“So built we the wall;  
... for the people  
had a mind to work.”


The Sabbath Recorder

LOOKING TOWARD THE SUNSET

The evening shades of life’s long day suggest the near approach of sunset. It can not be long before the Master whom I serve will say: “Your work is done. It is time to lay down the burdens and go to rest.”

When this call does come, it may be that long cherished hopes will not have been realized, and that things regarded as important may have to be left for others to carry on in God’s own good time, yet I pray that the Master, who calls, may see that in my heart of hearts I have tried to do my best.

Whether our plans here succeed or not, the main things in life are to cherish a spirit of loyalty to Christ, and to do a man’s part willingly among the toilers for the kingdom of God. When others grow weary, it is ours to speak words of cheer. If in the end we can rest in the assurance that we have been fair and charitable toward men and loyal toward God, we may welcome the sunset, fully assured that morning will find us at home again with those we learned to do our best.

—T. L. G
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

First Vice-President—D. Nelson Inglis, Milton, Wis;

First Vice- President—J. H. Seager, Brookfield, N. Y.

Second Vice-President—L. Leamer, Battle Creek, Mich.

Third Vice-President—Paul H. Wood, St. Cloud, Minn.

Treasurer—D. Nelson Inglis, Milton, Wis.

Secretary—Arthur L. Timm, Plainfield, N. J.

Commission of the General Conference


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

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Shillam, Plainfield, N. J.

Vice-President—N. C. Dwight, Hubbard, Plainfield, N. J.

Vice-President—Alfred E. Whitford, Milton, Wis.

Treasurer—E. L. Van Horn, St. Paul, Minn.

Secretary—Herbert L. Hurley, Adams Center, Va.

Corresponding Secretary—Edwin Shaw, Milton, Wis.

Corresponding Secretary—Mrs. Harold D. H. Leary, North Loup, Nebr.

Commission of the General Conference

Terms expiring—Nelson Inglis, Milton, Wis.; Mrs. Samuel Seager, Battle Creek, Mich.; Miss Dorothie L. Whitford, Plainfield, N. J.; Edgar D. Van Horn, Alfred, Maine.

The Seventh Day Baptist Historical Society

(Incorporated, 1916)

President—Carroll F. Randolph, Maplewood, N. J.

Recording Secretary—Mrs. Alva L. Neely, Plainfield, N. J.

Treasurer—L. A. Lovett, Milton, Wis.

Executive Secretary—William L. Burdick, Chairman, Ashaway, R. I.

Secretary—Earl Greene, Milton, Wis.

Memories Revived in North Little Rock Church things connected with the North Little Rock Church, aside from the school of which it was an integral part. The church is remembered fondly.

In two years ago—which was destroyed by fire—stood, their children now gather in large numbers in the fine new church built there after. On this day the association some one suggested that the visitors might be interested in some things in the "museum" in an upper room of the church tower. Several of us investigated for myself in one square room were hung good portraits of all the pastors and church officers of the church, as well as some relics of the pioneers. In a room above this I found a museum of old-time relics, some which touched my heart. There was a very old, soiled made from tinfoil of some early homes and from historic buildings. But the thing that al most "break me up" was a cross about four feet high, made by myself for a Christmas exercise by the boys of my Sabbath school class in 1919. Each part of this cross was carved and placed by one of the boys. There were three square blocks for a foundation, one laid upon another, each one a little larger than the one below it, with holes in all to receive the upright of the cross. As each block was laid an appropriate text was repeated by the preacher and after this the boy began working on it, starting with the first one on May 18, 1872, by the river side where Rev. C. A. Caruthers, first settled in the school. The second, a border of immigrants, and when a memorial stone still marks the spot. So many times did I hear the fathers—the Babcock, the Roeds, the Thomases, the Van Horns, and others—talk of those early days, the store was as big, the scenes they described will be remembered, families and household words, recalling the faces and forms of men and women who are gone from earth. The little old schoolhouse where they first worshiped here, still stands, as a private dwelling. On the spot where their
placed. And there stood my class of boys around their cards and repeated an appropriate text in concert.

Those who witnessed that scene can never forget it. And when I went up to the Sabbath school, I found myself faced with a large, old, that old cross, which the people had preserved and placed among their precious relics, as far as I could imagine. Indeed, it seemed good to get hold of the railing to keep me up for a few moments.

It brought fresh to mind that dear class of promising boys—ages ranging from twelve to fourteen years—and I could but wonder what had become of them all. Of two or three of them I found in North Loop yet; some had gone to other parts of America, and one is in China. May heaven's richest blessings attend them through life.

Some Things I Remember For Which Sixty Years of Denomination to Be Thankful

As I look back through the annals of our denominational history, I am led to thank God for the spirit of Christian toleration, which has been found in various denominations and sects among peoples of widely differing beliefs. There were no religious wars, as there had been in the old-world days, when the-mindedness was seen everywhere in every denomination. None of us were willing to fight with brothers who could not see alike, and yet who were willing to work together for a common, in spite of the fact that many of them had been reared and educated among the theologians of the world.

Indeed, if I had to draw a line between the modernists and the fundamentalists, the modernists would be the ones who held to the traditional beliefs of the church, while the fundamentalists would be the ones who held to the modern, mysterious meanings, rather than by glare and tumult, so to me the quiet breath at Bethlehem was well nigh without its a suit once the world was plunged in the mighty event. The glory of which was to be revealed in the spiritual realm, to promote the union of that which was to come from it to transform the world.

The coming of Christ was certainly a spiritual event. To me there was a wonderful spiritual significance in the fact that Jesus should be born of a virgin if he was to be in reality the "Holy One of God." This could place upon the world the operation of the Holy Spirit, the miracle that separated Jesus from the rest of humanity, which it seems to me could be done in no other way.

The very mystery of it enhanced its value. In what better way could the divine Christ come to the world than by a birth. If he were to live as a human, it must be by a human being. In what more natural way could the yeaming prayer of humanity be answered? It certainly brings God near to men. Some say "Well, what of it?" Does it not seem like the natural thing for mortals to expect something more of God than the appearance of God in the flesh? And is it not the greatness of God that is manifested through the suffering and conflict of man? Surely, God is not only present with us; he is present in us.

And I, brethren, when I came to you, came not with eloquence of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, except Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with wisdom of words, nor of the doctrine of men, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. (1 Corinthians 1: 1-15)

I have never felt competent to question the truth of the gospel story regarding the way Christ came to man. I have no such denomination as the life of the modernists, who have forgotten Son of God. It has never seemed impossible to me on the ground of being contrary to natural physical law, for I am so sure that there must be natural laws in the spiritual world, which a mortal on earth has not yet seen; as yet, in which such an important and far-reaching thing could be brought about, that I dare not so much as question its possibility.

Then, if the age-long prayer of all humanity, for God to come down to men and walk with them as well, as their helper and friend, was ever to be answered, it seemed to me that the immmate conception would be the very best and only way to bring it about. Indeed, I think that whatever natural law has given me in my ministry by way of winning several hundred souls for Christ was an expression of that firm belief in the divine Savior, the "only begotten Son of God," the "Word," that became flesh and dwelt among men. It was a mighty event, the full glory of which was to be revealed in the spiritual realm, to promote the union of that which was to come from it to transform the world.

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world’s history. The truth that “the Word became flesh and dwelt among us” is the one truth that gave power to the gospel preached by Paul. It is also the one truth that has been accompanied by the power from on high wherever and whenever the gospel has been preached.

Good Work in The Little Prairie Church

Little Prairie in Arkansas, is one of our mission churches, with Rev. C. C. Van Horn as missionary pastor. The Missionary Board helps to support the pastor there, but with this help and all the little flock can raise there is not enough to meet the needs, and Brother Van Horn has to go out to work with his hands to meet the deficit.

According to last year’s report this little church has twenty-six resident members, and three non-resident. There were thirty-five members in the Sabbath school, and four baptisms were reported for 1927.

This summer Brother J. Frederick Whitford held a Vacation Religious Day School with this church with thirty-two pupils enrolled. The average daily attendance was almost twenty-nine. Four boys completed the course in Class IV, and received diplomas.

Little Prairie Church and Children
C. C. Van Horn, Mrs. C. C. Van Horn, Mrs. Myrtle Mitchell, and Mrs. Ethel Mac Guffy.

The cuts with this report show the church and children in the second one, and in the other are shown the young ladies who dramatized the “Ten Virgins” in connection with this school work. The people of Little Prairie are poor in this world’s goods, but “true blue” as concerns the church and religion. They appreciated the work of Brother Whitford in their behalf.

Editorial Notes

As the campaign progresses it looks more and more as though the election would prove to be essentially a national referendum on the prohibition question.

There are evidences that very many voters will make this the deciding point as to where they shall cast their votes—whether with the democrats or republicans. I believe that never before has so many men and women been thinking so deeply about the moral effect of the votes they may cast. It is worth while to remember that for many years this problem has received careft

Some pupils had to work in the cotton fields, and these did their school work by studying nights and attending evening classes. These were not listed in the thirty-two day school students.

The school made the high score of ninety-three per cent.

Brother Whitford’s assistants were Rev.

In her old age she has been obliged to drop all papers and magazines excepting the Record and there is no one there who is able to take “the dear old Recorder” as long as she lives. She says, “I have on file all Recorder’s I have received since they were printed in their present form. It seems to me they get better and better all the time,” and she hopes the editor may be spared many years yet.

Such loyalty is certainly appreciated and we pray that the faithful fathers and mothers in Israel may enjoy a happy and hopeful sunset in life’s evening time. “At evening time it shall be light.”

The last Sabbath Recorder, October 8, contains very important information regarding all boards, and messages from the Conference president and the general secretary. It is the Onward Movement number. Some twelve pages are devoted to giving needed information regarding our work and matters concerning the raising of the budget for 1929.

I have never seen so much valuable information condensed into one Recorder. If you all make a careful study of those pages, and enter into the spirit of the work, the churches will certainly make the best record we have ever known.

Please do not lay it by and forget it. Study it. Think about it. Pray over it, until you become enthusiastic over the Master’s work and your duty regarding it, and we shall have no fears of failure this year.

Our Pulpit

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Doubtless the caption of this article will bring to the mind of many Sabbath Recorder the old “Seventh Day Baptist Pulpit,” or “The Pulpit,” a periodical which has appeared in the past, published under the auspices of the Missionary Society. The purpose of that publication was to preach the gospel to the scattered but apostle-less churches, and by lone Sabbath keepers in family or private Sabbath worship.

It has three years since the last issue of “The Pulpit” appeared, and ever since that time there have been some who have regretted its discontinuance. More recently the revival of its publication has been given very serious consideration, because it has been felt by many, just now, it could serve a very good purpose in view of the number of non-Sabbath-keeping families, and the increasing number of young people who find employment in non-Sabbath-keeping communities.

A joint committee of the Missionary and Tract Societies was appointed a year ago to give the matter consideration. That committee recommended that a sermon, together with an order of service, be published weekly in The Sabbath Recorder, believing that if this department were favorably supported by our ministers it would serve every purpose desired by those who were advocating a weekly sermon for the purposes indicated above. The recommendation of the committee was adopted, and the possibility of carrying it out was committed to the Tract Board.

It is our plan to begin this service to the denomination on the first Sabbath in November, and the first sermon will appear next week, in order that it may be in the hands of all Seventh Day Baptists in the United States by the first of November.

These sermons will be published especially for churches that have no pastor, and for Sabbath keepers who have not the privilege of public worship on the Sabbath day, including shut-ins, but it is hoped also that many who hear a sermon every Sabbath morning may enjoy the weekly sermon in the denominational paper.

In beginning this service the first Sabbath in November, which calls for a sermon each week beginning with the next issue, we are showing great faith in our ministers. This is repeated by the fact that we begin this weekly ministry with a sermon on hand, one other available, and one promised by a given date.

It is hoped that our ministers will recognize this as an opportunity to widen their ministry and to render a real service to a scattered but apostle-less community. May no one who looks to this department each week for a message from one of our own ministers be disappointed. There should be in the hands of the committee having
DENOMINATIONAL HISTORY AN ASSET OF THE DENOMINATION

CORLISS F. Randalp

(Address of the President of the Historical Society, presented as a part of the programme of the Ninety-sixth Annual Meeting of the General Conference, at Riverdale, Cal.)

Since the Historical Society's activities of the past year, and its plans contemplated for the coming year, are adequately reported elsewhere on this programme, it is my purpose briefly to treat denominational history as an asset to a church or to a denomination, and that of Seventh Day Baptists to us in particular. Inasmuch as such a subject is apt to be formal and academic, I much regret that I am unable to be present at this meeting, and speak extemporaneously, since it is my desire to present the subject, which must necessarily be somewhat academic under any conditions, in as informal a manner as possible.

With no pretense of being an accurately scientific analysis of my subject, for present purposes, it may be outlined as follows:

1. A record of facts relating to the birth, life, and growth of our people as a denomination.

2. Interpretation of these facts as to cause and effect, and a statement of their relation to similar records of other people. None of which enter into what is somewhat loosely termed the philosophy of history—a rather high-sounding title to a harmless one.

3. The value of this record, in the light of its interpretation, to us, either as a denomination or as individuals.

First, a record as a denomination goes back to the English Reformation, and to the soil in which the Reformation was rooted, took root, and sprang into life; to the phases of the Reformation which turned the hearts of certain non-conformists to Baptism by immersion, and to the Sabbath to the record of persecution which those who embraced the Sabbath underwent; to their organization into a church, and the spread of such church on other fields, and to their introduction of the Sabbath into New England at the hands of Stephen Mumford; to the train of incidents which led to the formation of the Seventh Day Baptist church here, and the spread of Sabbath-keeping churches throughout these United States; and to the inception and growth of all our varied interests, whether strictly denominational or whether less directly related to our denominational life.

Now, if this subject be worth while, even if the record be merely that of certain events, it is surely worth while to make it as complete as humanly possible in its major terms, as well as in all its diverse ramifications. To that end alone, it is imperative constantly to make diligent search in all known records for facts which hitherto may have escaped attention; it is equally imperative to keep up vigilant research for possible new sources of information. "What is true today, is false tomorrow," is a saying among historians which is literally true. That is to say, in the field of prose and sacred history, in Egypt, for example, accepted in all good faith as established beyond the peradventure of a doubt, tomorrow may be shown to be false by the discovery of new and more convincing evidence. An instance in point. Facts may be cited as an example of such an occurrence. The conclusion which, according to Professor Max Müller, as a whole nation, is that of Lewis's History of Rome. Stated by the research in the sacred history of the New Dispensation, and the German historian and philologist, who may fairly be called the originator of the modern method of historical research, a celebrated English lawyer and scholar, is noted for his scholarship, Sir George Cornwall Lewis, by name, casting aside all the histories of more recent date; that the research of writing a new History of Rome, a history which should be altogether accurate and complete, exhaustive study of all available original sources of information, using only that which may be accepted by any fair-minded jury as incontrovertibly established. From this he wrote a History of Rome that was favorably received by classical scholars. But in a comparatively short time, so extensive had been the researches made in that field by others, that Lewis's work was declared to be untrustworthy, and, to-day it stands as a conspicuous example of how untrustworthy accepted facts of history may become. I believe that such a study of Seventh Day Baptist history, sacred as well as profane history, original and secondary, for such instances might easily be cited almost ad nauseam. Apparently we are only just beginning to understand the real facts of our own American Revolutionary War. Not to mention the World War of our times, this is the story which the recent World War can be written.

The last century and a half of the history of the Christian Church is yet enveloped in a misty haze. It leaves very much to be desired, as is universally admitted by church historians. Constant search is carried on in every conceivable place where such information might be found. Even the sands of the desert in western Asia and northern Africa are laid under tribute. For the past three decades, the sands of a famous rubbish heap, discovered outside the walls of the ancient city of Oxyrhynchus, in Egypt, have been almost literally poured through a sieve in order that no particle of the tattered parchments may be found which might bear some information to classical and Biblical, alike—should escape. Much has been accomplished in that field, however, which may be of interest to both. Some is confirmatory of what was already known, some supplied lacunae, or missing links in the existing record, and still further researches may carry our knowledge of the history of the Church for almost any day, quite possibly, other sources may yield that which will at least greatly enlighten us in the early epoch of Christian history.

A similar thing is true of Seventh Day Baptists. It is but two or three years since we began to realize that the secretaries of Governor Samuel Ward was attached to the Secret Agreement made by the corporation of Continental Congregations, before they felt that they dared openly to prepare a Declaration of Independence. In like manner, we are unaware of the unexplored sources of history, which, if these were to be used, in England—notably that of the Ashmolean Museum at Oxford—may contain secrets of value to us. For example, but one day ago I met and conversed with Charles Henry Greene—who really devoted his life to searching out original sources of Seventh Day Baptist history—made a discovery in the Ashmolean MSS., which indicates that the last victim of the English Court of the Star Chamber, the original purpose of which was to persecute the sect of early Turkish and Persian sects, a sect, which relatively speaking, is one of the oldest sects that we have, as the sect of Seventh Day Baptists, was one of the sects whose history was almost lost, and which Greene, a man of great scholarship, was able to uncover.

Again, in the older homes of many of our own people there are doubtless records of importance to us as a denomination, the significance, or even existence, of which their owners have never been aware or have forgotten.

Seven. The meaning and significance of our history, translated into terms of our common understanding, should be a matter of great interest to us all. In no light sense, that is one of God's ways of revealing his will to us, to the end that in the present and in the future we may profit by our successes and mistakes.

That, I conceive, is exactly what Patrick Henry meant, when, at a certain momentous crisis in the history of the American forefathers for liberty, and religious and political independence, he said, "I know of but one lamp by which I am guided, and that is the lamp of experience."

Often the most brilliant light our Heavenly Father vouchsafes to us flashes from the lamp of experience and has its source alone. Often his most ominous notes of warning, as well as his most mellow notes of comfort, and joy, and encouragement, all alike, proceed from within the compass of the rays of that self-same lamp of ex-
experience. And what is history? Merely the record of experience, whether that of an individual, a church, a community, a state, a nation, or a religious body.

Possibly we should give careful study and earnest heed to the history and development of the manners and customs of social life during the last five hundred years of the Christian era. Their interpretation, and our use of it, might give us a clearer perception of the manifold functions of leadership among us, should we give careful and devout consideration to the history of Seventh Day Baptists for the last three centuries, and to its interpretation, and permit ourselves to be guided thereby of the church included.

Possibly if we were to give careful study to the history of the Seventh Day Baptist movement, we would feel more optimistic as to the social fabric of the present generation--the church included. The church of the present generation--the fabric of the present generation, the church included.

The church is the fabric of the present generation--the church included. Its members are the leading spirits in the organization of the modern world--the church included. Its members are the leading spirits in the organization of the modern world. Their personalities projected into the future will be as great, as magnificent, as outstanding as any given individual or group of individuals in the past.

In its last analysis, whither does the history of our ideal human activity, whether great or small, lead? To some given individual or group of individuals--in short, to human personality.

Down to the Christian era, who were the great, magnificent, outstanding personalities of whose traditions and of whose works we are to be informed? Whom among the leaders of old whose traditions and of whose works we are to be informed? Whom among the leaders of old?

In its last analysis, whither does every epoch of history, every current of human activity, whether great or small, lead? To some given individual or group of individuals--in short, to human personality.

As the history of the church included, the history of the church included. The church of the present generation--the church included.

The church is the fabric of the present generation--the church included. Its members are the leading spirits in the organization of the modern world--the church included. Its members are the leading spirits in the organization of the modern world. Their personalities projected into the future will be as great, as magnificent, as outstanding as any given individual or group of individuals in the past.

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In the last analysis, whither does the history of our ideal human activity, whether great or small, lead? To some given individual or group of individuals--in short, to human personality.

As the history of the church included, the history of the church included. The church of the present generation--the church included.
I know whose love would follow me 
footsteps in right and goodly paths, 
cords of her love. 
here now as we ponder these 
and holy. 
to all 
I know whose tears would come down to me, 
If I were damned both body and soul, I know whose guilt would cover the whole, 
Mother o’mine, Mother o’mine.

If we have not hardened our hearts so that they can not be touched, if we have not those memories of that voice which we call the Holy Spirit, it is amid the scenes of our early innocent childhood, and at our mother’s grave, that our Heavenly Father is apt to speak most clearly to us. Here better than elsewhere may we hear the loving voice of his approval, or the stinging rebuke, or the gentle, warning voice of admonition, and feel the support of his strong arm, or see the appeal of his outstretched hand.

So, amid the memories of our history, as we ponder his goodness to us through all these centuries, and view with regret the mistakes of honest hearts in faulty judgment; so, I say do we, as Seventh Day Baptists, hear the voice of our God, whether it be in approval or disapproval, whether it be in encouragement or in those of admonition. To fail, as individuals and as a people, thus to plough our own furrows, is to take from our fruitful history, with all its joys and tribulations, with all its successes and failures, with all its clarity of vision and all its well-intentioned mistakes; to fail thus to do, I say, is to fail to enter into one of the holy of holies of his sanctuary, where we may come to find that hand on our head where we may see clearly whither the path of duty leads us, despite the gloom of its difficulties.

To the end, then, that this door of approach to Our Father may be as wide and inviting as it is our privilege to make it, we rest our appeal to woman, and especially to the mothers of the church, to help us in this great and weighty responsibility of making the record of our history as full and as accurate as the best and the most able of the recorders. The Moderator as such shall appear complete, and thus fall into a train of their normal relations, and form a perspective of clarity and accuracy, which shall be our chart and compass for the future.

This task, and in such a spirit, the Seventh Day Baptist Historical Society addresses itself, and makes an appeal for your cordial, sympathetic cooperation in gathering together records—both written and printed—as well as other objects of historical association and interest, for these.

We repeat, we appeal no less than for your financial support, given in a similar way, that we may wholly close this work in such a manner as will bring us all the fullest fruition of their potentially rich blessings.

ORDINATION OF DEACONS AT LOST CREEK 
REV. CLIFFORD A. REESE
In response to the call of the Lost Creek Church, delegates from the churches of the Southeastern Association met at Lost Creek, W. Va., on Sabbath, September 8, to consider the ordination of two deacons to serve the Lost Creek Church.

The services opened at ten o’clock in the morning with the regular worship service of the church. The delegates then proceeded to the organization of the council.

The call of the council was read by the church clerk, Deacon S. Erlo Davis. The roll-call of delegates was then taken and the following were found to be present:

Saline: Rev. George B. Shaw, Deacon F. T. Ritchie
Middle Island: Deacon Roy F. Randolph.

Harley Sulton: Rev. C. A. Beebee, Deacon Elva Maxwell, Deaconess Viola Hodge.

Roanoke: Mrs. Lydia Stutler.
Salemville: Rev. W. L. Davis.
Lost Creek: Rev. H. C. Van Horn, Deacons L. A. Bond and S. E. Davis.

Rev. H. C. Van Horn was elected moderator of the council, and Rev. C. A. Beebee, clerk.

It was voted that the moderator conduct the examination of the candidates, and the examination of the candidates.

The Moderator drew attention to the persons who were the bretheren Stephen Kennedy and Harvey O. Van Horn, gave statements of their Christian experience.

Voted that we proceed with the ordination of the brethren to the deaconship of the Lost Creek Church.

The program presented by the moderator, and on motion adopted.

After the singing of a hymn, “Dear Lord and Father of Mankind,” the ordination sermon was preached by Rev. George B. Shaw, who took as his text I Timothy 3:13: “For they that have used the office of a deacon, let them use the same service godly, not for filthy lucre, but for the universe of life: and there is no creature so poor or so low that he may not be a childlike confessor and say, ‘My Father! thou art mine.’—Henry Ward Beecher.”
Our bulletin board

A group conference will be held for the Rhode Island and Connecticut churches at Ashaway, R. I., October 18-19. A group conference is to be held at Plainfield, N. J., October 28-29 for the New Jersey, New York City, and Berlin, churches.

Received by the Onward Movement Treasurer:

In July ........................................ $ 669.64
August ........................................... 490.72
September ...................................... 1549.29

Total ........................................... $2709.65

Gleanings from the group conferences

At the group conferences opportunity is given for written suggestions along any line of church or denominational work. Most of these were given under four heads in our previous statements at the close of the conference.

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At the group conferences opportunity is given for written suggestions along any line of church or denominational work. Most of these were given under four heads in answer to questions posted upon the blackboard. From the many suggestions given at the conferences already a few have been gleaned for your thoughtful consideration.

Under the head "What is going wrong" are these:

"Cooperation lacking."

"We should continually work for more charitable and optimistic approach to all our problems."

"Proper Sabbath observance."

"We are drifting away from the Sabbath and vital godliness, and becoming immersed in a sort of refined evil."

"As I see it we are not going wrong but are neglecting some things."

"Lay members lack vision and zeal."

Under "What is being neglected?" are these:

"Religion in the home."

"Private devotions."

"The church."

"Payment of our financial obligations."

"Education in soul-winning. Churches need it."

"We are neglecting to inform and keep informed the nonresident members. Information and personal contact is needed."

"Program of education for children and Sabbath school. Adequate material should be provided and its use urged."

"We need an educational program from our pulpit concerning our boards and their work."

"Information from the boards, through the pastors, to the people."

"Making of the Sabbath something of vital value in the lives of the young people."

"We are neglecting to make possible doors of opportunity for service on the part of consecrated young women."

"Bible study."

"Definite training of the churches in their financial obligations to God."

"We need church bulletins that give each week some item of denominational news, or needs, as well as local notices."

Under "What needs correction?" we find these suggestions:

"We lack enthusiasm in church support."

"Our apathy in this connection."

"Lack of knowledge of our work and interest in it."

"Co-operating pulpit, pew, and home is needed."

"Our standards and conceptions of Sabbath observance."

"Our method of keeping the Sabbath."

"Plans to put the laymen of the church to work, with definite jobs for each individual."

"We need greater sense of importance of salvation and absolute necessity of each doing his own work in God's kingdom."

"We are not doing as much as we should, in terms of giving support, by work by our pastors. More personal work."

"More work outside the denomination."

"Protest Christ to the world."

"We should not cut down on foreign missions budget, but should make payments. Support of home missions commensurate to those for foreign work."

"We need a definite program for each church."

"Too much religious work for adults—too little for children."

Under "What should be stressed?" are these statements:

"Stress the value of the church-going habit."

"Stress tithing as the best means for raising money."

"Tithing as the surest way of each church member doing his bit to help. "Let me help you" going with tithing as a basis."

"Stewardship including tithing."

"More devotion and interest in our work."

"We need intelligent loyalty."

"Stress personal interest and personal responsibility."

"Stress personal and denominational standards and conceptions of Sabbath observance."

"Stress more personal work by laymen."

"We are not stressing the application of Christ's teachings to every day business life as we should. We should make more of such promotions as. "Seek ye first the kingdom of God and all these things shall be added unto you." Are we willing to trust God with our business?"

"The church that is working for others is the church that will live. Let us train ourselves for personal evangelism and save our churches."

"Stress the work that has been accomplished. Give us definite facts concerning accomplishments on our mission fields—our churches, etc., that we can make use of in making our support.""Stress a more encouraging note for our denominational life, without shutting our eyes to its problems."

Scripture misinterpreted to prove no-lawism and no-sabbatism

J. A. Davidson

Christ's commandments

Again, the seventh chapter of Romans is held as an argument for the annulling of the Ten Commandments, while it is the very opposite. Paul uses the figure of marriage to shew that after faith came we were, as it were, married to the law or principle of justification; that is, we were delivered from the sin of the marriage bond is broken. So being born again, or rising from the dead in Christ, our hearts are become married to a new life, even Christ Jesus. The result of this new union is the righteousness of God's law fulfilled in us Romans 8:3. So now we love the law and love it because we love him. Not as we did before in fear of the consequences, nor do we serve as in the old way, performing the letter of the law, but it has now become a part of us and reflects the new Christ-life within us and may be put into practice because these principles are in strict accordance with the new life.

It is a note worthy fact that every apostle in the Scriptures accorded to the Ten Commandments is also accorded to Christ. Here follow a few examples:

GROUP CONFERENCE—WESLEYAN ASSOCIATION

REV. WALTER L. GREENE

The Western Association group conference, consisting of pastors and representatives of churches, a group is to be held on the Second church, September 19 and 20, 1928, under the leadership of Secretary Willard D. Burrick.

Among those present were Rev. A. C. Est, Rev. E. D. Van Horn, Rev. A. J. Davis, pastors, Mark Sanford, Hurley Warren, and Ralph Brooks, Dean A. E. Main, A. B. Kenyon, Everett Harris, Neil D. Mills, Harlet Sutton, Miss Arta Place, M. A. Crandall, Majo Palmer, Mrs. John Sanford, Mrs. T. L. Williams, Mrs. E. L. Sawyer, Mrs. E. D. Van Horn, Miss Irene Woodworth, Mrs. Emer Coles, Mrs. W. D. Burdick, and Mrs. Marjorie Burdick.

Three sessions were held each day at which the program and budget of the several boards were considered in discussion groups, guided by preprinted teaching plans which had been prepared by the leader. This enabled the group to get a comprehensive view of the work of the denomination and gave opportunity for the reception of the group to the program as a whole. Both in the evening and in written statements at the close of the conference. Those in attendance are expecting to carry with them new information and plans to the home churches and to those who were not able to attend the conference. It was indeed a school of information and methods as to our work and program and was highly appreciated by those in attendance.

No-lawism and No-sabbatism
Paul recognizes the office of the law in revealing sin to him, (Romans 7: 7-25) and cries out, "O wretched man that I am! who shall deliver me from the body of this death?" It is not who shall remove the curse of the law which shall deliver him from this death, the curse of the law. When he is at his utmost extremity, when he is just helpless and despairing, his cross loom in his sight and he grasps him as his only hope and thanks God for Jesus Christ, and triumphantly states, "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Romans 8: 1-2. The spiritual mind and spiritual law of God is on one hand and the carnal mind and carnal law of sin on the other, with Christ separating them. There is no wonder that Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Another passage which is often brought to the front to condemn the annulment of the law is that of Romans 10: 4, "For Christ is the end of the law for righteousness to every one that believeth." This is usually misunderstood in order to prove the theory, leaving out the word, "for the righteousness," thus changing the sense of the passage.

But the passage has no reference to the weekly rest day as is evident from the context. Paul is talking about meats and drinks and fast days, the word "law" is not in the original. Jamieson, Fausset, and Brown says on this: "The supplement "faith" brings home the true sense. From this passage about the observance of days, Alford unhappily infers that such language could not have been used with any meaning in the Reformers, for the law being under the gospel in any form. Certain it is, that if the Sabbath were merely one of the Jewish festive days, it would not do to take this for granted merely because it was observed under the Mosaic economy. Aigenti, in his Galatians, was more ancient than Judaism, and the use of it under Judaism it was enshrined amongst the eternal sanctions of the Decalogue, uttered as no other parts of Judaism were, amid the terrors of Sinai, and if the Law Giver himself said of it when on earth. The Son of man is Lord of the Sabbath day, it will be hard to show that the apostle must have meant it to be ranked by his readers amongst those banished Jewish festival days to stand by them and make them be still in force, a weakness which those who had more light, ought out of love, to have been spared."

Dr. Adam Clark gives voice to the same ideas that this passage has no reference to the Jewish rest day, but only to the Jewish festival days.

Another passage which is often misunderstood and quoted is 2 Corinthians 3: 13-17, in Acts 13: 16-17. Examples are drawn immediately after the table of the ten commandments. John 1: 17: "All flesh is made by him and is for his glory."

This law of ceremonialism was as a schoolmaster educating them unto the coming Christ. If this was not true, the law would have a meaning in the Bundes he became the spiritual law of the conscience. Our blessing to have a new law of life, the law of life which is the gospel of the grace of Christ. The law of Moses is the law of the camel, the law of the brute, the law of the beast of burden. The law of Moses is the law of the just man, the law of the spirit, the law of the spirit in Christ. The law of Moses is the law of the carnal mind.

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drink, or in respect of an holyday, or of the new moon, or of the sabbaths: Which are a shadow of things to come, but the body of Christ.

Notice that the word "sabbaths" is in the plural and that the words "the" and "days" are supplied—not in the Greek. This word "sabbaths" is thought by many to mean the weekly Sabbath, but to take that view one has to invent a setting which was written on the tablets of stone with the other nine precepts and can not be disallowed any more than the other nine can until mortality ceases to be a principle.

The Sabbath is not a shadow of things to come but a witness of that which past, the creation, the redemption and the reign of God's supreme authority. But meats, drinks, holy days, new moons, and annual sabbaths were shadows to things to come.

"Blotting out the handwriting of ordinances that was against us" is claimed to be the Ten Commandments, but the commandments were not against us. Each one of the ten and note how each one is for our good and happiness.

Loving God, finding rest, honoring parents, clean those words and actions, upheld one another's good name, re-osing in seeing others prosperous—such are the principles of the ten commandments which some claim were blotted out. Only those who read superficially could come to such a conclusion. What God says is the soul that sinneth, it shall die." Ezekiel 18: 4. "The wages of sin is death." Romans 6: 23. It was not a death that was against us and that was written. It was a death that was not written, for our sentence was fulfilled in him, being nailed to the cross, and by believing in him we all may live, and have eternal life.

One more passage in the New Testament that is the Ten Commandments. That is Hebrews 7: 12. "For the priesthood being changed, there is made of necessity a change also of the law. This is a matter of great change and the same question that was dealt with under 2 Corinthians 3, the change from the Levitical priesthood to the Christian priesthood. When Christ came there was no more need of the types for the great event which they foreshadowed had come to light, and now they had the true substance and no more need of the shadow or type. The priesthood changed and the ministiration changed, but the same law of righteousness prevailed.

Verse 18 says, "For there is verily a disannulling of the commandment going on, that the statute of Moses which was written unto the law." It was a statute which was written unto the law and the law made nothing perfect. But the bringing in of a better promise was nothing else but the new and living way which we draw nigh unto God. This has reference to the commandment instituting the Levitical priesthood, which was annulled for the weakness and unprofitableness thereof. It made nothing perfect but the new priesthood brought salvation by the sacrifice of the perfect Lamb of God.

In our national life we have changes of ministration, but the same fundamental laws that are the basis of the Constitution stand under all leaders. One does not abrogate the basic laws that were under the other. The Christian is not under the law of the Ten Commandments but is subject to it, because it contains the perfect principles of righteousness, and we love to honour God by keeping them inviolate.

There is still a statute that is used to build up the Sunday theory, and this time it is found in the Old Testament. This fall in that the Lord hath made; we will rejoice and be glad in it. To put any such construction on it, one must separate it entirely from its setting and one would be at a loss to know what day was meant, for it makes no mention of any particular day. The word "day" means the days would be just as near the point to say that North America means Toronto. If we take at the context we will see clearly what is meant when the builders refused is become the head stone of the corner. This is the Lord's sabbath. This is the day in which the Lord hath made; we will rejoice and be glad in it. Is it not quite clear that the "day" means the days when the stone which had been refused became the head of the corner. Why should it be supposed that that should mean the first day of the week? It is a foolish statement, and yet hundreds of Sunday writers use this verse to impress their theory on an unlearned and ubiquitous public.

It is nothing less than a precious jewel stolen from the kingdom of God and set in a heap of refuse. By referring to Acts 4: 11 we learn that this stone was Jesus Christ who became the "head of the corner." Peter refers to it in exactly the same way for the same reason. He is dealing with the same issue and to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.—Unto you therefore which believe him be it a precious: but unto them which be disobedient, the stone which the builders disallowed, the same is the head of the corner." Paul expresses the same thought in different words in 1 Corinthians 1: 23, 24: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Thus it is quite plain that the "day" to which the Psalmist referred is the gospel day of the grace of our Lord Jesus Christ, this whole dispensation—and not one of the lesser days, but also the day of eternal and blessedness: when we shall rejoice and be glad forever more in thee."

It is astonishing how men will pervert Scripture and wrest it out of all recognition in order to maintain their theories, and thus the 111th, 12th and 13th verses of Matthew 20: 34, 35: "... of the Nazarene, the Son of the living God." This is dealing with the same change as was against us, and we have already seen in the Old Testament that the sabbaths were shadows of things to come.

"... is quickened that eternal life is set before us." Acts 20: 32. How can you lose this by trying to put any other word in for the word "life." It is a very wonderful act to bring a man into a new life.

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The Sabbath Reform school, in its attempt to create a "pious servitude" and "instituting the humanism of the Bible Sabbath and the interests of vital godliness and sound morality, to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." The work of the tract society falls into two main divisions—through the spoken word and through the written word. The Sabbath Reform work in Holland, Jamaica, and London, the special work among the young people and conferences on enforcement for Sabbath promotion are certainly furthering the interests of vital godliness and sound morality, and the big job of promoting, circulating our current publications and of revision and distribution of all of our Sabbath literature form the second division.

The full report of these activities during the year 1927-1928 is before you. I will not read it in detail, but I know that what you want to know we have spent $3,078 for general Sabbath reform is whether that is more or less than last year. It is about the same. What you want to know is that the amount we are producing our publications was $2,500, is that this amount is slightly less than last year.

The receipts have followed those hopes for the budget with respect to the collections from Conference and associational gatherings, and with respect to the income on his investments which amounted to $3,000 from rental of property, comprising money from two sources, namely, "Bequests" that those interested in our cause in other years have made as the expression of their confidence in our abilities to "carry on," and "Ammony Gifts" from those still with us.

The latter type of gift, which gives the donor the use of the income on his gift during his lifetime, is becoming increasingly popular, both among the older and the younger people. The principal from both
As nothing has "'Gay Nineties" begun of light literature. The highly-colored, lurid, sensational type sweet-spirited chaplain of the Civil wholesome tales of family life we so well, for Jo's experience was that of Miss Alcott herself: "You can do better than this. Jo." We can do better than this. As a denomination we are a responsive people, eager to see results, both the kind that is measured by statistics, and the intangible kind that is not measurable but which gauges just as truly the growth of a denomination. We thrill when we consider the accomplishment of some constructive plan for our organizations. We deeply deplore it when we learn of friends having to retrench or curtail. Do you know that the General Fund barely came out with even a zero balance? $1,813.94 looks like a good sum, but it is really a zero balance because we had to have on hand July first an amount sufficient for the quarterly salaries, the June Tracts authorized last year, and for the amount provided for in the budget of last year for the canvass for the denominational building, which was postponed until this fall. These obligations the $1,813.94 just covered, in compliance with certain other of our organizations, the efficiency of the work of the Sabbath School Society in promoting the interests of vital godliness and sound morality has been lessened because we have raised three-fifths of our budget instead of five-fifths, when the simple solution to the situation is to raise the needed amounts. We have the money for other things—"You can do better than this.

A quotation that I read the other day comes to me as an illustration in this connection: "The amount we take in is limited by the amount we give out. Take, for example, grain in a granary. We keep putting in as fast as we can get the grain in, but if there is no granary, there is a limit to the amount that can be put in, and what is already in the granary will be spoiled. Storehouses are the third of the need for the denominational building, and ask them to contribute at once so that the second third may be quickly raised." You must have done just this because that fund has now grown to $35,033.64, or nearly half the estimated needed amount, for the completion of the building. You have done well. All of this has been accomplished without special organized plan of canvassing, except an exhortation made to the General Board in the spring of 1926, this spring, 1928, seeing the end of that two-year term of canvassing that was raised in front of all ages from six to ninety-six years. The letters received that have come in through the canvass earlier years have been such friendly letters. They have contained such words of encouragement with their staunch faith that we are going to have a church building that will help the people in the neighborhood. They have touched the hearts of all who have received them. They are words that will grow with the passing years, but with their spirit never flinching. Do you know that one way to be a faithful young person is to be a faithful young person? And that is why we have contributed to our funds, because they know that we have a denomination through the coming years.

To recall to your memory once more a Sabbath Recorder back cover page, prepared by Mr. Hubbard,

"Having been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded, in her also. "Whether for yourself, your parents, your grandparents, your children, or your grandchildren—for those who have gone before or those who are coming after—do your utmost for the denominational building."

And now the time you have been watching for has arrived. It is time to complete the building. The building's plans have been approved and estimates have been made. We need about $57,000. You have heard how the Soliciting Committee plans to put on the canvass in the early fall. But wouldn't it be wonderful if we should come to the full and find that all the money had been raised and that their plan was not necessary and that they were honorably discharged because there was nothing for them to do? We can do it. Since coming here to Riverside I have made acquaintance of a dear woman whose sweet spirit shines through and shows in her face. She said to me, one day, very simply, "Whenever I have a hard job to do I just ask the Lord to help me with it and he always does." Isn't that the way we can do our job.

"For every thing there is a season: Do great things for God."

HOME NEWS

NORTH LOUP, NEB.—The regular evening meetings of the church will convene at seven-thirty, beginning October 1 and continuing so, as is customary, till April 3.

Rev. Erlo F. Sutton, director of religious education for the denomination, has been with us this week. He gave a splendid inspirational address at the regular morning worship service of the Sunday School Board. Special meetings were held Sabbath and Sunday to consider the work of the Sabbath School Board. A good attendance greeted Mr. Sutton each evening, and very interesting sessions were held.

Living for Jesus at school was the topic of the Junior Evangel, Murrel Polan was the leader and an interesting blackboard exercise was used.

The regular quarterly church meeting was held at the church at two o'clock Sunday afternoon. A business session was transacted and the matter of securing a new pastor was discussed.

At the Intermediate Christian Endeavor meeting Mr. Sutton gave a talk on "Our Goals." There was a good attendance and a splendid meeting.

The Woman's Missionary Society met for work at the home of Grace Hutchins this week.

The Young Women's Missionary Society gathered at the home of Celia Moulton for its regular meeting with Nina Lewis in charge of the program.

A letter received by relatives from Mrs. Carrie Van Horn the past week tells them some of the horrors of the recent storm in Florida when the Van Horns lost their home and all their belongings. Mrs. Van Horn, her son, and his wife, who lived at South Bay, saved some bedding, clothing, and some of their silver.

Mrs. Van Horn said several of their neighbors and others knew were drowned. She and Mrs. Ivan Van Horn and all the women as well as the men who were not engaged in cleaning up the place, had been sent away from South Bay until it was made habitable. Mr. Van Horn had tried to get out to their place, but was not able to get to it. All that they could see there was a tractor.—The Losaltist.

Remember, fellow Christians, how wide was the horizon of Jesus! Our horizon is just as wide as our church school, city, country, and with some, perhaps, to the last man. But to Jesus the outside rim of the world was the first horizon that he saw, and the last. "Go ye into all the world" is his limitless command, his boundless expectation.—Mabel D. Babcock.
A VISIT TO LIUHO.

I am thinking of going to Liuho today. Would you like to accompany me? I am sure you will be most welcome by the good people there, even though they have had no trouble. Before that, one past these and out in the open country, with its rice and cotton fields, and where beans and other green crops are grown. Often between the rice and beans or cotton, are rows of corn and sugar cane. This latter they dearly love. In the rice fields we see now and then little white flags. These are bought by the farmers from the temples to ward off the grasshoppers, which have been a great pest in some parts of China this summer. They were rather thick here for a time and the people resorted to all sorts of devices to rid the country of them. They have paraded the streets with their gods to the accompaniment of drums and other noisy instruments, hoping, I suppose, to drive them off with the great din. They did leave before much damage was done. Then a day was appointed for a celebration. It was a little previous however. A few weeks after this, a request came to Doctor Thorngate with a request to go home, as the magistrate had commanded him to go and dig up all the grasshopper holes on his premises.

The first town we pass through is Dau sung, where, on the outer edge of the town, there is a mission mission, on which we are hoping soon to begin building the Boys' School. All along our way are canals and we see here and there the land and its net-work of them. By their sides the water is drawn up to flood the thirsty rice fields. This is done by the local powering of the buffalo and man power. You know how the old-fashioned thrashing machine was operated by horse power. The wheel which the water buffalo travels around is fastened in a similar way, only rather more primitive. The power is attached to an endless chain, to which are fastened iron plates. By this means, they can lift large stones into the water, to be used in the mission work. The simplest form of tread power is used when men work the chains.

Do you see that big sail over there which looks as though it were moving along on the land? It must be a wide canal and there is a large fish on a frame set up to dry after the catch. So many canals make necessary many bridges. I believe there is one so located that it is the only bridge for miles between the auto station and Liuho.

One, higher than the rest, Bria Thorngate calls the "coffin bridge," because it is to this place that the Burmese "Rice Society" (a very euphonious name, is it not, for the undertakers whose duty it is to dispose of the dead whose friends are unable to do so) bring the coffins and load them onto boats to be buried where the wind can scatter the earth on them. The dead are buried all about the fields and the dead trees are planted at home, and in the ground, in those mournful and dog kennel-like-looking objects of brick covered with straw. It is not an uncommon thing to come across those whose end or side has fallen in, exposing a rotting coffin.

The cement bridge we have just passed is only two miles from Liuho, and we will now look rather farther afield. To the right and over by the big canal are the "salt hills." They are large mounds which are made by -the farmers from the temples to do their work. The salt is evaporated from the sea water, but in some places it has been evaporated from the ocean water. Salt is one of China's most valuable resources. Do you remember the flag-like red flag which we saw last spring? This is the "salt hill" made by the farmers.

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wait will till afternoon before visiting her as we want to see the women at work. They are usually there only afternoons. The few houses that are not very attractive with their dirt floors and dark interiors, but they are typical of the poorer Chinese homes. Just across the street there is a boys' school with good buildings and some beautiful trees in the grounds. Right here is the hospital. We will go by the main entrance—for that is opened only on special occasions — and go in through the waiting rooms where the patients wait their turn for the clinic. Some are already here, and soon Mr. Woo will come in to talk to them of the "Jesus doctrine." We will first go to the Thorngate home for a visit with the Chinese children and see how they are getting along. You can tell them about Conference, for as yet they have had no word of who were there or what was done. I do not believe the people at home realize how our thoughts turn Conference— and go in through the waiting rooms. They will want to know all about the things that have been happening. The people at home realize how our thoughts turn Conference while we are away. When the doctor probes for the shot, his first go to the Thorngate home for a visit with the Chinese children, the tennis bridge over the big canal where vendors of shaw at Salem, their sand pile, the swing, and the people at home realize how our thoughts turn Conference while we are away. We will hurry back. With Doctor Thorngate's permission we will look on while he does the shots. The first patient is a little girl who has been shot in the face just below her eye with bird shot. What a brave youngster she is, to make never a whimper as the doctor probes for the shot. We are relieved when we hear the shot roll to the floor. The mother, who brings the poor child (who is scarcely more than a baby) says he got hold of the big sharp knife and cut off the ends of two fingers. One does not wonder if he cries when it is too late. We do not wonder if he cries when it is too late. There are thirty or more here at once. Then on certain days when the fates are propitious many will be brought in, pending of course the poor and scrappy and unattractive. Some of the babies are crying, some are sleepy, some are chubby, and some are, oh, so puny, and thin, each one in a crib of its own. The institution is financed by a well-to-do Chinese gentleman.

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have their rooms. In the pleasant summer weather it is held out under the trees. But the last bus of the day goes at four o’clock, so I think we must bid adieu to these good people and have no time to think about, and hasten to the auto station which is not far away.

Mr. Davis and Mr. Dzu are expected home tomorrow on the steamship Asia. Doctor Palm by is going last week to Hop­kans for a two weeks’ outing. Doctor Palm by is looking after his work in the hospital while he is away. Miss Burdick returned from Kuling last week. Schools will be beginning in little less than two weeks.

TREASURER’S MONTHLY STATEMENT

S. H. Davis	September 1, 1928

Dr.
Balance on hand September 1, 1928......... $23,319.24
First Hebron Church, Missionary Society debt fund.................. 5.00
H. Eugene Davis, Missionary.................. 18.00
M. Herbert Kenyon, Missionary............. 62.25
Church of Christ, Missionary Mission debt fund............. 100.00
Mary A. Stillman, Missionary Society debt fund............. 100.00
Royal R. Thorngate, Missionary............ 504.00
Onward Movement, Missionary Society........ 642.25
Second Alfred Church, Missionary Society........ 12.50
Seventh Day Baptist Christian Endeavor Union........ 25.00
Nor West Farm Workers, account................ 20.00
Washington Trust Company, interest credits........ 1.03
$23,991.33

Cr.
Gerald Volhuesen, work in Holland........... 104.17
Wm. H. L. Burdick, August salary........... 10.00
H. Eugene Davis, August salary............. 10.00
L. J. Branch, August salary............... 66.67
L. D. Seager, August salary................. 62.25
Anna Grace 1. Crandall, August salary....... 157.34
Wm. L. Davis, August salary................. 25.00
R. J. Severance, August salary.............. 25.00
George W. Hills, August salary.............. 25.00
L. A. Heath, August salary................. 25.00
Grace J. Cramball, August salary........... 41.67
R. J. Thompson, August salary.............. 403.46
Ellis R. Lewis, August salary and traveling expenses........ 210.00
T. R. Hills, August salary................. 105.00
W. H. L. Burdick, August salary........... 66.67
J. D. Sunquist, August salary.............. 66.67
Grace J. Cramball, August salary........... 41.67
R. J. Thompson, August salary.............. 403.46
Clifford A. Beede, August salary........... 24.00
Mark R. Sanford, work in Western Association........ 100.00
Charles Thorngate, August salary........... 16.67
Charles E. Stillman, August salary........... 23.00
Wm. 1. Davis, August salary................. 41.67
Anselgallen, F. Allen, August salary........ 16.67
C. A. Hansell, August salary and traveling expenses........ 154.50
Industrial Trust Company, draft account sal­tional children’s allowance of H. E. Davis........ 500.00
Industrial Trust Company, draft fund........ 500.00

WOMAN’S WORK

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

IMMINENCE

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Like to a shadow falling on the green.
Like to the telling of an evening story.
Like to the nearness of a breath of May.
Like to the nearness of a wind upbraiding,
Like to the nearness of a dying grace.
Like to the nearness of a short prayer.
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God’s purposes all shortly come to pass.

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as they pass the grain is cut, threshed, the straw is scattered over the field, and the threshed grain is placed in trucks ready to be hauled to the elevators. It is a most interesting process to watch, and I imagine it is most interesting to the farmer. My new friend from Hutchinson said one that he and his wife had just returned from northwestern Kansas where they own one hundred and twenty acres of land, one hundred sixty acres in wheat, and that they had been cutting it with a combine. She said they had a man who "farms it" and gives them one third of the crop—a usual arrangement, I judge. I did not have to ask so many questions as this sounds, I just was interested in the primitive fashion. He told us that these Indians make their living in the way the combine works and how much they complained about the machine. "I judge. I did not have to ask so many questions than the machine was stranger, if I had been back home on a train going into Chicago.

At Kansas City while waiting for the train to start, the man of our party met a Catholic priest who was on his way back to his mission among the Pima Indians, about forty miles out from Phoenix, Ariz. I believe they became friends talking about the state of the weather and they agreed that Kansas City is warmer than southern Wisconsin or Phoenix. What really happened I suppose was that one said, "This is much worse than Wisconsin," and the other one thought it was much better than Phoenix," and they were friends for the rest of the time we were on the train. This Fratricial priest was very pleasant; he was returning from a visit to his former home in Ohio, after having spent seven years among these Indians living in very primitive fashion. He told us that these Indians among whom he is spending his life are very poor. They are not quarrelsome: they might not fight, although he seemed pleased to tell us of one time they fought the Apaches and won the battle. He said they were poor, barren land and they can scarcely make a living from it. They rise with the sun, summer and winter, eat only two meals a day in winter because they do not have enough food to eat more. When they do succeed in raising a small crop, it is often heavily mortgaged for the seed and for other things they have had to have because the previous crop had been a failure. They have to hope having water from the Coolidge Dam. He assured us that if the Pimas are ever from this dam, with money to develop the irrigation plan, as they hope to have, it will mean comfort and wealth for these poor people, for their character is deteriorating because they are properly irrigated. He told us of one time some years ago when the Apaches, who he said are quite a tribe, came upon them and stole their crops several times in succession. Finally the Apaches decided that the Pimas would not resent anything, so they came upon them and stole their women; at that the Pimas arose in their might and made a successful stand against the Apaches and administered a severe defeat to them.

We wondered if the missionary's love for his Indians made them seem to him to be more quiet and peaceful and 28-29 tribes more quarrelsome and vindictive. We asked other people about their characteristics and were glad to hear from all sides only good words about the Pimas. Evidently there are good Indians and bad Indians, and not all good Indians are dead, as some people like to say.

SOMETHING TO DO

Make a schedule of your activities for a day and note the wasted time. (See the following schedule.)

A SCHEDULE

6 a.m. Chores 7 - Breakfast 7:30
Chores & Get ready for school
8:30
School 9 - Lunch 12:30
Dinner 12:30
p.m. - Music or recreation 11:30 - Supper 5:30
4 Chores 6:30 Supper 7 - Study
7:30 or Cook practice, prayer meeting, or similar activities 9-10 - Sleep.

Sometimes we allow ourselves to daydream, and thus kill time. Another way is to employ our mind to its full capacity of understanding. These seem to be two of the most common ways of wasting time. However, we are sometimes capable of doing much better things. One example of this is to study some lesson requiring memory work, while we eat and do something else. This saves us from one occupation to another, or changing clothes between two different activities.

WASTING TIME

We are wasting time to undertake some task which does not develop mental ability, or serve as a means to recreate. It may keep us busy, but if it is not of service to us or serves to waste our time, we are wasting.

The few minutes of time which elapse when we are changing from one task to another or between lessons can be used to review what was done at our last work, or what we wish to do when we take up that task again, or what we plan to do next. This places us in the best frame of mind for each task. The old adage, "Prorastimation is the thief of time," is very true.

Disobeying health laws usually takes time and energy alike.
SABBATH RECORDER

ANOTHER SCHEDULE

MARY THORNGATE:
6:30 a. m.—Arise. 7—Prepare for school. 8—Go to school. 8:30—School. 12—Noon hour. 1 p. m.—School. 4—?
?? 6—Dinner hour. 7—?? 8—9—Study.

It is very hard to account for the time between 4 and 6, also 7 to 8, but too often it is spent idly or foolishly. Many of us think we have no spare time, but if we only stop to consider some of the things we are doing every day, we soon find that our spare time is spent doing useless things, such as gossiping, reading cheap fiction, etc., when we should be spending our time in helping some one else, reading the Bible, committing passages to memory, visiting the sick, and spending more time in prayer and conversation with God. If we would do things like these, we would never regret it.

Leisure time is often spent in brooding over one's own troubles. It would be much more comforting to us if we would have more faith in God and think of others more than ourselves.

Many times in hurrying to school or other tasks we think we have no time to spare, and if we see a stray dog or lonely old dog on the street, we hurry on without giving it a kind word. It takes only a minute to stop. The kindness is never forgotten and we have made a lifelong friend. We should always be kind to God's creatures.

Not only do young people often spend their time harmfully to themselves, but influence others in their careless ways. Association with others who have much spare time often leads people into harmful habits, and almost permanent fixtures in some pool or dance hall.

Therefore we need to stop and see what we are doing with our spare time and, if necessary, try to improve our habits.

GET ACQUAINTED:
The first letter for our "Get Acquainted" column came from the mother church, Mill Yard, London. Though it was not written for publication, I take the liberty to help you get acquainted with the Mill Yard young people.

INTERMEDIATE CHRISTIAN ENDEAVOR SUPERINTENDENT.

Dear Pastor Randolph:

Enclosed is a letter for the young people.

Would you please read it to them or show it to them? As a member of the Mill Yard Church, I would like to hear from some of the young people of your church.

I am, yours very respectfully,

ROBERT RADFORD.

Enclosed Letter

Dear Friends:

When Mrs. D. Anderson was over here, she told us that the Milton Junction Church was interested in the Mill Yard Church and its history. We were pleased to hear it, and so I thought it would be nice to write the young people of the Milton Junction Church.

We are only a few in number, but we would like to correspond with the young people in Wisconsin. If you have an intermediate, please let us know where.

I am yours in faith.

ROBERT RADFORD.

ADRESSES

The following intermediates are furnishing helps on the topics for the month of November. If you use those helps and like them, address letters of appreciation to their authors through the "Get Acquainted" column.


Herbert Babcock, De Ruyter, N. Y. Lura Mae Fitz Randolph, R. 1, Box 15B, Texarkana, Ark.

Little Genesee received the fifty points for the best original social. Some very fine studies were reported, and I am sure those taking part will agree that it was worth while.

The goal for 1928-1929 is very much the same as last year. Read it carefully and find out how to earn social points. Appoint a social superintendent who will take care of the work and try to get an overall social report in full, thus receiving credit toward the three awards next Conference time. To encourage more societies to enter the contest by sending in reports, fifty extra points will be given to each of the first ten societies reporting.

Feel free to write me about socials or problems. I will be glad to help.

Yours in his service,

GRAACE M. OSBORN

Social Superintendent

THE SABBATH RECORDER

SOCIAL FELLOWSHIP GOAL 1928-1929

Motto—Socials to Save.

Purpose—To reach and to keep young people by providing worth while entertainment.

Goal—

10 points for each standard social.
20 points for each social report in detail.
25 points for each standard social held during the year.
25 points for each original social reported.
50 points for best original social reported.
10 points for each report sent in by a member.
5 points for each invited guest present of Christian Endeavor age, but not member.
100 points for each reported charitable enterprise at some institution, such as a county home, etc.
25 points for each dollar spent this year for new social books to be used in the society.

Awards—first, second, and third prizes according to points earned. Please read at Christian Endeavor meeting and also executive meeting.

GRACE M. OSBORN.

Social Fellowship Superintendent

P. S.—A "standard social" is one which has at least one educational feature and a devotional period.

SEPTEMBER PROGRAM TO SOCIAL WORKERS

Here we are again ready for a new start. Can't we make it better than last year? Your social superintendent was greatly disappointed last year, as only eight of our societies took any interest in the contest. My record shows that there are forty-nine societies which should be busy in the social life of our youth society. Let us have reports from the remaining forty-one societies this year.

The societies receiving the awards this year were:

Little Genesee—840 points
Ashaway—730 points
North Loup—325 points

The other societies in the contest were:

Adams Center, Salem, Berea, Riverside, and Second Hopkinton.

STUDY GROUPS

DEAR YOUNG PEOPLE:

Equinoxal storms are now here.

Days grow shorter and evenings longer.

Can you imagine a more propitious time for starting definite plans for our "study groups"?

And the variety of subjects from which you may choose—a study that will grow us in Christian fundamentals, one that will link us into world fellowship, or one that will train us in greater service for humanity.

We have Social Problems, Industrial Problems, Economic Problems, World Peace, Spiritual Pioneering, The Church, and vital and most interesting subjects and we hope our open-minded consideration will not be restricted to the "easy" ones.

"Don't these subjects fascinate you?

First, let us find a time for our meeting. Next, decide on a subject.

Then, get busy!

One group has found that having supper together, one evening in the week, and then adjourning for a study hour, gets results. If it seems difficult to find a free evening during the week, try adding an extra fifteen minutes to the Christian Endeavor hour; then by annexing fifteen minutes of the regular hour—perfect! We have a weekly half hour for study.
THE SABBATH RECORDER

I will be glad to send you names of books and price lists on any of these subjects I have named. Or if your choice is made, and you write me, I will be glad to order them for you.

We are at Sanitarium Sixty 8. Yours for wide awake study groups.

DOROTHY M. MAXSON.

Battle Creek, Mich.
September 24, 1928.

HALLOWEEN SOCIAL AT LITTLE GENESSEE

(Reported by Miss Margaret Davis: chairman of social committee, Miss La C. Grabam)

It was an ideal night for an outdoor social. The ground was quite dry, and the air real warm. We all met at the hall from which we started at 7:30 p.m. and traveled down the street, the road being quite distant from the house, yet it was not dark.

The road was directed to a bluff bank and high up in one of the trees were seen two eyes which flashed off and on. One of the boys was stationed here to have and two flashlights with egg shells fastened over the ends. These were flashed on every once in a while, and looked very mysterious.

Finally, we were led on down the road, across a pasture to a hill where the woods are. Here we had to cross a small marshy place, so were directed to walk on a fallen tree trunk. Everything was all right until we got in the middle and the ghost flashed his light off. The rest of the way back to the house had to be walked up the side of the hill, through the brush or by a road. It's a wonder we didn't fall and break our necks—but it was heaps of fun. At last we arrived at our destination, a house where a fine bonfire greeted us. Here potatoes had been roasting since that afternoon.

Sides were chosen and we had an apple eating contest. Apples were hung on strings from a long wire between trees. Number ones from each side came up and tried to get their apples without using their hands. Then number twos, and so on.

This was followed by a mysterious box of sand containing anything from pennies to squirrel's tails. Each one went to the box in the dark to get his treasure. Great was the excitement when one grabbed a hot potato.

Supper was the next thing of importance. "Hot dogs," rolls, cookies, and roasted potatoes, was our table, and everyone had all he could possibly eat.

Following this, the educational feature, "The History of Halloween," was given by Margaret Davis.

We were again led on a walk into the woods away from the fire. The fire was in a small open space right in the heart of the woods. We had been taken quite a distance, they led us all to get back in the best way we could.

While we were out for our walk, the committee came up with a very beautiful bonfire where our fortunes were to be told. Off to one side of the fire was a small place playhouse made up around pine and hemlock trees. This formed a natural background for a booth, and with the aid of six or eight pretty Japanese lanterns, and brightly colored and bundles hung at one end, it was truly a beautiful sight. Behind the curtains our gypsy was seated and small talisman and heart she held in her hands. She foretold her fortunes which she held over a large candle. The mysterious writing of the fortunes appeared on the paper after being held over the candle. Just outside the booth was a large Jack o' lantern filled with sand. In it were rings, pennies, and thimbles. Each one put her hand in and pulled out what she found. The ring signified married life, the penny, riches; the thimble, old maid; and the heart may have been a rose.

Next were the ghost stories told by Margaret Davis. We led the group away from the fire where it would be dark. The stories told are supposed to be true ones connected with some of the old haunted houses in the South.

In closing we gathered around the fire and had some prayers. We sang "Blest Be the Tie That Binds," and repeated the benediction.

Every one had one fine time!

ON OUR SHELVES

Within the past year there has been printed here a very fine book, "The Water of Life," by Edward Fifield.

Mr. Fifield is preparing the book for publication at the time of his death, and he will hardly need. Since that time, Mr. Fifield has completed it and it has been published as a memorial to her husband.

The volume is an explanation in terms of nature, which are at once beautiful and appropriate, of the gospel we represent.

"Years ago I crossed what was then the great American desert. Much of it is fertile, tillable land now. All it needed was water, light, time. But then we rode hundreds of miles with our pack. We had blue sky overhead, and sand and a little sage brush, and now and then a jack rabbit below. After that desert, like incomparable beauty, we came to a little town by the name of Humbolt. What a transformation! Every well was in season and the desert itself was included. The desert was past. After remaining only a few minutes the train pulled out, and we were in the desert again. I asked what was the cause of all the beauty and blue sky in the heart of the desert and was informed. They have one of those flowing wells there which is able to go out into the desert and waste places of life and have verdure and bloom and beauty spring up all around you. The land before you is a wilderness but after you like the garden of the Lord!"

As we read such passages as the above, we are lifted in thought to the high plane of the possibilities of the life which embraces itself with the source of living water.

Perhaps the key note is in the little poem which heads a chapter:

"Water's the life,
And Love has overflowing streams.
To fill them, every one.
But we must give, if we would keep
The good thing from above.
Casting to give, we must cease to have.
Such is the Law of Love.

This book is attractively brown in color, and its price is $1.00.

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Did you ever think that when Christ was dying on the cross he made a will? Perhaps you have thought that no one ever remembered you in his. If you are in the kingdom, Christ remembered you in his will. He left his peace and his joy for every true believer, and no power on earth can take it from him who trusts.—D. L. Moody.
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When the Mothers Cast Their Votes

The campaign is boiling;
There's turmoil in the state;
Men striving for Smith or Hoover,
And betting everywhere.

They're taking up straw-ballets
On trains, trains, and boats;
But what will surely happen
When the mothers cast their votes?

The campaign funds are growing,
Each party's on the job,
With pre-election statements
The wires they fairly throng;
The managers and bosses
Are feeling of their oats;
They can only tell the outcome
When the mothers cast their votes.

One thing they all agree on,
It's surely "All for Al,"
And just as many others
That Her and for Cal.
Some thirsty ones will promise
Relief for suffering;
But they're doomed to disappointment
When the mothers cast their votes.

The mothers by the million,
Are aroused as ne'er before,
Are registered and ready;
Prepared for holy war;
The wets are very nervous
When the polls are closed;
Prohibition will be settled
When the mothers cast their votes.

—Joseph E. Harvey.

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