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 Sabbath Recorder

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

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WHOLE NO. 4,303

We thank thee, O Lord, for thy promise of hope to the ones who are bitter, despairing and discouraged. Give us the spirit of our blessed Master and in his teaching about comfort and salvation. May we enjoy that close fellowship with the saints which is so essential to our success as ministers of the gospel.

Will 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 Work in the China Field

MISSIONS Conference of North America, with headquarters in New York City, we are given many typed 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 nationalism is essentially pro-Chinese rather than anti-foreign in its nature. It amounts to a real revolution in feeling, and this revolution has serious political consequences. The outcome may well be settled by the sense of unfair treatment by treaty powers; and as a determination to get rid of war lords, which desire almost nothing but political power.

Many changes are coming in Chinese ideas of social life and of civic authority. Schooling in English, and in many places, 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 nationalism are reaching the 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A secretary in one of the great denominations in China protests against the idea that missionaries should be withdrawn and missions closed.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 "hither 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 missionary cause has helped them, the honesty with which they have served in the work, and the peace-loving spirit of the masses should inspire the confidence of their friends. We are told of 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 Chinese are among the world's greatest leaders in their world work. They have their own special calling to lead, and let us give ourselves up to the 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 Missions Congress we take the following:

"Three facts stand out plainly in all of these answers," said Dr. Warmus. "First, there has been a decided increase in the numbers of 800,000 people, including many second, third, and fourth generation Chinese; they are daily giving evidence of loyalty to their faith by carrying on churches and schools despite persecution and the threat of losing their religion any more than we can 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 government, and partly by the church—to be controlled by the Chinese, and as it grows stronger, the Chinese know they are being robbed of their religion any more than we are of ours.

Let us impress upon men and women that there is a great need in the churches today. I suppose that every one who has a living faith in Christ—men and women—will stand where they are, and will do their best to help keep the old faith growing among the people. It seems to me that this gospel is still as necessary as ever. It never outlives its mission money will still be needed for its work." 

The New Testament Gospel Still Greatly Needed

The main message in New Testament times was concerning the way of salvation from sin and spiritual death. It taught the necessity of new birth again—by faith in the life, death, and resurrection of Christ our Lord, who, "was wounded for our transgressions, and bruised for our iniquities; the chastisement for our peace was upon him; and with his stripes we are made whole. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:5, 6.)

It seems to me that this gospel is still greatly needed in the churches of today. I can understand when a 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—and to doubt his resurrection and to disbelieve the great things made known 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. The world has never known anything that is more wonderful, more convincing that that Christ died to save sinners and that man does not die like a beast, but that through Christ he has hope of a perfect day 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 excessing sinfulness of man and the simple gospel remedy thereof. 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 of our schools. 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

There is nothing like a Great Revival. It is 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 the privilege of travelling in Europe, and read very best descriptions of Palestine, Athens, Constantinople, and famous places. Indeed human language had excelled in the accurate descriptions 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 literal meaning of things as they are—which could be obtained in no other way.

THE SABBATH RECORDER

After the very best descriptions of Constantinople, for instance, if one would know the reality of the things said, he should pass by the land by which the apostles were surrounded in that far away day. What a wonderful interpretation of the Bible story came to abide through the years when it was our privilege actually to stand where Paul stood and, from that viewpoint, to interpret the gospel he preached concerning the God whose worship he sought to be, but into whose spiritual realm Paul had actually come through faith in Christ.

Paul had been a faithful 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 the cross which he had never dreamed he could understand, 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 whole experience had been a wonderful revelation, 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 did he when he humbled himself and sought the Saviour's help and guidance. When he actually cast himself upon the Lord he came to understand by experience the wonder and power of the gospel of the cross. It made a new man of him who would not, be ruled by 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 of our schools. 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.

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McConnell revealed, of course, his passion for the united church, which he hoped would some time be discovered and said: "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 know all delegates to the conference at Lausanne will be as frank as you are in tonight's session 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 was said, 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 than 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 very precious experience and a privilege to any scholar.

The conversation with 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 that 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., the local church, the universal priesthood of all believers, and the separation of Church and State. I 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 to be holy is the keynote of American Protestantism.

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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 His personal," says J. A. MacCullum, "such a picture of gracious and winsome manhood, actuated by a self-abnegation 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 a day. He traversed the natural stages of life and went through the normal human experiences, "wore out 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 us. In his words, "Life is the light of men." 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 ideals, 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 chambers of the heart, who hears and answers our prayers, who speaks to us with a "still small voice," who guides us and keeps us as it were the strength of our lives. This Holy Spirit is God, the great Companion.

3. The Holy Spirit, moreover, is the eternal Christ. Like his Father, he "inhabiteth us," he is the Holy Spirit—God immanent and common purpose. He is the great Soul of our lives, he is the "life-giving Spirit," the "breath of the nostrils of God," "in the bosom of the Father." He is the "light of the world" (John 1:9), he is the "author and sustainer of our life" (1 Cor. 15:45). He is God, the Holy Spirit.

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 history, who has 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 rightness in human history. This same Holy Spirit shall lead mankind safely through the unknown future until at last the kingdom of God shall come when all men shall live together as brothers.

I believe in the threefold 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 external 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 the Holy Spirit is not God; God is at one time Father, Son, and Holy Spirit—not three persons as we use the term "person," but one Person. The Latin word "persona," originally applied to the three conceptions contained in the trinitarian formula, had a different meaning from the English word "person." "Persona" is from the drama and means character, in the sense of the role that one is taking, to which the stage would fit 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 functions, 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 my 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 heaviness, the work of thy hands, who is so mighty, 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 man, if not a soul? Now 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 see. It is not so. Man is a soul, a body does not have a man. A man has a body. The real man we do not see. The body which he is is what we see, and children 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 the free 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 between God and the man, for both are spirits, and so much alike. Like his Father, man is an intelligent, free moral personality. He is a son of God, "the image of the God created him." Man is the creature of God, his offspring "the child of God." When a man realizes his sonship to God, be 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 his. The body of the Son of Man should honor and reverence God's body in which he dwells. "Know ye not that your body is a 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 personality. The empirical evidence which we have of this fact is the consciousness of moral responsibility which all men normally experience. 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.
Every morning we are faced with the imperative of moral consciousness. Theoretically, we cannot deny freedom of men if we are to be responsible. Attention at will to a certain extent, and responsibility in this way. Is it any less true of our own circumstances? 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 freedom of speech, freedom of thought and action; which is the result of choices—discriminations between good and bad or between right and wrong.

3. Our moral freedom is a blessed endowment, for it makes possible the achievement of character. It is this power of self-direction of moral and mental growth that behooves man to take the fullest advantage of it. Man, so far as we know, has this freedom which gives him character. It enables him to do right or wrong, to believe and disbelieve, to want and dislike. Man has this moral freedom which distinguishes him good from evil. "Man is not flatterer hilly, and moral consciousness, so that belief in freedom is logical. Without this moral freedom man would be less than a man. He would have no character development, which is the result of choices—discriminations between good and bad or between right and wrong.

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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.

Begin the booklet with 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

The Seventh Day Baptist Christians to the elect heirs of the promise of the God of Abraham, Isaac, and Jacob. The God of the Hebrews. Christ, Priest, and King. Optimists were mistaken. A leading characteristic of the ancient prophets who, with spiritual insight, both saw and understood the "New Age". 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 choice of the national leadership, a holy remnant will yet remain. In the latter part of national history, the house of Jehovah's house. Out of Zion shall go forth the law, and the word shall go forth. Many peoples shall be taught the ways of the God of Jacob, and learn to walk in his paths. A belt of wild beasts shall not hurt or destroy; for the earth shall be full of the knowledge of the Lord. Many peoples shall be taught the ways of the God of Jacob, and learn to walk in his paths. A belt of wild beasts shall not hurt or destroy; for the earth shall be full of the knowledge of the Lord. Many peoples shall be taught the ways of the God of Jacob, and learn to walk in his paths. A belt of wild beasts shall not hurt or destroy; for the earth shall be full of the knowledge of the Lord.

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

The injustice and cruelty of Christians toward Jews was one of the chief reasons another does not need to be told here. But as the sadist tree needs pests that it may grow, so we try not to send forth the sacred prophetical and spiritual Sabbath rest and worship, that the Church and the world may benefit from the religious, moral, social, and economic evils of Sabbat-keeping.

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 Howard B. Henshaw says, a person of moral and religious integrity.

That end, we are sending you under separate cover, a booklet entitled "Features of the Fundamaentl Nature 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, in which we earnestly and cordially invite your attention to your personal and serious consideration. We trust it will be the spirit in which it is offered.

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

Alfred, N. Y., August, 1927.

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

"I received your circular, addresses, and sermons on the seventh day which I read them with considerable interest. After careful consideration and observation on the subject I am thoroughly convinced that there is one day that your object can be accomplished in a more satisfactory way. 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 and can be made more efficient if such mass of production, we can produce more five days in seven, and they can be applied to the work-day week.

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

**HOME NEWS**

**VERONA, N. Y.—Verona Vm.**—Sabbath day, July 30, 1927, at 3 o'clock, Rev. Theodore J. Van Horn, assisted by Rev. Theodore J. Van Horn, performed the marriage ceremony of Mr. and Mrs. Theodore J. Van Horn, the community being present as pastor of the church. The bride was attended by Mrs. George Stone as matron of honor, and Artheda Stone as bridesmaid. They were led into the church by Ira Newey, Rev. T. J. Van Horn, Pastor Osborn, and G. E. Osborne, now out of the city, who were brought into the church by Capt. Holmes, who was called to the pulpit of the church by the Rev. Theodore J. Van Horn, performed the ceremony, assisted by Rev. Theodore J. Van Horn.

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OUR TASKS AND THEIR ACCOMPLISHMENT

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

Our tasks and our accomplishments are entered into their records, or something else, the moderator said to myself, bestowing no labor: other men labored, and we are entered into their records. That during this association we are to celebrate the organization of this church. To be faithful in performing the task of our organization for the past with its ceaseless progress which has flowed steadily on since the dawn of time. Let us now turn to the thought which the Prophet says, "March on, March on." 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, if it were not 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 is said in the text, namely, our duties and obligations growing out of these blessings. We bless first to note three of the tasks which are ours and then four items which enter into their accomplishment.

1. Our tasks.

Our first and greatest task is with ourselves. In a sermon at an association in Plainfield some years past I endeavored to develop the thought that our greatest task is, it is our supreme duty to correct our own faults. We are the ones who are most directly concerned with them. We, and not others, are responsible for our life and character. We dwell in our own hearts. We are not the instruments whereby God was to produce a better people, and that unless this was accomplished all would be a failure, even though we have 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 spirit put to the front?

I would not intimate that Seventh Day Baptists are worse than others. I have sometimes thought they are better. Whether we compare ourselves with others is a question. The point I am after is that there are vast heights for us to attain in this life than we think. It is said when we are asked, "Have you ever seen a man's Evangelistic Leaf?" 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, it will convert 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 to us. 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 vocations 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. She exhibited an indomitable spirit. 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.
The devotees of other religions are to be reached as fully as those of our own. The followers of Buddha, Confucius, and Mohammed are to be won 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 Hinduism and Mohammedism 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 Mohammedism. It is said that Los Angeles has the largest Hindu temple in the world. The fight is on as never before. The issues are as clear as the world never before saw; and we must dedicate ourselves to all the needs of this hour.

This is not all: the nations of the world have never 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. Christians must face 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. C., I pointed this one 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 satisfy 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 and its Fight." Rev. Mr. Parrish, points out how Protestants are swinging away from the things upon which they had placed reliance. He says that 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 one and very helpful things were said by Dean Norwood and others; but through it all I kept thinking, "It is not the doctrine of the church which is in question, but the 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 us, and we can not longer ignore it if we will.

II. Some items essential in accomplishing our task are:

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 reign over the careless, 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 humanism has been going on for 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, though long trampled under foot. The battle is the Lord's and he is not dead or powerless. If we do our part we will take care of the results. Let us not 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 what it is. I will make him feel very pleasant and all her paths are paths of peace." Finally another said, "I will undertake to make him believe in his sin when he does not try to do it." "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 aspects and every one he had failed to produce anything. He was on the point of giving up discouraged, and sold out. The man who bought him out died the following year, and the next year the new owner turned over the property. He found large quantities of gold, and made a good fortune.

Some others have said, "You can make a good man sin. "Why will you do it?" "I will tell him what he has to do." "I will tell him the evils of sin." "Ah! that will not do. He has tried it and knows better." said 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 what it is. I will make him feel very pleasant and all her paths are paths of peace." Finally another said, "I will undertake to make him believe in his sin when he does not try to do it." "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.

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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 mental and spiritual intelligence which is tremendously influenced from without. The reason the Indian mother allows the serpent to kill her babe rather than see it suffer 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 deny it against morals and religion? We accept authority in other matters, in the school, in the home, yes, and in nature: why not in things pertaining to the spiritual, the unseeable, the 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 Father, 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, When does a man learn the will of Christ, Lord, except in the Bible? When we come to the last analysis, it is through the Bible and the men who learn both of Christ and his will. The Bible is an authoritative Book because it is from the Lord's mind, and the Bible is the will of Christ, Lord, except in the Bible. Where do we find the authority of Jesus Christ? He said, "I am the way, the truth, and the life. No man cometh unto the Father but by me." Thus the great financier acknowledged the place and power of the Church, and it is time that we as Seventh Day Baptists also recognize its place and power. What can we accomplish in this world? Thus the great financier acknowledged the number and strength of our churches. Are we first concern and consideration and be given first place. The churches in the homeland must be not only maintained but increased in power and number, or the work will not be accomplished. 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 full and large, 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 is especially true if we are to accomplish our God-given tasks. It just been mentioned in speaking of the Lordship of Christ. Here has been our great failure. We have been trying to do so many things instead of God's ways. We have wanted to be like other people sometimes instead of being like Christ. We 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 submitted our will to his. You rent a house and go to take possession upon Saturday. When you find the owner has snakes housed in one room and swine in another. You protest. He replies, "I thought you would not care about me, I kept my room clean 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 the Church. Christ can dwell with us or use us till we have had clean and clear houses and given him complete possession. We say 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, book study, 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 way the Church can be accomplished by a life entirely dedicated to God. God, heaven, and the world, have yet to see a life dedicated by Seventh Day Baptists when they become consecrated people, one whom the Holy Spirit can use as he will.

"Certainly now is the appointed time for every believer in the people of God, upon whom God has been pleased to assert his views, call his friends to his side, and stiffen up the wavering ones; not only to be come a king and a priest, but to show the drys wherein their strength lies, and just how great their majority really is."
WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILTON, WIS.
Contribution 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.

And like a bell, with solemn, sweet vibrations,
Of the Confederacy are suggestive of the
But, beautiful

Shown. I t is said that all the articles ex­
Of pictures, the eyewitnesses of the scenes they present, was

Learned that a little girl in that city went
Doll dressed in Confederate colors. The

That the visitor
At the hands of those Yankees. However,;

Soldiers stopped her and asked her ques­

There were no need of arsenals nor forts;
And every nation that should

The holy melodies of love arise.
Not all the relics found in the museum

"Chapman pictures,"
"wonderful, might

One-and
"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.
—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 and women of the South, who were prominent in that struggle are shown
Through the dark forests, through long generations,
The echoing sounds grow fainter and then cease; And like a bell, with solemn, sweet vibrations,
I I heard once more the voice of Christ say, "Peace!"

Another feature impressed me: the
Surrounding the pedestal of the original. Alto­

As a study in

We were shown the spot in one of the
Sculptor's

The most

The city,

That passing through war and then so many
Years of service as a school building, this

School for twenty years. It

Vacated, by the military governor at the close
Erection ceremonies

Was empty, but the facts after that dedication, as each

Projected to the war is assumed by this

Not until 1896 that the
Building

Was made of brick, as

Of the original. Alto­

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S. Memorial Board, Retired Typewriter, D. B. Coon........ 1
Flowers, Mrs. Morton's funeral........ 2
Cash on hand June
Osborn of
School closed its three weeks' session
Churchville, after spending a
seven of the seventy-one boys and girls who
the enrollment was not as
Wednesday had missed all the
whooping cough, the enrollment was not as large this year as it should have been. Much
work was accomplished, and the boys and
enjoyed it, even though they did have to
work hard. The turn out was one hundred and
percent for the first four, and fifty
percent for the other four.
There were five 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 Mrs. Elizabeth Grace; class III, with Miss Sylvia Babcock, and the high school class. The latter completed two units of the new Teen-age Leadership training course: "The Spread of Christianity," under Rev. Luther B. Scheelh, and "The Life of Jesus," under Rev. Lester G. Osborn.
The transportation manager, Rev. Luther B. Scheelh, 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 $130, which is paid by the fees of the children, the collection at the demonstration, which amounted to $1, 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 their 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 an hour looking around. It was a trip well worth our trouble.
Today we had the honor of singing at the opening of the camp near in Hammond. We sang one song and came back to our rooms 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 T. 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: when my soul flesheth forth in thee, in a dry and weary land, where no water is.
Sholtz and Babcock commune oftener with yourself and with God; be less abroad and more within, more above. It is far the sweetest life, Robertson Louis.

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 inner meditation—oh, what a dull, plodding, trampling day it is! How do we spend money in such a day for which the Lord bought our labor for that which satisfith not—Edwin M. Goulden.

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, even in the crowd to thee in praise,
My God, so great, so good,
But said the din and noise
Of city conflict rule;
In crowded street where daily pours
The hurrying multitude.
Nor in the dead of night
In the dear house of prayer,
Where earthy din can intrude,
Or to the third heaven.
of utensils and running water (after considerable pumping). Our refrigerator was the brook, which tunneled out successfully when the milk didn't sour. But we surely did have the "eats"!

It was a stormy night, which was immensely enjoyed by all. Another night first aid and the tying of knots were taught by Betty. Sabbath days we went to Ashaway Falls. We would sit by the brook, watching the birds and reading St. Mark. Actually, 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 love our "Stilly"! After some of the girls had gone home, the town we would all look forward to our home-coming. At the joint clash of tin against tin or the throaty "tinnies" too many 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, no. 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, unhurriedly supplying "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 had been away from the camp without some joy surplus, which was just what we needed. It was 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 you of the others. Thursday, the day the week was turned, we would take our lunch and bathe suits and went to Weekapaug Beach for the day. Did we have a good time? Well, my adjectives are not good enough to express to you what a good time we had! And sungnelled—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."

THE SABBATH RECORDER

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 going to Europe, but we certainly missed him and the rest of his family who left before closing time. We had a week with the Lewis family who left before closing time. We had a week with the Lewis family who left before closing time. We had a week with the Lewis family who left before closing time.

Saturday—We had a lovely evening in the dining room. The windows were all open and the air came in with a cool, fresh breeze. We sat around the lovely fireplace, donated by Mrs. Lewis, for songs and stories, ending the day with a bedtime story before going to our dreams.

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 (1 Cor. 9: 11-19)
Thursday—Help famine sufferers (Acts 11: 27-30)
Friday—A promise (Prov. 3: 9, 10)
Saturday—Topic: How should I spend God's portion of my money? (Mal. 3: 8-12; 2 Cor. 8: 1-5, 9)

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COOG BABCOCK

R. F. D. 4, Box 166, Battle Creek, Mich.

Contribution Editor

CHRISTIAN'S PORTION OF MY MONEY

Christian Endeavor Topic for Sabbath Day, September 11

DEAR FRIENDS:

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 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 greatly 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 with which God 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. God has given us only the feel of God towards us, conditioned us to the use of our talents. "Give me any work you can do, and I will send you to young men, and I will set them over you."

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.

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THE SABBATH RECORDER

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THE SABBATH RECORDER

CHRISTIAN ENDEAVOR NEWS NOTES

MARLBORO, N. J.—We are still "carrying on" though you have not heard from us for quite a while. 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.

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 religious year. It seems necessary. Where in any particular instance there is or seems to be conflict between the denominational and interdenominational programs, the endeavorers and societies are referred to the program of their own communions.

Theme Months for emphasis Survey, Organization and Extension September and October Stewardship and Thanksgiving 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 three are 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 is the community ought to be members of this society? How can they be encouraged to join?

How meetings attractive and spiritually helpful?

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

What groups of the Christian Endeavor should our church have?

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

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.

MR. ARTHUR E. MAIN

AN HONOR REGISTER

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

Keeny, George P.
Crandall, George J.
Gardiner, Theodore
Rogers, Benjamin F.
Davis, David H.
Hull, George W.
Stillman, Horace
Fleming, Oliver D.
Babcock, Uri M.
Fay, Stephen M.
Wardner, Morton S.
Cottrell, George M.
Gott, Lee D.
Place, William F.
Ertz, William H.
Williams, Orville D.
Saunders, Earl P.
Baker, Elmer F.
Witter, E. Adelbert
Plates, Frederick S.
Burdick, Experience F.
Gibson, H. F.
Seager, Ledy D.

Fisk, Byron E.
Sowell, Eugene H.
Gaitwood, Sanford L.
Crofoot, Atwater C.
Platts, J. Allison
Barnes, George L.
Mills, Orphea S.
Stollman, George
Burland, Nathan M.
Davis, Booth C.
Hills, George W.
Taylor, Foster W.
Kelly, Mordecai B.
Sindall, Martin
Burdick, William L.
Gallop, Levi D.
Davis, John T.

David, Samuel H.
Burdick, Leon D.
Hurley, James H.
Burdick, George
Shaw, Dighton W.
Veltchuyten, Peter H.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, September 10, 1927

BIBLE READINGS

Sunday—Give me instruction (Prov. 4: 20-27)
Monday—Develop my powers (1 Tim. 4: 14-16)
Tuesday—Teach me the way (Prov. 5: 4)
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)
Saturday—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 be that now, but cannot 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," but cutting myself away from that which is pleasant in school life. No—but I think that while I was studying I could make 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 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. He said he was never so high, 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. Often our religion seemed to be a 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 that the Christian Endeavor social and 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 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 Intermediate Society of Christian Endeavor and approved by the Executive Committee and the Board of Trustees.

They will be used as the basis of Christian Endeavor 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 endeavorers and societies are referred to the program of their own communions.

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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 is the community ought to be members of this society? How can they be encouraged to join?

How can meetings attractive and spiritually helpful?

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

What groups of the Christian Endeavor should our church have?

In what ways can we co-operate with other young people's groups in the community?
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. We were much frightened little woodchucks for we had wandered far away from the home hole and did not see the way back. I thought 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!"

We were so frightened that we didn't know what to do, but to the little chuck it was very terrifying. My brother only laughed and carried the frightened little woodchuck for he had never said he. As soon as the morning song is over the birds begin to whistle and sing, and it did not take him long to get fat and live to tell you about his adventures.

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, and to the little chuck it was very exciting, 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, but to the little chuck it was very terrifying. He then tried to go home, 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 a long time."

LESSONS FROM THE BIRDS

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

SABBATH RECORDER

ANSWERS TO GAME 12

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

FORGETTING THE BEST

"In the mountains of Switzerland a boy was herding geese. 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 cast aside 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. Gosselin, 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 upon S. J. Davis at Fouke.

M. L. Conger, J. N. Pierce, Vance Keer,

Committee.
We have 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 neglect their bodies, minds, and spirits. They indulge in practices which dwarf their personalities. They take poisons into their bodies 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 demand justice. 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 truly 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 so beautiful and so useful. The love 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 look forward to what Jesus had seen. He had set down as the first law of Christianity. He was addressing a group of men who had not loved each other; even as I have loved you.

We hear a great deal about the Ten Commandments, and also a great deal about the two great commandments, and also a great deal about the saying of Jesus, and how 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 neglect their bodies, minds, and spirits. They indulge in practices which dwarf their personalities. They take poisons into their bodies 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?

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on the high plane of the “New Commandment,” “Love one another as I have loved you.” That is a high standard. Jesus evidently did his work for him 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 radiated itself.

Behold, “what patience, forbearance, forgiveness, long-suffering, generosity, devotion, sacrifice 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 key, 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 any man, any woman, any nation? Let us see what the education would cost everything.

If Jesus had been alone, it must be carried to completion by the followers. We must all be in harmony.

The work must go on. Even Jesus could not enough to bring the world to God; his followers must also love. They must love each other so much that the fondest ideals for the work shall be to each other.

That is a high standard. 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 one another.”

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 for an earthly vessel. But close it is shut to me; it is small but clean and empty—

So forth to the fountain he bore it, and filled it full to the brim. How gracefully the sunless vessel To be of some use to him! He poured forth the living water Over all his lives so far, Till empty was the vessel And again he filled it there.

The drooping lilies he watered Till all reviving again, The Master with a measure His labor had not been in vain. His own hand drew the water, Refilling the thing, richly, But he used the earthen vessel To convey the living showers, And then to itself it whispered, As side as he laid it once more: “I will still live in this way, Just where I did before,”

For close would I keep to the Master And empty would I be. Perchance some day he may use me To water his lilies again.

—James McCrummahan.
THE SABBATH RECORDE

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pennsylvania.

Why cordial welcome is extended. 

Why I hold regular services at the Judson Memorial Church, Washington Square, New York, and at 918 Woodlawn Ave., West Colvin Road, R. Park Avenue. 

Why services are held at the Church of the Brethren, 201 Dr. W. W. Hills, Third Avenue, New York, and at 1002 W. Colvin Road, Plainfield, N. J.

Why Cordially invited to all. 

Why regular Sabbath services are held in the United Brethren Church, 601 South Seventh Street, Battle Creek, Michigan, and at 402 W. Colvin Road, Plainfield, N. J.

Why cordially invited to all. 

Why regular church services are held in the Seventh Day Baptist Church, corner 8th and Adams and Witherell Street, Michigan, and at 601 South Seventh Street, Battle Creek, Michigan.

Why regular preaching services are held in the Seventh Day Baptist Church, corner 8th and Adams and Witherell Street, Michigan, and at 601 South Seventh Street, Battle Creek, Michigan.

Why regular service in the Seventh Day Baptist Church, corner 8th and Adams and Witherell Street, Michigan, are always cordially invited.

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