three conceptions contained in the trinitarian formula, had a different meaning from the meaning of our word "person." "Person" is from the drama and means character, in the sense of the role that one is taking." An actor on the stage might fill two or three different roles, but he would be only one person, of course. So God in three persons meant to the Latins, God in three roles, three manifestations or aspects, as Father, again as Son, and again as Holy Spirit. God is one God, greater than any of his aspects. I believe in God the Father, Son, and Holy Spirit. "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

### IV

*I believe that man is created in the likeness of God, a free moral personality, of ultimate value because of his divine nature and unlimited possibilities for moral growth.*

1. "What is man?" It is an age old

question that the Psalmist puts in those classic words: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

The Hebrew poet made a correct appraisal of man when he declared him to be but little removed from God. What is man? Does man have a soul? No, man does not *have* a soul—*man is a soul*. When we speak of man as *having* a soul, it is as if we were to say, "Man, a body, has a soul which is unseen." We are apt to assume that it is *man* which we see, and that he possesses a soul which we can not see. It is in reality just the reverse. The body does not have a man. A man has a body. The real man we do not see. The body which he has is what we see, and childlike, we are wont to call it him. A man is a spirit. The body is the instrument of the man—the spirit. Man is created in the image of God, because, like God, he is a spirit. God is a Spirit. Man, too, is a spirit. To be sure there is a vast difference in quality and degree of completeness, but both are spirits, and so that much alike. Like his Father, man is an intelligent, free will. "So God created man in his own image, in the image of God created he him."

Man is the creature of God, his offspring—the child of God. When a man realizes his sonship to God, he is aware of his dependence upon his Father, and he is conscious that all other children of God are his brothers.

God gives each of his children a body. This body is God's primarily, and only man's body in a limited sense. Hence man should honor and reverence God's body in which he dwells. "Know ye not that your body is the temple of the Holy Ghost which is in you?"

2. Man—being a spirit created in the image of God, a personality—is a free moral agent. The first and most important evidence which we have of this fact is the consciousness of moral responsibility which all men normally share. This moral freedom is one of the tenets of so-called natural religion; it is one of the basic assumptions of consciousness. All men become aware of this responsibility intuitively, and they can never quite rid themselves of this consciousness of freedom.

Boswell points out in his "Selections from Kant" that we must recognize the freedom of men if we are to respect the imperative of moral consciousness. "I ought, therefore, I can." Even those who theoretically deny that we are free moral agents, affirm it by their practical attitudes, for in actual practice they, too, assume, as they can not help doing, their moral responsibility.

Psychology teaches us that we may give attention at will to a certain extent, and deliberately direct the stream of consciousness in this way. Is it any less true of our conduct and character? While it is undoubtedly true that character and circumstances play a very large part in determining our conduct, yet we may believe reasonably in the validity of our moral consciousness, with its sense of responsibility. Indeed it is imperative that we assume it. Since we have observed in ourselves and in others that one can decide his course of action to a degree independent of determining factors of character and environment, we may trust our moral sense of responsibility.

Moral freedom is involved in the very fact of our personality. We recognize ourselves to be persons with intelligence, and will, and moral consciousness, so that belief in freedom is logical. Without this moral freedom man would be less than a man. He could have no character development, which is the result of choices—discriminations between good and bad or between good and better.

3. Our moral freedom is a blessed endowment, for it makes possible the achievement of character. It is this power of self-direction that distinguishes man from the rest of creation. Man alone, so far as we know, has this freedom which gives him character. It enables him to do right or wrong. Animals can not sin. Man only has this moral freedom which distinguishes good from evil. "Man is not flattering himself when he affirms that he is the roof and crown of things." Jesus showed that man is regarded by God as of unlimited value. As a child of God man has great powers and wonderful possibilities for growth and moral development. God has so richly endowed man that the Psalmist can well say, "Thou hast crowned him with

glory and honor." What a pity it is for man to fail to recognize his kinship to God or to allow anything to drag him down below his divine possibilities!

(To be continued)

**PROGRAM OF THE NORTHWESTERN ASSOCIATION, ALBION, WIS.**

September 15-18, 1927

Topic, "Obedience"

"For this is the love of God that we keep his commandments: and his commandments are not grievous."—1 John 5:3.

Thursday, September 15

Afternoon

- 2.00 Call to Order  
Devotionals Rev. J. F. Randolph  
2.10 Address of Welcome Pastor J. H. Hurley  
2.20 Response Rev. M. G. Stillman  
2.30 Business  
Reading of Letters from Other Churches  
Messages from Other Associations  
3.30 Music  
Sermon  
Pastor Charles Thorngate, Exeland

Evening

- 7.45 Program of Woman's Board  
8.45 Quiet Hour

Friday, September 16

Morning

- 10.00 Opening Exercises  
10.10 Business  
11.00 Music  
Sermon  
Delegate from Southeastern Association  
11.45 Quiet Hour

Afternoon

- 2.15 Song  
Prayer  
Business  
2.45 Sabbath School Board Rev. E. E. Sutton  
3.30 Onward Movement and Tract Society  
Secretary W. D. Burdick

Evening

- 7.45 Vesper Service  
8.15 Evangelistic Sermon  
Delegate from Central Association

Sabbath Day, September 17

Morning

- 10.30 Regular Church Services  
Sermon Rev. W. L. Burdick

Afternoon

- 2.30 Education Society President Whitford  
3.15 Sermon Rev. J. Crbfoot

Evening

- 7.45 Young People's Program  
Arranged by Miss Dorothy Whitford

Sunday, September 18

Morning

- 10.00 Song  
Prayer  
Business, Reports of Committees, etc.  
11.30 Quiet Hour

Afternoon

- 2.00 Unfinished Business  
2.30 Missionary Society Rev. W. L. Burdick  
3.30 Music  
Sermon

Evening

- 7.45 Song Service  
8.00 Evangelistic Sermon Rev. C. L. Hill  
Closing Meeting

M. J. Babcock,  
Moderator,  
Albion, Wis.  
Mrs. H. M. Burdick,  
Recording Secretary,  
Milton Junction, Wis.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

August 22.—Pre-Conference session of the young people, conducted by Christian endeavorers, at Westerly.

August 23-28.—General Conference meets at Westerly, R. I.

The American Sabbath Tract Society will be glad to send the booklet, *Fundamental Features of the Sabbath Cause*, consisting of two addresses and a sermon presented at the General Conference at Salem, W. Va., in 1925, to persons asking for it.

New Honor Roll (churches paying each month the portion of their quota due):

No. 1.—Salem.

### SABBATH LITERATURE TO JEWISH LEADERS

The American Sabbath Tract Society recently sent to Jewish leaders twenty-one hundred and forty copies of the booklet containing the addresses and sermon given at the Salem General Conference on Sabbath Tract Society day.

Before sending the booklet copies of a letter, prepared by Dr. Arthur E. Main, were sent to these people.

This letter and three answers that have been received acknowledging the receipt of literature are of such interest that I wish RECORDER readers to share them with us:

#### CONCERNING THE BETTER OBSERVANCE OF THE SABBATH OF JEHOVAH

*Seventh Day Baptist Christians to the elect heirs of the promise of the God of Abraham, Isaac, and Jacob—your God and ours.*

DEAR BRETHREN:

The Christian world, the entire world, is indebted to you far beyond, without doubt, the thoughts of most men.

The Bible was written by you. And it is the greatest of all books in the realm of religion and morals. It is on an exalted plane of excellence of language and literature.

When men began really to think, they reasoned about the ground and origin of existence. Greatly varying conclusions were reached. But you sent

forth the sublime declaration that, in the beginning, God created the heavens and the earth and all their hosts.

In the course of the evolution of religious thought and spiritual ideas, the Hebrew prophets taught the exalted doctrine of ethical monotheism—one God, great and good.

The ideals of individual righteousness and social justice of the great prophets of the eighth century B. C., and of the greatest of all the prophets, Jesus the Nazarene, are of universal and surpassing excellence. Human conditions and relations change, and we must extend their application; but when, in practice, we shall have exhausted the principles of Leviticus 19, of Hosea and Amos, of Isaiah 58, and of Jesus, it will then be time to ask for a new Bible and another Master. Purity, womanhood, and the family are raised to lofty levels of sacredness. Education is promoted. And no service is holier than care for the poor and needy and oppressed.

Hosea, as far as we know, was one of the very first to insist on equal moral standards for men and women; and to teach that immorality causes social ruin and a lessened population.

The Greeks bequeathed philosophy and art to man; and the Romans, ideals of civic law and order. But Jesus, who, though he thought and spoke after Jewish molds, spoke for the world to hear, said, salvation—salvation from sin and suffering—is of the Jews, that is to say, historically.

Among the great names in the spheres of finance, philanthropy, patriotism, statesmanship, literature, and art, there will be found the names of eminent Jews.

Were we to compare our denominational differences, leaving little but commonly accepted fundamental and essential truth, we should find ourselves not far from the religious, ethical, and social teachings of the great Hebrew prophets and of him whom Christians honor as their Prophet, Priest, and King.

Optimism was a leading characteristic of the ancient prophets who, with spiritual insight, both saw and heard the "Word" of Jehovah. The golden age was not in the past. If a tree is cut down, it will send out new shoots from the stump. If the chosen people become sadly reduced in numbers, a holy remnant will yet remain. In the latter days all nations shall flow unto the mountain of Jehovah's house. Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. Many peoples shall be taught the ways of the God of Jacob, and learn to walk in his paths. The nations shall learn war no more; and wild beasts shall not hurt or destroy; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

Confusion, perplexity, and even fear, seem to trouble the minds of the Christian Church concerning "Sabbath" faith and practice. Contrary, as we firmly believe, to the principles of true religion and true democracy, Christians are seeking the protection of the "Lord's day" by human legislation and officers of the civil law. Will you not help us try to turn the Church towards its acknowledged Lord, who said, the Sabbath was made for man, and not man for the Sabbath; so

that the Son of man is Lord even of the Sabbath? The angel who spoke to Zechariah some of the most spiritual and comforting words of the Old Testament, said, as translated by George Adam Smith, not by might, and not by force, but by my Spirit, saith Jehovah of hosts.

The injustice and cruelty of Christians toward you, and all too frequently towards one another, does not need to be told here. But as the sandal tree sheds perfume on the axe that fells it, may we not try together to send forth the sacred perfume of spiritual Sabbath rest and worship, that the Church and the world may be saved from the religious, moral, social, and economic evils of sabbath-lessness?

Such co-operation would tend to promote a better mutual understanding between Jew and Christian. And a better understanding might help us to become more reconciled to one another and to our varying attitudes toward Jesus of Nazareth, who, whatever else he may have been, was, as Hoffding says, the greatest of all historic personalities.

To that end, we are sending you under separate cover, a booklet entitled *Features of the Fundamental Cause of the Sabbath as Represented by Seventh Day Baptists*, published by the American Sabbath Tract Society (Seventh Day Baptist), containing two addresses and a sermon, representative of Seventh Day Baptist attitude toward, and activities in behalf of, the Sabbath, to which we earnestly and cordially invite your attention, your careful perusal, and serious consideration. We trust you will receive it in the spirit in which it is offered.

We invite correspondence from anyone in sympathy with the spirit and purpose of this address.

ARTHUR E. MAIN.

Alfred, N. Y., August, 1927.

The president of a manufacturing company in Columbus, Ohio, writes:

Received your circular, addresses, and sermons on the seventh day observance, and have read them with considerable interest.

After careful consideration and observation on the subject I am thoroughly convinced that there is but one way that your object can be accomplished and that is by a universal five work-day week.

The American Federation of Labor has already endorsed this movement. Henry Ford and many other manufacturers are advocating and carrying it into effect.

That method of industrial policy is entirely feasible because, with our modern methods of production, we can produce more in five days than we can possibly consume. It is very desirable on the part of the workmen and employers as well. It would, therefore, be very easy to create propaganda for that purpose.

The rabbi of a Spanish and Portuguese synagogue in New York City writes:

I wish to acknowledge with thanks the pamphlet, "Features.....of the Sabbath....."

I have gone through it with great interest and appreciation.

As a Sabbath-keeping Jew I naturally feel a deep sympathy for and kinship with Sabbatarian Christians. I can appreciate the fortitude of the Seventh Day Baptists who maintain their principles against all odds.

Let me again thank you for sending me the pamphlet.

A doctor in Philadelphia writes:

I thank you for your pamphlet on the Sabbath. As a Jew I find very much in agreement with its contents. Of course much of the thesis has the usual Christian theological style, which is out of harmony with my Jewish conception of God and my interpretation of Jewish literature. On the main proposition, that is, the seventh day as the Sabbath day, I am in accord with your reasoning. I feel, however, that your prospect of a return to the seventh day is a very poor one. As matters stand, the Christian world is not ready to acknowledge its mistake and probably never will.

No amount of reasoning will avail. A return to the original Sabbath would be concession to Jewish idealism, which the Christian world is not ready to make.

Of course the Jew will continue to "remember the Sabbath day" and will forever remain a martyr to the cause.

Whether the Seventh Day Baptists will be able to hold on to the "seventh day" idea remains to be seen. History alone will be able to give an answer to this question.

Meanwhile, I appreciate your courage to struggle along in face of a great world's opposition.

Sincerely yours,

P. S.—The world continues to be guided by Jewish law, rather than by Christian love.

### HOME NEWS

VERONA, N. Y.—*Verona Vim.*—Sabbath day, July 30, after a short service at the church, the Verona people adjourned to a near-by stream for a baptismal service. The Hyde twins, Gertrude and Gladys, were baptized by Pastor Osborn. About seventy people attended the service.

On August 6 was the quarterly covenant and communion service. After a song-sermon on "The Cross of Christ," consisting of congregational singing, a duet by Pastor Osborn and his mother, and a male quartet—Deacon Ira Newey, Rev. T. J. Van Horn, Pastor Osborn, and G. E. Osborn—the new members were called to the front. With Gertrude and Gladys Hyde came Viola Chaplin, who was baptized in Rome a year ago. The congregation stood, while the pastor read the covenant, and welcomed the three girls into full membership in the church. In the testimony meeting that followed a large part of the eighty-five

present took part. Then came the communion service, conducted by the pastor, assisted by Rev. Theodore J. Van Horn, an ex-pastor of the church. It was an uplifting service.

Verona has been more than fortunate in having visitors this summer. Sabbath day, August 6, seemed a little like an association meeting, with representatives from five other churches present. They were Rev. and Mrs. T. J. Van Horn from New Market; Mr. and Mrs. Leslie P. Curtis and Mr. and Mrs. G. E. Osborn from Riverside, Calif.; Mrs. Branch from White Cloud, Mich.; Mr. and Mrs. Clifton Curtis of Brookfield; and Ross and Kent Stoodley of Adams Center. Miss Pilgrim, who is connected with the work of the "Good Will Centers" at Boston, Mass., was also present, and gave a very helpful talk on her work during the Sabbath school hour. Rev. Royal R. Thorngate, Mrs. Thorngate, and Geraldine were also present.

The Daily Vacation Bible School this year was a great success. Seventy-one boys and girls came under the influence of the school. Fourteen of them are not regular attendants of any weekly Bible school. Watch for extended report of the school.

Under the supervision of T. Stuart Smith, the Sabbath school is carrying on with its usual efficiency. Every Sabbath a varied worship service is held. Monthly temperance and missionary programs are given. And every month there is a conference of the workers.

The Christian Endeavor society has been reorganized as an Intermediate society, with Miss Harriet Franklin as president. A contest started the middle of August, with Flora Smith captain of one side and Alfred Perry captain of the other.

On August 3 Miss Marian Williams became the bride of Craig Sholtz at a very pretty wedding at the home of the bride's parents, Mr. and Mrs. Arthur Williams. The Verona trio—Misses Sylvia Babcock and Ruby Davis, and Mrs. G. Howard Davis sang "O Promise Me." To the strains of Mendelssohn's Wedding March the bridal party marched to the altar—a beautiful archway of flowers—where they were met by the groom and the best man. Pastor Osborn performed the ceremony, assisted by Rev. Theodore J. Van Horn.

The bride was attended by Mrs. George Stone as matron of honor, and Artheda Langworthy and Jennie Sholtz as maids. Loren Osborn and Russell Langworthy carried the rings, while little Miss Senn strewed rose petals in the path of the bride. Raymond Sholtz acted as best man. After the service a wedding dinner was served.

Besides those present at the service August 6, we have enjoyed visits from the following: Mrs. Dora Muncy, Marguerite, Claire, Donald, Frank, Duane, and Harriet Muncy from Berkeley, Calif.; Rev. and Mrs. Alva L. Davis, Margaret, George, and Alfred Davis of Little Genesee; Mr. and Mrs. D. S. Gurley and Eva Gurley, from Adams Center; and others whom we can not remember just now.

The first Sabbath in July Pastor Osborn was ordained to the ministry. Over one hundred from other churches of the association were present at the ceremony. Extended account has already appeared here.

The parsonage has been painted inside and is being painted outside—the Ladies' Aid society and the Young People's Social club furnishing the paint, and the pastor applying it. The kitchen of the church has been improved by new cupboards, tables, and shelves, and a coat of ivory paint, and the vestibule of the church has been newly papered. A new furnace was installed in the church the first of the year. The parsonage has been wired, and the pastor and family are enjoying electric lights. There is also some discussion as to how to provide more class rooms for the Bible school. A committee has been appointed to secure more chairs and some tables for the junior Sabbath school. A new lawn mower and an ambitious janitor keep the church yard looking neat. The well and cistern at the parsonage have been put into good condition, and several pieces of furniture have been added to the parsonage.

"'Tis a beautiful morning," a sportsman cried,  
Who carried a kodak instead of a gun:  
"The world looks so happy, so golden the sun!  
I'll slip to the woods where the wild things hide."

The deer that he "shot" never dreamed of his aim,  
And the bird that he caught went on with her song.

Peace followed his footsteps, not slaughter and wrong,  
Yet rich were his "trophies" and varied his game.  
—Ella Wheeler Wilcox in *Our Dumb Animals*.

## MISSIONS

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

### OUR TASKS AND THEIR ACCOMPLISHMENT

(Sermon preached by the missionary secretary Sabbath morning, June 25, 1927, in connection with the Western Association, held at Little Genesee, N. Y.)

*I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.*—John 4:38.

While debating in my mind yesterday afternoon whether the theme this morning should be missions, evangelism, stewardship, or something else, the moderator called our attention to the motto of this association, which is, "Our Mission," and I said to myself, "That settles the matter. The text tomorrow morning will be John 4:38, 'I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.'" This text is made the more appropriate by the fact that during this association we are to celebrate the one hundredth anniversary of the organization of this church.

In reading this text casually we are inclined to think that Christ is emphasizing the blessings which we have received from others; but if I understand it he is emphasizing with still greater force our obligation to be faithful in performing the task of our day because of what we have received from the past. We would not, however, pass by lightly the fact that the present is the product of the past. We have become the inheritors, even the actual possessors, of all achievements in thought, feeling and being of past human history. What we are and what we enjoy today could not be were the race but one hundred or one thousand years old. The streams of human life, thought, achievement, struggle, suffering, hope, and joy—all from the beginning of time till the present moment—are ours. Our physical life, our intellectual life, aspirations and consecration, and our civilization with its institutions, are the products of the past and could never have been had it not been for the past with its ceaseless flux; not a

brief past, but one reaching back into the mists that hovered over the chaos of creative morn.

The farms and homes we see about us are not the product of this season or this generation. Their beginning dates back one hundred years. We are thinking about the history of this church. There is no one here today, except the Master, who was here when it was organized. There are few if any who were living when this edifice was built and dedicated to the worship of God. The stream of life and blood in our veins has had a long and wondrous history. Starting from western Asia there has been one uninterrupted flow over the plains of Asia, through the forests of Europe to the isles of western Europe, across the Atlantic to the shores of America. Starting with savage hordes it has come to us in one unbroken, though not unmixed stream, from barbarous to semi-barbarous, from semi-civilized to civilized, generation after generation. Our civilization is more than the product of American soil; it is a result of the ages. It dates back of the Revolutionary struggle or the landing of the pilgrims. It is a product of the struggles of humanity in Europe and Asia for thousands of years. The emotions that thrill our hearts today, the desires for advancement, the aspirations for a higher life in Christ, would not be ours as they are had it not been that we have come into the rippling tide of human progress which has flowed steadily on since creation.

Having briefly noticed our debt to the past and that we are enjoying the sweetest joys and the greatest opportunity of all the ages, let us now turn to the thought which Christ emphasizes in the text, namely, our duties and obligations growing out of these blessings. I wish first to note three of the tasks which are ours and then four items which enter into their accomplishment.

#### I. Our tasks.

1. *Ourselves.*—Our first and greatest task is with ourselves. In a sermon at an association in Plainfield some years past I had endeavored to develop the thought of what was the most important thing to do, and had said it was to do good to others. After the meeting Dean Main, in speaking to me about the sermon, said, among other things, that he thought I should have men-

tioned doing good to ourselves as one of the most important things to do. He was right. We owe very important duties to ourselves. We should cultivate our own garden, keep the weeds out and make them beautiful at all hazards.

When we had launched our Forward Movement, eight years past, some of us insisted that its chief object was to produce a better people, and that unless this was accomplished all would be a failure, even though we raised the entire budget planned for the five years. A few leaders in other denominations which launched similar movements about the same time made the same plea with their communions. It is more than possible that herein lies the chief failure of our Forward Movement. Did our ministers and churches actually catch the vision and work systematically for the making of better men and women? or was the financial side pushed to the front?

I would not intimate that Seventh Day Baptists are worse than others. I have sometimes thought they are better. Whether we are better or worse than others is not the question. The point I am after is that there are vaster heights for us to attain in this life than we think. It is said there are stars so far distant from this earth that it took their light millions of years to reach us. If we may compare spiritual things with physical, the distance between what the best ought and might be is farther away from what they are than the most distant star is from this earth. We do not see this. The Psalmist cried, "Cleanse thou me from secret faults." We can see the faults of others but not our own. We try hard to correct other people's vices and imperfections while cultivating our own. In the fact that we do not see our own faults lies our greatest danger; we become satisfied with ourselves and cease to strive to be better men and women.

Christ on the Mount of Transfiguration is the best illustration, of which I know, of what we are to become if we take ourselves in hand as the Master would have us. We have a long way to travel to reach the high and holy state of Christ, but it is ours if we are willing to make the effort to overcome and to accomplish the work the Father has for us.

#### 2. Our tasks as they pertain to others.

—We have tasks that pertain to others. In fact, living for others is one of the chief means by which we beautify our own spirits. It is also one of the chief reasons why we should lead high and noble lives. Christ said, "And for their sakes I sanctify myself." What did he mean? One thing he meant was that he had a great passion to help others; and another thing in his mind was that his ability to help others depended upon his own God-likeness. In like manner we should strive for Christ-likeness for the sake of helping others.

When I reached home last Tuesday, I found a letter from Mr. J. Campbell White in behalf of the Layman's Evangelistic League. There are twenty-six million professed Christians in Protestant churches in the United States. This league proposes to secure one million Christians who will promise to try to lead at least one person to Christ during next year, and to get this new million of converts to promise to win one soul each. They calculate that if this plan can be carried out year after year for eleven years, there will be two billion new converts added to the ranks of Christ—a number greater than the entire population of the globe. I mention this because it is an illustration of what I mean when speaking of our duty to others. Our first and great duty is to win the world to Christ. If Christ does not mean anything to us, if we have had no real Christian experience ourselves, then this does not mean anything of importance to us either; but if we have had a Christian experience and Christ is a friend and Savior, there must be a passion in our souls to lead others to the same Christ and Christian life.

I would not infer that we are always to be talking to people about their souls; but it should be the supreme desire of our hearts and the constant effort of our lives to be the ambassadors of God in leading men to the Father's house, whatever vocation we may be following. President Allen used to tell us of a school teacher who invariably brought about a revival of religion in the community in which she taught. Those who employed her came to expect it. She was able to do this, not because she was always talking religion but because she had a passion that others should be led to the Christ who meant so much to her.



We can not stop here. Our work for others must reach out to all peoples, races, and nations, as well as those who are near us. The devotees of other religions are making strenuous efforts to propagate their systems, which are powerless to lift men out of their misery, sorrow, and shame, as all history shows; and we must press forward to the ends of the earth to give men the knowledge of the true God and the priceless blessings which follow the acceptance of his Son. The followers of Buddha and Mohammed are most aggressive. The Christian religion was planted in Arabia six hundred years before the birth of Mohammed, but now Christianity has been displaced and Mohammed holds universal sway. Christianity was introduced into Africa seven hundred years before Mohammedanism, but today Mohammed has fifty-nine million followers and Christ ten million. Our own country is being made a missionary ground for the propagation of Hinduism and Mohammedanism. It is said that Los Angeles has the largest Hindu temple in the world. The fight is on as never before; we have resources such as the world never before saw; and we must dedicate our all to the needs of this hour.

This is not all: the nations of the world which have long been slumbering have now been awakened, though still in their savagery. They have been awakened by Christian missions; they are being trained in the arts of war, and their resources are developing rapidly. Now we must complete the work of their transformation by Christianizing them or they will, like a wild beast turned loose, destroy us. The decisive hour of Christian missions has struck.

3. Ours is the task of meeting changed circumstances. Things are not as they have been in the past in any line, particularly in the line of religion. Nine years ago at an association at Shiloh, N. J., I pointed this out in an impromptu address, and added that Seventh Day Baptists had never met the changed conditions. I was told afterwards that many of the ministers present were incensed and criticized the statements most sharply. Now many recognize the things I tried to point out at that time. We should recognize the changed conditions and we should also recognize that we must meet them in a way that will not alone sat-

isfy ourselves but also in a way that will satisfy others who are struggling with these same problems.

In the *Atlantic Monthly* for March is an article under the caption, "Breaking-up of Protestantism." The author, Rev. Mr. Parrish, points out how Protestants are swinging away from the things upon which their whole structure was built. Among other things he says that to many the Bible has become "a broken reed or a quagmire." Discounting much that Mr. Parrish said, the fact remains that there is too much truth in it. Old foundations are being assailed and sometimes torn down. Many among Seventh Day Baptists as well as among other denominations are greatly troubled; and what is worse, many are at sea without chart or compass. Ours is the task of meeting the changed conditions and of carrying on the work of reconstruction. Yesterday we had a symposium on the theme, "Is a Separate Denominational Existence Justified?" Some fine and very helpful things were said by Dean Norwood and others; but through it all I kept thinking, "It is not enough to justify separate existence." It is one thing to put up reasons that will justify us who are tied to the denomination, and quite another to find reasons to draw others whose surroundings are different. If we are to maintain our existence we must take our stand on the things which will grip the consciences of men and compel their wills. This is one of our great tasks and we can not longer ignore it if we will.

II. Some items essential in accomplishing our tasks.

1. If we are to accomplish our tasks, we must not lose heart. We must not be discouraged as to the final triumph of Christ's kingdom and its righteousness, or over the carelessness, sordid indifference, cruel selfishness, and blatant unbelief so rampant in this age. Especially we must not be discouraged over the triumph of God's Sabbath for which our forbears have stood and sacrificed through the centuries.

Great causes are not won in a day; the history of their triumph spans centuries and sometimes millenniums. The fight against human slavery had been going on thousands of years when England and America abolished slavery in the last century. The fight against intemperance is as

old as the human race, and though great victories have been won, much yet remains to be done. The Sabbath cause, the one thing over which some are becoming discouraged, will triumph, though long trampled under foot. The battle is the Lord's and he is not dead or powerless. If we do our part he will take care of the results.

To be discouraged is to defeat ourselves. "If ye will not believe, ye shall not be established," is the declaration of God's Word. A discouraged people never won a cause of any importance; God can not use such. There is an allegory that illustrates this truth. Satan called together a council of his servants to consult as to how they might make a good man sin. One evil spirit stood up and addressing his satanic majesty said, "I will make him sin." "How will you do it?" "I will tell him of the pleasures and delights of sin." "Ah! that will not do. He has tried it and knows better," replied Satan. Another demon stood up and said, "I will make him sin. I will tell him the pains and sorrows of virtue." "That will not do, for he has tried it and knows that Wisdom's ways are ways of pleasantness and all her paths are paths of peace." Finally another said, "I will undertake to make him sin." "What will you do?" "I will discourage his soul," was the short reply. "That will do," cried Satan. "We shall conquer him." And so it is, if we are discouraged we are bound to lose out.

A story is told of a miner hunting for new gold mines. He had tried many prospects and every one had failed to produce the precious metal. With resources almost exhausted he tried a last prospect; finally gave up discouraged, and sold out. The man who bought him out dug one foot only beyond where the discouraged man quit and found a very rich deposit. It might have been the first man's property had he not become discouraged. As it was, he lost all. For Seventh Day Baptists now to lose heart is to lose all and nullify the work and achievements of those who have gone before them for two hundred sixty years in this country and for over three hundred years in England.

2. We must continue to give the Bible its rightful place. Seventh Day Baptists stand or fall with the Bible. This is true with all Protestant denominations, but is

markedly true of Seventh Day Baptists. When Protestants broke away from the Catholic Church, they based their act on the open Bible. They rejected the pope and his authority and took the Bible and its authority instead. In the language of Chillingworth, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." The position of Seventh Day Baptists, together with other Protestants, is that the Bible is the God-given guide Book in matters of religion, and that every man, under the guidance of the Holy Spirit, is to be allowed to interpret it for himself.

God the Father has always been trying to reveal himself and his will to man, and the Bible came into existence in response to this holy behest of the loving Father. There have been great geniuses in many spheres. There have been great geniuses in war, in statesmanship, in literature, in philosophy, in science, in invention, and in religion. Through the ages God took the great geniuses in religion, in a nation more given to religion than any other, and caused these men to write the truth regarding God and man and regarding man's relation to God and his fellow men, that man might know God and his will.

Man needs just this help, call it authority or guide, whichever you please. He needs something to guide him, to reprove him when he sins, to tell him of God's forgiveness if he will forsake his sins, to strengthen him in discouragement, to comfort him in sorrow, to teach him of the life beyond, and to bear him up when he departs for the great unknown. He finds all this in the Bible. The child has his parents and teachers to guide him in early life, and every man needs guidance and help till the end of the journey. He may reach a stage of development when he needs nothing of this kind, but not in this life.

The movement of recent years which railed against authority, even against outward authority, is unfortunate and not well based. It is already bringing forth a harvest greatly to be regretted. As the late Lyman Abbott pointed out not long before his death, those who rail against law and outward authority have not thought things through to the finish. This is a universe of law and order. Human institutions must have law, and so must man. They

talk about "self expression" and being guided from within. Man should be guided from within; but from whence does he get that which will direct the inner man? His guidance from within is dependent largely upon his moral and religious intelligence which is tremendously influenced from without. The reason the Indian mother allows the serpent to kill her babe rather than to destroy the serpent, and the Christian mother kills the serpent and saves the babe, both equally conscientious in the act, is because of what they have received from without. To repudiate guidance and authority is folly and worse than folly; it is ruin. We accept authority everywhere else. Why cry against it in morals and religion? We accept authority in civil matters, in the school, in the home, yes, and in nature; why not in things pertaining to the spiritual life? "Consistency thou art a jewel." Why raise our puny heads against the authority of the Almighty?

The Christian religion is based on authority, on the authority of Jesus the Christ. The late President Eliot said that the fundamental principles of the Christian religion are the Fatherhood of God, the brotherhood of all men, and the Lordship of Jesus Christ. As far as this statement goes, it accords with the teaching of the New Testament; and the Lordship of Christ means nothing short of yielding to his authority. To repudiate authority in religion is to repudiate the Lordship of Christ. Then comes the question, "Where can man learn the will of Christ, his Lord, except in the Bible?" When we come to the last analysis, it is through the Bible that men learn both of Christ and his will. The Bible is an authoritative Book because in it men may learn the will of their Lord and Master.

Seventh Day Baptist churches have been founded upon the Bible and the Christ of the Bible. They were in England, they were in this country. It is because of the teaching of the Bible that our churches have their existence. They stand or fall with its teachings, unless some other foundation can be found upon which to build. Thus far none other has been found, though multitudes have been seeking for it. As already stated, to formulate and set up a set of theories which justify our remaining Protestant and Seventh Day Baptist is not

enough. We must have that which grips the mind, appeals to the heart, and controls the will. Since I left college and seminary, more than thirty years ago, I have held myself aloof from the discussions that have been agitating the religious world; but I must say that I have sat at the feet of some of the greatest men in philosophy, science, and Biblical interpretation; and while I accept the results of modern conservative scholarship, I know no reason for rejecting the Bible and its authority. Upon the Bible I predicate my faith in Christ now and my hopes forevermore.

3. We must give more attention to the strengthening and building up of our churches. Say what we will about the failures of the Church, it is the organization through which Christ purposes to establish his kingdom on earth, and it is the largest and strongest force in human society. It outranks all others except the home in age, wealth, number, and power. Babson said not long ago, "The big men and women of the United States are church members. It is the exception to find a man or woman of power who is not a church member. The people who have made the United States and who are making it are church people." Thus the great financier acknowledges the place and power of the Church, and it is time that we as Seventh Day Baptists also recognize its place and power. What we can accomplish is measured by the number and strength of our churches. They are our first consideration and must be given first place. The churches in the homeland must be not only maintained but increased in power and number, or the work fails everywhere. With faith in God and hard work we can establish churches till they dot this great country of ours. Then will every phase of our work advance in all lands with leaps and bounds, and not till then.

4. The other item I want to mention is complete surrender to Christ. This covers many things and must be present if we are to accomplish our God-given tasks. It has just been mentioned in speaking of the Lordship of Christ. Here has been our great failure. We have wanted our ways in some things instead of God's ways. We have wanted to be like other people sometimes instead of being like Christ. We

### THE QUARTET LETTER

DEAR RECORDER READERS:

I believe that Everett said nothing about the meetings or what we have been doing here in Hammond.

Before we arrived here in this city Pastor Seager did quite a bit of advertising. He had distributed bills which invited the people to come and listen to us sing. The city paper was also used as a means of advertising. The meetings, which began last week on Wednesday, were supposed to be held out-of-doors just back of the church, but it has rained six days out of ten so that only four of the meetings have been held out-doors. Of course the rainy weather has been the cause of a small attendance at some of the meetings. However, there has been a good interest in the services. Pastor Seaverance, who was here for about half of the meetings, preached several sermons. He left for his new pastorate in Fouke last Tuesday. Since then Pastor Seager has been doing the preaching.

A week ago Wednesday we did some advertising for ourselves by singing at the Rotary Club. After our dinner with this organization we knew that we were going to like Hammond. Last Sunday the quartet went to the Christian church to sing during their church service.

Last Monday morning we were taken by some of our friends here to Mandeville for the purpose of crabbing. We spent the most of the forenoon without having our bait bothered a great deal by the crabs. About eleven-thirty we went in swimming. The sun was shining and, needless to say, we were considerably sun-burned by the time we started for home. We had a good time even if we didn't get but three small crabs.

Yesterday we started from Hammond at four-thirty o'clock in the morning to see the city of New Orleans. We reached the city about seven-thirty. We rode around until nine o'clock, when the Louisiana State Museum opened. The museum is in the old Spanish government buildings. We saw other interesting things, including the French market near the wharves, the parks, and the old French buildings. We saw so much that it was almost impossible to appreciate all that we saw in the half day that

(Continued on page 244)

have not been willing to make the sacrifices which the triumph of an unpopular truth requires.

God can not use us when we have not surrendered all to him. You rent a house and go to take possession, but upon arrival you find the owner has snakes housed in one room and swine in another. You protest. He replies, "I thought you would not care if I kept snakes in one room and pigs in another. It is a small matter and the house is large." What would you do? You would demand that he clean out the whole bunch at once or you would leave. You would have nothing to do with the house under such conditions. We must not think for a moment that Christ can dwell with us or use us till we have swept and cleaned our houses and given him complete possession.

We say we need prayer, intercessory prayer, Bible study, and the Holy Spirit. We do; but when Christ's will comes to be supreme in our lives, prayer and intercessory prayer, the prayer meeting, worship, public and private, and Bible study will all take care of themselves. They will all be a delight and the Holy Spirit will take possession of us and use us because we are fit for his indwelling and his use.

Mr. Moody was crossing the Atlantic with a friend, and the friend said to him in one of their conversations regarding the advancement of Christ's kingdom that the world had yet to see what can be accomplished by a life entirely dedicated to God. Mr. Moody thought he knew something about consecration and questioned the truth of the statement. After thinking it over he admitted the truth of the assertion that the world has yet to see what can be accomplished by a life entirely dedicated to God.

God, heaven, and the world, have yet to see what can be accomplished by Seventh Day Baptists when they become a consecrated people, one whom the Holy Spirit can use as he will.

---

"Certainly now is the appointed time for every believer in the prohibition cause to assert his views, call his friends to his side, and stiffen up the wavering ones; not only to weaken the wet cause, but to show the dries wherein their strength lies, and just how great their majority really is."

## WOMAN'S WORK

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

### THE ARSENAL AT SPRINGFIELD

Were half the power that fills the world with  
terror,  
Were half the wealth bestowed on camps and  
courts,  
Given to redeem the human mind from error,  
There were no need of arsenals nor forts;  
The warrior's name would be a name abhorred;  
And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear for evermore the curse of Cain!  
Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say,  
"Peace!"

Peace!—and no longer from its brazen portals  
The blast of war's great organ shakes the skies;  
But, beautiful as songs of the immortals,  
The holy melodies of love arise.  
—Henry W. Longfellow.

Not all the relics found in the museum of the Confederacy are suggestive of the glories of war, or of its horrors. Many paintings of men and women of the South, who were prominent in that struggle are shown. It is said that all the articles exhibited have been donated except two series of pictures, the "Chapman pictures," depicting the "wonderful defense of Charleston," and the "Sheppard pictures," showing in detail the life of the Confederate soldier. The purchase of these pictures, painted by eyewitnesses of the scenes they present, was made possible by gifts from people throughout the South. I saw a little doll, a quaint little thing, among articles from Baltimore, and I stopped to read the inscription. I learned that a little girl in that city went out on the streets when they were filled with Federal troops and she carried this doll dressed in Confederate colors. The soldiers stopped her and asked her questions, but finally "the vindictive Yankees" allowed her to go on her way. One felt that the visitor might be expected to show surprise that the doll did not lose its head at the hands of those Yankees. However,

feeling dies slowly when it is strong enough to fight over.

Another feature impressed me: the guards seemed proud to tell us that a day or two after this building had been taken over by the Federal troops, Abraham Lincoln came to the city for a few hours' stay. We were shown the spot in one of the larger rooms where he stood to receive the officers. While we lingered in the room other parties of tourists came through, and we noticed that almost the first thing the guard said, after telling them that this was the drawing room of the Davis family and calling attention to the large paintings of Mr. and Mrs. Davis, was that "Abraham Lincoln once was in this room."

Visitors are not allowed on the east porch, overlooking the garden, and we had to content ourselves with views from the windows, but even from the second and third story windows our views were obstructed by the large trees that probably were small in the days when this building was important in the affairs of our nation. I asked where the kitchen was located and was shown the side door that opened toward the cook house, long since torn down. I suppose this little cook house was surrounded by other little cabins that were used to house the army of servants who did all the work of keeping the "big house" in order.

When we left we were given a cordial invitation to come again, so I felt sure that I had been quite successful in keeping my feelings under cover, the few times I had felt stirrings of resentment at the wording of some statements connected with some display. And, too, I felt that the guides had been careful not to show resentment at our apparent lack of interest in some objects of Southern veneration.

We learned that when this building was vacated by the military governor at the close of the five year period of military rule, the city of Richmond took immediate possession and the building was used for a public school for twenty years. It might seem that passing through war and then so many years of service as a school building, this old house would long ago have gone the way of other old houses, and probably this would have been its end had not the women of the South come to its rescue. A mass meeting was called to see what could be

done to save it from destruction and possibly to restore it. The city was petitioned to give the building as a memorial of Jefferson Davis and a museum of the days of 1861-1865. Widespread enthusiasm greeted this plan and the deed was given as soon as possible, although a new schoolhouse had to be erected before possession of this building could be given up. A "Memorial Bazaar" was advertised to secure funds for restoring the building. All through the South the response was immediate and liberal. Each state that had belonged to the Confederacy had a booth at the bazaar. With the money received from this bazaar the building was made fireproof. The partition walls had been made of brick, as was the usual custom in the houses of that period, so nothing was done to them, but the woodwork was removed and iron substituted and other precautions taken to make for safety.

The organization under which the property was acquired in 1890 is known as the Confederate Memorial Literary Society. It was not until 1896 that the restoration of the building was completed and the dedication ceremonies held, and then the building was empty, but the collection of relics grew fast after that dedication, as each state became responsible for furnishing one room. One room in the building is called "The Solid South" room, and the work of cataloguing and caring for manuscripts relating to the war is assumed by this room. It is said that the United States government has already made use of the original data found in this room.

On our way back to the hotel we had to stop again on Capitol-Square to look again at the equestrian statue of Washington by Crawford. This statue is of bronze and the horse and rider are of heroic size, artistically posed upon a pedestal of granite. Surrounding the pedestal are large bronze statues of Patrick Henry, Thomas Jefferson, John Marshall, George Mason, Thomas Nelson, and Andrew Lewis. William Cullen Bryant wrote of this Washington statue in 1872, "Each of these statues is a study in itself, as a specimen of the sculptor's genius, and as an almost 'speaking likeness' of the original. Altogether, the monument is perhaps the most imposing in America." Other imposing

monuments have been erected since 1872, but this one has not lost its power to thrill the imagination. Patrick Henry is presented in the attitude of a speaker delivering an impassioned address; Jefferson, as a scholarly statesman with a pen in his hand; Marshall has the appearance of dignity and of firmness, that we like to consider traits of all our judges. Tradition leads us to believe that General Lewis was a large man of imposing presence, and the sculptor presents him in the hunting dress of the pioneer period, a happy choice that adds charm to the statue. I shall leave for another letter our visit to the church made famous by Patrick Henry.

### TREASURER'S REPORT

For Three Months, Ending June 30, 1927

Mrs. A. E. Whitford		
In account with		
The Woman's Executive Board		
Dr.		
To cash on hand March 31, 1927.....	\$ 163 30	
H. R. Crandall, Onward Movement.....	1,228 96	
Albion, Wis., Home Benefit society.....	35 00	
Andover, N. Y. ....	5 00	
Collection, Central Association .....	6 09	
Collection, Eastern Association .....	6 70	
Garwin, Iowa .....	10 00	
Gentry, Ark., Ladies' Missionary society .....	5 00	
Hartsville, N. Y. ....	20 00	
First Hopkinton:		
Tract Society .....	\$25 00	
Missionary Society .....	25 00	
Miss Burdick .....	25 00	
Board expenses .....	10 00	
		85 00
Milton Ladies' Aid:		
Miss Burdick .....	\$10 00	
Miss West .....	10 00	
Board expenses .....	3 00	
		23 00
New York City, Woman's Auxiliary society .....	38 00	
North Loup, Neb., Woman's Missionary Society .....	100 00	
Riverside, Calif., Dorcas society .....	25 00	
Riverside, Calif., nonresident members .....	4 00	
Salemville, Woman's society .....	15 00	
Shiloh, N. J., Benevolent society .....	117 79	
Verona, N. Y. ....	20 00	
Walworth, Wis., Helping Hand .....	12 00	
Typewriter for D. B. Coon, Jamaica:		
Alfred, N. Y., Woman's Evangelical society .....	\$ 5 00	
Alfred Station, N. Y., Union Industrial society .....	5 00	
Chicago, Ill., S. and S. Club .....	5 00	
Chicago, Ill., Sabbath school .....	5 00	
Milton, Wis., Circle No. 2 .....	2 00	
Milton, Wis., Circle No. 3 .....	3 00	
Milton Junction, Wis., Ladies' Aid .....	2 00	
New Market, N. J., Ladies' Aid .....	2 00	
Portville, N. Y., F. O. Langworthy .....	5 00	
Richburg Ladies' Aid .....	5 00	
Riverside, Calif., Dorcas society .....	10 00	
Welton, Iowa, Ladies' Aid .....	3 00	
Westerly, R. I., Ladies' Aid .....	10 00	
		62 00
		\$2,001 84

Cr.	
S. H. Davis, treasurer, Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Home Missions	400 00
Georgetown chapel	200 00
	<hr/>
Tract Society	\$1,000 00
Memorial Board, Retired Ministers' Fund	600 00
Typewriter, D. B. Coon	250 00
Mrs. W. D. Burdick's expenses to Interracial Conference	62 00
Flowers, Mrs. Morton's funeral	9 50
Mrs. Edwin Shaw, letters to societies	2 00
	<hr/>
	3 25
	<hr/>
	\$1,926 75
Cash on hand June 30, 1927	75 09
	<hr/>
	\$2,001 84

### THREE WEEKS OF BIBLE SCHOOL A GREAT SUCCESS

[The following description of the Churchville, Oneida County, Vacation Bible School appeared in the Rome *Daily Sentinel*, and was furnished by Rev. Lester G. Osborn of Verona, N. Y.—Ed.]

The Churchville Daily Vacation Bible School closed its three weeks' session Friday night with exercises at the Lutheran church. The program consisted of songs by the school, Bible drills, dramatizations of Bible stories, and other demonstration of the work done in the school.

Rev. Theodore J. Van Horn, who organized the first Daily Vacation Bible School in Oneida County at the Seventh Day Baptist church, was present and gave a short talk on the history of the school, which just closed its eighth year of existence. Two girls were given special certificates for having attended the school for the full eight years.

Certificates of credit were given to sixty-seven of the seventy-one boys and girls who were enrolled. The requirements were at least ten days in attendance, satisfactory effort and achievement, and good deportment. Several pupils received special honor for excellent work, and forty-five were on the attendance honor roll with perfect attendance.

The supervisor, Rev. Lester G. Osborn, of the Seventh Day Baptist Church, reported a very successful school from every standpoint. On account of the epidemic of whooping cough, the enrollment was not as large this year as it should have been. Much work was accomplished, and the boys and

girls enjoyed it, even though they did have to work hard. The tuition was twenty-five cents for the first four grades, and fifty cents for the other four.

There were six classes: kindergarten under Miss Ruby Davis, with Miss Flora Smith as assistant; low I, under Miss Elizabeth Patrick; high I, with Miss Iris Sholtz as teacher; class II, with Miss Florence Agne; class III, with Miss Sylvia Babcock, and the high school class. The latter completed two units of the new Teenage Leadership training course: "The Spread of Christianity," under Rev. Luther B. Scheehl, and "The Life of Jesus," under Rev. Lester G. Osborn.

The transportation manager, Rev. Luther B. Scheehl, to whom most of the credit of the size of the school is due, reported that thirty-one cars were used during the session to transport the children. The longest distance away from the school was eight miles. The total distance traveled by the children was 6,390 miles.

The cost of the school year was about \$150, which is paid by the fees of the children, the collection at the demonstration, which amounted to \$51, and by assessment on the Lutheran and Seventh Day Baptist churches at Churchville, and the Methodist Church at New London.

The teachers are to be congratulated and commended on the accomplishment of the children, and upon the success of the school. The Daily Vacation Bible School is one of the best means of supplementing the weekly Bible school.

### THE QUARTET LETTER

(Continued from page 241)

we spent in looking around. It was a trip well worth our trouble.

Today we had the honor of singing at the opening of the city park here in Hammond. We sang one song and came back to our rooming places and partially packed our suit cases. Sunday morning we again leave a group of newly-made friends. We hope to reach Shiloh, N. J., by Friday night. If the old Ford doesn't give us too much trouble we will probably get there by Friday night.

Sincerely,

LOYAL TODD.

Hammond, La.,  
August 12, 1927.

### THE HIDDEN LIFE

SELECTED BY DEAN ARTHUR E. MAIN

*My meditation of him shall be sweet; I will be glad in the Lord.*

*O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is.*

Call in your heart; commune oftener with yourself and with God; be less abroad and more within, more above. It is far the sweetest life.—*Robert Leighton.*

We need to cultivate the Christianity of meditation, of communion, of inner event, the Christianity in which the soul strives to broaden out its daily thought to fit the peaceful sky above it, and grows like unto it—rich, deep, thoughtful, full of light. Then the soul steps forth into the outer activity of men, like an angel from the presence of God, with the halo of tender love, the eloquence of a direct message and the eager, accumulated force of a real experience.

A prayerless day of hard work consecrated by no holy meditation—oh, what a dull, plodding, trampling day it is! How do we spend money in such a day for that which is not bread and our labor for that which satisfieth not!—*Edwin M. Goulburn.*

We must know before we can love. In order to know God we must often think of him.—*Brother Lawrence.*

Not in the silence only,  
Nor in the solitude,  
Let my thoughts rise to thee in praise,  
My God, so great, so good;

But mid the din and noise  
Of city conflict rude;  
In crowded street where daily pours  
The hurrying multitude.

Not on the Sabbath only,  
In the dear house of prayer,  
Where earthly din can not intrude,  
And only God is there;

But all week long, in spite  
Of care and vanity;  
That thus, even in the crowd, I may  
Be still alone with thee.—*Horatius Bonar.*

### PRAYER

O best of friends, whose promises are many and amazing and who art able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, grant us thy help, we beseech thee, that we may not, through sin, unfaithful-

ness, or stupidity of heart, fail to receive the full measure of thy bounty, miss aught of those gifts and graces which thou hast made ready for us, or in any wise fall short of thy generous design through Jesus Christ. Amen.

### GIRLS AT THE LEWIS CAMP

A SUCCESSFUL TWO WEEKS

GLADYS WOODEN

Two helpful and happy weeks started on Friday, July 1, as the first group of girls entered the Lewis Camp under the direction of Miss Marjorie Burdick and the supervision of Rev. and Mrs. Bond.

The girls were divided into three groups with the Misses Elizabeth and Virginia Bond and Dorothy Hubbard as counselors. Each group would take its turn first, cooking, washing dishes, and, last but not least, the odd jobs which were always popping up when least wanted.

One of the main features was our daily hike, which enabled us to study the birds, flowers, and trees. As I have always lived on a farm these subjects were of great interest to me, and I am sure these walks will make me appreciate them much more. Trips to the shore and to the Boy Scout pool for bathing were certainly a pleasure to all, even though misery did come at the end from our sunburn. Nights when we walked back to camp after spending a delightful evening at the Lewis home we would study the stars and constellations.

The main part of our daily program was our devotional services, first led by our director and followed by Mr. Bond with a lesson and discussion on the Sabbath question. A half hour for meditation was set aside in which we would all seek our favored spot, surrounded by nature and God, to study the Bible. One group was given Matthew, another Mark, while the third studied Luke, picking out all passages pertaining to nature.

We also learned many new songs and poems, choosing, "I Would Be True" as our camp hymn and "The Upward Road" as our poem.

Our meals were not the most important, but without them I believe we would not have lasted very long with such a full program ahead of us for the coming day. We had an ideal kitchen with a full equipment

of utensils and running water (after considerable pumping). Our refrigerator was the brook, which turned out successful when the milk didn't sour. But we surely did have the "eats"!

We had a stunt night, which was immensely enjoyed by all. Another night first aid and the tying of knots were taught by Betty Randolph. Sabbath days we went to Ashaway and Westerly to church, dividing our time up equally between them. One evening we were shown motion pictures (without the motion) of Palestine, at the Lewis home. Other nights, when the mosquitos and rain drove us inside, we would sit around the lovely fireplace, donated by Mrs. Lewis, for songs and stories, ending the day with a bedtime story before going to our dreams.

Of course we were all glad that Mr. Bond had the opportunity of going to Europe, but we certainly missed him and the rest of his family who left before closing time. We all hope he will have a pleasant and successful trip abroad.

Two weeks—fourteen days in the presence of nature and God—and then our homeward ride brought our first group to a happy close.

#### HIGH LIGHTS

BETTY F. RANDOLPH

In writing this little article about the Lewis Camp, I hardly know where to begin. There are so many interesting phases of the camp life that I can not choose any particular one, so I think I will say a little about the "high lights."

To begin with, we all had a jolly good time—every one of us. After a year of school and living in the city, it was a glorious feeling to get out on the hills and enjoy the birds, trees, and flowers, and all the things that help in making up nature's wonderful plan. The thing, I think, that brought us all into closer contact with nature was the half hour we had every morning for meditation. Each of the three groups had one of the Gospels from which all the references to nature were taken.

After the breakfast dishes were shining and standing in neat rows upon the shelves and at the sound of the whistle, every girl picked up her Bible and went off to her own secluded spot. I spent many a happy

half hour under a huge oak tree down by the stream, watching the birds and reading St. Mark. Really, I never knew there were so many references to nature in that one Gospel.

Another high light in the camp life was "Stilly." How we all loved "Stilly"! After some of the girls had gone to town we would all look forward to their home-coming. At the faint clash of tin against tin or the throaty "toot" of the horn, somebody would shout, "Here they are! Here they are! Quick—put dinner on the table!" Then as the shoppers approached the camp they would be descended upon by a dozen or so individuals shouting such questions as: "Did you get my kodak film?" "Where is my hair net?" "Give me my candy, please," or "Hand over my stamps; this letter simply must go now!" But the most common ones were: "What are we going to have to eat tomorrow?" and "Did you get something very good?"

Oh, yes! I must not fail to mention our chauffeur! He was a tall, slender gentleman by the name of Donald Lewis. And a very able chauffeur he was, humbly submitting to: "The post office, James"; "To the fish market," and "Home, James." We certainly are indebted to "Don" for all he did for us.

And speaking of wonderful people and all they did for us, we could not wish for better friends—especially the Lewis family. Mrs. Lewis never came near the camp without some jolly surprise. It did us all good just to see how much interest she took in us. Mrs. Lewis may truly be called our "guardian angel."

There is only one other thing I am going to mention, as someone else will probably tell of the others. Thursday, the day we left, we took our lunch and bathing suits and went to Weekapaug Beach for the day. Did we have a good time? Well, my adjectives are too limited to express to you *what* a good time we had! And sunburned—oh, dear—we all got our share! That night on the boat, going home, we looked like so many lobsters just out of the boiling pot, and felt it too! With many a moan and groan we got through the night. With several of us the discomfort lasted for days and toned down our activities considerably.

You may ask, "Was it worth it?" My answer is most emphatically, "Yes."

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 6, Box 166, Battle Creek, Mich.  
Contributing Editor

### GOD'S PORTION OF MY MONEY

Christian Endeavor Topic for Sabbath Day,  
September 10, 1927

#### DAILY READINGS

Sunday—Remember the poor (Gal. 2: 10)

Monday—Support the church (Exod. 25: 1-9)

Tuesday—What is God's portion? (2 Cor. 9: 6-11)

Wednesday—Support missionaries (2 Cor. 11: 9)

Thursday—Help famine sufferers (Acts 11: 27-30)

Friday—A promise (Prov. 3: 9, 10)

Sabbath Day—Topic: How should I spend God's portion of my money? (Mal. 3: 8-12; 2 Cor. 8: 1-5, 9)

#### MAE E. MUDGE

(Gleanings from stewardship conferences conducted by Rev. Walter Getty at the Cleveland Convention.)

God's portion of *my money*. This topic for the week and the topic for special consideration at the weekly meeting brings this question to my mind. What or how much of my earnings is *my money*? The answer comes through a quotation from David as we find it in 1 Chronicles 29: 14—"Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

We speak of *our houses*, our various lines of business and possessions. How are they ours? All things even ourselves belong to God. We are only stewards using the things which he has given us.

How are we using these talents? Burying or increasing them? It is as wrong not to use money as it is to use it foolishly. Ownership of God should be the first thing taught to youth. Life itself is a sacred trust.

Let us consider Paul's method of giving and of stewardship.

1. Regularity—upon the first day of the week.

2. Inclusiveness—everyone of you, small giver and big giver.

3. Conscientiousness—lay by him in store. The gift that is not given when due is often forgotten.

4. Proportion—as he may prosper.

What a program these principles would make for a church or Christian Endeavor society!—a regular gift—from every member—conscientiously laid aside each week—a gift proportioned to what we have earned!

What is the right proportion? The tenth is the minimum. If a Jew could give that, a Christian can give it too, and more. The tithe is laid down as a principle and may be increased but not decreased. Tithing pays on all scores. It pays by dividends of joy, as Jesus says giving does. It pays by enlarging our nature. It pays by developing our sympathy and enabling us to relieve distress. It pays by saving us from greed. It pays by joining us with God in a very real partnership and so pays in fellowship with him. It pays in values that not all the gold in the world can buy—it pays in spiritual life and experience.

It remains to be said that tithing must not be made a merely legal affair, gifts given in the hope of winning God's favor. We must tithe with the heart; we must realize that we are stewards, partners of the Eternal, handling God's money, and thus learn to develop confidence in him that we shall not suffer lack. In the last analysis the benefits that come to the tither are spiritual, the only truly worth while benefits, for they last beyond the bounds of time.

Battle Creek, Mich.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A friend said to me this evening that he disliked to see a weak church. He said a church may be strong in numbers, yet weak in its activities. He mentioned a large church in our city, and said, "It sure has pep." That's the kind of a church I like to see."

I wonder *why* churches are weak. In our Scripture lesson for this week, Paul, in speaking of the churches of Macedonia, says that they first gave *themselves* to the Lord. I suppose he means they consecrated their lives, their service, and their money to the Lord.

Are we, as church members, giving ourselves to the Lord in this way? Are we willing to consecrate God's money to his service, reserving only our portion for our

use? Are we willing to give up some worldly pleasures so we can do this? If we do this, opportunities to use our money in right ways will come to us.

What would it mean for our denomination if every Seventh Day Baptist would tithe? It would mean that our cause would go forward by "leaps and bounds," and that our leaders would be free from the great mental burdens they are bearing. Let us pray that we may be so filled with the spirit of service for our Master that we shall be glad to give him his portion of our money.

"The widow gave her mite. She gave what she had. God asks no more of us. If we give what we have we may find that it carries a blessing far beyond our imagining."

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, September 10, 1927

#### DAILY READINGS

Sunday—Give me instruction (Prov. 4: 20-27)

Monday—Develop my powers (1 Tim. 4: 14-16)

Tuesday—Teach me courtesy (Phil. 2: 4, 5)

Wednesday—Open doors to service (Rev. 3: 8)

Thursday—Prepare me for life work (Num. 27: 18-23)

Friday—Bring me new friends (Prov. 18: 24)

Sabbath Day—Topic: What do I expect this school year to do for me? (Prov. 9: 9-12)

#### IF I COULD GO TO SCHOOL AGAIN

Here it is ten years since I spent my last day in school as a pupil. Although I hope I have continued studying and learning, yet I confess that sometimes I long to sit once more among the students and enjoy one more year of school. Of course I know that I can not do that now, but I can not help envying just a little the boys and girls who are starting in a new year of school this fall, because I should like the opportunity of trying again to make it the best year I had ever spent.

If I could go to school again this year, I should try to study harder. I do not mean that I would be a "grind," shutting myself away from all that was pleasant in school life. No—but I think that while I was studying I would make a business of that alone. I would concentrate. I would try to get the task done quickly as well as thoroughly.

An example of what can be done in this way comes to mind. My room mate and I were taking Greek, which you all know is a hard subject. He had to go and meet a friend on the same morning that the examination came. He decided he would try to get that examination over in one hour instead of three. He worked hard, made every moment count, and got out in one hour. His mark was next to the highest, although the rest of us took most of the three hours for it. I believe we all could do much better work, in shorter time, if we tried.

If I were to enter school again this fall, I would try to put more joyousness into my religious life. Too often our religion seemed a very solemn thing, to be engaged in about one day in the week, and carefully hidden away the rest of the time. It was something almost to be apologized for. But I know that the happiest and most successful people in school as well as out of it are Christians. Why do we not prove it to the world? Make that Christian Endeavor social the happiest and brightest event of the school year. Make the weekly Christian Endeavor prayer meeting an event to be looked forward to all the week, and to be talked about the week following. You can do it by careful planning and enthusiastic participation.

I should like to see the Christian young people in every school take the leadership in their studies, and a good place in the athletic and social life of the school, while at the same time not being ashamed to make it known that by Christ's help they are able to do what they do.

### PERSONAL ACCEPTANCE OF AND ALLEGIANCE TO JESUS CHRIST

This is the international slogan of the Christian Endeavor movement. Christian Endeavor societies everywhere are asked to adopt it as the basis of their work for the coming year.

As suggestions for making the slogan vital in the lives of young people the points of emphasis presented in this leaflet have been proposed by the Educational Committee of the International Society of Christian Endeavor and approved by the Executive Committee and the Board of Trustees.

### CHRISTIAN ENDEAVOR NEWS NOTES

MARLBORO, N. J.—We are still "carrying on" though you have not heard from us for quite awhile. Our meetings are well attended and they are held in the church during the summer months. Everyone seems to take an active part and we feel these endeavor meetings are full of hope and inspiration.

We are glad to have a former member with us this summer.

We are glad to say we have at least one from our society who can attend the General Conference this year.

We are going to have the goal chart again this year. We are anxious to know how we stood in the RECORDER Reading Contest. We are hoping for a better year of service.

MARY H. DAVIS,

Recorder Reporter.

August 10, 1927.

### AN HONOR REGISTER

II.

MRS. ARTHUR E. MAIN

There was a theological department in Alfred University from 1871 to 1901. The following is a list of those who studied in that department:

Kenyon, George P.	Fisk, Byron E.
Crandall, George J.	Socwell, Eugene H.
Gardiner, Theodore L.	Maxson, Sanford L.
Rogers, Benjamin F.	Crofoot, Alonzo G.
Davis, David H.	Platts, J. Allison
Huffman, John L.	Burdick, George W.
Stillman, Horace	Mills, Orpheus S.
Sherman, Oliver D.	Gould, George D.
Babcock, Uri M.	Davis, Boothe C.
Dayton, Stephen M.	Hills, George W.
Wardner, Morton S.	Lewis, George W.
Cottrell, George M.	Kelly, Mordecai B.
Cottrell, Ira L.	Sindall, Martin
Place, William F.	Burdick, William L.
Ernst, William H.	Gallup, Levi D.
Williams, Orville D.	Davis, John T.
Saunders, Earl P.	Davis, Samuel H.
Burdick, Judson G.	Burdick, Leon D.
Witter, E. Adelbert	Hurley, James H.
Place, Fredrick S.	Stillman, Mazzini G.
Burdick, Experience F.	Shaw, George B.
Randolph, Gideon H. F.	Mills, Nathan M.
Seager, Lely D.	Shaw, Dighton W.
	Velthuysen, Peter H.

The old-fashioned fellow who never thought anything of walking eighteen or twenty miles in an afternoon has a grandson who never thought of it either.—*Detroit News*.

They will be used as the basis of Christian Endeavor union programs. Nearly all denominations having Christian Endeavor societies will co-operate in presenting them to their young people. It is understood, of course, that every denomination and every local church has entire freedom to make such changes and adjustments in this program as may seem necessary. Where in any particular instance there is or seems to be conflict between the denominational and interdenominational programs, the endeavors and societies are referred to the program of their own communions.

Theme	Months for emphasis
Survey, Organization and Extension	September and October
Stewardship and Service	November and December
World Friendship	January and February
Evangelism and Bible Study	March and April
Larger Leadership	May and June
Summer Activities	July and August

#### SURVEY, ORGANIZATION AND EXTENSION

These important themes will be emphasized especially during September and October, but should, of course, be continued throughout the year.

Every Christian Endeavor society should make a study of its church and community in order to decide what its definite work should be for the year. The following are some of the questions to which the society might seek an answer:

What should our society be doing for its members, the church, the community, and the world?

What does our pastor want us to do?

How can we best work as part of the program of our church for young people?

What are the national plans of our own church? How can we do our share?

What young people in this community ought to be members of this society? How can they be encouraged to join?

Are our meetings attractive and spiritually helpful?

What is our society doing to develop the spiritual life of its members?

What age groups of Christian Endeavor should our church have?

In what ways can we co-operate with other young people's groups in the community?

## CHILDREN'S PAGE

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

DEAR CHILDREN:

This week I am going to tell you about one of the pets I had when I was a little girl and lived on a farm in Wisconsin.

One day in the spring my brother and I were out in the farther pasture after the cows, when a little woodchuck raised up his head right in front of us. He was a much frightened little woodchuck for he had wandered far away from the home hole and did not seem to know the way back. I think he must have said to himself, in chuck language, "Oh, dearie me! I wish I had stayed at home. What a fine time I should be having, this very minute, playing peek-and-hide with the rest of the woodchucks! Dearie, dearie me!"

He was so tired he could hardly crawl, for he was too little to go so far from home; indeed he was just a baby chuck. All at once he heard a sound that made him jump with fright. It was only my voice, but to the little chuck it was very terrifying, for he had never heard anything like it before.

"Oh! Oh!" I cried. "Let us catch him. He will make the cutest pet."

The little fellow did not want to be caught, and bit and scratched my brother with all his little might when he caught him, for he was angry as well as frightened, but my brother only laughed and carried the spunky little fellow up to the house. "My, but he's fierce!" said he. "He will soon get tame though and then he will make a fine pet."

Sure enough, after we had kept him shut up a few days, he became as tame as a little kitten and we children had great fun with him. How he did grow! We named him "Chucky" and the whole family became very fond of him.

One day we forgot to feed him and he ate up some of our garden. Then our father told us, sorrowfully, that if we did not take care of Chucky better he would have to take him away from us. We

begged hard to keep him and promised not to neglect him again.

Chucky would follow us around just like a little puppy, and tumble around like one, too. He would let any of the family pick him up, but would not often let other people touch him. If they tried it they would get bitten for their pains. One neighbor, to whom he seemed to take a special dislike, often suffered from his sharp teeth. Chucky's favorite napping place was in a hole which had been worn in the sill of the woodshed door. This neighbor was apt to come in just in time for dinner. He was very near-sighted and so shuffled his feet quite a bit as he came in the door. Then up Chucky would jump and bite his heels. Of course we had to punish him, but we were really glad when that neighbor stopped coming, declaring that he would never come again if we did not get rid of "that critter."

When cold weather came, Chucky dug a hole under the wood pile back of the house and slept there all winter. In the spring he came out so thin we hardly knew him. At first he was very cross and seemed afraid of us, but soon he became as tame as ever and it did not take him long to get fat again. We could not keep him long, however, for he began to dig great holes under the house, and in many ways was a great nuisance. At last my father carried him off and my brother and I never asked what became of him, but we grieved over losing him a long time.

M. G.

### LESSONS FROM THE BIRDS

#### INDUSTRY

MARY A. STILLMAN

As soon as the morning song is over the bird's work for the day begins. He goes on the "daylight saving" schedule, and works from before sunrise till long after sunset. One little ruby-throated humming bird comes to our bed of larkspur before we are dressed in the morning, and we hear the beat of her untiring wings after we have gone to bed at night. (We, too, are daylight savers.)

The first spring work of the birds, besides earning their own living, is nest building. This is an exhausting operation, and most birds rest a few days after the nest is finished before the eggs are laid. Then

#### ANSWERS TO GAME 12

1. Solomon.
2. Abraham.
3. David.
4. A dove.
5. Samuel.
6. Ruth.
7. In the River Jordan.
8. Na'hum, long a, short u. (Webster's *New International Dictionary*.)
9. Exodus (chapter 20).
10. His mother Rachel.

#### FORGETTING THE BEST

"In the mountains of Switzerland a boy was herding goats. He saw a pure white flower growing at the base of a cliff. He picked it and immediately a door opened in the rocky wall. He entered and found himself in a cave, the floor of which was strewn with precious stones of every description. A voice called out, 'Help yourself, but don't forget the best.'

"He dropped the flower hastily and filled his pockets with the jewels. When he had gathered all he could carry, again the voice said, 'Don't forget the best.' He stepped back in the sunshine, his hands full of gems and the door closed behind him. When he examined his treasures they had turned to ashes. He thought to revisit the cave for a new supply but the rock refused to open. He had lost the key. He looked for the flower and remembered that in his greed he had left it lying on the floor of the cave. He had forgotten the best. Some people forget God because they think of other things too much."—*M. G. Gosselink, in Pastor's Assistant.*

#### NOTICE TO DELEGATES

All persons expecting to attend the Southwestern Association at Fouke, Ark., September 8-11, please notify the Entertainment Committee. There is only one train a day leaving Texarkana, which is 7.30 p. m. Persons arriving earlier in the day or too late to come out on that day, will please call up S. J. Davis at Fouke.

MANTIE LONGINO,  
J. N. PIERCE,  
VANCE KERR,  
*Committee.*

comes the incubation, and in some cases both father and mother take their turns in this tiresome task. When the birdlings are hatched how incessantly both parents have to work to fill those gaping beaks! What quantities of grubs, caterpillars, worms, and weed-seeds are thus destroyed from our gardens! But as soon as the little ones can fly they are taught to fend for themselves. There must be no idlers in the bird world.

Once I saw a baby oriole who was being disciplined to make him leave the nest. He was most comfortable in his swinging cradle and did not want to go. "Not another worm shall you have until you begin to fly," said the stern parents. All day long the baby fluttered, cried, and protested, but although the parents were near they did not feed him. At last, toward dusk, a mother catbird who had a nest full of birdlings near by could stand the teasing no longer. I saw her fly up to the oriole's nest twice and feed the crying baby. He then settled down for the night, and early the next day he was gone.

"The bird knows the law that he who would live must work, and keeps it. It keeps faith with nature; in its world is no race suicide, no unfilled nest. It labors during the day, but worries not for the morrow." What a good pattern to follow.

*Tamworth, N. H.*

#### NOW YOU ASK ONE

H. V. G.

#### GAME 13

1. Who wrote the Revelation?
2. Who said, "Speak; for thy servant heareth"?
3. What, according to Jesus, is the greatest commandment?
4. What, according to Jesus, is the second greatest commandment?
5. What was the Great Sea?
6. Finish this quotation, "The Lord watch [eleven words]."
7. Where did Jacob die?
8. When did Peter say, "Lord, it is good for us to be here"?
9. How did the Children of Israel pass through the Red Sea?
10. Should B. C. be written before or after the number?

## OUR WEEKLY SERMON

### THE NEW COMMANDMENT

SERMON BY PASTOR J. L. SKAGGS

*A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another.—John 13:34.*

These words of our text are recorded as spoken by Jesus after the last supper with his disciples, and on the evening preceding his death. The circumstances were such as to make them most impressive: they were spoken by the greatest Teacher the world has ever had, and at a moment when he was facing the great crisis. They were spoken to his friends and disciples who were to go out and complete the work which he had begun. The entire future of his work was depending on these men. They must go out and do a work against which all the evil forces of the world can not prevail. Everything was depending on them, and I do not know of any more touching narrative than this we find in the Gospel of John from the thirteenth to the twenty-first chapter.

The end of his earthly life had come. The morrow would see the cross on Calvary. Only the most important subjects could be discussed.

He was addressing a group of men who knew the law of Moses—the Ten Commandments—men who had heard him declare the first and greatest commandment, and a second like unto it. But in this final hour he had something still more precious for those who were his very own. "A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

We hear a great deal about the Ten Commandments, and also a great deal about the two great commandments, but we hear people talk very little about this new commandment. Dr. Jefferson, New York, says that he recently looked through two hundred volumes of sermons and found only one on this new commandment. He raises

the question as to why this is, that ministers do not seem to keep that crowning thought of Jesus before the churches.

It is interesting to observe how the Church and Christian people have placed the great emphasis upon the doctrines and creeds, upon this belief and that belief, while they forget about the new commandment. The history of the Church is to a considerable extent a history of contention, strife, division, sectarianism. One group has persecuted another; they have imprisoned and killed those who dared to disagree as to the facts of history and theological dogma. In our day such extreme punishments are not inflicted, but the attitude of one group against another has changed little.

I do not agree with those who say that we of today are turning away from the faith of our fathers, the faith of Jesus Christ. I believe we are coming to see with clearer vision what it means to be a Christian, what it means to share the faith and purpose and program of Jesus. The worst heresy that I know of is the supreme bigotry and unfraternal attitude of those who set themselves up as critics and defamers of all who happen to differ with them in matters of belief. I judge not, but Jesus said, "By their fruits ye shall know them." What doth it profit if a man be ever so correct in his theology, and is a conspicuous failure in the observance of the *new commandment*?

Jesus taught that a man should love his enemies, and that he should do good unto them. When a lawyer questioned Jesus as to the attainment of eternal life, the conversation led to that wonderful story of the Samaritan who helped the Jew whom he found in distress. Jesus illuminated his thought with a story which cuts its way into a heart of evil intent. The fact that they belonged to nations with traditional hatreds did not relieve them of the obligations of kindness. Paul caught the vision and was able to write that wonderful thirteenth chapter of First Corinthians. The Apostle John in his old age said a man could not love God whom he had not seen and hate his brother whom he had seen. Love is set down as the first law of Christian experience.

We often hear people say that we should love our neighbors as ourselves! And we

should do so. But is that the highest standard? How much do people love themselves? We see many people do things that are very harmful to themselves. They neglect their bodies, minds, and spirits. They indulge in practices which dwarf their personalities. They take poisons into their bodies; they commit sins which they know will bring them pain, sorrow, and loss. Are they living up to the highest standard when they treat other people as they do themselves?

Again we hear the Golden Rule: Do unto others as ye would have them do unto you. That is a little different. We may do things that we know are harmful to ourselves, but let someone else bring us harm and we feel very bad about it. We do not want anyone else to injure us in any way. Would it not be wonderful if people would live up to these two ideals? Wouldn't the happiness of our world be increased many fold? But would we be on the highest level?

When Jesus was about to leave his disciples, he gave them something that was still higher. The disciples were entering into a relationship and work of the greatest importance. A quality of mutual consideration, interest, and helpfulness was needed above that of ordinary human relationships. Nothing hitherto had been given which was quite high enough. The loving relationship of Christians among themselves could be illustrated in only one way. It required a new commandment. And there in that solemn hour of death and separation looking on, he said: "A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another." He makes his own love the standard.

What higher illustration of this new commandment could he give? He had given himself in such devoted love during the years of their association in his ministry, and that love was so soon to be further attested by his suffering and death. He was giving himself in life and in death in a love that knew no reservations. He wanted his disciples to be as he was. He wanted them to love each other with a love that knew no bounds—a love which nothing could overcome.

How far have the churches of Christendom fallen short of this standard? For-

getting the quarrels and controversies which have prevailed between groups, let us ask what have been the fundamental attitudes of the churches. Take the Roman Catholic Church. Are her standards based upon creed and ritual or upon a fellowship of love? Protestantism is divided into many scores of denominations, each identifying itself by its creed, its polity, its formulas. Fitness for church membership in practically all denominations is judged by a particular creed. There has been much talk in recent years about bringing Protestant denominations together, but the conversations do not get very far until they are wrecked on the rocks of creedal differences.

"A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Must we not admit that this central, fundamental thing has been much neglected? I would not for a moment minimize the element of belief in Christian experience. It is of tremendous importance that we believe as Jesus did about God, about the nature of men, about man's duty and privilege, about the things that a man should do to develop fully his spiritual nature. But the great outstanding need is that men shall be born of the Spirit and love each other as Jesus loved.

But that love wherewith Jesus loved will never be strong between religious groups until it becomes a passion within the individual group. Our lives are tested in our local environment. If we do not love those with whom we are most intimately associated, we are not likely to love anyone. If we are not interested in our own church, we are not interested in any church. If we will not help in building up the kingdom of God in Milton, we will not help anywhere. We have our tests of character in our immediate environment. The practice of the Golden Rule is good, but it will never save the world. If we want to bring the world together in a common brotherhood of mutual interest and love, our first duty is to realize that in our own group.

Now I am not saying this because I know of any quarrels or any bitterness in our midst; for I do not know of such. But I say it because I feel that we are not living



on the high plane of the "New Commandment," "Love one another as I have loved you." That is a high standard. Jesus evidently did not believe his work could be carried on successfully on any lower plane than that. That we may get a vision of what that means we want to see what the love of Jesus is, how it manifested itself.

Behold, "what patience, forbearance, forgiveness, longsuffering, generosity, devotion, sacrifice this love involves!" Jesus looked upon what sin and disharmony with God was doing to human bodies and human souls, what it was doing to communities and nations. He held the remedy, but its application would cost everything. Shall he pay or not pay the price? Is the saving of men worth the price? Is divine love in the heart of Jesus great enough to command everything? His answer was, "Yes." But the path of love led through the wilderness of hate and up to the cross on Calvary. And even that was not enough. The Apostle John gained the point of view, and toward the end of his long life he said, "Hereby know we love, in that he laid down his life for us, and we ought to lay down our lives for the brethren." Even Jesus could not love enough to bring the world to God; his followers must also love. They must love each other so much that the fondest ideals of human happiness will be revealed in their relationship. The work must go on. It must be carried to completion by the process of loving men into it. So he said as a parting word to his disciples: "A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another." And this love among his disciples was to be the proof to the world of the divinity of his religion.

Herein lies the mission of the Church. Herein lies her hope of achieving the will of Christ. We still face the problem of world redemption. The world has its Savior, but it can only be brought to him by a revelation of the power of love in the hearts of his disciples.

Behold in our midst the ears that are deaf and the eyes that are blind to Jesus' kind of life! Behold the feet that stumble in paths where no light is seen! Behold a world still cursed with greed and lust and war, yea, the millions who know not God!

In the face of the world need, what shall we do? Shall we spend our lives for the fantasies of a world that vanisheth away, for the merchandise of gold and silver and what they will buy? Shall we devote our lives to quarrels with fellow men who do not agree with our creeds? Or shall we subordinate all else to our seeking to learn how to love our fellow men as Jesus loves us?—*The Quarterly Visitor.*

### THE MASTER STOOD IN HIS GARDEN

SELECTED BY MRS. A. H. ATKINS

The Master stood in his garden  
Among his lilies so fair,  
Which his own right hand had planted,  
And trained with tend'rest care.  
He looked at their snowy blossoms,  
And marked with observant eye,  
That his flowers were sadly drooping  
For their leaves were parched and dry.

"My lilies have need to be watered,"  
The heavenly Master said:  
"Wherein shall I draw it for them,  
And raise each drooping head?"  
Close, close to his feet on the pathway,  
All empty and frail and small,  
Was an earthen vessel lying,  
That seemed of no good at all.

But the Master saw and raised it  
From the dust in which it lay,  
And smiled as he gently whispered:  
"My work it shall do today.  
It is but an earthen vessel,  
But close it is lying to me;  
It is small but clean and empty—  
That is all it needs to be."

So forth to the fountain he bore it,  
And filled it full to the brim.  
How glad was the earthen vessel  
To be of some use to him!  
He poured forth the living water  
All over his lilies so fair,  
Till empty was the vessel  
And again he filled it there.

The drooping lilies he watered  
Till all reviving again.  
The Master saw with pleasure  
His labor had not been in vain.  
His own hand drew the water,  
Refreshing the thirsty flowers,  
But he used the earthen vessel  
To convey the living showers.

And then to itself it whispered,  
As aside he laid it once more:  
"I still will lie in his pathway,  
Just where I did before;  
For close would I keep to the Master  
And empty would I remain,  
Perchance some day he may use me  
To water his flowers again."

—James McGranahan.

## MARRIAGES

SHOLTZ-WILLIAMS.—Mr. Craig Sholtz and Miss Marian Williams were united in marriage at the home of the bride's parents, Mr. and Mrs. Arthur Williams, on August 3, by Pastor Lester G. Osborn, assisted by Rev. Theodore J. Van Horn.

## DEATHS

DEELEY.—Martha Lucetta Deeley, the daughter of Jesse and Gertrude Hunting Deeley, and granddaughter of Elder John P. Hunting, was born December 7, 1902, and was taken away suddenly, just as she was reaching the prime of life, on the morning of July 23, by an attack of acute dilation of the heart.

"All flesh is grass," and just as all grass does not ripen, but is cut down by scythe or mower, so it was with our sister, Martha. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."  
L. G. O.

BOND.—Richard Eugene, fourth son of Orville B. and Lucile Davis Bond, was born at Lost Creek, W. Va., July 14, 1927, and was called back to heaven August 9, age twenty-six days. Short was the life of this little blossom—but who shall say its message and mission was not complete in the sweetness of his brief stay and in the larger joy and vision which his coming inspired. Farewell services were conducted in the home by Pastor H. C. Van Horn, who used the words from the Song of Songs—"My beloved has gone down to his garden . . . to gather lilies."

"O, not in cruelty, not in wrath  
The reaper came that day  
'Twas an angel visited this green earth  
And took the flower away."

H. C. V. H.

### YOUNG PEOPLE AND POLITE BEHAVIOR

There is much talk about the degeneracy of the young people of today. If this is true, whose is the fault? Few of us stop to consider that our young people live in an adult world which we have created for them. If our children are to keep the traditions of their ancestors and hand on to their children the best teaching of American homes and American education, we must give them a background. And an important factor in this background is the example set by parents and social leaders.

Young people today are rather punctilious about certain phases of polite behavior. To them, this or that point of "etiquette" is often a burning question. It should be easy, then, to educate them to the belief that manners and morals are closely allied; that good form is as important as good education or good looks; that its observance is an outward expression of intellectual and moral conviction which applies to every act of the daily life, at home, abroad, in business and social relations.

In the education of the young lies our hope for future generations. If our young people were set an example of good form as it really is, and if they were educated to a better understanding of what personal liberty actually means, the custom of carrying flasks and drinking because "it is the thing to do" would die a natural death.—*Ella A. Boole, in the Hostess, May, 1927.*

I grow weary of the perpetual spurring on of God's people to service—as if any father ever cared so much to have his children toiling for him as loving and trusting him—and the more so as the God-possessed Christians invariably do serve him. There is a higher thought, the enthronement of Jesus as Lord of all, and once for all: there should be no call for reconsecration in the Christian's experience.—*C. I. Scofield.*



## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church, corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South. Superintendent of the Sabbath school; Mrs. Wm. A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

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

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

Terms of Subscription  
Per Year . . . . . \$2.50  
Six Months . . . . . 1.25  
Per Month . . . . . .25  
Per Copy . . . . . .05

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

Sabbath School. Lesson X.—Sept. 3, 1927

SOLOMON'S WISE CHOICE. 1 Kings 3: 4-15.

Golden Text.—"Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. 3: 13.

## DAILY READINGS

Aug. 28—Solomon's Wise Choice. 1 Kings 3: 4-15.

Aug. 29—David's Charge to Solomon. 1 Chron. 28: 1-10.

Aug. 30—Joy and Thanksgiving. 1 Chron. 29: 14-22.

Aug. 31—Wisdom a Defense. Eccl. 9: 13-18.

Sept. 1—Life's Priorities. Matt. 6: 25-34.

Sept. 2—God's Good Gift for the Asking. Luke 11: 5-13.

Sept. 3—Why Seek Wisdom. Prov. 8: 12-19.

(For Lesson Notes, see *Helping Hand*)

## RECORDER WANT ADVERTISEMENTS

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

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

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 98 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid. Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

## SALEM COLLEGE



Administration Building

Huffman Hall

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

## ALFRED UNIVERSITY

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

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

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

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

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

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

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

## THE FOUKE S. D. B. SCHOOL

Miss Flora E. Warren, Principal and Teacher,  
Fouke, Ark.

Former excellent standard of work will be maintained.

## BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

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

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

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

STUDIES IN SABBATH REFORM.  
A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE—10 cents each.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVAAS.

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

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

## MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live tycoonas.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

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

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG  
ATTORNEYS AND COUNSELLORS-AT-LAW  
1235 First Nat'l Bank Building, Phone Central 0811

THE TWENTIETH CENTURY ENDOWMENT FUND  
Alfred, N. Y.

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

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

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

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S. T. D., LL. D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.50 prepaid. American Sabbath Tract Society, Plainfield, N. J.

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

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